

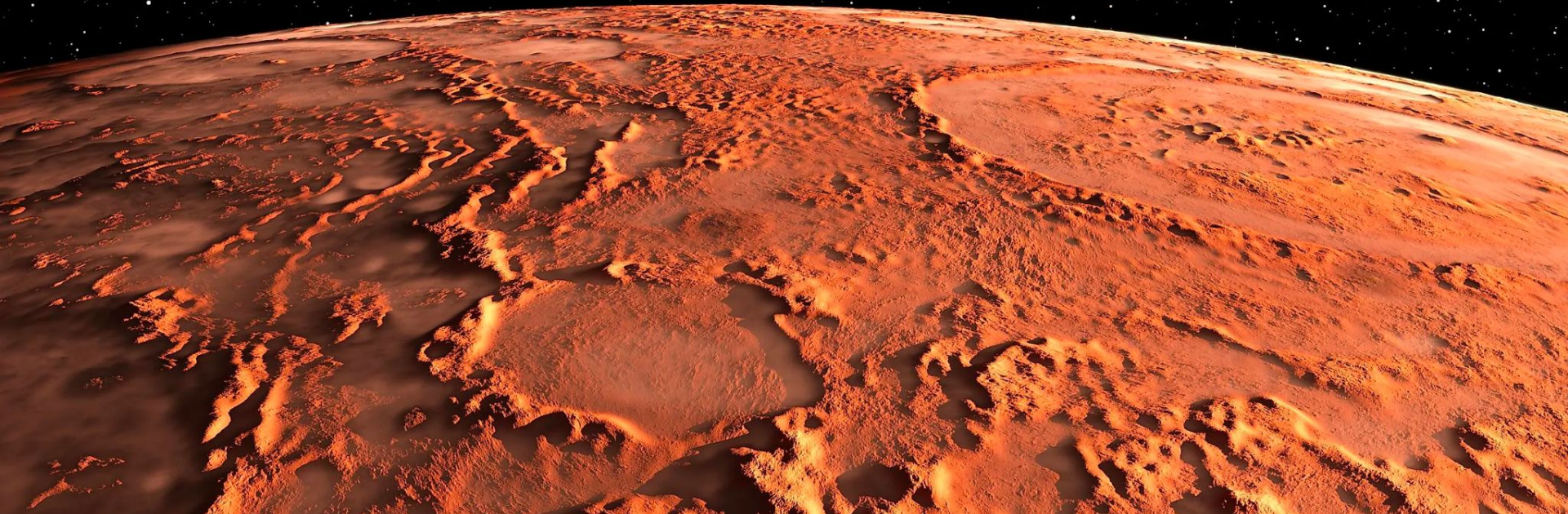
JAMES
TRUE
LIVE



How does one Colonize Mars?

Do you send two humans and a bottle of wine and hope it works out?

That would require an army of surrogates and a lot of foreplay.



In 1873, Heinrich Schliemann found
the “mythological” city of Troy



Noah the Albino

1. The children of Adam would be built specifically for the purposes of populating the terrain.
2. Giants were made to degrade in size while they seed a new crop with wisdom, fuck and thrive.
3. Like goats, their systems would be different to avoid inbreeding.
4. They would be starter packs to build the mother.
5. Noah's face was white a snow





Father of Noah

¹ And then I thought to myself, “The Pregnancy is from the Watchers, and the seed is from the Holy Ones and the Nephilim,” ² and my mind was greatly disturbed on account of the child. [blank] ³ Then I, Lamech, became perturbed, and I went in to [my wi]fe Bat-Enosh...

¹² Now when my wife, Bat-Enosh saw that my countenance was disturbed ¹³ she curbed her passion, speaking to me and saying, “O my master, O my brother... ¹⁴ my youthfulness! I swear to you by the Great Holy One, by the King of Hea[ven]... ¹⁵ that this seed is from you, and this pregnancy is from you, and this planting of fruit is from you!... ¹⁶ and not from any stranger, nor from any Watcher or from any of the Sons of Hea[ven]... Why is the form of] ¹⁷ your countenance so disturbed and deformed, and your spirit so downcast? ... ¹⁸ I am speaking to you truthfully.” ^[10]



In 1 Enoch, Lamech, the father of Noah, reacts with panic upon seeing his new son's magical appearance:

^{1 Enoch 106:2} And his (Noah's) body was white like snow and red like a flower of a rose and the hair of his head [was] white like wool... and his eyes [were] beautiful; and when he opened his eyes, he made the whole house bright like the sun so that the whole house was exceptionally bright. ^{106:3} And when he was taken from the hand of the midwife, he opened his mouth and spoke to the Lord of Righteousness. ^{106:4} And his father Lamech was afraid of him and fled and went to his father Methuselah. ^{106:5} And he said to him: "I have begotten a strange son; he is not like a man but is like the children of angels of heaven, of a very different type, and not like us..." [9]

The story continues with Methusaleh going to his father, Enoch, in heaven, to consult about this strange child:

^{1 Enoch 106:10} ...[A] child has been born to my son Lamech whose form and type are not like the type of man... ^{106:12} And his father Lamech was afraid and fled to me. And he does not believe that he [is sprung] from him, but thinks him to be from the angels of heaven..."

Enoch calms Methusaleh and Lamech down, explaining that Noah's fantastic appearance is connected to the role he will play in history and the upcoming flood, not to an angelic father.

NOAH—AN ALBINO

BY

ARNOLD SORSBY, M.D., F.R.C.S.

Research Professor in Ophthalmology, Royal College of Surgeons of England and Royal Eye Hospital

Noah, with his wine, his ark, and the animals that came two by two, is probably the first vividly human figure in the Biblical account of the early days of man. In this he differs from the weak and glib Adam, the milkop Abel, the stage villain Cain, and Methuselah, whose main distinction was not to have died young. Amongst Noah's shadowy progenitors his father, Lamech, has persisted as little more than a name. The birth of Noah is recorded in Genesis briefly, with an indication that he was called to a high mission: "And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." The subsequent account of the Flood and the emergence of Noah as the first boat-builder and sailor in the world's history reveals the nature of the mission to which he was born.

Enoch's Record of the Birth of Noah

A fuller account of the birth of Noah is contained in the Book of Enoch the Prophet, one of the more significant volumes in the Pseudepigrapha. It appears to have been written in the second and first centuries B.C., and greatly influenced the writers of the New Testament, in which it is quoted by name in several passages. Possessing at first the weight of a canonical book, it gradually declined in importance and finally fell under a ban of the Church. It does not appear to have received much attention after the ninth century, and came to be regarded as lost till three manuscripts in Ethiopian were brought from Abyssinia by Bruce in 1773. The Book of Enoch, like the rest of the Apocalyptic literature, is heavy with primitive mythological and cosmological traditions. It relates in considerable detail of "the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, who have been polluted with women." . . . And the women conceiving brought forth giants.¹ The birth of Noah is recorded in similar mystical terms.²

After a time, my son Mathusala took a wife for his son Lamech.

She became pregnant by him, and brought forth a child, the flesh of which was white as snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house, like the sun; the whole house abounded with light.

And when he was taken from the hand of the midwife, opening also his mouth, he spoke to the Lord of righteousness. Then Lamech his father was afraid of him; and flying away came to his own father Mathusala, and said: I have begotten a son, unlike to other children. He is not human; but resembling the offspring of the angels of heaven, of a different nature from ours, being altogether unlike to us.

His eyes are bright as the rays of the sun; his countenance glorious, and he looks not as if he belonged to me, but to the angels.

I am afraid, lest something miraculous should take place on earth in his days.

And now, my father, let me entreat and request you to go to our progenitor Enoch, and to learn from him the truth; for his residence is with the angels.

When Mathusala heard the words of his son, he came to me at the extremities of the earth; for he had been informed that I was there; and he cried out.

I heard his voice, and went to him, saying; Behold I am here, my son; since thou art come to me.

He answered and said; On account of a great event have I come to thee; and on account of a sight difficult to be comprehended have I approached thee.

And now, my father, hear me; for to my son Lamech a child has been born, who resembles not him; and whose nature is not like the nature of man. His colour is whiter than snow; he is redder than the rose; the hair of his head is whiter than white wool; his eyes are like the rays of the sun; and when he opened them he illuminated the whole house.

When also he was taken from the hand of the midwife, he opened his mouth, and blessed the Lord of heaven.

His father Lamech feared, and fled to me, believing not that the child belonged to him, but that he resembled the angels of heaven. And behold I am come to thee, that thou mightest point out to me the truth.

Then I, Enoch, answered and said; The Lord will effect a new thing upon the earth. This have I explained, and seen in a vision. I have shown thee that in the generations of Jared my father, those who were from heaven disregarded the word of the Lord. Behold they committed crimes; laid aside their class, and intermingled with women. With them they transgressed; married with them, and begot children.

A great destruction therefore shall come upon all the earth; a deluge, a great destruction, shall take place in one year.

This child which is born to you shall survive on the earth, and his three sons shall be saved with him. When all mankind who are on earth shall die, he shall be safe.

And his posterity shall beget on the earth giants, not spiritual, but carnal. Upon the earth shall a great punishment be inflicted, and it shall be washed from all corruption. Now therefore inform thy son Lamech, that he who is born is his child in truth; and he shall call his name Noah, for he shall be to you a survivor. He and his children shall be saved from the corruption which shall take place in the world; from all the sin and from all the iniquity which shall be consummated on earth in his days. Afterwards shall a greater impurity take place than that which had been before consumed on the earth; for I am acquainted with holy mysteries, which the Lord himself has discovered and explained to me; and which I have read in the tablets of heaven.

In them I saw it written, that generation after generation shall transgress, until a righteous race shall arise; until transgression and crime perish from off the earth; until all goodness come upon it.

And now, my son, go, tell thy son Lamech, That the child which is born is his child in truth; and that there is no deception.

When Mathusala heard the word of his father Enoch, who had shown him every secret thing, he returned with understanding and called the name of the child Noah; because he was to console the earth on account of all its destruction.

The version in Genesis, and that in the Book of Enoch, are thus supplementary. Both stress that Noah was born to a dedicated life, as is testified by his name, which is derived from the Hebrew verb signifying to comfort. The Book of Enoch, with its emphasis on his unusual appearance at birth, merely builds up a supernatural background to a worldly mission.

A Reconstructed Fragment

A totally different possibility is suggested by the deciphered fragment of Column II of a particularly badly preserved scroll from the Dead Sea caves (Qumran I), brilliantly identified by N. Avigad and Y. Yadin as a Genesis Apocryphon, and not the lost Book of Lamech as was first supposed. Their reconstruction of this fragment shows Lamech's preoccupation with his wife's faithfulness—a reaction noted repeatedly all through the ages in the literature on the birth of abnormal children to normal parents. It is only when Lamech is assured by his wife with considerable verbal emphasis that the unusual child is indeed his that he hastens to his father, Methuselah, and his grandfather, Enoch (who sojourns with the angels), to obtain a more complete explanation of an exceptional event.³

1. Then I thought in my heart that the conception had been from the Watchers and the . . . from the holy ones or [?] the fallen angels.

2. And my heart was changed because of this child.

3. Then I, Lamech, was frightened and I came to BTNWS, my wife, and [I said] . . .

4. "[. . . Swear to me] by the Most High, the Lord of greatness, King of all worlds . . .

5. . . . Sons of Heaven till thou tell me all in truth if . . .

6. [In truth?] Tell me without lies . . .

7. By the King of all worlds till thou speakest with me in truth and with no lies . . .

8. Then BTNWS, my wife, spoke to me with vigour and with . . .

9. And she said, "O my brother and O my lord, remember my pleasure . . .

10. . . . the period, and my spirit into the midst of its sheath and I in truth all . . .

11. . . . And my heart then had changed within me greatly.

12. When BTNWS, my wife, perceived that my countenance had changed . . .

13. Then she suppressed her wrath and spoke to me and said, "O my lord and O [brother] . . .

14. My pleasure, I swear to thee by the great Holy One, the King of [Heaven?] . . .

15. that thine is this seed and from thee is this conception and from thee was the fruit formed . . .

16. And it is no stranger's, nor is it of any of the Watchers or of the Sons of Heaven . . . [What]

17. has so altered and blemished thy countenance and [why] is thy spirit so low? . . .

18. In truth I speak with thee . . .

19. Then I, Lamech, hastened to Methuselah, my father, and I [told him] all . . .

20. his father and he would of a surety learn all from him, for he was the beloved and [. . . with angels]

21. his lot was apportioned and to him they tell all. And when Methuselah heard . . .

22. . . . to Enoch, his father, to learn all in truth from him.

23. his will. And he went to . . . and found him there . . .

24. And he said to Enoch, his father, "O my father and O my lord, to whom I . . .

25. . . . And I shall tell thee that thou shouldst not be angered that I have come hither . . .

26. Fear . . .

In the light of this fragment the account of Noah's appearance at birth, as given in the Book of Enoch, is clearly not that of a miraculous child but of an albino.

A body white as snow, hair white as wool, and eyes that are like the rays of the sun—these are the unequivocal physical features to be considered once the laudatory commendations are disregarded.

Origin of Noah's Albinism

The fragment also allows some conclusions on the mode of inheritance of Noah's albinism. On the strength of line 9, and their reconstruction of the last word in line 13, Avigad and Yadin hold that BTNWS, Lamech's wife, was also his sister. If this were so—and such relationship was not particularly unusual in primitive societies—Noah becomes the offspring of an extreme type of consanguineous marriage, and his albinism would illustrate not only the antiquity of the affection, but also the fact that the first recorded case showed parental consanguinity. On this reading, Methuselah can now claim the additional distinction of being the first authenticated carrier of albinism—unless the distinction belongs to his anonymous wife (Fig. 1). Avigad and Yadin, however, point out that their reading is contradicted by the one other extant reference to Lamech's wife.⁴

The Book of Jubilees, iv, 28, refers to her as "Betenos the daughter of Baraki'il, the daughter of his [Lamech's] father's brother (or father's sister)." This would seem to show Lamech and his wife as first cousins—the common type of consanguinity in albinism—and would exclude Methuselah's wife as a carrier (Fig. 2). On either reading the consanguineous origin of Noah's albinism is beyond question. BTNWS and Lamech not only produced Noah but also made genetic history. They deserve better than the oblivion that shrouds them.

The possibility that Noah inherited his albinism from a fallen angel need not be considered seriously. Such a supposition raises considerable genetic difficulties. One would have to postulate that BTNWS and the angel were unrelated carriers of the gene at a time when it could not have been widely scattered, or, again, alternatively, and even less plausibly, that albinism in angels is

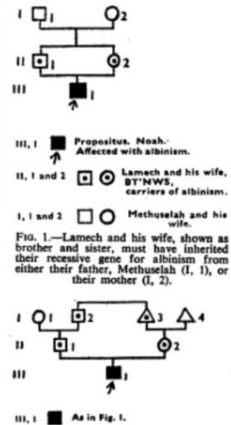


Fig. 1.—Lamech and his wife, shown as brother and sister, must have inherited their recessive gene for albinism from either their father, Methuselah (I, 1), or their mother (I, 2).

Fig. 2.—Lamech and his wife are shown as first cousins. Lamech must have inherited his recessive gene from his father, Methuselah, whilst BTNWS inherited it from one of her parents, who is recorded as a sib of Methuselah.

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dominant and not recessive as in man. Besides, it is not at all certain that albinism occurs in angels, other than seraphim. And clearly fallen angels are no seraphim.

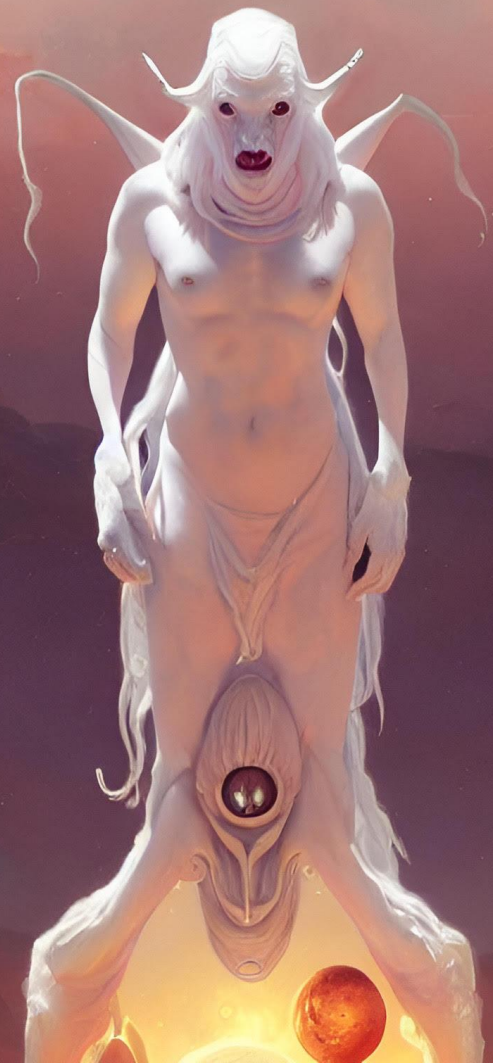
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- The Book of Enoch the Prophet. Translated by R. Laurence, 3rd ed. Oxford, 1912.
- ibid., vi, 2.
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The British Medical Journal
Vol. 2, No. 5112
(Dec. 27, 1958),

The Ark of Darkness

And he repented for all that had happened through him. He plotted to produce a flood [κατακλυσμός] over all the offspring of man. But the greatness of Providence [πρόνοια], which is the reflection [ἐπίνοια] of the light, instructed Noah and he preached to men. But they did not believe him. It is not as Moses said, “He hid himself in an ark [κιβωτός],” but she sheltered him in a place, not Noah alone but men from the immovable race. They went into a place and sheltered themselves with a luminous cloud. And he (Noah) recognized his lordship and those who were with him in the light which shone upon them, because darkness was falling over everything upon earth.¹¹



The Original “Preserver” story wasn’t meant to survive a flood. The ancient memory morphed into a flood myth to fit the cultural threat of a primitive civilization.



The Preserver of Life was made of solid timber, so that the rays of Shamash (the sun) would not shine in.

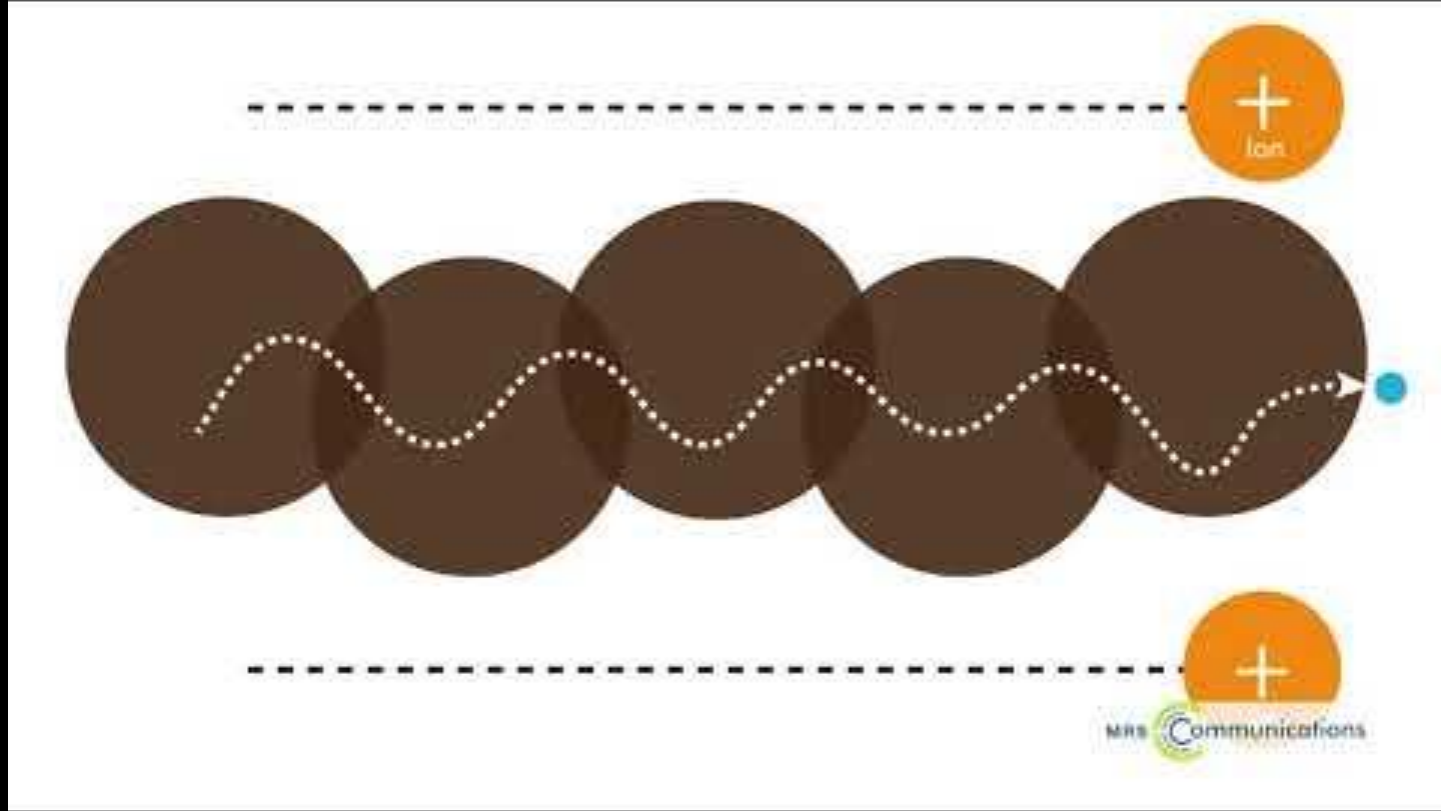
Melanocytes are found in your inner ear where no light ever shines.

Light is source information and melanin is the volume knob.

Photons don't hold light, they hold source information which bears light.

What makes a photon emit light is its information.

All information requires witness to create it. Therefore all source is made from witness.



**100% Pure
Albino
Source
Reality**



**No Melanin
Uncut
Unfiltered**

Which ark is more plausible?



DISCOVER

SUBSCRIBE

HEALTH

Why Scientists Have Been Creating Chimeras in the Lab for Decades

Chimeras, blends of two species of animal, could one day provide better lab models for scientists and organ transplants for patients.

By Nathaniel Scharping | May 19, 2021 1:32 PM

In the *Iliad*, the Greek poet Homer describes a fearsome beast known to inhabit Asia Minor, one known as a chimera. The ferocious creature had the head of a lion, the body of goat and the tail of a serpent, and it purportedly breathed fire.

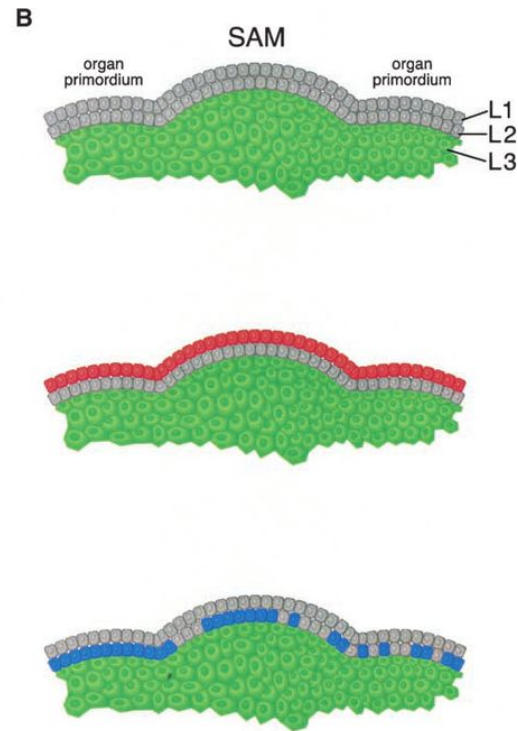
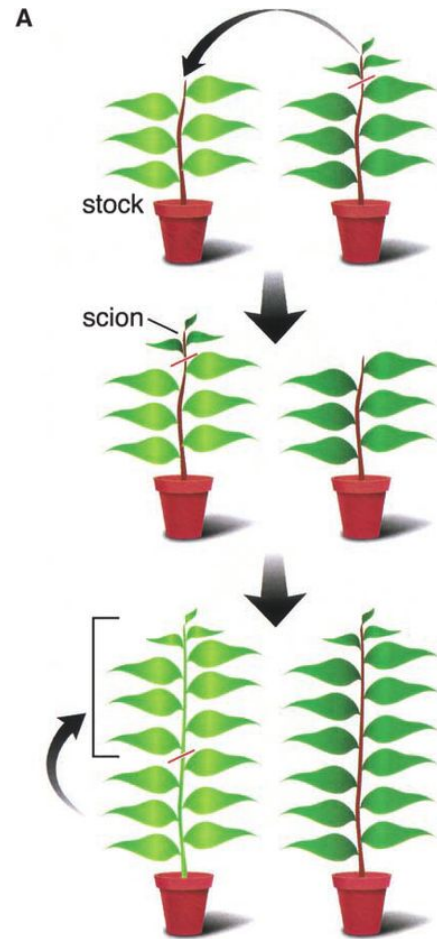
This mythical chimera has been left in the pages of legend. But scientists today are making chimeras of their own, blending together cells from multiple species in a single animal.

The term resurfaced most recently after news broke that a team of researchers had **created human-monkey chimeras** by inserting human stem cells into cynomolgus monkey embryos at a very early stage of development. The embryos, which were never implanted in the womb and weren't allowed to fully develop, grew to contain a blend of human and monkey cells.

The Ark of the Chimera

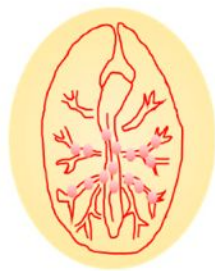








**PGCs in germinal
crescent**



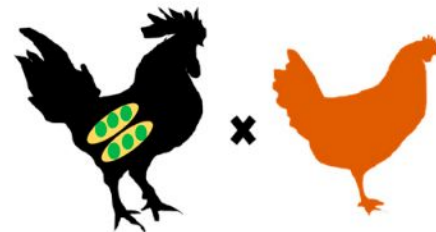
Circulating PGCs



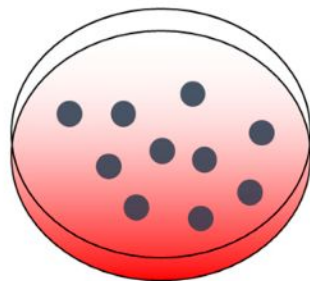
**PGCs in embryonic
gonads**



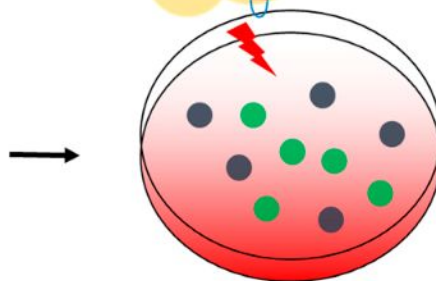
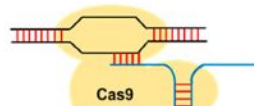
**Injection of genome-edited
PGCs in recipient embryo**



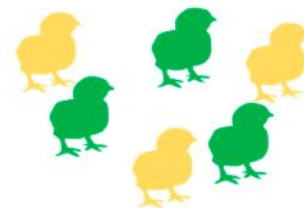
**Production of germline
chimera and test-cross**



**Isolation of PGCs from
embryo and long-term culture**



**Genome-editing in cultured PGCs and
selection of genome- edited PGCs**



**Production of genome-edited
offspring**

Chimera legend



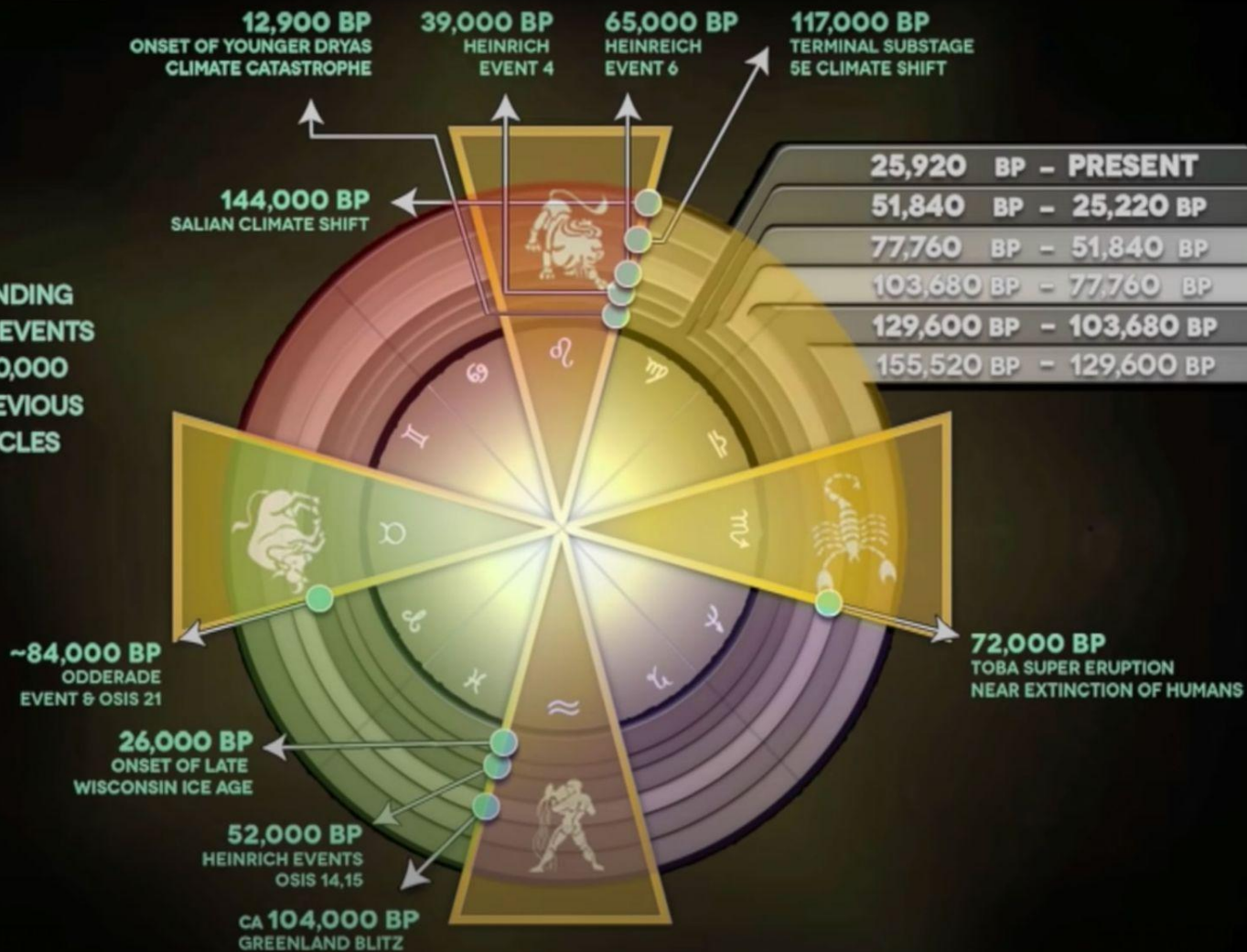




Dude riding a
chimera saving
the world from
other chimera



● = POTENTIALLY
CIVILIZATION ENDING
CATASTROPHIC EVENTS
OF THE LAST 150,000
YEARS OR 6 PREVIOUS
GREAT YEAR CYCLES



**You'd have to create a
genetic ark.**

**An embryotic dispensary
whose sole goal was to
populate the earth
(Carnal-val of giants).**

**This is the archetype of
Baphomet**





8 (top)



FIG. 70.—Tascio or Taxi as "Daxa,"
Vedic Hindu Creator-god.

(After Wilkins.)³

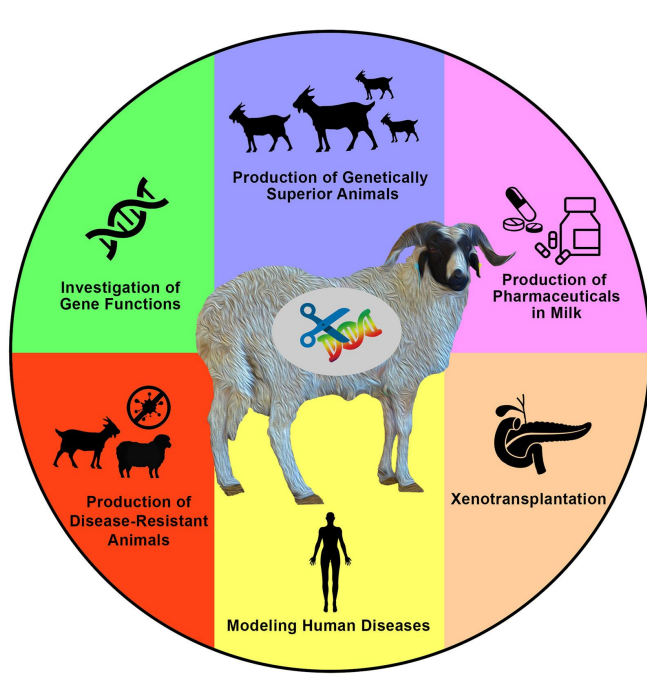
Note his Goat's head, and standing in field of
Food-Crops and giving his blessing.



FIG. 69.—Tascio in Egypt as
"Rešef," or Corn-Spirit.

(After Renan.)⁴

Note his Goat's head chaplet and
handled Cross-of-Life, and Spear.



- Xenotransplantation
- Multiplets
- Chimerism
- Modeling humans
- GMO humans

Giants were the Lamb of God

About 40 years ago, a set of basic techniques were applied to sheep embryos, identical twins, multiplets, and chimeras. The further development of these identical individuals by embryo splitting (Willadsen, 1979), chimeras by aggregation (al., 1984b), and even the first cloned sheep prior to the famous *Dolly* from udder cells (Willadsen, 1986). During that time, in 1985, the first report about the generation of transgenic animals (including sheep) *via* pronuclear injection (PNI) was published, announcing the production of transgenic farm animals (Hammer et al., 1985). About 10 years later, the production of sheep from more differentiated embryonic cells has been reported (Campbell et al., 1997). In the same year, another remarkable advance had been achieved by somatic cell nuclear transfer (SCNT) has been established as an essential tool for the generation of the first transgenic cloned sheep (Schnieke et al., 1997). Using these two approaches (PNI and SCNT), a large number of transgenic animals have been made for various purposes (Tables 1 and 2). From that time, various strategies



Carnaval of Giants



Twins

having twins

having twins

having twins

having twins

having twins

having twins

having twins

having twins

having twins



10:07



 <https://www.brown.edu> · multiples




Delayed childbearing is a growing source of multiple births, study shows


Sep 11, 2018 — The fact that older women are more likely to have twins, triplets and quadruplets has been known for quite some time, Adashi said.

People also ask




Are twins more common the older you get? 


Women are more likely to conceive fraternal twins once they reach their 30s as a result of an evolutionary response to combat declining embryo viability, according to a new international collaboration involving researchers at UWA. May 12, 2020

 <https://www.uwa.edu.au> · news · May

Older women more likely to conceive twins

[More results](#)

How common were twins in the past? 

Why are you more likely to have twins at an older age? 

Nephilimic Twins

Horrific Carnal Rulers

People also ask

How were twins treated in ancient times?

Often described as 'monstrous births' in Medieval Europe, **they were seen as signs of the devil and an evil omen sent to expose some sin or witchcraft in the community.** This fear of the unknown combined with complications in delivery meant that few conjoined twins survived infancy before the dawn of modern medicine.



10:11

Bones of twins huddled together were found in 1974 among skeletons discovered at Villa of L. Crassius Tertius, Pompeii

50 skeletons were found in an underground cellar in Pompeii where they had obviously taken refuge. The bones of twins were found huddled together.

Twins were the first rulers of Sparta (c. 900-192 BC), a city-state in ancient Greece. For generations the Spartans carried on the **tradition of twins as rulers.** It was mythologized that the first and ensuing twin rulers all were descended from celestial twins. The most famous twins in the ancient world were Romulus, the eponymous founder of Rome, and his twin Remus. They were abandoned by their mother who placed them in a rush basket and left them afloat on the river. When the water receded, a she-wolf found them and suckled them with her teats until a shepherd discovered them and he and his wife raised them as their own sons.

cities of
Pompeii
and Herculaneum.



2. Analysis of cervical ribs in a series of human fetuses

PubMed Central

Bots, Jessica; Wijnaendts, Liliane C D; Delen, Sofie; Van Dongen

2011-01-01

In humans, an increasing body of evidence has linked the frequency of cervical ribs to various developmental and health conditions.

malform Other animals [edit]

Many vertebrates, especially reptiles, have cervical ribs as a normal part of their anatomy rather than a pathological condition. Some sauroptiles had exceptionally long cervical ribs; those of *Mamenchisaurus hochuanensis* were nearly 4 meters long.

had cervical ribs. In birds, the cervical ribs are small and completely fused to the vertebrae.

absent. In mammals, the ventral parts of the transverse processes of the cervical vertebrae are the fused-on cervical ribs.

previous healthy Recent studies have also found a high percent of cervical ribs in woolly mammoths. It is believed that the decline in mammoth numbers may have forced inbreeding within the species which in turn had increased the number of mammoths being born with cervical ribs. Cervical ribs have been connected with leukaemia in human children, so it has given scientists new evidence to believe that the mammoth's extinction was attributed to the condition.^[11]

further development, which alters Hox gene expression, but in this study as maternal medical data were not available. The co-occurrence of the cases with cervical ribs indicates that in approximately 8% of larger part of the vertebral column. This suggests that the expression was affected in these fetuses. Together, the high incidence of cervical rudimentary or absent 12th ribs suggests that there may have been that the studied fetuses are

Introduction

Neck Length and Neck Posture in Sauropod Dinosaurs

Sauropoda are a major clade of the Dinosauria (Saurischia) and the largest animals that ever lived on land, reaching body masses up to 70 tons or even more (summarized in [1], appendix). In spite of a high taxonomic diversity, all Sauropoda share a characteristic body plan, consisting of a small head, an elongated neck, a barrel-shaped trunk on four column-like limbs, and an elongated tail. The very long neck is one major hallmark of sauropod dinosaurs and may be a key innovation for their success and gigantism [2], [3]. Although all sauropods have a long neck,



Bilateral, symmetric, full, ossified cervical ribs.

differences in neck length, morphology, and probably also in neck posture. The disparity among sauropods was also emphasized by Taylor and Naish [4] and [5]. In some sauropod taxa (e.g., *Mamenchisaurus*, *Omeiosaurus*) the neck length, making up approximately half of the entire body length of the animal. This is an increase in the number of cervical vertebrae (up to 19) and partially also of the single elements [6]. The necks of most Diplodocidae are not as long as in sauropods but are still elongated, with 15 to 16 cervical vertebrae. Among Sauropoda, brachiosaurids had longer forelimbs than hind limbs and are commonly thought to have long necks in a more upright (vertical) posture. They have a lower segment (14 cervical vertebrae) but the single cervical vertebrae are elongated. Camarasaurids, and *Brachyrachelopon* are the exceptions among Sauropoda because they had shortened necks (although the neck of camarasaurids is still elongated when compared to a giraffe), which possess unusually long and split neural processes. These are considered here but will be the focus of a future study.

The most plausible explanation for the evolution of long necks in sauropods is that feeding becomes more energetically efficient by giving the animal long reaching distance for getting a hold of food without moving the entire body (e.g. [3], [7], [8], [9]). Whether this long reach is actually used for harvesting vegetation close to the ground, high in the canopy, or in any other stratum, is just a matter of the preferred food—the mechanical needs are identical. The often discussed discrimination between high and low browsing confines, in fact, the general problem to just one aspect. Only if the long necks of sauropods can be flexed in all directions is the complete exploitation of the huge volume of vegetation available for them [9]. Any restriction of neck mobility reduces the harvested volume (Fig. 1). However, strict preferences for feeding height and vegetation are common among living mammalian herbivores (e.g., giraffe [10],

Protoplast (religion)

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Not to be confused with [protoplasts](#), the primitive cells or parts of a cell.

A **protoplast**, from [ancient Greek](#) πρωτόπλαστος (*prōtōplastos*, "first-formed"), in a religious context initially referred to the first human^[1] or, more generally, to the first organized body of progenitors of [mankind](#) (as in [Manu](#) and [Shatrupa](#) or [Adam and Eve](#)), or of surviving humanity after a cataclysm (as in [Deucalion](#) or [Noah](#)).

List of protoplasts [[edit](#)]

Abrahamic mythology

- [Adam and Eve](#)
- [Noah](#)
- [Adam Kadmon](#) (esoteric)
- [Adam kasia](#) ("hidden Adam") and [Adam pagria](#) ("bodily Adam") (esoteric), in [Mandaeism](#)
- [Lilith](#) (esoteric)

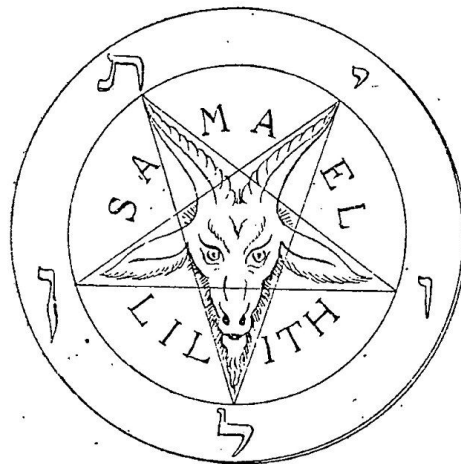
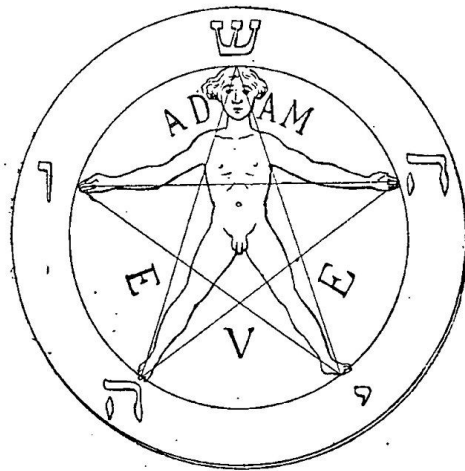


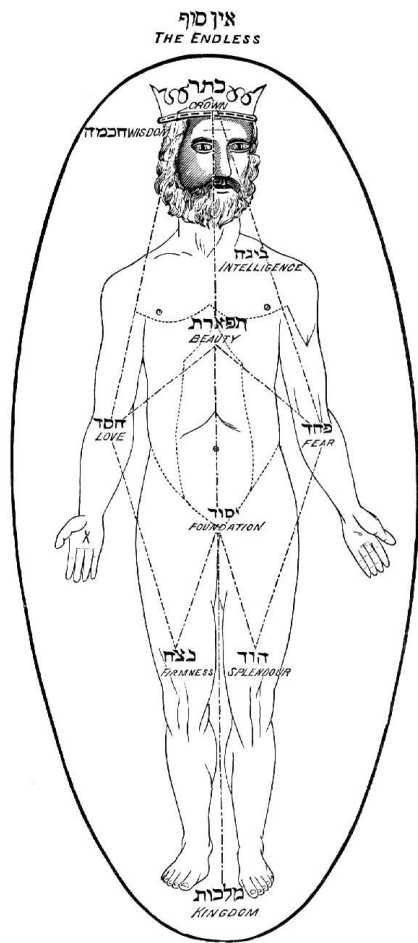


AEdam

Sun and Moon
united

The sacred
hermaphrodite





Adam Kadmon
("hidden Adam")

Adam Kasia
("hidden Adam")

Hawa Kasia ('hidden Eve')

Adam Pagria
("bodily Adam")

Lilith
(Eve split)



Curse of Canaan [[edit](#)]

Main article: *[Curse of Ham](#)*

What is commonly known as "The Curse of Ham" was not bestowed upon Ham himself; rather, Noah indirectly cursed him via his son [Canaan](#).

The [Talmud](#) deduces two possible explanations, one attributed to [Rabbi Abba Arikha](#) and one to [Rabbi Samuel](#), for what Ham did to Noah to warrant the curse.^[6]

According to Abba Arika, Ham [castrated](#) Noah on the basis that, since Noah cursed Ham by his fourth son Canaan, Ham must have injured Noah with respect to a fourth son. Emasculating him thus deprived Noah of the possibility of a fourth son.

According to Samuel, Ham [sodomized](#) Noah, a judgment that he based on analogy with another biblical incident in which the phrase "and he saw" is used. In [Genesis 34:2](#) ^[7] it reads, "And when Shechem the son of Hamor saw her ([Dinah](#)), he took her and lay with her and defiled her."

With regard to Ham and Noah, Genesis 9 reads, "[22] And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. [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 saw not their father's nakedness."^[7]

According to this argument, similar abuse must have happened each time that the Bible uses the same language. The Talmud concludes that, in fact, "both indignities were perpetrated."

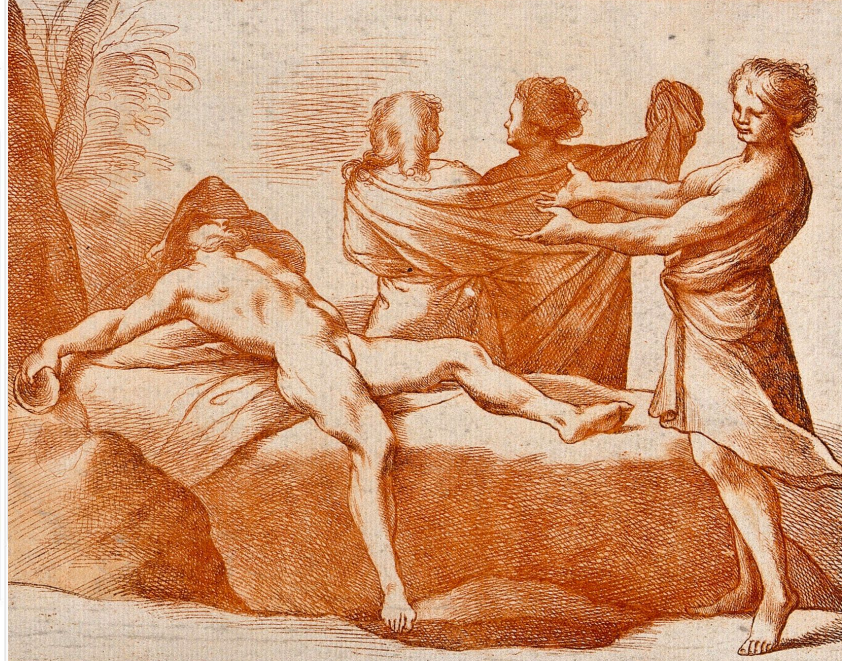
Although the story can be taken literally, in more recent times, some scholars have suggested that Ham may have had intercourse with his father's wife.^[8] Under this interpretation, Canaan is cursed as the "product of Ham's illicit union."^[9]

Jubilees [[edit](#)]

The chronological scheme of the [pseudepigraphal Book of Jubilees](#) has Ham born in the year 1209 [Anno Mundi](#) (A.M.) – two years after [Shem](#), three before Japheth, and 99 before the flood. It gives the name of [his](#)



Ivan Ksenofontov. *The damnation of Ham*, 19th century



And Shem and Japheth took a garment, and laid upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

-Genesis 9:23 KJV

Genesis 9:21

Noah - “Her tent”

| KJV Verse ↓ | Original Hebrew | Meaning/ Definition ⓘ | More ⓘ |
|------------------------|-----------------|--|-----------|
| “And he drank” | וַיִּשְׂתֶּה | To imbibe (literally or figuratively) | drank |
| “of” | מִן | Properly, a part of; hence (prepositionally), from or out of in many senses | of |
| “the wine,” | הַיַּיִן | Wine (as fermented); by implication, intoxication | wine |
| “and was drunken;” | וַיִּשְׂכָּר | To become tipsy; in a qualified sense, to satiate with a stimulating drink or (figuratively) influence | drunken |
| “and he was uncovered” | וַיִּתְּגַל | To denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal | uncovered |
| “within” | בְּתוֹךְ | A bisection, i.e., (by implication) the center | within |
| “his tent.” | אֹהֶלָּהּ: | A tent (as clearly conspicuous from a distance) | tent |

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| | | | | |
|-----|-------------------------------|-------------------|--------------------------------|---|
| 1. | Genesis 9:21 | אָהֶלָה | (Noah) "his tent." | F |
| 2. | Genesis 12:8 | אָהֶלָה | (Abram) "his tent," | F |
| 3. | Genesis 13:3 | אָהֶלָה | (Abram) "his tent" | F |
| 4. | Genesis 13:12 | וַיִּצֵּל אָהֶלָה | (Lot) "and pitched tent" | M |
| 5. | Genesis 13:18 | וַיִּצֵּל אָהֶלָה | (Abram) "removed tent," | M |
| 6. | Genesis 18:1 | הָאֶהֱלָה | (Abraham) "in the tent" | F |
| 7. | Genesis 18:2 | הָאֶהֱלָה | (Abraham) "them from the tent" | F |
| 8. | Genesis 26:25 | אָהֶלָה | (Isaac) "his tent" | M |
| 9. | Genesis 31:25 | אָהֶלָה | (Jacob) "his tent" | M |
| 10. | Genesis 33:19 | אָהֶלָה | (Jacob) "his tent," | M |
| 11. | Genesis 35:21 | אָהֶלָה | (Israel) "his tent" | F |
| 12. | Joshua 7:22 | בְּאֶהֱלָה | (Joshua) "in his tent," | M |
| 13. | Joshua 7:24 | אָהֶלָה | (Joshua) "and his tent," | M |
| 14. | Judges 4:11 | אָהֶלָה | (Heber) "his tent" | M |
| 15. | 1 Samuel 4:10 | לְאֶהֱלָיו | (man) "into his tent." | M |
| 16. | 2 Samuel 20:1 | לְאֶהֱלָיו | (man) "to his tents," | M |
| 17. | Job 18:6 | בְּאֶהֱלָה | (them) "in his tabernacle," | M |
| 18. | Job 18:14 | מֵאֶהֱלָה | (them) "of his tabernacle," | M |
| 19. | Job 18:15 | בְּאֶהֱלָה | (them) "in his tabernacle," | M |
| 20. | Job 20:26 | בְּאֶהֱלָהִי | (them) "in his tabernacle." | M |
| 21. | Psalm 76:2 | יְהוָה | (God) "his tabernacle," | M |



The Hermaphrodite is Castrated

Extract

The exact nature of Ham's crime against the drunken Noah has long fascinated exegetes, who have been left dissatisfied by the simple voyeurism described in the biblical text. One particularly interesting explanation, namely, that Ham actually castrated his father, first emerges in a Talmudic account of a debate about Gen 9:24 between Rav and Samuel, two renowned third-century Babylonian rabbis

The Genetic Curse

The Problem

The vineyard episode in Genesis 9 is fundamentally difficult. It introduces the protagonists, Noah and his three sons, but then adds a parenthetical comment that Ham was the father of Canaan (9:18); since Canaan is otherwise absent from this tale, this aside is troublesome.

A similar parenthetical remark is made when Ham commits the sin;^[1] instead of simply referring to Ham, the verse calls him "Ham, the father of Canaan (9:22)." When Noah wakes up from his drunken stupor he realizes what his "youngest son" has done to him, but instead of cursing Ham, Noah curses Ham's son, who did nothing wrong. Though the nation of Canaan is deemed as culpable of many sins in later narratives, the man Canaan is guilty of nothing. Why then does Noah curse him?^[2]



4th Son of Noah

Similarly, and perhaps even stranger, the Quran notes that Noah had four sons (*Sura* 11, *Hud* v. 42–43). This unnamed fourth son refuses to come aboard the Ark, and instead climbs a mountain and is drowned. Some later Islamic commentators give his name as either *Yam* or *Kan'an*, the latter the Arabic version of Canaan. It is difficult to determine the relationship between *Pirkei de-Rabbi Eliezer* and the Quran, though they may have shared the same source. In any case, it is striking that an ancient tradition that was erased by P hundreds of years before the first millennium C.E. found its way back into texts over a thousand years later in such disparate sources as *Pirkei de-Rabbi Eliezer* and the Quran.

¹⁷ The biblical account of the flood, Noah's three sons, and the episode of Noah's drunkenness is told in conventional terms earlier; that Yon̄ton is specifically the fourth son is a natural deduction, even though he is only described as "the son of Noah" in the Syriac text (ed. Bezold, 138, lines 6, 7). In at least one Arabic ms he is explicitly "the fourth son of Noah" (ed. Gibson, 36 line 9). The Syriac and Arabic textual tradition indicates that Yon̄ton or Yonīton is the original form of the name; the form Mon̄eton is, to my mind, secondary (*contra* Götze, "Die Schatzhöhle," 59), found attested only in relatively late Greek mss of Pseudo-Methodius (see below, n. 21) and in the Armenian textual tradition, which cannot



Extrabiblical sons of Noah

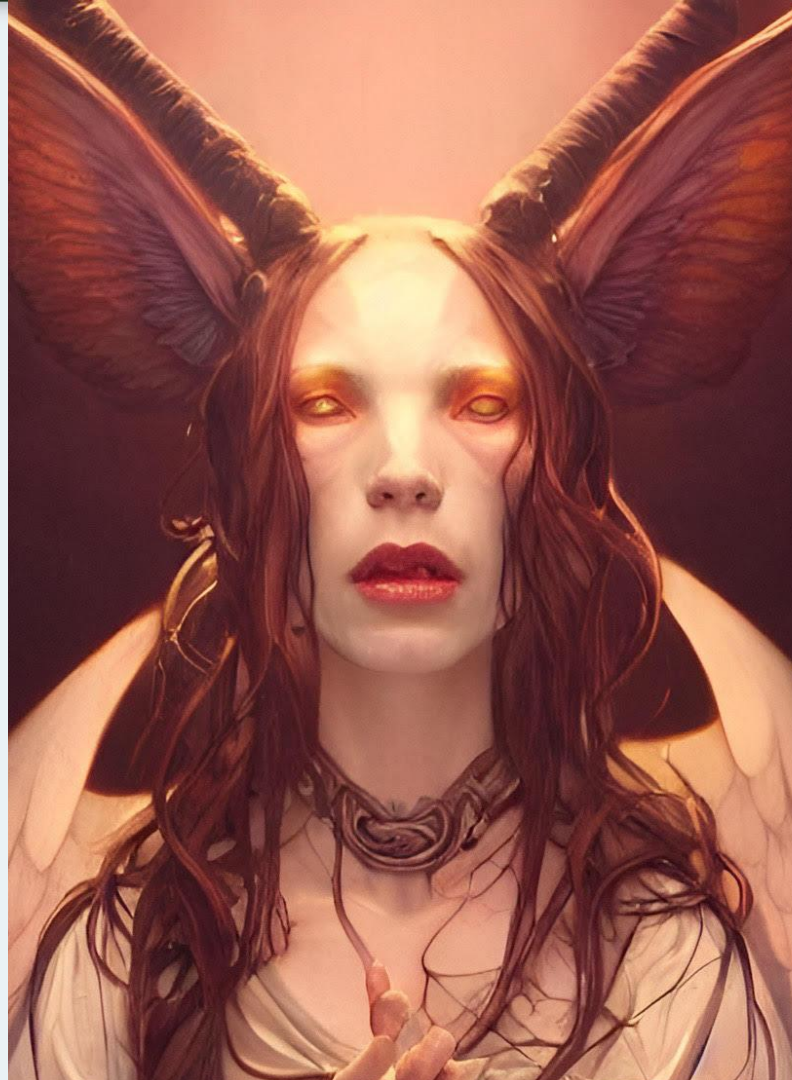
There exist various traditions in post-biblical sources claiming that Noah had children other than Shem, Ham, and Japheth, born variously before, during, or after the Deluge.

According to the [Quran](#) (*Hud* v. 42-43), Noah had another unnamed son who refused to come aboard the Ark, instead preferring to climb a mountain, where he drowned. Some later Islamic commentators give his name as either **Yam** or **Kan'an**.

According to [Irish mythology](#), Noah had another son named **Bith**, who was not allowed aboard the Ark, and who attempted to colonise Ireland with 54 persons, only to be wiped out in the Deluge.

Some 9th century manuscripts of the *Anglo-Saxon Chronicles* assert that **Sceafa** was the fourth son of Noah, born aboard the Ark, from whom the [House of Wessex](#) traced their ancestry; in William of Malmesbury's version of this genealogy (c. 1120), Sceaf is instead made a descendant of **Strephius**, the fourth son born aboard the Ark.

An early Arabic work known as *Kitab al-Magall* or the *Book of Rolls* (part of Clementine literature) mentions **Bouniter**, the fourth son of Noah, born after the flood, who allegedly invented astronomy and instructed Nimrod.^[1] Variants of this story with often similar names for Noah's fourth son are also found in the ca. 5th century Ge'ez work *Conflict of Adam and Eve with Satan* (**Barvin**), the ca. 6th century Syriac book *Cave of Treasures* (**Yonton**), the 7th century *Apocalypse of Pseudo-Methodius* (**Ionitus**^[12]), the Syriac *Book of the Bee* 1221 (**Yōnatōn**), the Hebrew *Chronicles of Jerahmeel*, ca. 12th-14th cent. (**Jonithes**), and throughout Armenian apocryphal literature, where he is usually referred to as **Maniton**; as well as in works by Petrus Comestor c. 1160 (**Jonithus**), Godfrey of Viterbo 1185 (**Ihonitus**), *Michael the Syrian* 1196 (**Maniton**), Abu Salih the Armenian c. 1208 (**Abu Naiṭur**); Jacob van Maerlant c. 1270 (**Jonitus**), Abraham Zacuto 1504 (**Yoniko**) and Jehiel ben Solomon Heilprin c. 1697 (**Yuniku**).^[13]



4th Son needs shin bones because he his not going on the Ark

Identify the gifts Noah gave to Yon-ton with the three gifts the magi bring to the infant Jesus. Cf. Reinink, G. J., "Das Problem des Ursprungs des Testamentes Adams," in Symposium Syriacum 1972 (Orientalia Christiana Analecta 197; Rome: Pont. Inst. Orientalium Studiorum, 1974) 393 [Google Scholar](#) . In late Armenian versions of the legend Yon-ton demands part of the relics of Adam, which were kept in the Ark; he receives the shin-bones of the protoplast as his share (Michael the Syrian, Chronicle [Jerusalem, 1871] 11-12 [Google Scholar](#) ; copied by Mxit 'ar of Ayrivank', ed. Patkanov, K. [St. Petersburg, 1867] 265). [Google Scholar](#)

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Lamech

Genesis 5:28–31 records that Lamech was 182 (according to the Masoretic Text; 188 according to the Septuagint) years old at the birth of Noah and lived for another 595 years, attaining an age at death of 777 years, five years before the Flood



According to one legend preserved in the Babylonian Talmud, God cursed Ham because he broke a prohibition on sex aboard the ark and "was smitten in his skin"; according to another, Noah cursed him because he castrated his father.



Noah is the son of Prometheus

Deucalion

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For other uses, see [Deucalion \(mythology\)](#) and [Deucalion \(disambiguation\)](#).

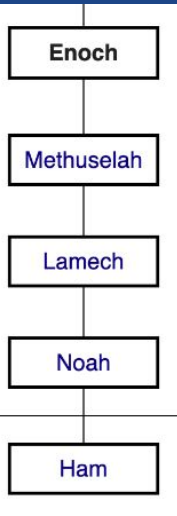
In Greek mythology, **Deucalion** (/dʒuːkɛtliən/; Greek: Δευκαλίων) was the son of [Prometheus](#); ancient sources name his mother as [Clymene](#), [Hesione](#), or [Pronoia](#).^{[1][2]} He is closely connected with the [flood myth](#) in Greek mythology.

Contents [hide]

- [Etymology](#)
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Deucalion from *Promptuarium Iconum Insigniorum*



Lamech is Prometheus

Noah is Deucalion

Deucalion

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Deucalion from *Promptuarium Iconum Insigniorum*

Works and Days [edit]

Hesiod revisits the story of Prometheus and the theft of fire in *Works and Days* (42–105 [[↗](#)]). In it the poet expands upon Zeus's reaction to Prometheus' deception. Not only does Zeus withhold fire from humanity, but "the means of life" as well (42 [[↗](#)]). Had Prometheus not provoked Zeus's wrath, "you would easily do work enough in a day to supply you for a full year even without working; soon would you put away your rudder over the smoke, and the fields worked by ox and sturdy mule would run to waste" (44–47 [[↗](#)]).

Hesiod also adds more information to *Theogony*'s story of the first woman, a maiden crafted from earth and water by Hephaestus now explicitly called Pandora ("all gifts") (82 [[↗](#)]). Zeus in this case gets the help of Athena, Aphrodite, Hermes, the **Graces** and the **Hours** (59–76 [[↗](#)]). After Prometheus steals the fire, Zeus sends Pandora in retaliation. Despite Prometheus' warning, Epimetheus



Prometheus Brings Fire by [Heinrich Friedrich Füger](#).


Prometheus brings fire to mankind as told by Hesiod, with its having

Chimera of Prometheus split into Epimetheus, first man

Greek mythology

- [Pandora](#) - first woman
- [Epimetheus](#) - first Man (by some Accounts)
- [Deucalion](#) and [Pyrrha](#) (the first postdiluvian humans)





Prometheus
“forethought”
Maker of Man
Immortality

Epimetheus
“afterthought”
Maker of Animal
Temptation

From Bones to Stones

Deucalion, in Greek [legend](#), the Greek equivalent of [Noah](#), the son of [Prometheus](#) (the creator of humankind), king of Phthia in Thessaly, and husband of [Pyrrha](#); he was also the father of [Hellen](#), the mythical ancestor of the Hellenic race.

When [Zeus](#), the king of the gods, resolved to destroy all humanity by a [flood](#), Deucalion constructed an ark in which, according to one version, he and his wife rode out the flood and landed on [Mount Parnassus](#). According to a story found first in the Roman poet [Ovid's Metamorphoses](#), Book I, upon offering a sacrifice and [inquiring](#) how to renew the [human race](#), they were ordered to cast behind them the bones of their mother. The couple correctly interpreted this to mean they should throw behind them the stones of the hillside ("mother earth"), and they did so. Those stones thrown by Deucalion became men, while those thrown by Pyrrha became women. In early Greek versions Hermes told the couple directly to cast stones behind them.



Deucalion and Pyrrha

The goddess told them that for a new humankind to be created, Deucalion and Pyrrha had to cover their eyes and throw the 'bones of their mother' behind them. What exactly the 'bones of their mother meant' is not clear, however the most common interpretation is that it meant stones from the Earth. Each stone that Deucalion threw became a man, and each stone Pyrrha threw became a woman. This is how the new human race, known as the Deukalionids, was created.

- **Cosmic Oceans: The Primordial Waters of Ancient Creation Myths**
- **Creation Myths Hold Hard Facts About Our Ancient Origins**



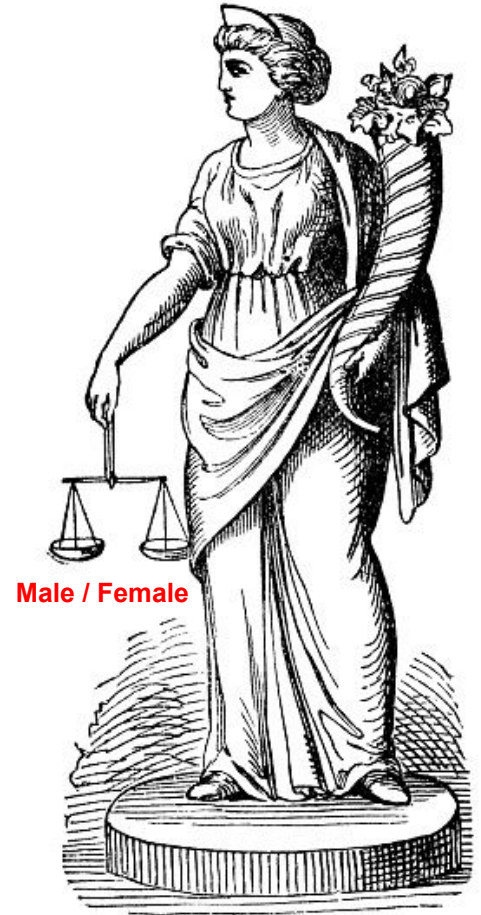
Eve as Pandora

Prometheus stole fire back from Zeus in a [fennel](#) stalk and restored it to humanity ([565–566](#)). This further enraged Zeus, who sent [the first woman](#) to live with humanity ([Pandora](#), not explicitly mentioned). The woman, a "shy maiden", was fashioned by [Hephaestus](#) out of clay and Athena helped to adorn her properly ([571–574](#)). Hesiod writes, "From her is the race of [women and female kind](#): of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no [helpmeets](#) in hateful poverty, but only in wealth" ([590–594](#)). For his crimes, Prometheus was punished by Zeus, who bound him with chains and sent an eagle to eat Prometheus' immortal liver every day, which then grew back every night. Years later, the Greek hero [Heracles](#), with Zeus' permission, killed the eagle and freed Prometheus from this torment ([521–529](#)).



Noah split into two by the children of Prometheus

Once the deluge was over and the couple had given thanks to Zeus, Deucalion (said in several of the sources to have been aged 82 at the time) consulted an oracle of Themis about how to repopulate the earth. He was told to "cover your head and throw the bones of your mother behind your shoulder". Deucalion and Pyrrha understood that "mother" is Gaia, the mother of all living things, and the "bones" to be clay rocks. They threw the rocks behind their shoulders and the stones formed people. Pyrrha's became women; Deucalion's became men.^[20]



Prometheus becomes -> THEMIS (Goddess of Law).

Hiding genetic code in Fennel

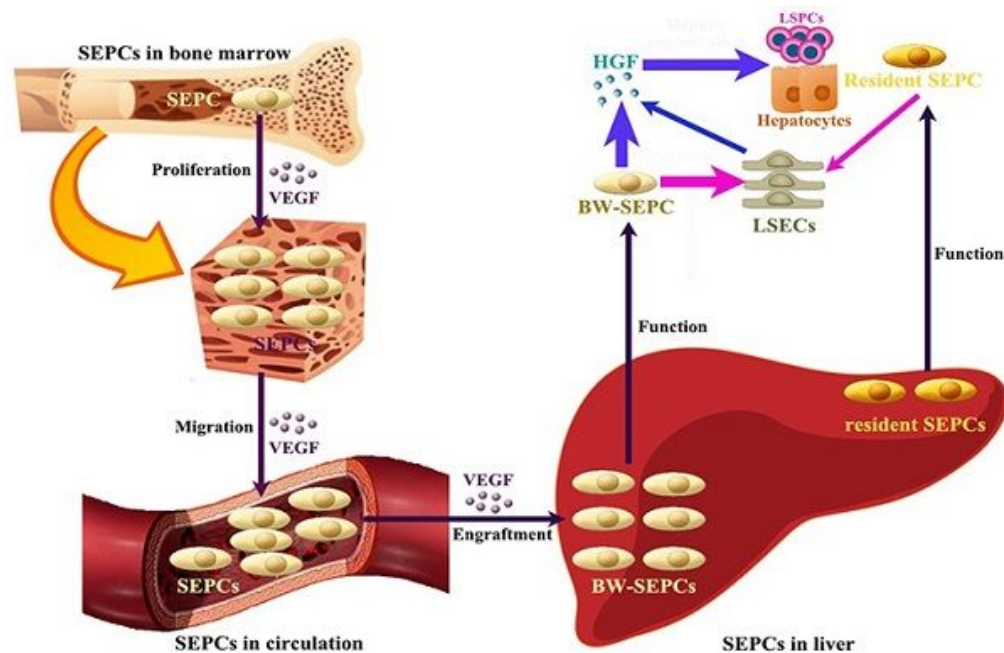
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Current Facts

Fennel plants produce hermaphrodite flowers, with both male and female parts. Fennel is known for its [invasive nature as it will reproduce from both root crown and seed](#). India is the leader of Fennel production in the world. Fennel has long been used as a weight-loss aid, helping to suppress hunger.

Delta-Like Non-Canonical Notch Ligand 1 ([DLK1](#)) is one of the key genes involved in the development of muscle, [liver](#), pancreas, and lung cells; adipocytes production; and the improvement of digestion, growth performance, and meat quality. It has been documented that fennel is effective on increasing the DLK1 gene (*DLK1*) expression in the testis, liver, and muscle tissues, which may consequently have important implications for [sheep production](#). Hence, the aim of the current investigation was to evaluate the fennel seed powder's effect on *DLK1* expression in testis, liver, and humeral muscle tissues in growing lambs. For the purpose of this study, 30 male Kermani sheep were fed with three different group of diets (number of animals in each group was 10), including control (without any fennel seed powder), treatment 1 (with 10 g/kg of dry matter (DM) fennel seed powder), and treatment 2 (with 20 g/kg of DM fennel seed powder) during a 3-month period. Thereafter, total RNA was extracted, cDNA was synthesized, and Real-Time PCR was performed. The addition of fennel seed powder (in the treatment 1 and treatment 2 groups) in the growing lambs diets consequently resulted in greater expression of *DLK1* in both the liver and humeral muscle tissues compared to the testis tissue ($P < 0.05$). Furthermore, the increased *DLK1*

The Liver of Prometheus



The liver has a unique capacity among organs to regenerate itself after damage. A liver can regrow to a normal size even after up to 90% of it has been removed.

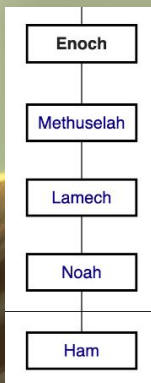
But the liver isn't invincible. Many diseases and exposures can harm it beyond the point of repair. These include cancer, hepatitis, certain medication overdoses, and fatty liver disease. Every year, more than 7,000 people in the U.S. get a liver transplant. Many others that need one can't get a donor organ in time.

Researchers would like to be able to boost the liver's natural capacity to repair itself. But the exact types of cells within the liver that do such repair, and



Enoch

Safra rabba
“Great scribe”
or
“Great Male”
as in
Original Copy



Septuagint [\[edit \]](#)

The third-century BC translators who produced the [Septuagint](#) in [Koine Greek](#) rendered the phrase "God took him" with the Greek verb *metatithemi* (μετατιθημι)^[10] meaning moving from one place to another.^[11] [Sirach](#) 44:16, from about the same period, states that "Enoch pleased God and was translated into [paradise](#) that he may give repentance to the nations." The Greek word used here for [paradise](#), *paradeisos* (παράδεισος), was derived from an ancient Persian word meaning "enclosed garden", and was used in the Septuagint to describe the garden of Eden. Later, however, the term became synonymous for heaven, as is the case here.^[12]

Enoch in classical Rabbinical literature [\[edit \]](#)

In classical Rabbinical literature, there are various views of Enoch. One view regarding Enoch that was found in the [Targum Pseudo-Jonathan](#), which thought of Enoch as a pious man, taken to Heaven, and receiving the title of *Safra rabba* (Great scribe). After Christianity was completely separated from Judaism, this view became the prevailing rabbinical idea of Enoch's character and exaltation.^[13]

According to [Rashi](#)^[14] [from [Genesis Rabbah](#)^[15]], "Enoch was a righteous man, but he could easily be swayed to return to do evil. Therefore, the Holy One, blessed be He, hastened and took him away and caused him to die before his time. For this reason, Scripture changed [the wording] in [the account of] his demise and wrote, 'and he was no longer' in the world to complete his years."

Among the minor [Midrashim](#), esoteric attributes of Enoch are expanded upon. In the *Sefer Hekalot*, Rabbi Ishmael is described as having visited the [Seventh Heaven](#), where he met Enoch, who claims that earth had, in his time, been corrupted by the demons Shammazai, and [Azazel](#), and so Enoch was taken to Heaven to prove that God was not cruel.^[13] Similar traditions are recorded in

Highlights

- Generation of human-monkey chimeric embryos *ex vivo* with hEPSCs
- hEPSCs differentiated into hypoblast and epiblast lineages
- scRNA-seq analyses revealed developmental trajectories of human and monkey cells
- The approach may allow for enhancing chimerism between evolutionarily distant species

Summary

Interspecies chimera formation with human pluripotent stem cells (hPSCs) represents a necessary alternative to evaluate hPSC pluripotency *in vivo* and might constitute a promising strategy for various regenerative medicine applications, including the generation of organs and tissues for



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The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown. - Genesis 6:4

We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them.” - Numbers 13:33

But they do not lie with the fallen warriors of old, who went down to the realm of the dead with their weapons of war—their swords placed under their heads and their shields resting on their bones—though these warriors also had terrorized the land of the living. - Ezekiel 32:27

They lie with the warriors, the Nephilim of old, who descended to Sheol with their weapons of war. They placed their swords beneath their heads and their shields upon their bones, for the terror of the warriors was upon the land of the living. - Ezekiel 32:27

In 1 Enoch, they were "great giants, whose height was three hundred cubits." A Cubit being 18 inches (45 centimetres), this would make them 450 ft tall

Jewish explanations interpret them as hybrid sons of fallen angels.

ones who have fallen' would be people who fell from a high civilization



Angels Anime Avatar Siri I enhanced humans that have been coddled for centuries.

The Midrash relates that when the generation of the Flood went astray, G-d began to regret having created man. Then two angels, Shamchazai and Azael,⁴ came before G-d and said, “Did we not warn You before You created man, saying, ‘What is man, that You should be mindful of him?’”⁵ G-d replied: “Then what shall become of the world?” “We will suffice instead,” they replied. G-d answered, “I know that would you live on that world, the evil inclination would rule you just as much as it controls man, but you would be even worse.” But the angels persisted, saying: “Let us descend to the world of men, and we will show You how we will sanctify your name.” And G-d said: “Go down and dwell among them.”

Sure enough, as soon as the angels descended, their evil inclination overpowered them.⁶ When they saw the beautiful “daughters of man,”⁷ they became corrupted and sinned with them. They and their descendants are the nephilim, the giants and mighty ones referred to later on in the narrative.⁸

