

I'm human





1 God saith: Let us form man in our image, like unto ourselves.2 Man is formed from the ground, and we breathe life's breath within him, thus he becometh a living soul with speech.3 It is not meet for man to be alone, I shall make for him a helper.4 The Lord createth Adam to slumber, removeth one of his ribs, and buildeth flesh upon it, createth the woman, and bringeth her unto Adam, who waketh from sleep to behold the woman before him.5 And Adam saith: This is bone of mine, she shall be called Woman, for from my side she was taken; he nameth her Eve, saying she is mother of all living beings.6 God blesseth them, and nameth them Adam and Eve in that day when they were created; the Lord sayeth to them: Multiply, increase, fill the earth.7 The Lord placeth them within the garden of Eden to till it and keep it, commandeth them: From every tree ye may eat, but from the tree of good and evil knowledge do not eat, lest on that day ye shall surely die.8 When God had blessed and commanded them, he departeth from them; Adam and his wife dwell in the garden according to the Lord's commandment.9 The serpent, created with them in the earth, approacheth them, intending to make them transgress the divine command.10 The serpent persuadeth Eve to eat of the forbidden tree, and she followeth its voice, transgressing God's word; she taketh from the tree and eateth, also giveth some to her husband Adam who doth partake.11 Thus, Adam and his wife transgress God's commandment; He knoweth it, His anger is kindled against them, and He curseth them.12 The Lord driveth them forth that day from the garden of Eden, that they may till the ground whence they were taken; they go to dwell at the east side of Eden, where Adam begetteth two sons and three daughters by his wife Eve.13 She nameth the firstborn Cain, saying: I have received a man from the Lord; the name she giveth the other son is Abel, for she saith: We came into the world in vanity, and we shall leave it in vanity.14 The boys grow up, their father divideth the land to them as an inheritance; Cain is a tiller of the ground, while Abel is a keeper of sheep.15 After some years have passed, they offer unto the Lord sacrifices in approbation; Cain bringeth from the fruit of the earth, while Abel offereth from the firstlings of his flock with its fat; God showeth favor to Abel and accepteth his offering, sending down fire from heaven which consumeth it.16 However, God doth not turn or incline unto Cain's offering, for he had brought inferior fruits before Him; thus Cain is jealous towards his brother Abel, who hath received the divine approval.17 Sometime after this, both brothers enter the field to till their land; in the field, Cain was working hard tilling and ploughing his land, while Abel was looking after his flock. However, when the flock passed through the area where Cain had worked, it caused him great distress.18 Cain approached his brother Abel in a fit of anger and said, "What's going on between us? Why did you bring your flock to graze on my land?"19 Abel responded calmly, "I don't see what the problem is, Cain. I'm just trying to feed my animals."20 He then asked Cain to return the wool from his sheep that he had used and compensate him for the meat and produce that he had eaten.21 Cain retorted, "If I were to kill you today, who would avenge your death?"22 Abel stood firm, saying, "God, who created us, will take care of this. He's the judge and arbiter, and he'll punish those who do evil."23 If you were to harm me, God knows everything and will hold you accountable for your actions.24 When Cain heard these words, his anger towards Abel only grew stronger.25 In a fit of rage, Cain grabbed an iron tool from his plough and struck his brother, killing him. He spilled Abel's blood on the ground in front of their flock.26 After realizing what he had done, Cain was consumed by grief and regret, weeping uncontrollably for his brother.27 He buried Abel's body in a hole he dug in the field, covering it with dust.28 The Lord became aware of what Cain had done and appeared to him, asking where Abel was.29 Cain lied, saying, "I don't know."30 The Lord rebuked him, saying, "What have you done? Your brother's blood is crying out to me from the ground."31 He accused Cain of killing his brother for no reason and because he spoke truthfully to him.32 As a result, the Lord cursed Cain, declaring that the land would no longer yield its strength as it once did, but would instead produce thorns and thistles.33 Cain was forced to leave God's presence and wander the earth until the day of his death.34 In those days, Cain had relations with his wife and she bore a son named Enoch, saying, "At this time, the Lord began to..." Given article text here The book describes the aftermath of the Great Flood and God's decision to destroy Cain. It also provides an account of the life and descendants of Enoch, who lived after the flood. The book has been lost in time, but its contents have been passed down through translations, which include both accurate and inaccurate accounts. Some Bibles contain the book, while others do not, due to various factors such as theological differences and historical inconsistencies. The Book of Jasher was likely written prior to Joshua's time and covers events from creation to his death. However, its authenticity is disputed, and scholars question whether it existed during that period. The Catholic church removed the book from the canon, citing concerns over anti-biblical errors and chronological discrepancies. These issues include references to snow before the flood, which contradicts biblical accounts, and inconsistencies in the timeline of events described in both the Bible and the Book of Jasher. The Bible includes quotes from non-biblical sources to enhance its credibility, but Christians must exercise discernment when reading outside the biblical canon. Historical writers likely incorporated these texts to validate their accounts, much like Luke's meticulous gathering of eyewitness sources. However, the writings of extra-biblical authors should not be considered authoritative on their own, as they do not contain "God-breathed words" (2 Timothy 3:16-17). The inclusion of quotes from pagan poets, such as Paul, demonstrates God's ability to use any writer or philosopher to point readers toward the Bible. Nevertheless, apocryphal and extra-biblical writings like the Book of Jasher require cautious approach due to suspect authors, dates, and potential contradictions with Scripture. 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