



Annotated Scripture Series



The Sacred Book of
Genesis



Christ the King Books

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Lesson 1: Genesis Chapters 1 – 5

Genesis is the first book of Sacred Scripture, and was almost certainly written by Moses, who did not live till centuries later, and who was specially inspired by God with facts he could, of course, not otherwise have known. The book is named *Genesis* because it gives the account of Creation, or the *Generation* of all things. *Genesis*, taken, together with the next four after it (*Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*) are collectively called by Catholics the *Pentateuch*, from the Greek word *penta*, meaning five. The ancient Hebrews, as well as today's Jews who refuse to convert to the One True Faith, still call these five books the *Torah*. The 1917 Catholic Encyclopedia mentions that these five books were actually formerly considered as one, but somebody long ago divided them logically into the five separate books we have today.

Genesis Chapter 1: God createth Heaven and Earth, and all things therein, in six days.

1:1 In the beginning God created heaven, and earth.

In the 4th century, St. Basil the Great defended this truth against what we would now refer to as 'absolute evolution': "Those who were too ignorant to rise to a knowledge of a God, could not allow that an intelligent cause presided at the birth of the Universe; a primary error that involved them in sad consequences.... Deceived by their inherent atheism it appeared to them that nothing governed or ruled the universe, and that all was given up to chance. To guard us against this error the writer on the creation, from the very first words, enlightens our understanding with the name of God; '*In the beginning God created*'" (Hexaemeron 1.2).

1:2 And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.

1:3 And God said: Be light made. And light was made.

As St. Basil describes it, "The first word of God created the nature of light; it made darkness vanish, dispelled gloom, illuminated the world, and gave to all beings at the same time a sweet and gracious aspect. The heavens, until then enveloped in darkness, appeared with that beauty which they still present to our eyes" (Hexaemeron 2.7).

1:4 And God saw the light that it was good; and he divided the light from the darkness.

As you will see later in the text, God created light before the sun, moon and stars. We can infer that the world was still illuminated by some kind of light at this point even if not the sunlight we are familiar with.

1:5 And he called the light Day, and the darkness Night; and there was evening and morning one day.

Here Genesis is clear that a *day* refers to one light/dark cycle.

St. Augustine interprets the creation of light on the first day as referring to the creation of the angels (*City of God*, book XI). The division of the light from the darkness, then, points to the division of the holy angels who remained faithful to God from the evil spirits who would rebel against Him.

Note that this does not necessarily mean that God did not also create a means of physically illuminating the earth on the first day, though the Fathers of the Church do not unanimously agree on whether or not this was so. St. Thomas Aquinas wrote in his *Summa Theologiae*

that the creation of light referred to the angels, and *also* that it referred to a light that was of the same substance as the sun's light but which was not yet formed into the sun.¹ God's act of creation on the first day, then, can be interpreted as an action that encompasses both physical light (that which would later be formed into the sun and stars) and nondivine spiritual light (immaterial beings who are made luminous by their proximity to God, Who is the first, most perfect, and Eternal Light).

1:6 And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

Here "firmament" is understood as the *land* which divides the lower waters (the seas, oceans, etc.) from the waters above, that is, the water of the skies (clouds, gas, precipitation, etc.).

1:7 And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.

1:8 And God called the firmament, Heaven; and the evening and morning were the second day.

St. Basil reminds us that the heavens/sky, a material thing, is different from Heaven as in the dwelling place of God: "The nature of right belongs to another, and the firmament only shares it on account of its resemblance to heaven" (Hexaemeron 3.8).



A depiction of God creating the earth and its firmament (shown as a ring of 'waves' or 'winds' above the earth).

¹ See *Summa Theologiae*, First Part, Question 67: The Work of Distinction in Itself, and the Work of the First Day

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Onyx, a precious stone.

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2:13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

2:14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

<p>https://upload.wikimedia.org/wikipedia/commons/0/06/Tigr-euphrates.jpg No machine-readable author provided. Knusser assumed (based on copyright claims). CC BY-SA 2.5 <https://creativecommons.org/licenses/by-sa/2.5/>, via Wikimedia Commons (Additional labels made by this Author)</p>	 <p style="text-align: center;">MODERN DAY IRAQ</p> <p style="text-align: center;">Euphrates Tigris</p> <p style="text-align: right;">Persian Gulf</p>	
	<p>Just as Moses describes, the four rivers flow through modern-day Iraq and join into one before they empty into the Persian Gulf. This is strong evidence that the Garden of Paradise was somewhere in this region.</p>	<p>Above: An expanded view of the same area. Below: the Tigris River flowing through Baghdad, the modern-day capital city of Iraq.</p> <p><i>Map data © 2022 Google / Chairman of the Joint Chiefs of Staff from Washington D.C, United States, CC BY 2.0 <https://creativecommons.org/licenses/by/2.0/>, via Wikimedia Commons</i></p>

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| <p>2:15 And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.</p> <p>2:16 And he commanded him, saying: Of every tree of paradise thou shalt eat:</p> <p>2:17 But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.</p> <p>2:18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.</p> <p>2:19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name.</p> <p>2:20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.</p> <p>2:21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.</p> | <p>Man is given stewardship of the new and perfect Earth, to “keep it”, and cultivate it. Before the Fall, this cultivation would have been easy and always fruitful.</p> <p>Adam and Eve lived in a state of innocence, not knowing about evil (sin) and all of the moral dilemmas that stem from it.</p> <p>Adam’s stewardship of and dominion over the animals is shown in his naming of them. To name someone shows authority over him.</p> <p>While it is a good thing to have pets, etc., they can never replace the preeminent form of earthly relationship which is the family.</p> <p>It was a commonly believed myth that women have one more rib than men, but this is not true, and</p> |
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Lesson 2: Genesis Chapters 6 - 16

Genesis Chapter 6: Man's sin is the cause of the deluge. Noe is commanded to build the ark.

6:1 And after that men began to be multiplied upon the earth, and daughters were born to them,

6:2 The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

The sons of God... The descendants of Seth and Enos are here called sons of God from their religion and piety: whereas the ungodly race of Cain, are called the children of men.

Notice the above: the sons "of God" mix with the daughters "of men" – that is, the worship of the True God mixing with paganism and the worst kinds of vices. Then note in the very next verse, what God thinks of this. This points out to us Catholics how important it is to carefully pray for a good spouse and to choose well. God will send a good spouse if we pray and have faith.

6:3 And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

God sets the lifespan of man around 120 years. This too is a mercy, to limit men to only 120 years to do evil upon the earth, and if they are good, to give them only 120 years in the test that is life upon Earth. Others, however, interpret this verse as follows: "In 120 years from now, I shall destroy all men on the earth, by flood."

6:4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.

"Giants": It is likely that men before the flood were large and robust compared to men now, but even so, these men here spoken of are called giants, as being not only tall in stature, but violent and savage in their dispositions.

6:5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,

6:6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

God is unchangeable, and therefore is not capable of changing His Mind; He has only one eternal thought. He can make no mistake. He therefore does not have 'sorrow of heart' or 'repent' in the way that we do. He does not feel grief, anger, or any other passion as we do. Rather, these expressions found in Scripture are used to declare the enormity of the sins of men, which so provoked God to anger and "regret" for having made them and cared for them so.

6:7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

6:8 But Noe found grace before the Lord.

Read that again: How many men found grace (of the hundreds of thousands on the earth by that time)?

6:9 These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.

6:10 And he begot three sons, Sem, Cham, and Japheth.

6:11 And the earth was corrupted before God, and was filled with iniquity.

What must God think of our sinful times, with systematic, brazen impurity, unnatural vice, sacrilege, blasphemies, and militant atheism?

6:12 And when God had seen that the earth was corrupted (for all flesh had corrupted

its way upon the earth),

6:13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

6:14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

6:15 And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

“Pitch it within and without”: i.e., cover the wooden ark with pitch, perhaps *bitumen*, used to waterproof the vessel and make it more durable.

There have been differences in biblical scholars' estimations of the size of the unit called the *cubit*. Some say about 18 inches, other 20 inches. Using the shorter estimate, we get the following: 300 cubits would be: 300 x 18 inches = 450 long; and 75 feet wide by 45 feet high. (Metric: 137 meters long x 23 x 14). That is a huge ship, even by today's standards.



A modern-day Protestant- attempted replica of the ark called the “Ark Encounter.” This project is part of a large park in the state of Kentucky, devoted to defending (in a Protestant way) the biblical Genesis accounts of both the creation of all things and the entire account of Noe and the ark. Both of these biblical accounts, needless to say, have been under attack for centuries from the usual culprits: atheists, communists, Freemasons, freethinkers, rationalists, etc.

Kaleeb18, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons/ Cimerondagert, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

6:16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

6:17 Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

6:18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

6:19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

6:20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

6:21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

6:22 And Noe did all things which God commanded him.



Der Bau der Arche Noah, Französischer Meister; 1675

Genesis Chapter 7: Noe with his family go into the ark. The deluge overflows the earth.

- 7:1 And the Lord said to him: Go in, thou and all thy house, into the ark: for thee I have seen just before me in this generation.
- 7:2 Of all clean beasts take seven and seven, the male and the female.
- 7:3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

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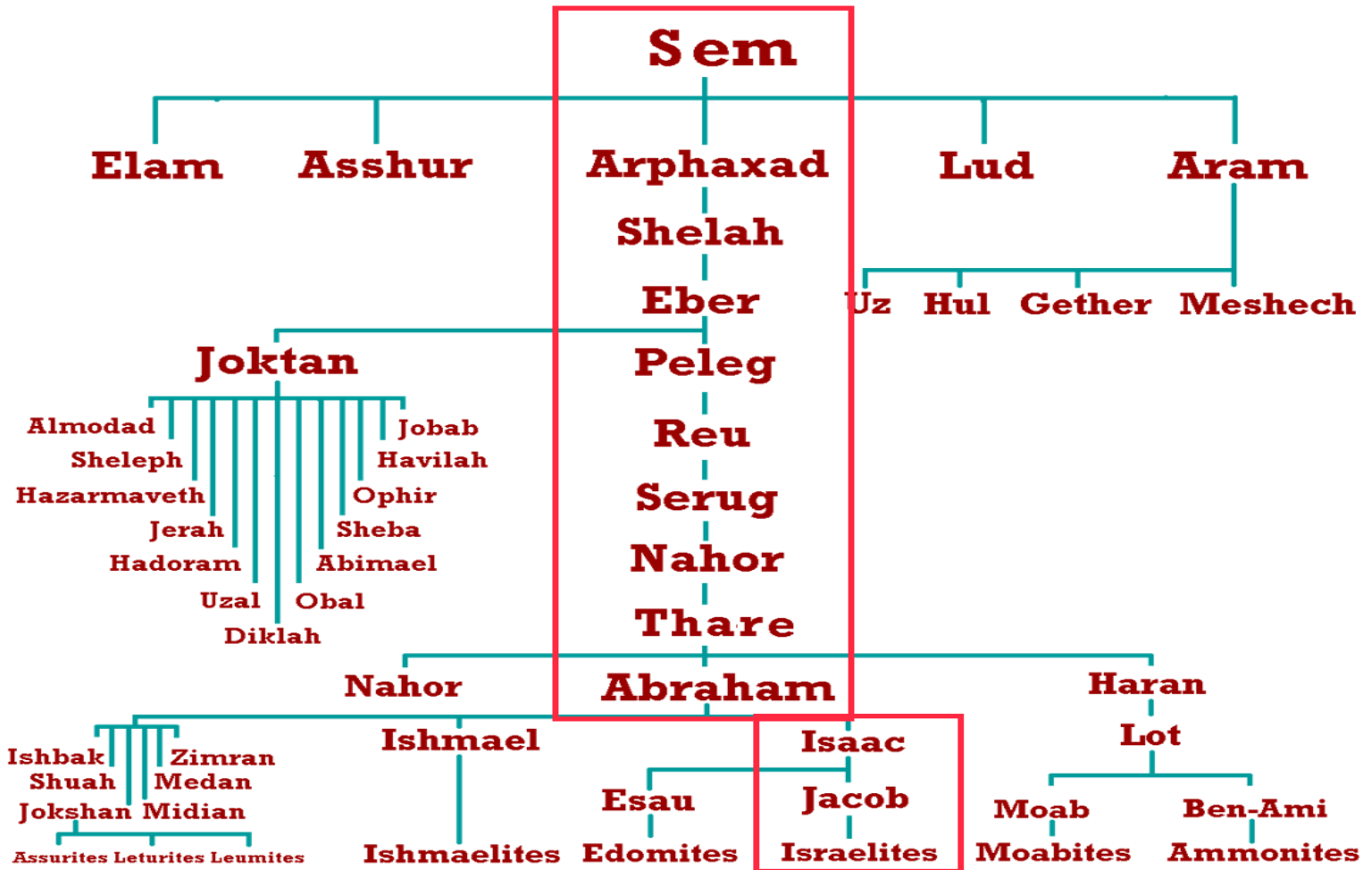
Remember that genealogies will sometimes be inserted not exactly "in place" chronologically, because they span such great amounts of time.

- 11:11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.
- 11:12 And Arphaxad lived thirty-five years, and begot Sale.
- 11:13 And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.
- 11:14 Sale also lived thirty years, and begot Heber.
- 11:15 And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.
- 11:16 And Heber lived thirty-four years, and begot Phaleg.
- 11:17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.
- 11:18 Phaleg also lived thirty years, and begot Reu.
- 11:19 And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.
- 11:20 And Reu lived thirty-two years, and begot Sarug.
- 11:21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.
- 11:22 And Sarug lived thirty years, and begot Nachor.
- 11:23 And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters.
- 11:24 And Nachor lived nine and twenty years, and begot Thare.
- 11:25 And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters.
- 11:26 And Thare lived seventy years, and begot Abram, and Nachor, and Aran.
- 11:27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.
- 11:28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.
- 11:29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.
- 11:30 And Sarai was barren, and had no children.
- 11:31 And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son [see diagram below], and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.
- 11:32 And the days of Thare were two hundred and five years, and he died in Haran.

Here we follow the line through Phaleg's son Reu, who leads us to Abram! By tracing the Semite descendants through Reu, we give the lineage of Abraham, but more importantly, of Jesus Christ.

Pay attention to Thare, who is the father of Abraham (who at this point, is still called 'Abram').

The Genealogy of Sem



Sem's genealogy. Although some of the spellings in this diagram are different from those in the Douay-Rheims, yet with a bit of conversion, it can easily be matched up.

Drnhawkins, CC BY-SA 3.0 <<https://creativecommons.org/licenses/by-sa/3.0/>>, via Wikimedia Commons with slight change to the spelling of Sem (Shem)

Genesis Chapter 12: The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine, goeth down to Egypt.

- 12:1 And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee.
- 12:2 And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.
- 12:3 I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed.
- 12:4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went

This is the first promise of a great nation - which will come through Abram, and as we know, will be God's Own people.

IN THEE because from Abraham's lineage will eventually come WHOM? And Who will indeed bless all men with the means of salvation?

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knowing that they are angels of the Lord, come to strike Sodom with God's just punishment for such unnatural wickedness.

19:6 Lot went out to them, and shut the door after him, and said:

19:7 Do not so, I beseech you, my brethren, do not commit this evil.

Lot's response to the depraved men is complex, and worrisome. In one way, he shows his virtue: by being so hospitable to the angels, who appear as men, by going out to the gang of the most wicked men, shutting the door behind him, ostensibly putting himself in great danger. He also pleads with the Sodomite men to "not commit this evil," and by this shows his concern for the souls of his fellow men. He is primarily concerned with the gravity of the sin they are wanting to commit, and seeks a solution to spare them, and to spare his guests.

19:8 I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.

Lot's offering of his two virgin daughters to the angry mob of vile, unnatural men seems not to be a fatherly or charitable solution. This sin would also be deplorable, and his solution brings Lot's character into question. Lot has dwelt in Sodom for far too long, exposing his family to moral depravity all around. He certainly had money to move, for we read of his wealth. Further, as we will see in the following verses, Lot is even preparing to marry his daughters to a couple of the wicked men of the city.

19:9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? Therefore we will afflict thee more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

"...was it to be a judge?"...The morally depraved men of Sodom do not like Lot, in part because his rightful judgement of them makes them angry. Therefore, they will afflict him more. So also with all who follow God's law bravely; the men of the world will afflict them all the more.

19:10 And behold the men [the two angels inside] put out their hand, and drew in Lot unto them, and shut the door.

19:11 And them, that were without [the Sodomites], they [the angels] struck with blindness from the least to the greatest, so that they could not find the door.

19:12 And they said to Lot: Hast thou here any of thine? Son in law, or sons, or daughters, all that are thine bring them out of this city:

19:13 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

The angels reveal to Lot their mission to mete out God's justice on the city. They give him a chance to warn and collect his relatives. His son-in-laws do not take him seriously.

19:14 So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

19:15 And when it was morning, the angels pressed him, saying: Arise,

take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

19:16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

Lot lingers, and his wife looks back. Surely this is a further testament to his attachment to the city. For whatever reason, although Lot is a fairly good man, he still is not wont to break his bond with the wicked city, and his wife looks back upon its destruction, perhaps in curiosity; perhaps also with some regret.

19:17 And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in **all the country about**: but save thy self in the mountain, lest thou be also consumed.

"All the country about": This and verses 25, 28, and 29 below show that it was not just Sodom and Gomorrha that were evil, but "all the country about" – so quickly and far does this vice spread, just as we see in the whole world today.

19:18 And Lot said to them: I beseech thee, my Lord,

19:19 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.

19:20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

19:21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

19:22 Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

Segor... That is, *a little one*.

19:23 The sun was risen upon the earth, and Lot entered into Segor.

19:24 And the Lord rained upon Sodom and Gomorrha brimstone¹⁰ and fire from the Lord out of heaven.

19:25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

19:26 And his wife looking behind her, was turned into a statue of salt.

And his wife... As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements. It is worth noting that the location of ancient Sodom - and the location of the death of Lot's wife - has been set near the Dead Sea, which is the saltiest body of water in the world!

¹⁰ **brimstone**: sulfur

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