



The Book Breshith

an explanation by

Jakob ben Luria

chapter V

drawn up by

Abraham den Dunnen

Version 1.0

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translated by

Annet Ouwehand and Danny Kraaijenoord

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Genesis chapter V

A. The sons and daughters in the Torah

To understand the heart of this chapter, we need to briefly forward to the explanation of the 6th Torah chapter. Contrariwise, the first two verses of the 6th chapter of the Torah can only be understood if one does not disregard the genealogy of this chapter and the previous fourth chapter (Gen 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 Eternal saw the daughters of man that they were fair and they took for themselves wives of all which they chose

With the *sons of God* both the sons and the daughters of the spiritual branch Seth are intended as a substitute for Abel as one of the descendants of Adam and Eve, and with the "daughters of men" both the sons and the daughters of the non-spiritual branch Cain are represented as the other descendant of Adam and Eve. There is, therefore, no talk of "sexual intercourse of demons with human beings" here and in the following verses of the sixth chapter, contrary to how many take verses from the "New Testament" (e.g., Jud. 1:6+7) in that sense and relate them to these verses where old Jewish wisdom in the N.T. about the *bené ha'Elohim* = the "sons of God" became a literally conceived miracle history:

(Gen 6:1): בני האלהים (bene ha'elohim) sons of God **153**

in the N.T., the disciples catch 153 fish as a sign that they will become "fishers of men". The intention of "bringing people to faith" or "making people sons of God" still reflects the original meaning and the story of the fishery itself arose as so many supernatural histories in the N.T. from a later miss recollect of the original and a corresponding literal understanding

In the Torah, the term "man" in a summarizing sense refers to the spiritual man in for instance recommendations and allegories and the term "woman" in a summarizing sense is the not or not yet spiritual person. Often in many marriages women are spiritually stronger and thus understood by the Torah as "man," and thus where men are spiritually the weaker, they are understood by the Torah as "women".

B. The likeness of God and the likeness of Adam

The first verses of the 5th Torah chapter give the impression that the "first human" Adam was still created in the image and likeness of God and his son Seth was no longer in the image and likeness of God (Gen 5:1):

on the day God created man in the likeness of the Eternal he made him (2) He made them male and female... (3) ... and he (Adam) begat in his likeness and called his name Seth

However, here also (=> 2nd Ch.) the difference between the spiritual unity man and carnal man is indicated, where a carnal man cannot be in the image of the shapeless God but according to the likeness of God = 45 and *demuth* = 450 he is:

(Gen 5:1): אדם (adam) human **45**

- man after the *likeness* of God (Gen 5:1)

(Gen 5:1+3): דמות (demuth) likeness **450**

- man after the *likeness* of Adam (Gen 5:3)

(Gen 2:23): עצם מעצמי bone of my bones **450**

- the God-likeness of the carnal man and carnal woman (Gen 2:23 => 2nd Ch.)

Therefore, if one does not live after the ideas of God there remains without the likeness of God only *the image of the carnal man*:

(Gen 5:3):	צִלְמִם	image	160
	קַיִן	Cain	160

Thus, they that are *in the image of Cain* being descendants of Adam = "the descendants of Cain" are the "daughters of man" and they that are *in the likeness of the God-like Seth*, being descendants of Adam, are the sons of God:

(Gen 5:3):	וַיֹּלֵד בְּדַמּוֹתָיו כְּצַלְמוֹ	700
	and he begat in his likeness and in his image	

(Gen 5:3):	שֵׁת	700
	300 400 Seth	- name reflects the 3 and 4 creation days

If one does not live after the likeness of God, one comes to the *demuth* = likeness = 450 of Lamech and his wives and their children at the end of Cain his genealogy:

(Gen 5:1+3):	דְּמוּת	likeness	450
(Gen 4:23):	נְשֵׁי לָמֶךְ	women of Lamech	450
	לָמֶךְ	5 x Lamech of Cain = 90	450 (mentioned 5 times)

With them humanity descended into the flood (=> 4th Ch.):

(Gen 50:17):	פָּשַׁע	trespass, apostasy, infidelity	450
		(the inflected and uninflected appear often in the Torah)	

A man without spirit "is only flesh" (*beshaggam* => 6th Ch.) and therefore only the "image Cain" (=> above) Therefore, no ages are mentioned for the descendants of Cain, different from Seth's and later Shem's offspring. Without spiritual content "the days of man do not count" and the often-old ages of unrepentant criminals makes no difference, nor do they bring them any advantage (=> 4th Ch.):

the mentioning of the ages highlights the fact beforehand that also Ishmael was a righteous man (=> 16th Ch.)

c. The ages in the book of Genesis

In the genealogies of the Torah and Tanakh, countries and peoples are referred to as "sons" of people, like "Aram" = Syria is named as the son of Shem (Gen 10:22) while more precise (Gen 22:21) Aram is referred to as Aram "son" of Kemuel, son of Nahor, son of Terah-Nahor-Serug-Reu-Peleg-Eber-Salah-Arphaxad and thus is called indirectly the "grandson in tenfold" of Shem. Many more links in the chain have been omitted, to mention them all would not add to the essence. Also, cities are mentioned as "daughters", and so the genealogies in the Torah summarize the extensive history after the divine all-sightedness in displaying only the timeless universal essence in all that took place by using names and numerical values. Most ages in the fifth Torah chapter, for example, "don't reach all the way up to 1000 years" because world empires and dynasties are the product of man his ever-recurring strive for "a millennial eternal kingdom" of everlasting peace. For the number thousand in the Torah is symbolic in nature and often stands for a complete fullness:

with the letters of the Hebrew alphabet with their five closing letters for the numbers 500-600-700-800-900, the numbers from 1 to 999 can be written without hiatus, while the first letter aleph = 1 pronounced as eleph = thousand encloses all these numbers in it

Therefore, in the 6th chapter of the Torah, the following numerical value indicates:

(Gen 6:12): וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ **1000**
and God saw the earth (and it was corrupt)

- that the earth was corrupted because of the pursuit of unity = 1000 independent of Godly values:

as world politics is characterized by the endeavor for a united worldly empire

For such an endeavor is always accompanied with a great deal of compromise and concealment of the truth, thus provoking much hatred and discontentment and consequently leading to the destruction 'even before the one thousand years is reached. Because of the strive for a world encircling empire of unity, "the age is limited to 120 years" (= > 6th Ch.), for the endless survival = "the endless duplicating and renewing" = "2 x 2 x 2 x 2 x 2 x ..." of all worldly peoples = 70 (= > 4th Ch.) in unity empires:

(Gen 6:3): וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה **1120 = 2 x 2 x 2 x 2 x 70**
and will be his days 120 years

- would make a life for spiritually motivated people impossible. Even now, for instance, the unification of countries and groups and ideologies lead to the prohibition of "discriminating others" however much their view is in accordance with the nature and reality of creation:

of course, one will not condemn and denigrate, and one will respect the conviction of others

- and organizations in many countries are no longer allowed to pursue their own recruitment policies in line with their own beliefs as a result. Not unifying around the standards of God leads to dictatorship concerning them that hold on to those standards.

The ages in the Torah are symbolic by nature and with the 365 days of a solar year (= > below) and the age of 365 of Enoch the spiritual "kingdom" is explained straight through and alongside other "empires" and movements in time. The "fathering of a son and living for a number of years afterward" corresponds with bringing forth one another and movements and ideologies existing side by side and across each other, like many religious and ideological "sub-empires" bring each other forth nowadays, and then exist cross border side by side or across from each another.

The accumulated "ages" of the Torah provide "dates" with which a purely spiritual and not literal chronological reality is expressed and are further frequently found in the same manner as a numerical value in the Torah. The language of the Torah contains the "mathematical natural units" of the science with which the spiritual and material can be described efficiently and compact. Thus, in this book, these "natural units" are only substituted for the original factors where it is necessary for an accurate understanding, and the remainder is referred to in "ordinary Torah language", for example, "Cain who killed his brother" and not "a nation Cain exterminating another nation Abel".

d. The genealogy of Seth

As mentioned, (= > 4th Ch.), Seth his son *Enos* tried to restore the unity between the spiritual and the worldly branch through human means and methods, and the resulting union is again displayed in the name of his son. It consists of the name Cain and an added *noen* = 50:

קַיִן Cain **160**

(Gen 5:9): קַיִן נֹעַן Cainan **210**

- which *noen* has to do with the day after the Sabbath of Sabbaths, i.e., it is the "day of the other side". The "Sabbath of Sabbaths" in the 4th Torah chapter with the number 70 (= > 4th Ch.) is the day preceding the 50th day of the firstlings of the harvest (Lev 23:9 ff) in other words the first day after the seventh Sabbath after the seven weeks of counting the Omer ("TeC") is symbolically no longer "the first day of a new week" but followed by the day of the other side:

after 7 x 7 days = 49 days, the first new day is the 50th day: **50**

אדמה (adamah) - earth **50**

to which man will return (= > 3rd Ch.)

apart from the decimal system, there is also the hexadecimal (computer - after 15 follows 10) and the octal (after 7 follows 10) and the septal (after 1 follows 10), and the binary (after 1 follows 10) system. The calculation in weeks is in fact a septal calculation system where one counts not from 0 to 6 but from 1 to 7: 1, 2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 15, 16, 17, 21, ..., 77, 101, ... instead of pure septal: 0, 1, 2, 3, 4, 5, 6, 10, 11, 12, 13, 14, 15, 16, 20 ..., 60, 61, 62, 63, 64, 65, 66, 100, 101 etc. For example, the "day of vengeance" (= > 4th Ch.) **"In the week language" is the 77th day**, and in the septal calculation system (0 to 6) the 66th day and in the **decimal system the 49th day**. The next day "of the other side" is decimal **the 50th day** (and in week language the 101st day and in decimal counting from 77 the 78th day and "flood" = *mabul* = מבוּל = 78)

The name "Cainan" according to Enos bears witness to Cain his return to the existential earth of *God's adamah* (= > 2nd Ch.) and is now part of the firstlings of the harvest. The numerical value of the name Cainan is the same as the values of the names of Lamech's women combined:

(Gen 5:9): קינן Cainan **210**

(Gen 4:23): עדה וצלה Adah and Zillah **210**

- with whom the flood began (= > 4th Ch.). The same numerical value reflects that without a changed inward a descent to the level of Adah and Zillah was inevitable from the beginning. For as said (= > 4th Ch.) Enos concealed the urgency for an inward surrender and therefore Lamech to Adah and Zillah held Enos responsible in his proverb for the final fiasco. The consequences of his concealment of truth had become complete in the "dieth has asking for God" of Lamech's father:

מתושאל Mehujael (= "dieth has asking for God") **777**

- 777 in "week language" (= > above) = the "sabbath of sabbaths of sabbaths"

- but Lamech's prediction of that fiasco = 777 to avenge the branch of Enos can already be found in Cainan his age of bringing forth Mahalaleel and thus "in passing on false religion":

(Gen 5:12): שבעים שנה seventy years **777**

It can seem that without a changed inward one can still be a religious man for a long time and so Cainan called his son:

(Gen 5:12): מהללאל Mahalalel= praising God, God praised

in ancient times, many despots gave themselves supernatural authority with titles such as "favorite of God" (= > below)

However, the descent is inevitable in the long run and so Mahalaleel called his son *Jared*:

(Gen 5:12): ירד Jared= to descend, to go down

Different from the Jared of the branch of Cain a turn can be seen after this son. For where the son of Enoch and "grandson" of Cain Jared "descended into the city of Cain's

cultural alienation" (=> 4th Ch.) and the complete downward spiral began, the son of Jared from the line of Seth *Enoch* testifies of another development in both the names and the order of those names:

Cain's family tree:

Enoch = to develop
 Jared = to descend in a city
 Mehujael = faded is God

Seth's family tree:

Jared = to descend
 Enoch = to develop
 Methuselah = to send away the dead

After these opposite developments, both the genealogies of Cain and Seth result in a descendant with the name "Lamech". Both Lamechs have a proverb and these proverbs have everything to do with each other. For that of the Lamech from the branch of Cain predicted the going under in the flood (=> 4th Ch.) and that of the Lamech from the branch of Seth predicted the rise upward to "the land flowing with milk and honey". The promise of that land does not begin with Abraham, but begins with Adam and Eve and has everything to do with the "cursed adamah":

(Gen 3:17): cursed is the ground (adamah) because of you (Adam)

(Gen 5:29): and he called his name Noah saying: this shall comfort us of our work and of the toil of our hands because of the ground (adamah) which Jahweh cursed

With more and more people not returning to the ground = "the God existence *adamah*" the ground is more devoid of divine values and in that sense (=> 3rd Ch.) "cursed". However, the whole earth is destined to become a "land flowing of milk and honey" and the land of Canaan or the land of Israel is the "exemplary land" for the rest of the world:

and is, therefore, the predestined part of an ounce no longer cursed ground part for Jews and Israelites. Non-Jews should therefore not try to conquer the land but will strive to make their own environment a 'land flowing with milk and honey

Lamech from the branch of Cain predicted the fall of the world and therewith a failed creation of God, and the Lamech from the branch of Seth predicted the fullness of the world and therewith the realization of the creation of God. The latter also claimed that "Jahweh cursed the earth" and that "Noah will restore everything", where God never deducts his values from matter but makes a man blind to it and organizes the matter around him accordingly. Lamech argued that only at the hands of the All-one = 1 the matter with central in her the "tree of good and evil" = 932 (=> 2nd Ch.) was cursed:

(Gen 2:9): עץ הדעת טוב ורע **932**
 tree of knowledge of good and evil

(Gen 5:29): אשר אררה יהוה **933**
 which cursed her Yahweh

- the cursed material world = 932 plus the All-one = 1

It is noticeable that the entire proverb has a numerical value of 2104 while the numerical value of the part shown here in red " because of *the ground which he cursed her*" occupies exactly half of that value (Gen 5:29):

זה ינחמנו ממעשנו ומעצבון ידינו **מן האדמה אשר אררה יהוה** 2104 = **2 x 1052**
 this will comfort us from our work and the toil of our hands
 because of the ground which "he cursed her" Jahweh

מן האדמה אשר אררה **1052**
 because of the ground "he cursed her"

The partitioning indicates that the last word *Jahweh* (יהוה) belongs to the first part of the sentence, as with that word at the beginning the statement arises that "***Jahweh in the stature of Noah*** will comfort us because of the ground which is *cursed*":

יהוה זה ינחמנו ממעשנו ומעצבון ידינו **1052**
 Jahweh, this one will comfort us from our work
 and the toil of our hands

מן האדמה אשר אררה **1052**
 because of the earth which is cursed - אררה as *oerra* - pual perf. 3. p. f. sg.

Jahweh, this one shall comfort us

this Jahweh shall comfort us - **God working through people**

The impression, that the phrase "should be so but deliberately not so", is reinforced by the construction "the ground he cursed her". For one would expect and is usually translated:

יהוה ארר - because of the earth which cursed Jahweh
 אררה **instead of** ארר -

- because Jahweh (יהוה) is the subject masc. sg. and the suffix he of *arar* (ארר) = "her" = the ground = fem. sg. is double:

although double forms such as these are more common in the Torah, in this case, the numerical values 1052 and 933 indicate a special construction

With the ground (האדמה) as the subject, *he* (ה) is not a suffix but the inflection of the perfectum to female form according to the *adamah* = fem. sg. and the word then means 'she is cursed' in the pual form:

because of the earth that is cursed

The construction reflects the beating about of people who by not wanting to face reality come to forced abnormalities. Lamech preferred to justify his ancestors rather than God despite the visible negative consequences of traditions and the old ways of thinking and working which often many do. Many blame all kinds of failures as the result of the traditional teachings and habits as a factual failing order of God by clinging to handed-over traditions and long-outdated ideas. Lamech resisted the reality of creation and died five years before the flood at the still "relatively young age" of 777 years (Gen 5:31). He also lost, in accordance with Lamech his prediction from the branch of Cain, the "Sabbath of the Sabbaths", even though his prophecy about Noah would become true (=> 9th Ch.: 5220 = 90 x 58):

$$777 = 700 + 70 + 7$$

Lamech didn't reach the 50th day (=> above) i.e., in his case "the 778 years" and thus "in week-language" (=> above) the 1000 years, with which the prophecy of his father Methuselah did not only come true:

(Gen 5:21): מתושלח (Methuselah) = "sending away what is dead"

- but he even outlived his son. The name Methuselah is "defect" as names are often written without or with waw and thus the following numerical value is hidden:

(Gen 5:21): מתשלח (Methuselah) = "sending away what is dead" **778**

- and the failed pursuit of 'the oldest man ever' for an 1000-year-old empire of unity is all the more striking:

the system of counting in weeks as the septal system with 1 to 7 instead of 0 to 6 (=> above): 1, 2, 3, 4, 5, 6, **7, 11**, 12, 13, 14, 15, 16, **17, 21**, ... 71, 72, 73, 74, 75, 76, **77, 101**, 102, 103, 104, 105, 106, **107, 111**, ... 770, 771, 772, 773, 774, 775, 776, **777, 1001**, ...

the number 778 "in week language" is the number 1001

(Ps 78:49): משלחת (mishlachat) to sent of, to sent to **778**

For Lamech, with his 777 years did not reach the 778 years = in week-language 1001 and his father Methuselah like his son, but then "in decimals," would also just not reach the 1000 years. For "he would have lived on" were it not for the flood that ended the life of men with the "highest age ever":

his end was in the year of the flood = the year 1656, as calculated by the ages mentioned in the Torah which can be seen in the timeline of the J.L.A. Tanakh program

As explained (=> above), the high ages in the Torah are not those of humans but of dynasties and spiritual movements. The "just not reaching the 1000 mark" symbolically reflects that by human means they were trying to bring about "the millennial empire" on earth and, due to lack of spirit, they always fell "just short". Thus, the highest age of Methuselah and the meaning of that name reflect the deepest expression of the pursuit of the ever-lasting empires of peace exempt from divine values:

"duration" of the millennial empire:	1000
age of Methuselah as "oldest man" ever:	969

missing years:	31

- God (א) = 31 as missing from also "the millennial realm Methuselah"

From Enos (=> above) and in every time one strives and strives for peace without putting God at the center and even strives and strives for the "Methuselah" = "sending death away" for a non-God-given eternal life. The fact that Lamech and Methuselah were also unrighteous is based on the timeline:

as of the J.L.A. Tanakh program (=> above)

They lived in the time of Noah and according to Gen 6:8 only Noah found grace in the eyes of God.

Enoch begat Methuselah at the age of 65 and the numerical value of the words "sixty-five years" divides his life into two equal halves as it were:

(Gen 5:21): ויחי חנוך חמש וששים שנה ויולד את מתושלח and Enoch lived sixty-five years and begat Methuselah	2718 = 2 x 1359
חמש וששים שנה sixty-five years	1359

According to verse 22, Enoch's life consisted of "one half before this reproducing" and "one half after" that he walked with God. Enoch separated himself out of antipathy for the world around him *because his son = the "Methuselah dynasty"* in the second half of his life pursued an eternal kingdom of peace and victory over death in a worldly way:

(Gen 5:24): ואיננו כי לקח אתו אלהים and he (Enoch) was no more, for the Eternal took him away	784
(Gen 5:21): מתושלח Methuselah = "sending away death"	784

Enoch lived 365 years (Gen 5:23) and with the number of days of the solar year = 365, the dynasty *from all times and of all days* of sincere believers is displayed with Enoch. The one "half" of the life of a true believer consists of life before his rise to greater awareness and the other half consists of his spiritual development afterward. But also, the spiritual half of life itself consists of "half" of society as "counterpart", craving after money, pleasure and indolence and lack of truth and authenticity often makes it impossible for more principled people to participate socially:

for example, modern events and political and social gatherings and privately organized "parties" and "street parties for all the neighborhood" as well as "celebrations" organized by commerce and governments and religious institutions, and events such as commemorations are accompanied almost exclusively by loud music, if not with drinking and even drug use, and one naturally assumes that all possess one and the same taste. However, people of another disposition and attitude are excluded by the general pleasure graving of public places from entering into contact

Bad lifestyles that exclude others stand at the basis of many endeavors for peace and order = the establishment of kingdoms of peace in order not to be disturbed in the selfish desires for wealth and entertainment:

the hope of many that Israel will disappear as a state to bring back peace into the world is born solely out of selfish desires and does no justice to righteousness and truth in the ambition for world peace

The creation of non-truth-based empires requires a policy of far-going compromise, and such a policy further undermines the sense of truth for humanity. Thus, the Methuselah movement or dynasty had the same goals as the opponent of God (=> 3rd Ch.) during "the second half of Enoch his life". That part of the "population of Enoch" was "taken away by God" because of the despise for the iniquity around them (Gen 5:24), in other words, "was no longer part of the worldly system," not physically but spiritually and practically.

Enoch thus represents the dynasty of the "7000 souls" of Elijah (1 Kon 19:18), who "did not bow their knees before Baal". With them humans are summarized which do not participate in generally accepted but immoral behavior and are therefore often considered less and unknown and Elijah did not know of them. God knows them and they are harvested by Him in every timeframe as the harvest of creation:

7,000 souls are the harvest of the seven-day creation

Within each kingdom and culture, they form an invisible sub-kingdom and sub-culture of people acting and thinking in accordance with the likeness of God, and so Enoch was not suddenly "taken away from the ground to float to the heavens":

wherein later writings the symbolism is repeated in literal ways. Enoch, however, was only "taken" by God (Gen 5:24: לקח = to take) and not even "to take away"

- but "he no longer existed for the world". He "walked with God and was no more" (Gen 5:24). He was the one not walking with the masses and was often invisible but a living sole for God and finally passed over to God through death like all others:

(Gen 5:22):	את האלהים with God (walked Enoch)	492 = 4 x 123	} => 4 : 1
(Gen 5:22):	ואינו and he (was) no longer	123 = 1 x 123	

In accordance with the 1: 4 -relation in the Torah (=> 2nd Ch.) many live in the material world = 4 *with God* and their soles are part of the unity world on the other side = 1, until also physically they are no longer. An ordinary death or a sudden rapture can thereby not make a difference in quality. Spiritual people and unspiritual people are destined for the same border of physical mortality, and not even Moses (Deut. 34:5) or Enoch escaped physical death:

(Gen 5:31): ויהי כל ימי למך שבע ושבעים שנה ושבע מאות שנה וימת **3022**
and all the days of Lamech were 777 years and he died

(Gen 5:23): ויהי כל ימי חנוך חמש וששים שנה ושלוש מאות שנה **3022**
and were all the days of Enoch 365 years

The difference is that people of the "Enoch movement" *do not also die spiritually* which makes up the difference in both quoted texts = 3022. Factually they do not die, therefore, but only experience a transition from the temporal to the eternal.

The 21st verse in that sense is also divided into two equal halves (=> above) for every spiritually inclined human has to deal with worldly necessities for half such as offspring and livelihood and other social tasks. Had Enoch not walked that half he could not have walked with God but would have tried to "pluck directly from the tree of life" (=> 3rd Ch.) The same is true for anyone that *truly* wants to walk with God.

In the following list, the most prominent values of the ages and numerical values of names are shown in red. For as far they have not already been touched upon above, a brief explanation follows the chart:

Name	num. value name	age offspring	years after offspring	total age
Adam	45 $3^2 \times 5$	130 10×13	800 $2^5 \times 5^2$	930 30×31
Seth	700 $2^2 \times 5^5 \times 7$	105 $3 \times 5 \times 7$	807 3×269	912 $2^4 \times 3 \times 19$
Enos	357 $3 \times 7 \times 17$	90 9×10	815 5×163	905 5×181
Cainan	210 3×70	70 1×70	840 12×70	910 13×70
Mahalaleel	136 8×17	65 5×13	830 10×83	895 5×179
Jered	214 2×107	162 2×3^4	800 $2^5 \times 5^2$	962 37×26
Enoch	84 $3 \times 4 \times 7$	65 5×13	300 $3 \times 4 \times 5^2$	365 5×73
Methuselah	784 $2^4 \times 7 \times 7$	187 11×17	782 $2 \times 17 \times 23$	969 $3 \times 17 \times 19$
Lamech	90 $3^2 \times 10$	182 7×26	595 $5 \times 7 \times 17$	777 $3 \times 7 \times 37$
Noah	58 2×29	500 $2^2 \times 5^3$	450 $2 \times 3^2 \times 5^2$	950 5×190
Shem	340 20×17	100 4×5^2	500 $2^2 \times 5^3$	600 $2^3 \times 3 \times 5^2$
Cham	48 $2^4 \times 3$			
Japheth	490 7×70			

Adam lived 130 years when he begot the spiritual descendant Seth:

(Gen 5:2): זכר ונקבה male and female 390 = **3 x 130**

(Gen 1:1): שמים heavens 390 = **3 x 130**

אהבה love **13**

age of Adam when he begot Seth
in spiritual unit with Eve: **130 years. Adam + Eve + Seth = 3 x**

The self-proclaimed religious teacher *Enos* = 357 did not reach the anointed *meshiach* = 358 (=> 4th Ch.) and that is shown in the numerical value with the age notification of his "mixed product" *Cainan* (=> above):

(Gen 5:14): ויהיו כל ימי קינן "and were all the days of Cainan" **357** (\approx the days of Enos)

The correspondence with "all the days of Cainan" also reflects the continuation of his father's politics to unite the spiritual and unspiritual. The goal of that unification was to achieve "a world domination of all by all" and with the numerical value of the name "Cainan" = 210, humanity as consisting of 70 nations (=> 4th Ch.) = 3 x is also expressed. Cainan was also 70 years old when he begot Mahalalel and lived for 12 x 70 years and thus

became a total of 13 x 70 years old. Furthermore, the years of the ancestor Seth before procreating doubled in number with Cainan:

years before Seth procreated:	105	=>
קִינָן (Cainan):	210	= 2 x 105
years after Seth procreated:	807	=>
וַיְחִי קִינָן שִׁבְעִים שָׁנָה וַיֹּוֹלֵד אֶת מַהֲלָלֵל and Kenan lived for 70 years and he begat Mahalaleel	1614	= 2 x 807

- for with him Seth his idea of *spiritual* unity among the people = 1 became unity after an only material worldly concept.

The question arises whether the name of the son of Cainan *Mahalaleel* is "praising God" = pial of הָלַל or "praised by God" = pual of הָלַל? The latter is more obvious, while the first does not only attests of a positive attitude. For many make themselves great with works "in honor of God", and many despots measured themselves with supernatural authority with titles such as "favorite of the gods". The number of years = 830 after Mahalaleel begat *Jared* "to descend" reflects the number value of the flood (הַמַּבּוּל) = 83 in large.

A start of a turn can be seen with Jared who begat Enoch and lived for 800 years after, compliant with the number 8 of the other side and lived in accordance with the numerical value of the name Jahweh = 26 a total of 37 x 26 years. The numbers are like those of Adam who also lived 800 years after he begat Seth and his total number of years = 930 = 30 x 31 which is also the Almighty but now expressed in the form of *el* God = 31. Lamech also had a *spiritual beginning*, according to the 7 x 26 and cannot be otherwise considering his proverb. As stated (=> above), he held on to the policies of his ancestors and went under with them.

The numerical value of the name Methuselah = 784 is a multiple of 7 x 7, and with that factor the man not overcoming the Sabbath is often indicated and therefore not reaching the 8th day = 50 (=> above). Similarly, the numerical value of the name of the religious warrior (=> 11th Ch.) *Nimrod* contains the factor 7 x 7:

נִמְרוֹד - Nimrod294 = **6 x 7 x 7**

Thus, Methuselah also did not arrive "every time" or "ever" = 2 x 2 x ... on the 50th day:

784 = 2 x 2 x 2 x 2 x **7 x 7**

- as could be seen (=> above). The number of years after he begat Lamech = 782 do not quite add up to the numerical value of his name = 784. According to some traditions, Methuselah died "one week before the flood," but consistent with the meaning of his name and the numerical value he died because of his iniquity in the flood (=> above). Therefore, the difference between 782 and 784 seems to indicate that he should have lived for at least another two years rather than that God would have spared him the demise one week before the flood.

Noah his total age of 950 years = 5 x 190 shows that the promised land = "Canaan" with the numerical value of 190 did not start with Abraham as stated (=> above). After being commissioned to build the ark at the age of 500, he lived for another 450 years and so he did not start perfect (=> 6th Ch.) but commenced with spiritual development into the God likeness *demuth* = 450 (=> above) his life long. It will be shown (=> 6th Ch.) that Noah, as well as Abram (=> from 11th Ch.) and every spiritually inclined human, had a long way to go to come to spiritual fullness.

For the numerical value of Japhet = 490 = 7 x 70 see the 10th chapter.

In the end, the names and their ages are to be understood as dynasties and empires of spiritual and ideological movements that produce new dynasties and empires of spiritual and ideological movements, and that those movements often co-exist next to one another for a long time. Likewise, the age of enlightenment also "begat" distinctive philosophical movements both with spin-offs and far-reaching conclusions and "lives" the enlightenment together with its "sons" to this day and age. The empires and dynasties and movements are partly depicted with a person who is characteristic of them, as no doubt an Abraham will have lived but almost certainly no Abraham ever turned 175 years old (Gen 25:7).

Appendix

Hebrew letters have apart from their definition as a letter also a numerical value, and a name, and a sign:

<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>	<u>letter</u>	<u>name,</u> <u>sign</u>	<u>nume-</u> <u>rical</u> <u>value</u>
א	Aleph head	1	ל	Lamed ox goad	30
ב	Beth house	2	מ (ם)	Mem water	40
ג	Gimel camel	3	נ (ן)	Nun fish	50
ד	Daleth door	4	ס	Samekh snake	60
ה	Heh window	5	ע	Ayin eye	70
ו	Waw hook	6	פ (ף)	Peh mouth	80
ז	Zayin sword	7	צ (ץ)	Tsade fish hook	90
ח	Cheth fence	8	ק	Koph eye of the needle	100
ט	Teth womb	9	ר	Resh skull	200
י	Yod hand	10	ש	Shin tooth	300
כ (ך)	Kaph hand in motion	20	ת	Taw sign X	400