

One New Man

Bible

Revealing Jewish Roots and Power

The

ONE NEW MAN

BIBLE

Revealing

JEWISH ROOTS & POWER

Hebrew Scriptures Edited and
Greek NT Text translated by
William J. Morford

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DEDICATION

This labor of love is dedicated to my first wife, Jeanie, who was and now really is a true saint. Jeanie went to be with the Lord in February 2006, two months before our 50th wedding anniversary. Her ministry blessed many on earth, but those blessings are now eclipsed by her new assignments in the Heavenly Realm.

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PREFACE

The goal of *The One New Man Bible* is to bring a greater understanding of and appreciation for the power given to believers – the power in which we are all supposed to walk. *The One New Man Bible* also makes the Jewish Roots of Christianity come to life. This translation of the Hebrew Scriptures has been edited from a public domain English translation. The English has been brought up to date and many words previously translated according to tradition have been changed to the literal. Hebrew is a very expressive language, so this translation brings out much of the power that has commonly been omitted. The New Testament is The Power New Testament, a fresh translation of the Fourth Edition United Bible Society Greek text. An effort has been made to keep the text as free as possible from denominational biases and doctrinal interpretations.

*Ephesians 2:14. For He is our peace, the One Who has made both things into one and Who has loosed the dividing wall of the fence, cause of the enmity to His flesh, 15. by His nullifying the tradition of the commandments by decrees, so that He could create the two, Jewish and non-Jewish, into **One New Man**, establishing peace 16. so He could reconcile both in one body to God through the cross, as God killed their enmity by means of Y'shua. 17. And when He came He proclaimed the Good News of peace to you, to those far away, and peace to those near: 18. because through Him we both have the introduction to the Father by means of one Spirit. 19. Therefore then, you are no longer aliens and strangers, but you are fellow citizens of the saints and members of the household of God, 20. building upon the foundation of the apostles and prophets, Messiah Y'shua being His cornerstone, 21. in Whom the whole building being constructed is being fit together into a holy sanctuary in the Lord, 22. and in Whom you are built together into a habitation of God by the Spirit.*

This passage, written to former heathens (See Gentile in Glossary), tells us that all are to worship the Living God of Abraham, Isaac, and Jacob, The King of the Universe, the God Who became flesh and walked among us. Now is the time to bring this era to fruition, so *The One New Man Bible* is coming to facilitate the changes in our mindsets. It will help ease the Church into its Jewish Roots, and finally recognize that Y'shua (Jesus) was born Jewish, that He grew up Jewish, and that He is the same today as He was then. (Hebrews 13:8) We are all to join together in understanding

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that the Scriptures Y'shua, and every New Testament author, embraced are for us today, irreverently called Old Testament by the Church. One great blessing was finding that Matthew flows, as if a continuous stream, out of the book of Chronicles. Only God could have done this! Those Scriptures are the Living Word and our prayer is that this book will bring these Living Words to life for you.

The *One New Man Bible* has been written to help present day believers move toward God's perfect plan to create One New Man, bringing Jewish and non-Jewish together. The *One New Man Bible* uses LORD* to translate the Tetragrammaton, the four letter name of God. The name is a Hebrew word meaning, "I was, I AM, I always will be." He never changes. In the New Testament there is a problem because the authors of the Septuagint used the same Greek word, Kurios, that the authors of the New Testament used to translate the name of God, which is always translated in English as Lord. In the New Testament the word Kurios is used in reference to both Y'shua and the LORD* when quoting or alluding to the LORD* in Hebrew Scripture. There is no distinction in the Greek text between the word Lord in reference to Y'shua or to the LORD*. In this New Testament a Bible quote with Lord, for LORD*, is expanded in a footnote for clarity.

The Hebrew Scriptures are in the traditional Jewish book order, and although different from the Christian book order, it is easy to learn the sequence. This Bible is very easy to read through, beginning with Genesis. Those of us who are used to various English translations will be surprised at the power and vitality of this translation. Look over the Table of Contents to acquaint yourself with the sequence if you have not previously used this book order. A few verse numbers are different, primarily in Psalms where the Hebrew text counts the introductory verse as verse one. In Malachi the verse numbers of the third chapter continue counting instead of making a fourth chapter, but all the verses are included even though there is no fourth chapter. Numbers 16:35-50 of other Christian Bibles are Numbers 17:1-9 here, but nothing is missing from the text.

One early surprise is in Genesis 12:1 when God does not say "Go" to Abram, but "Get yourself out of here!" Later He tells Moses to order Pharaoh to "Send My people away!" instead of pleading "Let My people go." These passages are the literal translation.

Throughout the text of *The One New Man Bible* there are more than 4,000 footnotes. The Glossary at one hundred seventy pages describes various first century Jewish customs and explains Hebrew Scriptures, such as Leviticus 14, which on the surface is about cleansing a leper, but has a much deeper meaning. Read about it in Gossip/Slander in Glossary.

Many Jewish sources were studied to bring the Scriptures to life, including many modern as well as ancient Jewish commentaries. Those studies bring real depth to the subjects in the Glossary, but even more importantly they give insight into the thinking of the New Testament authors, the Apostles, and especially Y'shua. It is important for those of us reading in the twenty-first century to understand what a

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word or expression meant to those who wrote the passages in Bible times.

Do not ignore the Hebrew negative imperative! When you see **Do not** in bold, know that the expression has no direct English translation. It is in bold to let you know that the phrase means even more than saying, “Do not even think about doing whatever is being warned.” One very important statement to keep in mind is the frequent warning, **Do not be in awe!** It is very important for us to remember to focus on our heavenly Father and not to be like Job (Job 3:24) and let fear come in.

In the Torah, the first five books of the Bible, there are divisions to spread these sections over the course of a year. These are for weekly readings in the synagogue and are noted in this text by extra lines and a slightly larger bold font to make it easier for those who study those weekly readings. The page numbers listing the Torah readings are footnoted to show which Scriptures every synagogue in the world will be reading that Sabbath. The readings begin with the first Sabbath after the celebration of Sukkot. You will need a Jewish calendar to find the reading for any date, and these can be ordered from any number of websites, or may be available from a local synagogue.

The New Testament of the *One New Man Bible* is the *Power New Testament*, a translation by this author/editor, of the United Bible Society’s Fourth Edition Greek text, published in 1993. The editors of that text used a scientific method called Textual Criticism to determine which of the more than five thousand ancient Greek manuscripts of the New Testament were closest to what the authors wrote in the first century. This method is similar to that used by the editors of the ancient Greek classics to determine the most accurate copies of those writings.

Until the first printed Greek text of the New Testament was published in 1515, all copies were made by hand, so there was no standard text. A mistake, addition, or omission would therefore be passed on as other copies were made of a particular manuscript. Several families of manuscripts, each based geographically, developed from that system. Among those families of texts one was called Alexandrian, from Egypt; another Caesarean, from Caesarea of Israel; another Western, the smallest; and another was called Byzantine, which was the family of texts taken to England and Western Europe by the Roman Church. See Greek New Testament Text in Glossary.

Over the centuries many additions, now identified by textual scholars, were made to the Greek texts. These additions may have been dropped from some translations, or simply identified as added text, but still translated. This translation *inserts those passages in italics* when they have been positively identified by the editors as additions. Footnotes are added to also identify them as additions.

In some instances it is necessary to add a word or two for a passage to read properly in English. When that is done, the added words are in *italics*, so you will know they were added. Also in *italics* are the passages that were added in later centuries. Hebrew commonly leaves out the verb of ‘being,’ so when these are added to the Hebrew text they are simply translated as Hebrew idioms, not italicized. However, in the NT these verbs of ‘being’ are italicized because the Greek language uses these

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verbs, so italics are used in the NT to show that the Jewish authors did not use them, but the translator added them.

Some words have been translated differently because the traditional translation conveys something not intended by the author. One of those words is the Greek word Ekklesia, which means a gathering of citizens called out from their homes into some public place. Implicit in Ekklesia is a summoning, so this is not just a collection of people, but people called out to a public meeting for a particular purpose. Ekklesia is commonly translated church, but because of our association of church with both a building and an organization, in this translation, Ekklesia is translated congregation.

The Greek word Nomos has nearly always been translated Law, even when used for the Hebrew word Torah. Torah does not mean Law. It means Teaching. When you see Torah in this translation, do not think Law, but of the Loving God teaching His children, offering an outline to guide them for a better way of life. See Torah in Glossary.

In the New Testament books the word for High Priest is capitalized when it refers to the one who occupies that office, or a former High Priest. The word also is used to refer to members of that family, whether or not they are in office at the time. It is often used in the plural, and then is not capitalized. Some translations use “chief priests” for these situations, but this translation uses “high priests” in these cases.

Both the Hebrew and Greek Scriptures were first translated into English centuries after being translated from the Latin Vulgate text. Those early translations spelled some Latin words in English and did not translate them, such as ark, magi, and mansion. See Latin Words in Glossary.

This translation has as its goal to be a very readable text that flows from one book to another while preserving much of the Jewish flavor, especially the Jewishness of Y’shua, and much of the power in the Hebrew and Greek expressions. We believe that by the laying on of hands we have all the gifts of the Spirit of the Living God, the King of the Universe, and that God is the same today as when He created the universe, and He will remain the same for eternity. The motivation is to seek Truth.

The editors of the Greek text cite many Hebrew Scriptures throughout the text, so the majority of Scripture references given in the New Testament text are from the Greek text used for this translation.

There were no chapter numbers, verse numbers, or punctuation in the original Hebrew and Greek manuscripts. Even the present Hebrew and Greek texts do not have quotation marks, but proper placement of the marks is taken from the context of a passage. Quotation marks are used only in the books of the Torah and the New Testament because in the Hebrew Scriptures conversation flows so that in many passages the speaker’s identity is not clear. See Greek Text in Glossary.

There are passages in both the Hebrew and Greek that can be translated in more than one way – and each way is still correct. One example is with Noah where the box

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(ark) is to be covered inside and out with pitch, or atonement, Gen. 6:14. Another is in John 3:8 where the wind blows, or the Spirit breathes or blows. Spirit makes sense to us today, but those to whom Y'shua was speaking would not have related to that, so they understood the word as wind. See Book Order in Glossary.

My hope is that you will enjoy reading this result of many years of dedicated study and worship of our heavenly Father.

Sample

ACKNOWLEDGMENTS

The New Testament is taken from the The Power New Testament, which is a fresh translation of the Greek text, as literal as possible. Because of differences in Hebrew and Greek syntax and idioms, no translation can be absolutely literal, but this is as literal as we could make it. Although I edited the Hebrew text and translated the Greek text, a number of others contributed to the completion and accuracy of the work.

Rabbi Eliezer Ben-Yehuda, Ph.D., grandson of the Eliezer Ben-Yehuda for whom Ben-Yehuda Street in Jerusalem is named, is the president of The Eliezer Ben-Yehuda Foundation, Inc., established to preserve, inform and make known the scope and breadth of Ben-Yehuda's work for the establishment of Jewish national existence in the Promised Land, speaking the Tongue of the Prophet. He spent many hours with me to bring understanding and Jewishness to passages that are often glossed over or misunderstood. For six years I sat under his teaching on the first twenty-four chapters of Genesis, and less detailed studies on many other books of the Bible. Rabbi Ben-Yehuda patiently answered many questions. He revealed Hebrew idioms and Jewish customs in the New Testament, of which he has a thorough knowledge, making a considerable contribution to this volume. His work has contributed greatly to my understanding of the Hebrew Scriptures, adding considerable insight to this text.

Two Biblical scholars assisted with this translation of the Greek text. They are:

Arnold Gause, Ph.D., a Greek scholar of Columbia, SC, who tutored me for three years, then continued to give advice.

Henry M. Evans, Ph.D., now of Monroe, Louisiana, who for a period of six months met with me nearly every week, reviewing difficult passages, sharing books from his personal library, and giving encouragement and advice.

Others contributed by commenting on the Hebrew text or on the English. These included Akiva, Alyosha, Avner, Baruch, Dominiquae, Joyce, June, Nancy, Pitch (pronounced Peach), Richard, Stan, and others. Sid contributed great encouragement.

Last of all, but not least of all, I thank my new wife, Gwen, for her loving support of this long and enormous project, which was a labor of love that God enabled me to finish for His praise and glory which is His vision in the creation of One New Man.

William J. Morford

TORAH

GENESIS

B'reshite¹

Creation

1.1. In *the beginning* God² created the heavens and the earth. 2. And the earth was totally empty, *devoid of all life, (Jer. 4:23) both animal and plant*,³ and darkness was upon the face of the deep. And the Spirit⁴ of God hovered, brooded, over the face of the waters.

1:3. And God said, “**Light, Be!**”⁵ And there was light.⁶ 4. And God saw the light, that it was good, and God divided the light from the darkness. 5. And God called the light Day, and the darkness He called Night. And there was evening and there was morning, day one.

1:6. And God said, “**Firmament,⁷ Be in the midst of the waters! Divide the waters from the waters!**”⁸ 7. And God made the firmament and divided the waters

1 (Caption) B'reshite, pronounced B'resheet, translated “In *the Beginning*,” is the title of the first weekly reading of the Torah. In this translation each weekly reading is captioned. B'reshite means much more than beginning – it means “at the head of” in the sense that it is the beginning, but also that the Head (Creator) planned each step, which began as a thought.

2 (v.1) The Hebrew word for God is Elohim, which is plural, but the verb is singular to show that Elohim is the Majestic Plural, including His Spirit and His Incarnate Body. Elohim speaks of God's Justice. In Gen. 6:2 & 4 elohim refers to human leaders, and in Exod. 32:1 it refers to false gods, all those using plural verbs. In Exod. 7:1 elohim refers to Moses. In Exod. 22:6 elohim is translated master and in verses 7 & 8 elohim is translated judges.

3 (v.2) The Hebrew uses two words meaning desolate, empty, with no reference to form or shape. This emphasizes the emptiness, that there were no living things, plant or animal on earth.

4 (v.2) The Hebrew word Ruah, meaning Spirit, is feminine.

5 (v.3) This is a command: God commands into existence! Each of these commands is written here as a command and highlighted in bold.

6 (v.3) The light was the aura of God until He created the sun in verses 14-19.

7 (v.6) Literally Expanse, Firmament refers to the atmosphere and the heavenly bodies we can see from earth, what we call the heavens.

8 (v.6) The firmament contains the clouds, separating the water in them from that on the ground.

which were under the firmament from the waters which were above the firmament: and it was so. 8. And God called the firmament the Heavens. And there was evening and there was morning, the second day.

1:9. And God said, **“Waters under the heavens, Be gathered together to one place! Dry land, Appear!”** And it was so. 10. And God called the dry land Earth, and He called the gathering together of the waters the Seas. And God saw that it was good. 11. And God said, **“Earth, Bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth!”** And it was so. 12. And the earth brought forth *grass and* herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind. And God saw that it was good. 13. And there was evening and there was morning, the third day.

1:14. And God said, **“Lights, Be in the firmament of the heavens, to divide the day from the night! Be for signs and for appointed times¹ and for days² and years!** 15. **Lights, Be in the firmament of the heavens to give light upon the earth!”** And it was so. 16. And God made two great lights, the greater light to rule the day and the lesser light to rule the night. He made the stars also. 17. And God set them in the firmament of the heavens³ to give light upon the earth, 18. and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. 19. And there was evening and there was morning, the fourth day.

1:20. And God said, **“Waters, Teem abundantly with the moving creature that has life, and fowl to fly above the earth in the open firmament of heaven!”** 21. And God created the great whales and every living creature that moves, with which the waters teemed abundantly, after their kind and every winged fowl after its kind. And God saw that it was good. 22. And God blessed them saying, **“Be fruitful! Multiply and fill the waters in the seas, and fowl, multiply on the earth!”** 23. And there was evening and there was morning, *the* fifth day.

1:24. And God said, **“Earth, Bring forth the living creature after its kind, cattle and creeping thing and beast of the earth after its kind!”** And it was so. 25. And God made the beast of the earth after its kind and cattle after their kind and everything that creeps upon the earth after its kind. And God saw that it was good.

1:26. Then God said, **“We⁴ will make mankind⁵ in our image, after our**

See Heavens in Glossary.

1 (v.14) The signs are miracles, the appointed times are for God's appearances and for the Seasons of the LORD*. See Seasons in Glossary.

2 (v.14) Only now, the fourth day, has God defined the word Day.

3 (v.17) See Heavens in Glossary.

4 (v.26) The Majestic Plural is used here. Although some say this is God speaking to the heavenly beings, the angels, seraphim, and cherubim, the next verse says God created mankind in His own image.

5 (v.26) The word adam used here means man or mankind, the same way that man in English can refer to one person or to all mankind. That He made both male and female indicates the He was speaking of all mankind.

GENESIS

likeness and have dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth, and over every creeping thing that creeps upon the earth.” 27. So God created mankind in His own image; He created him in the image¹ of God. He created them male and female. (Matt. 19:4) 28. And God blessed them and God said to them, **“Be fruitful! Multiply!² Fill the earth! Subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the earth!”**

1:29. And God said, “Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; it will be food for you. 30. And to every beast of the earth, to every fowl of the air, and to everything that creeps upon the earth, in which there is life, *I have given every green herb for food.*” And it was so.

1:31. And God saw everything that He had made and, behold, it was very good. And there was evening and there was morning, the sixth day.

First Sabbath

2.1. Thus the heavens and the earth and the entire host of them were finished. 2. And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. (Heb. 4:4) 3. And God blessed the seventh day and sanctified it, because in it He had rested from all His work which God created and made.³

2:4 These are the chronicles of the heavens and of the earth when they were created, in the day that the LORD*⁴ God made the earth and the heavens. 5. And no plant of the field was yet on the earth and no herb of the field had yet grown, for the LORD* God had not caused it to rain upon the earth, and there was not a man to till the ground. 6. But there went up a mist from the earth and it watered the whole face of the ground. 7. And the LORD* God formed man from the dust of the ground and blew into his nostrils the breath of life, and man became a living being.

2:8. And the LORD* God planted a garden⁵ eastward in Eden, and there He put the man whom He had formed. 9. And the LORD* God made to grow out of the ground every tree that is pleasant to the sight and good for food: also the tree of life in the midst of the garden, and the tree of knowledge of good and bad.⁶ (Rev. 2:7; 22:2,14)

1 (v.27) The first image is the physical resemblance to God, the second the love, the feelings and emotions of God.

2 (v.28) This is the first commandment to mankind!

3 (v.3) The Sabbath is the day that was sanctified. This completes the outline of creation, so the rest of this chapter gives the detail of how He filled the earth, made Adam and built Eve.

4 (v.4) The four letter name of God is always LORD* in this Bible.

5 (v.8) Although translated garden, the basic meaning of the Hebrew word “gan” is “enclosure” referring to the walls or fences that surrounded a grove of trees in ancient lands, built to keep animals out.

6 (v.9) The word translated Bad is Ra, resh-ayin, the opposite of Shalom. See Ra under Shalom in Glossary.

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2:10. And a river went out of Eden to water the garden, and from there it was divided, and became into four headwaters. 11. The name of the first *headwater* is Pishon: that is it which encompasses the whole land of Havilah, where there is gold. 12. And the gold of that land is good: there is bdellium and the onyx stone. 13. And the name of the second river is Gihon: the one that encompasses the whole land of Cush. 14. And the name of the third river is Hiddekel: that it is which goes toward the east of Assyria. And the fourth river is Euphrates.¹

2:15. And the LORD* God took the man and put him into the Garden of Eden to till it and to keep it. 16. And the LORD* God commanded the man saying, “You may freely eat of every tree of the garden,² 17. but you will not eat of the tree of the knowledge of good and bad, for in the day that you eat of it you will surely die.”

2:18. And the LORD* God said, “It is not good that the man, *Adam*, should be alone. I shall make a helper for him, corresponding³ to him.” 19. And out of the ground the LORD* formed every beast of the field and every fowl of the air, and brought them to Adam to see what he would call them, and whatever Adam called every living creature, that was its name. 20. And Adam gave names to all cattle, to the fowl of the air, and to every beast of the field, but for Adam there was not found a helper for him.

2:21. And the LORD* God caused a deep sleep to fall upon Adam, and he slept. And He took one of his ribs and closed up the flesh in its place. 22. And He built⁴ the rib, which the LORD* God had taken from man, into a woman and brought her to the man. 23. And Adam said, “This is now bone of my bones and flesh of my flesh. She will be called Wife (*Ishah*), because she was taken out of Husband (*Ish*). 24. Therefore a man will leave his father and his mother and will cling to his wife, and they will be one flesh.” (Matt. 19:5, Eph. 5:31)

2:25. And they were both naked, the man and his wife, and were not ashamed.

Mankind's First Test

3.1. Now the serpent was more tricky⁵ than any beast of the field which the LORD* God had made. And he said to the woman, “Really? Has God said, ‘You will not eat of every tree of the garden?’” 2. And the woman said to the serpent, “We

1 (v.14) The Hebrew name of the Euphrates is Perat.

2 (v.16) Although translated garden, the basic meaning of the Hebrew word “gan” is “enclosure” referring to the walls or fences that surrounded a grove of trees in ancient lands, built to keep animals out.

3 (v.18) The Hebrew word translated ‘corresponding’ is *keneged*, with a root meaning of being equal to and adequate for, so God made Eve equal to Adam and adequate for any task God would assign to Adam.

4 (v.22) Note that God created the universe, made man, but He built Eve. The root for build has the same letters as the root for discern, so Hebrew scholars say that is why women are more sensitive spiritually than men.

5 (v.1) The primary meaning of this word is naked, but the snake was no more naked than any other animal, thus the secondary meaning.

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may eat of the fruit of the trees of the garden, 3. but of the fruit of the tree which is in the midst of the garden, God said, ‘You will not eat of it, neither will you touch it, lest you die.’” 4. And the serpent said to the woman, “You will not surely die, 5. for God knows that in the day you eat of it, then your eyes will be opened and you will be like God, knowing good and bad.” 6. And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit of it and ate, and gave also to her husband with her, and he ate. 7. And the eyes of them both were opened and they knew that they were naked,¹ and they sewed fig leaves together and made themselves aprons. 8. And they heard the voice of the LORD* God walking in the garden in the cool of the day,² and Adam and his wife hid themselves from the presence of the LORD* God among the trees of the garden. 9. And the LORD* God called to Adam and said to him, “Where are you?” 10. And he said, “I heard Your voice in the garden and I was afraid because I was naked, and I hid myself.” 11. And He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?” 12. And the man said, “The woman whom You gave to be with me, she gave me of the tree and I did eat.”

3:13. And the LORD* God said to the woman, “What is this that you have done?” And the woman said, “The serpent beguiled me, and I ate.” 14. And the LORD* God said to the serpent, “Because you have done this you are cursed above all cattle, and above every beast of the field. You will go upon your belly and you will eat dust all the days of your life. 15. And I shall put enmity between you and the woman and between your seed and her seed; he will bruise your head and you will bruise his heel.”

3:16. To the woman He said, “I shall greatly multiply your sadness³ and your child-bearing; you will bring forth children in sorrow, and your desire will be to your husband and he will rule over you.” 17. And to Adam He said, “Because you have hearkened to the voice of your wife and have eaten of the tree, of which I commanded you saying, ‘You will not eat of it.’ Cursed is the ground for your sake. You will eat of it in sorrow all the days of your life. 18. Also thorns and thistles will it bring forth to you,⁴ and you will eat the herb of the field. 19. By the sweat of your brow will you eat bread, until you return to the ground, for out of dust were you taken, for you are from dust and to dust will you return.”

3:20. And Adam called his wife’s name Eve⁵ because she was the mother of all living.

1 (v.7) This word means naked although it could well be interpreted to mean denuded of knowledge or sophistication. They realize they are uncovered, hence naked - and react by covering their nakedness.

2 (v.8) The coolest time of each day is normally just before sunrise.

3 (v.16) The word *Etsev* in modern Hebrew relates to nerve, to bringing forth children nervously.

4 (v.18) There were no noxious weeds before this.

5 (v.20) Eve’s name in Hebrew is *Hava*, said to come from *Hayya*, said to mean A Living Thing, but *Hayya* really means Beast. Literally, *Havah* means farm or village, so this name refers to Adam and Eve’s domain.

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3:21. For Adam and also for his wife the LORD* God made garments of skins, and clothed them.

3:22. And the LORD* God said, “Behold, the man has become as one of Us, knowing good and bad, and now, lest he put forth his hand and take also of the tree of life and eat and live forever.” (Rev. 22:2,14) 23. Therefore the LORD* God sent him out from the Garden of Eden, to till the ground from where he was taken. 24. So He drove the man out and He placed the Cherubim at the east of the Garden¹ of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Cain and Abel

4.1. And Adam knew Eve his wife and she conceived and bore Cain (Kayin), and said, “I have gotten a man from the LORD*.” 2. And she again bore his brother Abel (Hevel). And Abel was a keeper of sheep, but Cain was a tiller of the ground.

4:3. And in process of time it came to pass that Cain brought an offering to the LORD* from the fruit of the ground. 4. And Abel also brought from the firstlings of his flock and from its fat. And the LORD* turned to Abel and his offering, 5. but He did not turn² to Cain and to his offering. And Cain was very, very angry and his countenance fell. 6. And the LORD* said to Cain, “Why are you so angry? And why has your countenance fallen? 7. Behold, if you do well, you will be accepted. And if you do not do well, sin³ sits waiting at the door, and its desire is to *possess* you, but you can rule over it.”

4:8. And Cain talked with Abel his brother, and it happened when they were in the field that Cain rose to Abel his brother, and slew him. 9. And the LORD* said to Cain, “Where is Abel your brother?” And he said, “I did not know.⁴ Am I my brother’s keeper?” 10. And He said, “What have you done? The voice of your brother’s blood cries to Me from the ground. (Heb. 11:4) 11. And now you are cursed from the earth, which has opened its mouth to take your brother’s blood from your hand. 12. When you till the ground, from now on it will not yield its strength to you. You will be a fugitive and a vagabond on the earth.” 13. And Cain said to the LORD*, “My punishment is greater than I can bear. 14. Behold, You have driven me out this day from the face of the earth and I shall be hidden from Your face, and I shall be a fugitive and a vagabond on the earth, and it will be that everyone who finds me will slay me.” 15. And the LORD* said to him, “Therefore whoever slays Cain,

1 (v.24) Although translated “Garden” the Hebrew word “Gan” refers to the enclosure rather than to the trees and plants.

2 (v.5) This actually refers to time, that Abel’s offering was timely, while Cain’s was not. From the descriptions of the offerings from ancient times it was taken that Cain did not offer the first of his crops; Abel brought the firstborn.

3 (v.7) This is the first mention of sin. In this translation the word Sin always refers to unintentional sin. See Sin in Glossary.

4 (v.9) Left unsaid is “what would happen.” Since no one had ever died, Cain could not have known what the result of his attack would be. What raised the ire of the LORD* was the flippant, “Am I my brother’s keeper?” This Am I is the very strong Anokhi, a really insolent response to God.

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vengeance will be taken on him sevenfold.” And the LORD* set a mark upon Cain, lest anyone finding him should kill him. 16. And Cain went out from the presence of the LORD* and dwelled in the land of Nod, on the east of Eden.

4:17. And Cain knew his wife¹ and she conceived, and bore Enoch: and he was building a city, and called the name of the city after the name of his son, Enoch.

18. And to Enoch was born Irad and Irad begot Mehujael and Mehujael begot Methusala and Methusala begot Lemekh.

4:19. And Lemekh took two wives for himself: the name of the one was Adah and the name of the other Zillah. 20. And Adah bore Jabal: he was the father of all who dwell in tents, and of such as have cattle. 21. And his brother’s name was Jubal: he was the father of all who handle the harp and another stringed instrument. 22. And Zillah, she also bore Tubal-cain, a sharpener of every cutting tool in bronze² and iron, and the sister of Tubal-cain was Naamah.

4:23. And Lemekh said to his wives, “Adah and Zillah, Listen to my voice, you wives of Lemekh! Hearken to my speech, for have I slain a man because of my being wounded and a young man because of my injury? 24. If Cain will be avenged sevenfold, truly Lemekh seventy-seven fold.”

4:25. And Adam knew his wife again, and she bore a son and called his name Seth (Shet), “For God has appointed me another seed instead of Abel, whom Cain slew.” 26. And to Seth, a son was born to him also and he called his name Enosh. Then men began to call upon the name of the LORD*.

Descendants

5:1. This is the book of the generations of Adam. In the day that God created mankind, He made him in the likeness of God. 2. He created them male and female and blessed them, and called their name Mankind (Adam), in the day when they were created. 3. And Adam lived a hundred thirty years and begot in his own likeness, after his image and called his name Seth. 4. And the days of Adam after he had begotten Seth were eight hundred years, and he begot sons and daughters. 5. And all the days that Adam lived were nine hundred thirty years and he died.

5:6. Seth lived one hundred five years and begot Enosh. 7. And Seth lived eight hundred seven years after he begot Enosh, and begot sons and daughters, 8. and all the days of Seth were nine hundred twelve years and he died.

5:9. And Enosh lived ninety years and begot Kenan. 10. And Enosh lived eight hundred fifteen years after he begot Kenan, and begot sons and daughters. 11. And all the days of Enosh were nine hundred five years, then he died.

5:12. And Kenan lived seventy years and begot Mahalalel. 13. And Kenan lived after he begot Mahalalel eight hundred forty years, and begot sons and daughters.

1 (v.17) Where did she come from? Perhaps from the children of Adam in Gen. 5:4.

2 (v.22) The Hebrew word, n'khoshet, can be translated brass, copper, or bronze. Because the events of Genesis through Deuteronomy took place during the Bronze Age this translation uses bronze. Iron Age I began during the period of the Judges.

14. And all the days of Kenan were nine hundred ten years, then he died.

5:15. And Mahalalel lived sixty-five years and begot Jared. 16. And after he begot Jared, Mahalalel lived eight hundred thirty years and begot sons and daughters.

17. And all the days of Mahalalel were eight hundred ninety-five years, then he died.

5:18. And Jared lived one hundred sixty-two years, and he begot Enoch. 19. And Jared lived eight hundred years after he begot Enoch, and begot sons and daughters.

20. And all the days of Jared were nine hundred sixty-two years, then he died.

5:21. And Enoch lived sixty-five years and begot Methuselah. 22. And Enoch walked with God three hundred years after he begot Methuselah, and begot sons and daughters. 23. And all the days of Enoch were three hundred sixty-five years. 24. And Enoch walked with God, then he was not,¹ for God took him. (Heb. 11:5)

5:25. And Methuselah lived one hundred eighty-seven years and begot Lemekh. 26. And Methuselah lived after he begot Lemekh seven hundred eighty-two years and begot sons and daughters. 27. And all the days of Methuselah were nine hundred sixty-nine years, then he died.

5:28. And Lemekh lived one hundred eighty-two years, and begot a son. 29. And he called his name Noah saying, “This one will bring us comfort² from our work and the toil of our hands, from the ground which the LORD* has cursed.” 30. And Lemekh lived five hundred ninety-five years after he begot Noah, and begot sons and daughters. 31. All the days of Lemekh were seven hundred seventy-seven years, then he died.

5:32. And Noah was five hundred years old, and Noah begot Shem, Ham and Japheth.

Preparation for the Flood

6.1. And it was, when men began to multiply on the face of the earth, and daughters were born to them, 2. that the sons of the leaders³ saw the daughters of men, that they were fair and they took them for wives of all whom they chose. 3. And the LORD* said, “My spirit will not struggle forever with man, since he is but flesh. And his days will be one hundred twenty years.”

6:4. There were giants in the earth in those days and also after that, when the sons of the leaders came in to the daughters of men, and they bore *children* to them, the same became mighty, *macho*, men who, *from* old, were men of *bad* reputation.

1 (v.24) ‘Was not’ has two meanings. This is a Hebrew idiom meaning he died, but it can also be interpreted as his being translated, going straight to heaven without dying. See Book Order in Glossary.

2 (v.29) This is a prophetic statement because the name Noah means comfort.

3 (v.2) The word translated leaders is *elohim*, which here refers to the powerful men who at this time were the strongest and toughest. Their sons were macho, taking what they wanted and abusing women, like Shechem in Gen. 34. The verb is plural. In order to translate this *elohim* as gods, you have to believe that false gods are real and that they do father/bear children. Some say these are fallen angels, but they are in chains: see 2 Peter 2:4 and Jude 6. See False gods in Glossary.

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6:5. And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was continually only bad. 6. And the LORD* was sorry that He had made man on the earth, and it grieved Him in His heart. 7. And the LORD* said, “I shall destroy man, whom I have created, from the face of the earth: man, beast, the creeping thing, and the fowls of the air, for I am sorry that I have made them.” 8. But Noah found favor in the eyes of the LORD*.¹

Noah

6:9. These are the generations of **Noah**: Noah was a just man, perfect in his generations. Noah walked with God.² 10. And Noah begot three sons, Shem, Ham, and Japheth. 11. The *whole* earth was corrupt before God and the earth was filled with violence. 12. And God looked upon the earth and, behold, it was corrupt, for all flesh had corrupted their way upon the earth.

6:13. And God said to Noah,³ “The end of all flesh has come before Me, for the earth is filled with violence through them and, behold, I shall destroy them from the earth. 14. Make a box⁴ of gopher wood for yourself. You will make compartments⁵ in the box, and will cover it within and without with atonement.⁶ 15. And this is how you will make it. The length of the box will be three hundred cubits, its width is fifty cubits, and its height thirty cubits.⁷ 16. You will make a window for the box, and you will finish it a cubit upward. And you will set the door of the box in its side, with lower, second, and third stories will you make it. 17. And, behold, I AM, even I, am bringing a flood of waters upon the earth to destroy all flesh, in which is the breath of life, from under heaven, *and* everything that is on the earth will die.”

First Covenant with Noah

6:18. “But with you I shall establish, ratify, My covenant⁸ and you will come into the box, you, your sons, your wife, and your sons’ wives with you. 19. And of every living thing of all flesh, you will bring two of every sort into the box, to keep alive with you; they will be male and female. 20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort

1 (v.8) The Haftarah reading for B’reshite, In *the* Beginning, is Isa. 42:5-43:10.

2 (v.9) This relationship is the key to Noah’s being chosen for this epoch.

3 (v.13) Noah walked with God, verse 9.

4 (v.14) The word here is *Tevah*, which means box. This does not look like a boat. See Ark in Glossary.

5 (v.14) Compartments refer to both the quarters for the people and compartments for the animals.

6 (v.14) While generally translated ‘pitch,’ atonement is more appropriate. Both Pitch and Atonement are correct. See Glossary article titled Ark, by Rabbi Eliezer Ben-Yehuda. See Book Order in Glossary.

7 (v.15) When first told to make a box, you can see Noah’s mind thinking, “That’s easy.” Picturing a small box, then he is given the dimensions: 450 feet by 75 feet by 45 feet – staggering. It was about 75 years in building.

8 (v.18) Prominent Hebrew scholars suggest other vowels for the word covenant (b’rit), making it b’riata, creation, to read, “raise up My creation.”

will come to you, to keep alive. 21. And take for yourself of all food that is eaten, and you will gather it for yourself, and it will be for food for you and for them.” 22. And Noah did so. According to all that God commanded him, so he did. (Heb. 11:7)

The LORD* Invites Noah and Family

7.1. And the LORD* said to Noah, “Come into the box,¹ you and your entire house! For I have seen you righteous before Me in this generation. 2. Of every clean beast you will take to yourself by sevens, the male and his mate:² and of beasts that are not clean by two, the male and his mate. 3. Also of fowls of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. 4. For yet seven days, and **I AM**³ shall cause it to rain upon the earth forty days and forty nights, and every living substance that I have made I shall erase from off the face of the earth.”

7:5. And Noah did according to all that the LORD* commanded him. 6. And Noah was six hundred years old when the flood of waters was upon the earth. 7. And Noah, his sons, his wife, and his sons’ wives with him, went into the box because of the waters of the flood. 8. Of clean beasts and of beasts that are not clean, of fowls, and of everything that creeps upon the earth, 9. they came in two by two to Noah in the box, the male and the female, as God had commanded Noah. 10. And it was after seven days that the waters of the flood were upon the earth. 11. In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day all the fountains of the great deep were broken up, and the windows of heaven were opened. 12. And the rain was upon the earth forty days and forty nights. 13. In the selfsame day Noah, Shem, Ham, and Japheth, the sons of Noah, Noah’s wife, and the three wives of his sons with them, entered the box; 14. they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after its kind, and every fowl after its kind, every bird of every sort. 15. And they came in to Noah in the box, two by two of all flesh in which is the breath of life. 16. And they that came in, male and female of all flesh, as God had commanded him, and the LORD* shut him in. 17. And the flood was upon the earth for forty days and the waters increased and raised the box, and it was lifted up above the earth. 18. And the waters prevailed and were increased greatly upon the earth, and the box went upon the face of the waters. 19. And the waters prevailed exceedingly upon the earth and all the high hills that were under the whole heaven were covered. 20. Fifteen cubits⁴ upward did the waters prevail and the mountains were covered. 21. And all flesh died that moved upon the earth, of fowl, of cattle, of beast, of every creeping thing that creeps upon the earth, and every man. 22. All in whose nostrils was the breath of life, of all that was on the dry land, died. 23. And every living substance was destroyed which was upon the face of the ground, man, cattle, the creeping things, and the fowl of the skies. And they were destroyed from the earth, and only Noah

1 (v.1) Notice that the LORD* says “come” – He is already in the box and simultaneously with Noah.

2 (v.2,3) This is seven males, each with his mate, 14 altogether.

3 (v.4) **I AM** in bold is the word Anochi, saying that God has determined to do this. The Chi suffix means because, the English meaning Because I AM.

4 (v.20) Fifteen cubits is 22 ½ feet, the depth above the mountain tops.

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and those that were with him in the box remained *alive*. 24. And the waters prevailed upon the earth a hundred fifty days.

After the Flood

8:1. And God remembered Noah, every living thing and all the animals that were with him in the box, and God made a wind to pass over the earth and the waters decreased. 2. The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained. 3. And the waters returned from off the earth continually and after the end of the hundred fifty days the waters were abated. 4. And the box rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5. And the waters decreased continually until the tenth month: in the tenth *month*, on the first day of the month, the tops of the mountains were seen. 6. And it was at the end of forty days, that Noah opened the window of the box which he had made. 7. And he sent out a raven, which went forth to and fro until the waters were dried up from off the earth. 8. He then sent out a dove from him, to see if the waters were abated from off the face of the ground, 9. but the dove found no rest for the sole of her foot and she returned to him in the box, for the waters were on the face of the whole earth: then he put forth his hand and took her and brought her in to him in the box. 10. And he stayed yet another seven days and again he sent the dove out of the box. 11. And the dove came in to him in the evening and, lo, in her mouth was an olive leaf plucked off, so Noah knew that the waters were abated from off the earth. 12. And he stayed yet another seven days and sent forth the dove, which did not return again to him any more. 13. And it was in the six hundred first year, in the first month, the first *day* of the month,¹ the waters were dried up from off the earth, and Noah removed the covering of the box and looked and, behold, the face of the ground was dry. 14. And in the second month, on the twenty-seventh day of the month, the earth was dried.

8:15. And God spoke to Noah saying, 16. “Go forth² from the box! You, your wife, your sons, and your sons’ wives with you! 17. Bring forth with you every living thing that is with you, of all flesh, of fowl, of cattle, and of every creeping thing that creeps upon the earth, so they can breed abundantly on the earth and be fruitful and multiply upon the earth.”

8:18. And Noah, his sons, his wife, his sons’ wives went out with him. 19. Every beast, every creeping thing, every fowl, *and* whatever creeps upon the earth, after their kinds, went forth out of the box.

8:20. And Noah built an altar to the LORD* and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. 21. And the LORD* smelled a sweet savor and the LORD* said in His heart, “I shall not again curse the ground any more for man’s sake, for the imagination of man’s heart is bad from his youth.³ (Jer. 32:30) Neither will I again any longer strike everything living, as I

1 (v.13) Six hundred one is Noah’s age.

2 (v.16) They were in the box (ark) for one year and ten days.

3 (v.21) The Hebrew Ra is usually translated Evil, but Bad is the primary meaning. See Ra under

have done. 22. While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not cease.”

Second Covenant with Noah¹

9.1. And God blessed Noah and his sons and said to them, “Be fruitful and multiply and replenish the earth. 2. And the fear of you and the dread of you will be upon every beast of the earth and upon every fowl of the air, upon all that moves upon the earth and upon all the fishes of the sea. They are delivered into your hand. 3. Every moving thing that lives will be food for you, even as the green herb. I have given you everything. 4. But you will not eat flesh with its life, which is in its blood. 5. And surely your blood of your lives will I require, at the hand of every beast I shall require it, and at the hand of man. At the hand of every man’s brother I shall require the life of man. 6. Whoever sheds man’s blood, by man will his blood be shed, for He made man in the image of God. 7. And you, be fruitful and multiply. Bring forth abundantly in the earth and multiply in it.”

9:8. And God spoke to Noah and to his sons with him saying, 9. “And behold, I AM establishing² My covenant with you and with your seed after you, 10. and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the box, to every beast of the earth.

11. And I will confirm My covenant with you. Neither will all flesh be cut off any more by the waters of a flood, nor will there any more be a flood to destroy the earth.”

12. And God said, “This is the token of the covenant which I am giving between Me and you and every living creature that is with you, for perpetual generations: 13. I have set My rainbow³ in the cloud, and it will be for a token of a covenant between Me and the earth. 14. And it will be, when I bring a cloud over the earth, that the rainbow will be seen in the cloud, 15. and I shall remember My covenant, which is between Me and you and every living creature of all flesh: and the waters will no longer become a flood to destroy all flesh. 16. And the bow will be in the cloud, and I shall look upon it, so I can remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” 17. And God said to Noah, “This is the token of the covenant, which I have established between Me and all flesh that is upon the earth.”

9.18. And the sons of Noah who went out from the box were Shem, Ham, and Japheth: and Ham is the father of Canaan. 19. These are the three sons of Noah, and the whole earth was overspread by them.

9:20. And Noah began to be a man of the soil, *a farmer*, and he planted a vineyard.

Shalom in Glossary.

1 (Caption) Many consider this the first covenant because in Gen. 6:18, God says He will establish a covenant to preserve life, which He did, making that covenant valid. Here the promise is never again to destroy the earth by a flood.

2 (v.9) God establishes, ratifies, this covenant. See Covenant in Glossary.

3 (v.13) The rainbow, having all the colors, represents God’s concern over all of His creation. All the colors being in the covenant also shows there will be more covenants. See Covenants in Glossary.

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21. And he drank of the wine and was drunk, and he was uncovered within his tent. 22. And Ham, the father of Canaan, saw the nakedness¹ of his father, and told his two brothers outside. 23. And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they did not see their father's nakedness. 24. And Noah awoke from his wine and knew what his younger son² had done to him. 25. And he said, "Cursed be Canaan; a servant of servants will he be to his brothers." 26. And he said, "Blessed be the LORD* God of Shem; and Canaan will be his servant. 27. God will enlarge Japheth, and he will dwell in the tents of Shem; and Canaan will be his servant."

9:28. And Noah lived after the flood three hundred fifty years. 29. And all the days of Noah were nine hundred fifty years.

Descendants of Noah

10.1. Now these are the generations of the sons of Noah; Shem, Ham, and Japheth, and sons were born to them after the flood. 2. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshekh, and Tiras. 3. And the sons of Gomer were Ashkenaz, Rifat, and Togarmah. 4. And the sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. 5. By these were the isles of the nations divided in their lands, each one by his language, by their families, in their nations.

10:6. And the sons of Ham were Cush, Mizraim, Put, and Canaan. 7. And the sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca: and the sons of Raamah were Sheba and Dedan. 8. And Cush begot Nimrod *who* began to be a mighty one in the earth. 9. He was a mighty hunter before the LORD*, therefore it is said, "Even as Nimrod was a mighty hunter before the LORD*." 10. And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. 11. Asshur went forth out of that land and built Nineveh, Rehoboth, Calah, 12. and Resen between Nineveh and Calah: the same is a great city. 13. And Mizraim begot Ludim, Anamim, Lehabim, Naftuhim, 14. Patrusim, Casluhim, from whom came the Philistines, and Caftorim. 15. And Canaan begot Zidon his firstborn, Heth, 16. the Jebusite, the Amorite, the Girgashite, 17. the Hivite, the Arkite, the Sinite, 18. the Arvadite, the Zemarite, and the Hamathite: and later the families of the Canaanites were spread abroad. 19. And the border of the Canaanites was from Sidon, as you come to Gerar, to Gaza: as you go to Sodom, Gomorrah, Admah, Zeboim, and to Lasha. 20. These are the sons of Ham, after their families, after their languages, in their countries, in their nations.

10:21. Born to Shem, to him also, the father of all the children of Ever, the elder brother of Japheth. 22. The children of Shem were Elam, Ashshur, Arpachshad, Lud, and Aram. 23. And the children of Aram were Uz, Hul, Geter, and Mash. 24. And Arpachshad begot Shelah, and Shelah begot Ever. 25. And to Ever were born

1 (v.22) Nakedness of the father is defined in Lev. 18:6,7.

2 (v.24) Japheth, not Ham, was Noah's youngest son, so this refers to Canaan, Noah's grandson, who at that time was the youngest of Noah's progeny.

two sons; the name of one was Peleg, for in his days the earth was divided,¹ and his brother's name was Joktan. 26. And Joktan begot Almodad, Shelef, Hazarmavet, Jerah, 27. Hadoram, Uzal, Diklah, 28. Oval, Avimael, Sheva, 29. Ofir, Havilah, and Jobab: all these were the sons of Joktan. 30. And their dwelling was from Mesha, as you go to Sefar, a mountain of the east. 31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

10:32. These are the families of the sons of Noah, after their generations, in their nations: and the nations were divided by these in the earth after the flood.

Tower of Babel²

11.1. And the whole earth was of one language and of few possessions. 2. And it was, as they journeyed from the east, that they found a plain in the land of Shinar and they stayed there. 3. And they said one to another, "Come, let us make bricks and burn them thoroughly." And they had brick for stone and they had slime for mortar. 4. And they said, "Come, we will build a city and a tower for ourselves, whose top may reach to the heavens and we will make a name for ourselves, lest we be scattered abroad upon the face of the whole earth." 5. And the LORD* came down to see the city and the tower, which the children of men built. 6. And the LORD* said, "Behold, the people are one, and they all have one language. And they begin to do this and now nothing will be restrained from them, which they have imagined to do. 7. Come, let us go down and there confuse their language, so they will not understand one another's speech."

11:8. So the LORD* scattered them abroad from there over the face of the entire earth³ and they stopped building the city. 9. That is why the name of it is called Babel, because there the LORD* confounded the language of all the earth. And from there the LORD* scattered them abroad upon the face of all the earth.

11:10. These are the generations of Shem. Shem was a hundred years old and begot Arpachshad two years after the flood. 11. And Shem lived five hundred years after he begot Arpachshad and he begot sons and daughters.

11:12. And Arpachshad lived thirty-five years and he begot Shelah. 13. And Arpachshad lived four hundred three years after he begot Shelah and he begot sons and daughters.

11:14. And Shelah lived thirty years and he begot Ever. 15. And Shelah lived four hundred three years after he begot Ever and he begot sons and daughters.

11:16. And Ever lived thirty-four years and he begot Peleg. 17. And Ever lived four hundred thirty years after he begot Peleg and he begot sons and daughters.

11:18. And Peleg lived thirty years and begot Reu. 19. And Peleg lived two hundred nine years after he begot Reu and he begot sons and daughters.

1 (v.25) The root of Peleg means to divide. Chapter 11 tells of the division.

2 (Caption) The root of Bavel is B-L-L meaning to mix, confuse.

3 (v.8) This is in accordance with the commandment to fill the earth, Gen. 1:28.

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11:20. And Reu lived thirty-two years and begot Serug. 21. And Reu lived after he begot Serug two hundred seven years and begot sons and daughters.

11:22. And Serug lived thirty years and begot Nahor. 23. And Serug lived two hundred years after he begot Nahor and he begot sons and daughters.

11:24. And Nahor lived twenty-nine years and begot Terah. 25. And Nahor lived one hundred nineteen years after he begot Terah and he begot sons and daughters.

11:26. And Terah lived seventy years and he begot Abram (Avram), Nahor, and Haran.

11:27. Now these are the generations of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. 28. And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chaldees. 29. And Abram and Nahor took wives for themselves: the name of Abram's wife was Sarai,⁴ and the name of Nahor's wife, Milkah, the daughter of Haran, the father of Milkah, and the father of Ischah.⁵ 30. But Sarai was barren; she had no child.

11:31. And Terah took Abram his son and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they left with them from Ur of the Chaldees to go to the land of Canaan, and they came to Haran and lived there.

11:32. And the days of Terah were two hundred five years, and Terah died in Haran.⁶

Lekh-L'kha

12.1. Now the LORD* had said to Abram, "**Get yourself⁷ out of here!** From your country and from your kindred and from your father's house to a land that I shall show you.⁸ (Acts 7:3) 2. And I shall make a great nation of you, and I shall bless you and make your name great and you will be a blessing. 3. And I shall bless those who bless you and curse the one who curses you: and in you will all families of the earth be blessed." (Num. 24:9, Gal. 3:8) 4. So Abram departed, as the LORD* had spoken to him and Lot went with him, and Abram was seventy-five years old when he left Haran. 5. And Abram took Sarai his wife and Lot his brother's son and all their possessions that they had gathered, and the souls⁹ that they had made¹⁰ in Haran: and they left to go into the land of Canaan, and they came into the land of Canaan. (Heb. 11:8) 6. And Abram passed through the land to the place of Shechem,

4 (v.29) Sarai means 'my princess.'

5 (v.29) Ischah, Jessica in English, is another name for Sarai.

6 (v.32) The Haftarah for Noah is Isa. 54:1-55:5.

7 (v.1) The Hebrew for 'Get yourself out of here' is Lekh-L'kha, which is singular and each syllable has a numerical value of 50, so that indicates the relationship of Abram with God is 50-50.

8 (v.1) The Lord does not tell Abram where He is taking him, so Abram just goes in faith.

9 (v.5) The souls are those disciples who joined Abram in response to his preaching. Commentary says Abram was the first evangelist. See Gen. 14:14.

10 (v.5) Commentary says that preaching God's message is equivalent to creation.

to the oak of Moreh. And the Canaanites were then in the land. (Heb. 11:12)

12:7. And the LORD* appeared to Abram and said, "I shall give this land to your seed." (Acts 7:5) And he built an altar there to the LORD*, Who appeared to him. 8. And he went from there to a mountain on the east of Beit-El and pitched his tent, having Beit-El on the west and Ai on the east, and there he built an altar to the LORD* and called upon the name of the LORD*. 9. And Abram journeyed, still going on toward the south.

12:10. Then there was a famine in the land and Abram went down into Egypt to sojourn there, for the famine was grievous in the land. 11. And it happened when he came near to enter Egypt that he said to Sarai his wife, "Behold now, I know that you are a fair woman to look upon. 12. Therefore it will be, when the Egyptians will see you that they will say, 'This is his wife.' And they will kill me, but they will save you alive. 13. Say, I pray you, that you are my sister so it may be well with me for your sake and my soul will live because of you."

12:14. And it was that when Abram had come into Egypt, the Egyptians beheld the woman that she was very fair. 15. The princes of Pharaoh also saw her, and commended her before Pharaoh and the woman was taken into Pharaoh's house. 16. And he treated Abram well for her sake and he had sheep, oxen, he-donkeys, men servants, maid servants, she-donkeys, and camels. 17. And the LORD* plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18. And Pharaoh called Abram and said, "What is this that you have done to me? Why did you not tell me that she was your wife? 19. Why did you say, 'She is my sister?' so that I took her to be my wife. Now therefore behold your wife, take her and go your way." 20. And Pharaoh commanded his men concerning him. And they sent him away, and his wife, and all that he had.

Return to Promised Land

13:1. And Abram went up out of Egypt, he, his wife, and all that he had, and Lot traveled with him to the south, *Negev of Israel*. 2. And Abram was very rich in cattle, in silver, and in gold. 3. And he went on his journeys from the south as far as Beit-El, to the place where his tent had been at the beginning, between Beit-El and Ai, 4. to the place of the altar, which he had made there at the first. And there Abram called on the name of the LORD*.¹

13:5. And Lot also,² who went with Abram, had flocks, herds, and tents. 6. And the land was not able to bear them, so they could dwell together, for their possessions were great, so that they could not dwell together. 7. And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanites and the Perizzites then dwelled in the land.

13:8. And Abram said to Lot, "**There must be no strife**, I pray you, between me

1 (v.4) There is no indication that the LORD* answered. See v. 14.

2 (v.5) The phrase, "Lot also" indicates that Lot was not among the disciples. He was there because he was family. See Gen. 13:14.

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and you, and between my herdsmen and your herdsmen, for we are brothers. 9. Is not the whole land before you? Separate yourself from me, I pray you, if you will take the left hand, then I shall go to the right, or if you go to the right hand, then I shall go to the left.”

13:10. And Lot lifted up his eyes, and looked at the whole plain of Jordan, that it was well watered everywhere before the LORD* destroyed Sodom and Gomorrah, *even* like the garden of the LORD*, like the land of Egypt, as you come to Zoar.

11. Then Lot chose for himself all the plain of the Jordan and Lot journeyed east, and they separated themselves the one from the other.

13:12. Abram lived in the land of Canaan and Lot lived in the cities of the plain and pitched his tent toward Sodom. 13. But the people of Sodom were exceedingly bad and sinners before the LORD*.

13:14. And the LORD* said to Abram,¹ after Lot was separated from him, “Now lift up your eyes and look northward from the place where you are, then southward and eastward and westward, 15. for I shall give to you and to your seed forever all the land that you see. (Acts 7:5) 16. And I shall make your seed as the dust of the earth, so that if a man can number the dust of the earth, then your seed will also be numbered. 17. Arise, walk through the land in the length of it and in the breadth of it, for I shall give it to you.” 18. Then Abram removed his tent and came and lived in the plain of Mamre, which is in Hebron, and there he built an altar to the LORD*.

Abram's Army of Disciples

14.1. And it happened in the days of Amrafel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim 2. made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboim, and the king of Bela, which is Zoar. 3. All these were joined together in the Valley of Siddim, which is the Salt Sea. 4. They served Chedorlaomer for twelve years, then, in the thirteenth year they rebelled. 5. And in the fourteenth year Chedorlaomer and the kings with him came and struck the Rephaim in Ashtoreth Karnaim and the Zuzim in Ham, and the Emim in Shaveh-Kiriathaim. 6. And the Horites in their Mount Seir,² to El-Paran, which is by the wilderness. 7. And they returned and came to En-Mishpat, which is Kadesh, and struck all the country of the Amalekites and also the Amorites who dwelled in Hazezon-tamar.

14:8. And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboim, and the king of Bela (the same is Zoar) went out and they joined battle with them in the Valley of Siddim, 9. with Chedorlaomer the king of Elam, Tidal king of Goiim, Amrafel king of Shinar, and Arioch king of Ellasar, four kings with five.

14:10. And the Valley of Siddim was full of asphalt pits and the kings of Sodom

1 (v.14) Now that Lot has separated from Abram, the LORD* again speaks to Abram. Looking eastward gave Abram the land Lot went to. See Gen. 13:5, 2 Cor. 6:14.

2 (v.6) Mount Seir is in Edom, south of Moab, along both sides of the rift from the Dead Sea to the Gulf of Aqaba. Later, under Persian rule, Edom extended west to Gaza and the Sinai.

and Gomorrah fled, and fell¹ there, and those who remained fled to the mountain.

11. And they took all the goods of Sodom and Gomorrah and all their food, and went their way. 12. And they took Lot, Abram's brother's son, who dwelled in Sodom, and his goods, and departed.

14:13. And one who had escaped came and told Abram the Hebrew, for he dwelled in the plain of Mamre the Amorite, brother of Eshkol and brother of Aner: and these were allies with Abram. 14. And when Abram heard that his brother was taken captive, he armed his disciples,² born in his own house, three hundred eighteen, and pursued them to Dan. 15. And he divided himself against them, he and his servants, by night, and struck them and pursued them to Hobah, which is on the left hand, *north*, of Damascus. 16. And he brought back all the goods, and also again brought his brother Lot and his goods and also the women and the people.

14:17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the Valley of Shaveh,³ which is the King's Valley. 18. And Melchizedek king of Salem⁴ brought forth bread and wine and he was the priest of the Most High God. 19. And he⁵ blessed him and said, "Blessed be Abram of the Most High God, Possessor of Heaven and Earth. 20. And blessed be the Most High God, Who has delivered your enemies into your hand." And he gave him⁶ tithes of all. (Heb. 7:2)

14:21. And the king of Sodom said to Abram, "Give me the people and take the goods for yourself."

14:22. And Abram said to the king of Sodom, I have lifted up my hand to the LORD*, the Most High God, the Possessor of Heaven and Earth, 23. that I shall not take even from a thread to a shoe-strap, and that I will not take anything that is yours, lest you should say, I have made Abram rich. 24. Far be it from me! Only that which the young men have eaten, and the portion of the men who went with me; Aner, Eshkol, and Mamre. Let them take their portion."

Heir Promised

15.1. After these things the word of the LORD* came to Abram in a vision,

1 (v.10) This seems to mean they were killed, but some say they fell into asphalt pits.

2 (v.14) As the first evangelist, Abram had brought the disciples with him. The Hebrew word is Hanikh, which means trained or educated, but certainly not for war. This is the only war for Abram, who goes after the armies of four kings with 318 men. This was the LORD*'s battle, as surely as Gideon's would be hundreds of years later.

3 (v.17) Shaveh means equal.

4 (v.18) The Hebrew word is Shalem, an adjective meaning whole, entire, perfect.

5 (v.19) This could well have been the King of Sodom blessing Abram, who was the only righteous leader in the land. See Book Order in Glossary.

6 (v.20) There is some question of who gave tithes to whom, but if Abram gave a tithe to Melchizedek, it would have been from his personal wealth since he did not take any spoil.

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saying, “**Do not be in awe,¹ Abram! I AM² your Shield!** Your reward will be exceedingly great.” 2. And Abram said, “Lord God, what will You give me, seeing I go childless and the steward of my house is this Eliezer of Damascus?” 3. And Abram said, “Behold, to me You have given no seed, and one born in my house is my heir.” 4. And, behold, the word of the LORD* came to him saying, “This one will not be your heir, but he that will come out of your own being will be your heir.” 5. And He brought him outside, and said, “Look now toward the heavens and count the stars, if you are able to number them.” And He said to him, “So will your seed be.” (Rom. 4:18) 6. And he believed in the LORD*, and He counted it to him for acts of loving kindness.³ (Rom. 4:3, Gal. 3:6, Jcb. 2:23,24) 7. And He said to him, “I AM the LORD* Who brought you out of Ur of the Chaldees, to give you this land to inherit it. 8. And he said, “Adonai, LORD*, how will I know that I shall inherit it?”

Covenant Between the Parts

15:9. And He said to him, “Take a heifer for Me, three years old, and a three year old she-goat, and a three year old ram, a turtle-dove, and a young pigeon.” 10. And he took all these to Him, and divided them down the middle, and laid each piece one opposite another, but he did not divide the bird.⁴

15:11. And when the birds of prey came down upon the carcasses, Abram drove them away. 12. And when the sun was going down, a deep sleep fell upon Abram, and behold, a horror of great darkness fell upon him. 13. And He said to Abram, “Know of a surety that your seed will be a stranger in a land that is not theirs and will serve them and they will afflict them four hundred years.⁵ 14. And also that **I AM** will judge that nation whom they will serve, and afterward they will come out with great possessions. (Exod. 11:2, Acts 7:6,7) 15. And you will go to your fathers in peace: you will be buried in a good old age. 16. But in the fourth generation they will return here again, for the iniquity of the Amorite is not yet full.”

15:17. And it was that when the sun went down and it was dark, there was a smoking furnace and a burning flame that passed between those pieces. 18. On the same day the LORD* cut a covenant with Abram saying, “To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: 19. the Kenite, the Kenizite, the Kadmonite, 20. the Hittite, the Perizzite, the Rephaim, 21. the Amorite, the Canaanite, the Gergashite, and the Jebusite.”

1 (v.1) See Fear in Glossary.

2 (v.1) The Hebrew word is Anokhi, showing the LORD*'s very deliberate, very purposeful application of the shield. This is singular, so your Heavenly Father sets Himself as the Protector of each one of us. When Anokhi is used, **I AM** is in bold type. See Anokhi in Glossary.

3 (v.6) Acts of loving kindness mean going beyond the requirement of God to be just, to do right. See Ts'dakah under Hesed in Glossary.

4 (v.10) This word, Tsipor, is a collective singular, referring to both birds, showing the inherent lesson that Israel's generations (mother and child) are one unit, not to be divided.

5 (v. 13) This is the prophecy of the Egyptian captivity.

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