

**B'RESHIYT – “In the Beginning”**  
**GENESIS (B'RESHIYT1:1 – 6:8)**  
**CHAPTER ONE**

**INTRODUCTION:**

1. *B'reshiyt* is the seed from which all other things come – both physical and spiritual.
  - a. Everything is in the beginning – all that the Creation needs to function.
  - b. Like a seed contains all of a plant or tree; Creation account describes the formation.
  - c. Account gives major categories of events but in terms of Creator's perspective.
  - d. Thus, the work of Creation is a deep mystery.
  - e. Creation account given to establish God as Sovereign of Universe and its purpose.
2. More than being history, Torah is description of why Creation is.
  - a. God's purpose was to build a house, expressed by the letter ב *beit* of first word.
  - b. Eden, specifically the garden was a house/sanctuary where God could dwell with man.
  - c. The *משכן mishkan* was a house so that God could “dwell among them” – Ex. 25:8
  - d. Moreover, this was so that all mankind could know the Creator.
  - e. Israel was to be a light to the nations.
3. Because created for sake of man (Israel), Torah describes man's (Israel's) mission.
  - First Adam who failed.
  - Through Abraham who believed.
  - Through Israel who are to be a Light to the Nations.
4. Rabbis understand that, ultimately, Creation exists for the sake of those things that are first or the “head” (*רשית reshiyt*, from *רש רosh*), namely Israel.
  - a. After the fall, mission not altered, only the conditions in which it would be carried out.
  - b. Repentance allowed for a return to God and fulfilling that mission.
  - c. Abraham became the example of repentance and servitude required to fulfill mission.
  - d. His descendants, Israel, were to accept and fulfill Torah thus, affecting all mankind.
  - e. Thus, Creation is story of birth of Israel who inherited task originally given to Adam.
5. Ultimately this concept is expressed in the Messiah who is the “head of principality and power” (Col. 2:10) and the “beginning of the Creation of God.” (Rev. 3:14).
  - a. “Not my will, but your will be done.”

**“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” – Colossians 1:16**

6. Trying to understand the source from which Creation emanates and how it transpired is like trying to understand and explain God - He is the beginning and cause of Creation.
  - a. Because He is limitless and unfathomable, so too is Creation's origins.
  - b. Much information given is done in very general terms, stressing God as source of all.
  - c. There is so much material to discuss, we can only touch on highlights.
7. Detailed information on subjects is available on other teaching resources:
  - The Alef-Tav of Genesis 1:1 (Alef-Tav DVD)
  - The Third Day (The Third Day DVD)

- The Garden of Eden (Return to Eden audio/GleaningFrom the Garden DVD).
  - Man and Eve (Unto One Flesh audio).
  - Fall of Man and Tree of Knowledge of Good and Evil (Enmity Between the Seeds book).
8. One of the principles we see is: when His creations function in their purpose – “it is good.”
    - a. When they do not, corruption renders death.
    - b. Man given dominion to make sure it functions properly so it can be “good.”
  9. Distinctions between things established is a “good” thing and works according to His purpose.
    - Light and Darkness
    - Day and Night
    - Waters above from waters below
    - Seas and Earth
    - Different species of plant life and animal life.
    - Shabbat and the six days of Creation
  10. Hebrew word for distinguishing or “dividing” – בָּדַל *badal* – literally means to “separate for a positive purpose.”
    - a. Get the word הַבְּדִלָּה *havdalah* from this root.
  11. From beginning, God separated things not intended to “co-exist” but to function in their purpose.
    - a. As difficult as it is to comprehend, even evil serves a purpose as do evil doers.
    - b. Consequently, clean is to be separated from unclean; holy not to mingle with profane.
    - c. Everything must function in its purpose and some things must be kept separate.

## CHAPTER 1: CREATES THE HEAVENS AND THE EARTH

1. Verse 1: “In the beginning, God created the heavens and the earth” - בְּרֵאשִׁית *b’reshiyt*.”
  - a. Prior to Creation, there was nothing but the Glory of God – *Ein sof*.
  - b. Difficult for us to comprehend the enormity and fathomless attributes of Creator.
  - c. Difficult for us to comprehend “nothing.”
2. There was no sun, moon or stars; was not even light or darkness – all were created.
  - a. We assume that absence of light is darkness but that is bound to physical experience.

**“I form the light and create darkness ... I, the LORD, do all these things.” – Isaiah 45:7**

3. Everything we comprehend and even that we don’t (that relates to physical world) was created by Him out of “nothing.”
  - a. There was no time because that is an earth-bound concept.
  - b. Creator transcends time for He is, has been and forever will be right now.
4. In grammatical terms, word *b’reshiyt* is problematic for some commentators in that it doesn’t suggest chronological order –it is rendered, “In the beginning of God’s creating...”
  - a. This is underscored by fact “water” is present but not explained when it was created.
  - b. If *b’reshiyt* is chronological then how did water precede the heavens and the earth?
  - c. *B’reshiyt* suggests that some things were created that are not mentioned.
  - d. Rabbinical commentary has long list of things including angels, Torah and Messiah.
5. Rashi translates: “In the beginning of God’s creating the heavens and the earth, when the earth was astonishingly empty with darkness upon the face of the deep, then God said, „Let there be Light.“ ”

6. There are commentators who insist it is chronological and creation of heaven and earth represents basic substance from which He fashioned the rest of the Universe.
  - a. The “seed” from which everything else grew.
  - b. This included the four basic elements: fire, wind, water and earth.
  - c. The earth being then considered “unformed and desolate” (תהו ובהו *tohu va'vohu*).
7. “Created” from the word ברא *bara* which is creating something out of nothing – *ex nihilo*.
  - a. There is no other term in Hebrew to express something coming from nothing.
  - b. Man spoken of as “making” or “forming” never “creating” something from nothing.
8. Also alludes to the concept of internal things of the “mind” being manifest physically.
9. Rabbis note that *bara* appears in the singular arguing against the idea that אלהים *Elohim* (masc. plural) is to be understood in a plural sense; i.e. to preclude belief in Y’shua the Messiah.
  - a. Elohim typically denotes power and judgment, tempered by mercy and compassion.
  - b. Thus, Elohim does suggest plurality - multiple attributes described to the Creator.
  - c. Moreover, John’s Gospel suggests Elohim does hint at the Messiah.

**“In the beginning was the Word, and the Word was with God (Elohim), and the Word was God (Elohim). He was in the beginning with God (Elohim). All things were made through him, and without him was not anything made that was made.” – John 1:1-3**

10. Furthermore, ברא *bara*, as an acrostic, hints at God’s plurality: בן *ben*, רוח *ruach*, אב *av*.
  - a. Even though He is One.
11. This is not “reaching” for rabbis note that last letter of first three words forms אמת *emet*.
  - a. בראשית ברא אלהים – “in the beginning God created.”
12. “Heavens and the earth” – the earth would have contained all needed to “bring forth” that which followed in Creation account.
13. Heavens (Heb. שמים *shamayim*) is related to water (Heb. מים *mayim*).
  - a. Talmud explains as compound form of שם מים *sham mayim* “the waters are there.”
  - b. In other words, creations of “heavens” includes creation of water.
  - c. That is why it is present before there was Light.
14. Verse 2: “When the earth was unformed and desolate” - (תהו ובהו *tohu va'vohu*).
15. Not that it had deteriorated into chaos from perfection but that the basic “building materials” had been created (verse 1) but had not been brought to perfection – before it was “molded” into what the Creator determined it to be.
  - a. Consider a baby when seed first meets egg; it is living and contains all that is needed.
  - b. Yet, it must still form within the womb – it is “unformed” not chaotic.
16. “Void” (בהו *vohu*) as many translations say is “desolate” – without habitation.
  - a. i.e. before any living being or creeping thing had been created.
  - b. So heaven and earth created but the final design had to take shape through six days.
17. “Darkness was upon the face of the deep” – חשך *choshekh* was upon face of the תהום *tehom*.
  - a. “Darkness” חשך *choshekh* is not the absence of light but a specific creation.
  - b. Rabbinically believed that until light and darkness separated they functioned as mix.
  - c. Much like that man was created “male and female” but woman was taken from man.
  - d. Things had to be separated to function in their purpose.
  - e. For there to be a body (baby in womb), the initial cell has to divide becoming two.
18. If Light symbolizes God’s Presence revealed; Darkness symbolizes His “hiddenness.”
  - a. i.e. Darkness is NOT evidence of His absence, for He is everywhere.

**“If I ascend into heaven, you are there; if I make my bed in hell, behold, you are there.”**  
- Psalm 139:8

19. He is, in fact, within the darkness albeit, hidden.

**“So the people stood afar off, but Moses drew near the thick darkness where God was.”**  
- Exodus 20:21

**“He made darkness (חשך *choshekh*) His secret (Heb. Root סתר *satar*, literally סתרו *sit’ro*) place; His canopy around Him was dark waters and thick clouds of the skies.”**  
- Psalm 18:11

20. One rabbinical interpretation of חשך *choshekh* is “opaque matter” – not illuminated.  
a. “hard to discern, obscure, unseen, hidden.”  
b. This “hidden matter” is the primary component of Creation.  
c. We should not be surprised at this:

**“By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.” - Hebrews 11:3**

21. Which would mean, things seen are made from something not seen – Word of God.  
a. Which seems to be tied to the concept of “darkness” or *choshekh*.  
b. Cosmologists call it “dark energy” that becomes “dark matter.”  
c. Dark energy comprises most of the Universe – i.e. most of cosmos is unseen.  
d. We understand it is the Word of God (revealed and hidden) holding Universe together.  
e. Hebrews 11:3
21. If Light symbolizes God’s Presence (Word) revealed; Darkness symbolizes His “hiddenness”  
a. The Light was hidden but by His Word it was revealed.  
b. It is to His Glory to hide Himself (Proverbs 25:2).  
c. There is more of Creator contained in darkness than in light.  
d. His Word created, and most of His Word is still to be understood i.e. brought into light.
22. This darkness is upon the face of the deep – תהום *tehom* – also translated “abyss.”  
a. First notice the similarity to תהו *tohu* – “without form.”  
b. Abyss is something that is immeasurable, fathomless.
23. This word cannot be regarded as “the sea” which did not come into being until 3<sup>rd</sup> day.  
a. Great mass of waters – unformed – but exceedingly deep.  
b. This “opaque matter” is upon surface of this fathomless abyss.
24. “The Spirit of God hovered over the face of the waters” – רוח אלהים *ruach elohim*.  
a. Numerically “spirit of God” (in Hebrew) equivalent to 300 – value of ש *shiyn*.  
b. Said to resemble a “dove in flight.”  
c. Thus, Spirit of God believed to be in form of “dove” hovering over waters.  
d. As a dove hovers over its nest, ready to bring forth life.
25. Word “hover” מרחפת *m’rachefet* (also, “flutter”) appears only one other time - Deut. 32:11.  
a. As an eagle “flutters” over her nest watching over her young - Israel.  
b. Reminds of Pesach where God “passed over” (eagles wings) the first born.

- c. Spirit of God is “hovering” over the water which encompasses the earth.
  - d. Within the water is the matter from which God will produce life.
26. The Jerusalem Targum translates this verse as:
- “And the earth was vacancy and desolation, solitary of the sons of men and void of every animal, and darkness was upon the face of the abyss; and the Spirit of Mercies from before the LORD breathed upon the face of the waters.”**
27. Interesting translation in light of fact God “breathed” life into Adam.
- a. Y’shua breathed on disciples and said, “Receive the Holy Spirit.”
28. “The waters” is not what we call the seas or the Ocean – not in existence until 3<sup>rd</sup> Day.
- a. Common substance referred to as “water” but, somehow related to *shamayim* - heaven.
  - b. Was later divided into three forms:
    - Seas.
    - Firmament.
    - That which is above the firmament.
29. The Hebrew word מים *mayim* – “water” is in plural form hinting at plurality of some kind.
- a. Is defined as “water” used figuratively as “juice” – a euphemism for “urine, semen.”
  - b. Here is why that is interesting – water of Genesis 1 is more than we imagine.
30. Perhaps it serves the Creation in the similar way amniotic fluid benefits a growing baby.
- a. In fact, maybe the childbirth process is a microcosm – a replay of Creation.
31. When seed (which represents Word) meets the egg (matter) there is conception – spark.
- a. Initially the fetus, though alive, is formless completely suspended in water (amniotic).
  - b. Footnote: “amniotic” comes from a word that means “lamb.”
  - c. The baby begins to take shape being protected and developed by fluid until birth.
  - d. This is all according to the Creator’s design.
32. The word תורה *torah* is related to word הרהר *harah* – “to impregnate, to conceive.”
- a. Can apply to impregnating with seeds of knowledge that grows into greater knowledge.
  - b. Word was the spark that initiated Creation that developed into maturity of His Will.
33. When the pregnancy comes to term, a woman’s “water” breaks and the child “comes forth.”
- a. What was hidden (darkness) is revealed (light).

## CHAPTER 1: DAY ONE - LIGHT

1. Verse 3: “And God said, „Let there be light“. And there was light.”
- a. From this point we are most definitely given a chronology of Creation.
  - b. God spoke the world into existence and created everything simultaneously with Word.

**“By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth.” – Psalm 33:6**

2. His Word (Breath) is what brought the Universe into existence.
- a. His Word is an expression of His will and His will unfolded in a sequence of events.
  - b. He willed that, from the substance of the heavens should come forth light (אור *ohr*).
3. This light is distinguished from the light radiating from the luminaries of fourth day.
- a. Was of great spiritual quality and dispersed darkness over the deep.

- b. How can there be light without sun and stars?
- c. The astronomer Halley argued that nebulae provided proof that it is possible.

“The word **nebula** is derived from the Latin word for „clouds.“ Indeed, a nebula is a cosmic cloud of gas and dust floating in space. More than one nebula are called **nebulae**. Nebulae are **the basic building blocks of the universe**. They contain the elements from which stars and solar systems are built. They are also among the most beautiful objects in the universe, glowing with rich colors and **swirls of light**.”

- 4. This light was unique yet, probably, provides the illumination embodied in luminaries.
  - a. This light called but the luminaries are called מאור *ma'or* (pl. מארות *m'orot*).
  - b. This word מאור *ma'or* could be read, “from (the) light.”
- 5. This is to suggest that there is a Light of Creation on Day One that is “embodied” on 4<sup>th</sup> Day.
- 6. The sun, moon and stars created on 4<sup>th</sup> Day serve as “receptacles” to contain and harness the primal light of Creation.
  - a. Noteworthy that the Light of the World became flesh on the prophetic 4<sup>th</sup> day.
  - b. Consider what happened at Mount of Transfiguration.
- 7. Everything in the physical world has relationship to light: Light → Energy → Mass → Matter.
  - a. Light came forth (rabbis say separated) from darkness (dark energy/dark matter).
  - b. The Light is that which makes manifest (reveals) those things “hidden” in darkness.

**“For whatever makes manifest is light.” – Ephesians 5:13**

- 8. He is the Light and is revealed out of the darkness (hidden).

**“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.” – Romans 1:20**

- 8. Y’shua is the physical manifestation of the Creator.

**“For in Him dwells all the fullness of the Godhead bodily.” – Colossians 2:9**

- 9. Verse 4: “God saw that it was good” – כי טוב *ki tov*– that which fulfills His will is “good.”
  - a. Which would mean that which does not fulfill His will is technically “evil.”
  - b. Tov is something that is where it is supposed to be doing what it is designed to do.
  - c. The opposite of this would technically be evil – most obvious evil is not most common.
  - d. Waters below the firmament were not “good” until 3<sup>rd</sup> day.
  - e. He divided the light from the darkness – separated to function in their purpose.
  - f. Hebrew term בָּדַל *badal* suggests more than “dividing” – a separate existence.
- 10. Verse 5: “God called the light Day and the darkness Night” –Heb. יקרא *yikrah* is “called.”
  - a. Has connotation of summoning, i.e. He summoned light and appointed it to Day.
  - b. Likewise, He “called” to the darkness and appointed its purpose as Night.
  - c. It doesn’t mean that He named light and darkness, day and night.
  - d. Meaning that light and Day are not synonymous nor is darkness and night.
  - e. “Day” refers to the duration of the light’s radiance; similarly for darkness.

11. Verse 5: “And there was evening and morning, one day” – Heb. יום אחד *yom echad*.
  - a. Here cardinal number, אחד *echad*, is used instead of the ordinal number ראשון *rishon*.
  - b. Other days the ordinal number is used.
  - c. Can be rendered, “day of the One” indicating not an ordinary day, but “day of God.”
  - d. Time, as we understand it, cannot be applied to first three days for there was no sun.
  - e. Furthermore, there is no one “time” when it is completely day or night.
  - f. Depending on geographical location, if it is day here, it is night somewhere else.
  - g. God transcends our understanding of “day” and “night” – perhaps more to it.
12. So here, evening and morning must refer to something other than what we assume.
  - a. “And there was evening (Heb. ערב *erev*) and there was morning (Heb. בקר *boker*).”
  - b. Thus, traditionally, and I believe Scripturally, the day begins and ends with evening.
  - c. Day of atonement is “from evening to evening” (Lev. 23:32).
13. Evening from our perspective is mixture (ערב *arav*) of day and night, light and darkness.
  - a. Gives way to night then morning is light emerging from darkness – replay of Day One.
  - b. Rabbis believe light and darkness originally mixed but then separated for purpose.
  - c. Morning – בקר *boker* – is things indistinguishable are recognizable and can be seen.

## CHAPTER1: DAY TWO – THE FIRMAMENT

1. Verse 6: “Let there be a firmament in the midst of the waters” – or an “expanse.”
  - a. Hebrew term is רקייע *rakiya* – from root that means to “hammer or flatten out.”
  - b. Heavens (שמיים *shamayim*) created on Day One but in a state of flux – had to solidify.
  - c. “Firmament” comes from “firmare” – “to make firm, to solidify.”
2. In “flattening out” these waters the expanse is spread out like a scroll.

**“Thus says God the LORD, who created the heavens and stretched them out.” – Isaiah 42:5**

3. Footnote: John says, the “heavens depart as a scroll when it is rolled together” (Rev. 6:14).
4. This firmament is made “in the midst of the waters” – i.e. in the exact center.
  - a. This separated (בדל *badal*) waters above expanse and those below.
  - b. Those below will eventually be formed into seas.
5. The waters below are liquid; above are believed to be of a gaseous or vaporous nature.
  - a. Report of many years ago described what it called traces of water in space.
  - b. David said:

**“Praise Him, you heavens of heavens, and you waters above the heavens!” – Psalm 148:4**

6. This would hint that “water” is more than we perceive – the medium in which Creation occurs.
  - a. If water is emblematic of Word, this hints at what is perceived here below.
  - b. Hints at those things that are beyond our understanding to perceive - heavenly.
  - c. Yet all are created to serve God’s purposes.
7. Verse 7: “God made the firmament and divided the waters above from below...and it was so.”
8. The firmament is a “divider” that the Creator “made” – Hebrew term is עשה *asah*.
  - a. This term always means putting something into its ultimate condition.
  - b. It is now serving its intended purpose.
8. “And it was so” – Upon His command, everything is fulfilled.

**“For he spoke, and it came to be; he commanded, and it stood firm.” – Psalm 33:9**

9. Verse 8: “God called the firmament Heaven” – Hebrew is שמים *shamayim*.
  - a. Form of מים מש *sham mayim* “the waters are there.”
  - b. Another view is אש ומים *esh v'mayim* “fire and water.”
  - c. Heaven is the name given for when these waters assumed their intended form.
10. This would not be same as “heavens” mentioned in Gen. 1:1; they include the “hosts.”
  - a. This “heaven” functions by receiving and “filtering” what comes from highest heaven.
  - b. Pure light is refracted and filtered that it may positively benefit the earth.
  - c. The firmament is the “container” and “transmitter” of all that comes from above.
  - d. Consider that “heaven” is a term synonymous with God; i.e. Kingdom of Heaven.
  - e. Hinting at what comes from above has to be “filtered” so that it can benefit man.
  - f. Otherwise it would be overpowering and deadly.
11. It divides the heavenly realm from the earthly realm:

**“The heaven, even the heavens, are the LORD's; but the earth He has given to the children of men.” – Psalm 115:16**

12. The heavens hold the “waters” (fluid) that were/are instrumental in Creation.
  - a. This that is above will come down to earth in a different form – rain – to benefit earth.
  - b. His Word is “established in Heaven” (Psalm 119:89).
  - c. The pre-existent Word came down in a “form” that would benefit mankind.
13. Any living thing is primarily water including mankind; interesting since crucial to Creation.
  - a. Where there is no water, there is no life.
  - b. Water is, thus, synonymous with God: Y’shua is “living water” (John 7:38-39).
  - c. Since we are comprised of dust and water, within us is the potential for “creation.”
  - d. Better, “new creation” – is requires that the “seed” (the Word/Y’shua) be planted.
14. Does not say, “And God saw that it was good” here; because work begun on this day was not completed until the Third Day!

**CHAPTER 1: DAY THREE – SEA, LAND AND VEGETATION**

1. Verse 9: “Let the waters under heaven be gathered together in one place.”
  - a. In this, God established limits to the waters below the firmament.
  - b. Had earth remained under the waters, life (man) could not have formed on earth.
  - c. Thus for man to live, God must establish limits, hinted at by שדי *Shaddai*.
  - d. Within this name is the Hebrew word די *dai*, meaning “enough.”
  - e. This principle applies to all elements of Creation.
2. Tradition says Earth’s creation began at single point: אבן שתיה *even sh'tiyah* – “foundation stone” – where the Ark of Covenant would later rest.
  - a. Word שתיה *sh'tiyah* (“foundation”) is literally something that “springs up.”
  - b. Consequently, it can mean “drink” and is a colloquialism for “drinking.”
  - c. Thus this is where the earth “sprang up.”



3. It sprang up and continued to expand (like water from a spring flowing out) until God said, “It is enough” allowing process to continue until earth achieved proper size and balance needed to support life in the way He ordained it to be.
  - a. The Universe is a delicate balance of sizes, distances and forces that allow life.
  - b. Any deviation from this, and chaos would result.
4. So, like a seed, what began at “foundation stone” grew until it produced its intended fruit.
  - a. At that point, He said, “It is enough.”
  - b. Prophetically speaking, once fruit appears at last day, “it is enough.”
  - c. Footnote: The *אבן שתיה* *even sh'tiyah* is believed to be in the heart of Jerusalem.
5. He speaks to waters to stay in one place they obey because it is His Creation.
  - a. He caused the Red Sea to divide and stand up in heaps – that dry land may appear.
  - b. He caused the Jordan to do likewise that Israel might cross into Canaan on dry land.
  - c. In each case, something hidden – dry land sown with seed – was revealed.
  - d. Like a child in the womb is hidden, water breaks forcing child to be revealed.
  - e. Showing that He has authority, He commanded the waters: “Peace, be still.”
6. Verse 9-10: “And let dry land appear...and God called the dry land, Earth” – (Heb. *אֶרֶץ* *eretz*).
  - a. Word *אֶרֶץ* *eretz* is related to *רצה* *ratzah*, to desire, i.e. having to do with “will.”
  - b. In order for Creation to do God’s will, dry land to appear that it might support man.
  - c. It already existed but did not appear – and could not produce life – until water receded.
7. Before this, the waters and earth were referred to collectively as *תהום* *tehom*, “the deep.”
  - a. Only when “dry land” comes forth is it named, Earth.
  - b. Most people don’t name their babies until the baby comes forth.
8. Verse 10: “The gathering together of the waters He called Seas” – He called, “Seas.”
  - a. i.e. He says to these gathered waters “Be Seas” – Hebrew *ימים* *yamim*.
  - b. Notice the word *מים* *mayim* is present.
  - c. The gathering of the seas caused the land to be “divided” into what became nations.
  - d. This, in a sense, is the beginning of the development of nations.
  - e. Seas are often emblematic of nations.
9. It is at this point that God called forth (not “created”) the vegetation [teaching on Third Day].
10. Prophetically speaking, the seas (nations) will reveal those who are His Seed.
  - a. i.e. “the sons of the Kingdom.”
  - b. Consequently, all the world will know that He is the LORD.

**“For the earth shall be full of the knowledge of the LORD as the waters cover the sea.”**  
**– Isaiah 11:9**

## **CHAPTER 1: DAY FOUR – LUMINARIES**

1. V 14: God said, “Let there be luminaries in the firmament to separate between day and night.”
  - a. The Hebrew word typically translated “lights” signifies sources of light.
  - b. *מאור* *ma'or* (pl. *מארות* *m'orot*).
  - c. As already noted, this word *מאור* *ma'or* could be read, “from (the) light.”
  - d. Therefore “luminaries” is a better translation.
2. Recalling that all was created “in the beginning” (in the seed), these luminaries developed and were set in place on day four.
  - a. This principle would apply to all components of heaven and earth.

3. The Vilna Gaon noted that days four, five and six parallel and compliment the first three days.
  - a. Light created on day one; luminaries set in place on day four.
  - b. Seas and atmosphere developed on second day; fish and fowl made on day five.
  - c. Dry land and vegetation developed on third day; populated on sixth.
4. Though worshiped by many cultures, Torah makes it clear that these are the work of one God.
5. They are to serve for:
  - Signs – (*otot* אֹתוֹת; root *ote* spelled here אָת) means “omens, indicators” – for seafarers.
  - Seasons – (Heb. מועֲדֵי־סֵת *moedim*) – festivals; indicators of where we are on calendar.
  - Days and years – rotation and revolution; these cycles will not deviate from their courses.
6. The word מאור *ma'or* (“from light”) hints that these possessed no independent light.
  - a. They derive it from the original light of Day One.
  - b. Consequently, the first three days received light from the Light of Creation.
  - c. From the fourth day on, earth receives light from the heavenly bodies.
7. V 16: “And God made the two great lights; the greater to rule the day, the lesser the night.”
  - a. Greatness of sun is that it is a source of light.
  - b. Moon is lesser because it can only reflect the light it receives from the sun.
8. Each of these was to “dominate” their assigned times.
  - a. Domination differs from illumination.
  - b. The Sun’s “domination” enables sprouting etc.
  - c. The moon’s “domination” affects the tides, i.e. the seas.
9. Since a day with the LORD is a thousand years, the first “three days” man derived light differently than from the time of the Messiah walked the earth.
  - a. He is the Light of Creation but also the light “embodied” on the “fourth day.”
  - b. He is the Eternal Word made flesh that we might comprehend the Creator.
  - c. Yet, He is the Creator.

**“But Y<sup>h</sup>shua answered them, „My Father is working **until now** (4<sup>th</sup> day), and (now) I am working.“ ” - John 5:17**

**“I and the Father are one.” - John 10:30**

**“Believe the works that you may know and understand that the Father is in me and I am in the Father.” - John 10:38**

**“Y<sup>h</sup>shua said, ... „Whoever has seen me has seen the Father.“ ” - John 14:9**

10. He is the Light of the World (Day One) that was given a body (on Day Four).
  - a. On that same day another heavenly body was formed – the moon.
  - b. The body does not generate its own light but reflects the light of the greater.
  - c. His light then reflects off the moon (lesser) which is emblematic of the Body i.e. Israel.
11. Indicating that the moon – a heavenly body designed to reflect light – rules when it is dark.
  - a. Moon affects the tides (seas) which is emblematic of the nations.

**“Arise, shine, for your light has come, and the glory of the LORD has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will**

**arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising.” – Isaiah 60:1-3**

12. This happens at the end of days as Moses predicted in Deuteronomy.
13. Deut. 31:16: “This people will rise up and go astray after the foreign gods of the land.”
  - a. They will forsake God and break the covenant.
14. Deut. 31:17: As a result: “I will hide my face from them... evils and troubles befall them.”
  - a. Because of their sin, His anger is great enough to cause His face to be concealed.
  - b. When His face not directed toward them, צרות *tzarot* (troubles) come upon them.
  - c. *Tzarot* is plural form of צר *tzar*; phonetically related to שר *sar* or “prince.”
  - d. These troubles provoke Israel to realize God is not in our midst.
15. Has He continued to hide His face?
  - a. Consider that צרות *tzarot* “troubles” is evidence of removal of His presence.
16. Isaiah hints that He is “hiding His face” but there is hope He will turn His face toward Israel.

**“And I will wait on the LORD, who hides His face from the house of Jacob; and I will hope in Him.” - Isaiah 8:17**

17. Might it be that this is what the Shema is all about?

**“Speak to Aaron and his sons, saying, This is the way you shall bless the children of Israel. Say to them: „The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace.“So they shall put my name on the children of Israel, and I will bless them.”**

– Numbers 6:23-27

18. To make His face shine, to lift up His countenance is opposite of “hiding” His face.
  - a. His purposes for Israel require that His face be turned toward us.
  - b. Israel’s mandate is to be a light (His light) to the nations.
19. The Light of the world (sun) turns His face toward Israel (moon) who reflects the sun’s light.
  - a. Most noticeable when it is dark.
20. At the end of days – as it is getting dark – His people begin to turn their face toward Him.
  - a. He then begins to turn His face toward them.

**“When you are in distress (“tribulation” in KJV, Hebrew is צר *tzar*), and all these things come upon you in the latter days, when you turn to the LORD your God and obey His voice (for the LORD your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.” – Deuteronomy 4:30-31**

21. It will be necessary to seek Him that He may turn His face back toward Israel.
  - a. That our light may shine in darkness.
22. V 16: “...and the stars.”
  - a. Stars play a lesser role in man’s life compared to the sun and moon.
  - b. Even though many dwarf the sun, from man’s perspective they are specks.
23. Midrash comments that stars were created as “attendants” to the moon.
  - a. Interesting concept considering what moon represents – i.e. Israel (the Body).

- b. The ten virgins of Matthew 25 are most likely considered “attendants” to bride.
  - c. Those who shine attend the wedding while the foolish did not.
24. V 18: “...and to separate (divide) between the light and between the darkness.”
- a. Heb. **הבדיל** *havdil* – from which we derive **הבדלה** *havdalah*.
  - b. This is purpose served by all the luminaries – to distinguish between light and dark.
25. Their purposes are not necessarily equal.
- a. Sun’s light permeates even where direct rays of sun do not reach.
  - b. The moon does not accomplish this – it relieves the darkness.
  - c. Darkness accentuates the light of the moon; moon can be viewed as faint in daylight.

## CHAPTER 1: DAY FIVE – MARINE LIFE AND BIRDS

1. V 20: God said, “Let the waters teem with swarms of living creatures.”
  - a. The Hebrew word for “teem” or “swarm” is *sheretz* שרץ.
  - b. Root word denotes something that moves in great numbers.
2. Interesting that He commands the waters to teem with life; implies something conducive to life is in the waters.
  - a. Earth was surrounded by waters in Gen. 1:2
  - b. Babies develop in water (amniotic fluid).
  - c. This verse implies the waters are given ability to produce marine life.
  - d. These living things correspond to the waters divided by firmament on Day Two.
3. V 20: “..and fowls that fly about over the earth across the firmament.”
  - a. Corresponding to Day Two.
4. V 21: “And God created the great sea-monsters...” – the word “created” is used.
  - a. Last time “created” used is Gen. 1:27 – creation of man in image of God.
5. V 22: “God blessed them, saying, „Be fruitful and multiply.“ ”
  - a. A blessing was not bestowed upon vegetation; dependent on sun and rain.
  - b. Sea creatures and birds reproduce of their own volition.

## CHAPTER 1: DAY SIX – LAND ANIMALS AND MAN

1. V 24: “God said, „Let the earth bring forth the living creature after its kind, cattle, creeping thing and beasts of the earth.“”
  - Cattle – domestic animals.
  - Creeping things – reptiles.
  - Beasts of the earth – wild animals.
2. The living creatures are “brought forth” from the earth as was vegetation.
  - a. Potential for everything was created in the beginning – just had to be summoned.
3. In a believer, there is purpose and fulfillment in all of us that only has to be called forth.
  - a. We were born again of an incorruptible seed (Messiah).
  - b. Everything is contained within the seed.
  - c. At the appropriate time, as in Creation, everything within seed is called forth.
4. V 25: “And God saw that it was good” – **כי טוב** *ki tov*.
  - a. Animal, vegetable and mineral kingdoms were complete and functioning.
  - b. This will not be said about man because we are not complete until final redemption.

**“Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”**

**– 1 John 3:2**

5. V 26: “Let us make man in our image, after our likeness; and let them have dominion.”
  - a. “Let US” is said to be Hebrew idiomatic way of expressing deliberation.
  - b. This is a verse that is argued as proof for “trinity.”
  - c. Hebrew allows person to say, “Let us do” though an individual.
  - d. Dan. 2:36: “This is the dream and we will tell its interpretation to the king.”
  - e. My personal opinion, there are some verses that defy explanation beyond any doubt.
6. “Man” is the Hebrew word אָדָם *adam* or “mankind.”
  - a. Derived from or related to אֲדָמָה *adamah* “ground” – from which he came.
  - b. Also contains word דָּם *dawm* – “blood.”
  - c. אָדָם Adam is דָּם *dawm* “blood” plus the אַ *alef* (aluf “master”).
  - d. Another interpretation: related to דָּמָה *damah* – “to resemble.”
7. “In our image, after our likeness” – man was created to be immortal.
  - a. Did not associate man’s creation with earth in same way as animals – i.e. “bring forth.”
  - b. Man alone is gifted, like the Creator, with moral freedom and will.
  - c. He is capable of knowing and loving God while animals function without choice.
  - d. Man can guide his actions in accordance with reason – animals by instinct.
  - e. Yet, formed from dust of earth; tied to both temporal and spiritual.
8. V 27: “In the image of God, created He him; male and female created He them.”
  - a. Everything else was spoken into existence, man created with God’s own hands.
  - b. Made as if in a mold fashioned by Creator.
  - c. When man fell, that mold was broken.
  - d. Had to be repaired by vessel in the proper mold – the last Adam, Y’shua.
9. Mankind was created male and female; each obtaining attributes from the one Creator.
  - a. Elohim represents His masculine characteristics; YHVH is feminine.
  - b. Details of their creation is given in chapter 2.
9. V 28: “God blessed them and said, „Be fruitful and multiply, fill the earth and subdue it.“ ”
  - a. They were to have dominion over “every living thing that moves on the earth.”
  - b. Blessed with the command to produce fruit – this is purpose of man and wife.
  - c. This is the first command given to mankind.
10. “Fill the earth” – Heb. root for “fill” is מָלָא *malah* – also “to complete.”
  - a. Earth was created to be inhabited by mankind; before it was “void, desolate.”
  - b. Earth wasn’t complete until that had occurred.
  - c. Noah was told to “multiply on the earth” – Gen. 8:17
  - d. Sin of Gen. 11 was they defied God by wanting to reside in one place.
11. Also, earth was to be inhabited by His people, the Good Seed.
  - a. Wheat and tares parable indicates His intention was world be inhabited by Good Seed.
  - b. Argument could be made that earth has not yet fulfilled its true purpose.
12. V 29: “I have given you every herb yielding seed...and every tree in which is fruit for food.”
  - a. Every green herb was given to the birds and animals – a similar diet.
  - b. In the beginning and in the Messianic age, animals did not prey on one another.
  - c. Man was forbidden to kill animals for food, permitted only after flood with restrictions.
5. V 31: “God saw all that He had made and it was very good.”

- a. Heb. is טוב מאד *tov meod*; was fit for its purpose and functioning as one entity.
  - b. Mishkan's different components, when assembled, came together as one – אחד *echad*.
  - c. Exodus 26:6 – “it shall be one tabernacle.”
  - d. Even things like darkness were functioning in their intended purpose.
  - e. Which suggests even if we can't perceive His purpose for “darkness” it is still “good.”
6. “And there was evening and morning, the sixth day.”
- a. Distinguished from other days by use of definite article ה before ששי *shishi* - “sixth.”

**B'RESHIYT – “In the Beginning”**  
**GENESIS (B'RESHIYT 1:1 – 6:8)**  
**CHAPTER TWO**

**INTRODUCTION:**

1. Torah not originally divided into chapters; these first verses were part of Creation account.
  - a. Chapter 2 is not another Creation account.
  - b. Initial verses part of the Sabbath Kiddush.
2. Sabbath, like all of Creation, holds great purpose.
  - a. Shabbat is the capstone of Creation as opposed to the sixth day.
  - b. Far greater importance than the previous six days.
3. Shabbat denotes “cease, desist” – cease one’s work.
  - a. It is sanctified because God abstained from all His work.
  - b. Shabbat cannot fulfill its purpose if work of the six days doesn’t stop.
  - c. To fail to do so profanes Shabbat purpose.
4. Shabbat is God’s seal upon His Creation.
  - a. It testifies to the fact that He is the God of Creation.
  - b. It is a sign between God and His people.

**“You are to speak to the people of Israel and say, „Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you.” – Exodus 31:13**

**THE SABBATH**

1. Verse 1: “And the heaven and the earth were finished, and all the host of them.”
  - a. “Were finished” implies completion and perfection.
  - b. Root כלה *kalah* denotes opposite meanings – complete destruction and true perfection.
  - c. No such thing as partial perfection.
  - d. To attain perfection, other things that impede or lead to must cease (“be destroyed).
  - e. When all was finished, the void and formlessness ceased.
2. The baby in womb is not perfected until the purpose of the womb has ceased.
  - a. We are not “perfected” until we come into the image of the Son of God.
  - b. Old habits must be destroyed; the other seed must be destroyed.
3. In reality God completed His work ON the seventh day by ordaining Shabbat.
  - a. Goal of Creation was the Shabbat (perfection) by cessation of creative process.
4. Goal of the Torah is Messiah; at His coming man in Adam’s image must be “destroyed.”
  - a. Not until we reach perfection (redemption) will this occur.

**“Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.”**

**– 1 John 3:2**

5. Things made during six days truly functioned properly with onset of Shabbat.
  - a. Word “finished” ויכל related to word for “goal” (Heb. תכלית).

- b. Implying on seventh day, God reached the goal of His work.
  - c. Therefore He ceased from the work.
6. Prophetically, Shabbat looks toward the Kingdom of Messiah when our labors cease.
- a. The Great Shabbat is the goal.
  - b. Furthermore, all kingdoms must cease and desist.
7. “Host” is the *tz’va’am*, literally “army” – the Universe was an organized whole.
- a. Various opinions as to what this means: all things, angels.
  - b. All components of His Creation stand at ready to do the will of its Master.
8. Verse 2: “On the seventh day God finished His work which He had made.”
- a. He completed His work with a day of rest.
9. “And He rested from on the seventh day from all the work which He had made.”
- a. *V’yishbot* (Heb. וישב) translated “rested” is to “abstain” or “desist.”
  - b. Rabbinical commentary suggests creative work was adjourned but not ended.
  - c. The Creator does not require rest; He was not lounging.
  - d. Had initiated His purposes through understanding and skill; did not need to continue.
10. “God blessed the seventh day and sanctified it because on it He abstained from all His work.”
- a. An inherent blessing contained within the Shabbat independent of human activity.
  - b. Yet, it must function in its intended purpose in order for this to be experienced.
  - c. Not only renewal of physical strength.
  - d. Rabbinical commentary suggests greater capacity in power of reasoning and intellect.
11. “Sanctified” or hallowed is literally “set apart” (Heb. *kadesh*) – made holy.
- a. As such it is not to be profaned with mundane habits of previous six days.
  - b. We emulate the Creator when we abstain from our work on this day.
12. In the future, Shabbat’s blessing would be exhibited by giving of double portion in wilderness.
- a. Would also see how men would profane it by those who sought to gather on Shabbat.
  - b. People are to work but on six previous days.
  - c. Shabbat is blessed with abundance despite abstinence from work.

**“The blessing of the LORD makes rich, and he adds no sorrow with it.” – Proverbs 10:22**

13. “From all His work which God created to make.”
- a. From now on there will be no more new creation; the species will reproduce.
  - b. God endowed the components of His Creation with power to reproduce or “make.”
14. He created ex-nihilo “in the beginning” the elements used to make all the works mentioned on the other days.
- a. Basically, phrase implies future action will occur.
15. Some commentators deduce from this that certain things would have logically been created on seventh day.
- a. Instead God created them on the sixth day, in fact, doubly so.
  - b. Three things were created on each day but the sixth when six things were created.
  - c. Hinting that the sixth day is a double portion – the *lechem mishnah* in wilderness.
16. This also infers that the work goes on but man would play a role in finishing the work.
- a. Not in creating but in fulfilling their purpose in God’s plan for the Creation.
  - b. Sustaining that entrusted to him so that all will function as intended.



17. Note: Even though this verse implies no new creation, yet, in Messiah, we are a “new creation” – born again (2 Cor. 5:17).
- He, being the seed, has imbued us with the power to become sons of God.
  - Also ability to “reproduce” – bear fruit and make disciples.
  - In fact, this verse leads to emergence of man, offspring of heaven and earth.
  - The fruit (offspring) is the goal; it is the logical conclusion of the seed.

## GENERATIONS OF THE HEAVEN AND EARTH

- Verse 4: “These are the generations of the heaven and the earth when they were created.”
  - From this point we are most definitely given a chronology of Creation.
  - Yet, doesn’t give us intricate details of process – the highlights and purpose.
  - Purpose: to know that He is the Creator; man is to serve and fellowship with Him.
- Some consider above verse as summary of previous verses.
  - Elsewhere in Genesis, these words are used to describe what transpires afterwards.
  - e.g. “these are the generations of Noah” (Gen. 6:9).
- Likewise, “these are the generations of the heaven and the earth” implies man is offspring of what occurred when God “created the heavens and the earth.”
  - God spoke the world into existence and created everything simultaneously with Word.
  - The Word, as a seed, contains EVERYTHING the Creator has ordained.
  - Adam – mankind – is the offspring or “fruit” of the seed (Word) that created.
  - Matt. 13: Good Seed is sown in field and produces the “sons of the kingdom” (wheat).
- Word translated “when they were created” is **בְּהִבְרָאם** *b’hibaram*; can be rearranged to say **בְּאַבְרָהָם** or “for Abraham.”
  - Meaning for the sake of Abraham or Abraham’s seed (Israel).
  - The field of Matthew 13 was to be inhabited by the Good Seed (sons of the kingdom).
  - Doesn’t indicate the owner had intentions of sowing a different kind of seed.
- Going back to something established in Genesis 1: Creation – represented in word **בְּרֵאשִׁית** *b’reshiyt* - exists for the sake of those things that are first or the “head” (**רֵאשִׁית** *reshiyt*, from **רוֹשׁ** *rosh*), namely Israel.
- Word **בְּרֵאשִׁית** *b’reshiyt* – can be rearranged to say **בְּרִית אֵשׁ** *brit esh* – “covenant of fire.”
  - Alluding to Sinai in Exodus 19 & 20 when God called Israel to be His people.
  - Kingdom of priests, holy nation, a peculiar treasure above all peoples.
- Hebrew phrase **בְּהִבְרָאם** *b’hibaram* - “when they were created” - can also be rearranged to say **בְּהִיבְרָאם** - “with *hei*, He created them.”
  - Hei* ה is letter indicating “breath” – something that requires no effort.
  - It did not require toil; only for Him to speak the Word.

**“By the word of the LORD the heavens were made, and by the breath of his mouth all their host.” – Psalm 33:6**

- He spoke the world into existence yet He also breathed the world into existence.
  - As humans we can’t form words if we can’t breathe.
  - His breath seems to be equivalent to His Word.
  - We will come back to this point later.

9. The power of His breath will be demonstrated later when dealing with man's creation, specifically when "He breathed the breath of life."

10. V 4: "On the day that the LORD God made earth and heaven."

- a. This verse is first time יהוה YHVH is used in Scripture.
- b. Comes from the verb היה *hayah* "to be" and has been translated as "the Eternal."
- c. It denotes His transcendence of our understanding of time.
- d. היה הוה ויהיה - "He was, is and will be" – simultaneously.

**"And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" - Revelation 4:8**

8. Rambam's fourth principle of faith says:  
"(God) is the very first and the very last."

9. Thus, while everything that is in the creation must have a moment when it came into being, with God it is not so. He is infinite, transcending time.

10. Remembering it was His Word that created heaven and earth, Word made flesh declared:

**" ,I am the Aleph and the Tav," says the Lord God, „who is and who was and who is to come, the Almighty.” – Revelation 1:8**

11. John later writes:

**"In the beginning was the Word, and the Word was with God (Elohim), and the Word was God (Elohim). He was in the beginning with God (Elohim). All things were made through him, and without him was not anything made that was made." – John 1:1-3**

12. Midrash suggests YHVH not used until now because the full name of God could not be contained by an incomplete world; i.e. only now is the world full and ready to receive His Name.

- a. Hebrew word "full" also means "complete" – מלא *milah*.

13. Might this hint that YHVH may not be completely discerned, understood (even pronounced correctly?) until all is complete/full/fulfilled?

14. V 4: Here YHVH is used with אלהים Elohim and the two terms together define the Creator.

- a. Elohim describes Him as Creator and Ruler of the Universe.
- b. It denotes justice and power.
- c. YHVH describes Him as Supreme Deity stressing His mercy and lovingkindness.

15. The Midrash says:

"Thus spoke the Holy One: „If I create the world by mercy alone, sin will abound. If by justice alone, how can the world endure? I will create it by both."

16. Interesting to note that, in Genesis 1, only אלהים Elohim is used when Creation is referring to Universe as a whole.

- a. YHVH is used in Genesis 2 with Elohim because mankind's story begins in chapter 2.
- b. Mercy will soon be needed because man is about to emerge.

**“When no bush of the field was yet in the land and no small plant of the field had yet sprung up - for the LORD God had not caused it to rain on the land, and there was no man to work the ground.” – Genesis 2:5**

17. At first glance, this would seem to suggest that AFTER He called forth vegetation on Day 3, that there still wasn't any shrub or plant in the earth.
  - a. One commentator says that vegetation remained in original state first seen on day 3.
  - b. That man was needed to “work” with God in making the earth to thrive.
18. Agree that mankind has his role to play in God's purposes.
  - a. If vegetation was just dormant on surface, man marked culmination of things.
  - b. He began to “work” on the earth and what God had already sown began to spring forth.
19. Another way to look at this verse:

**“These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens. WHEN no bush of the field was YET in the land and no small plant of the field had YET sprung up - for the LORD God had not caused it to rain on the land, and there was no man to work (Heb. אָבַד *avad*) the ground.”  
– Genesis 2:4-5**

20. Describing the beginning in a way that men could not comprehend: before any vegetation, before any rain, before any man.
  - a. Couldn't be any vegetation unless the seas were gathered together unto one place.
  - b. Seas couldn't be gathered together until firmament stretched out to divide the waters.
  - c. When these things occurred then it was possible for man to be created.
  - d. Would need land that was watered and that provided vegetation.
21. Initially, God caused a mist to come up from the ground to water the earth (verse 6).
  - a. Hebrew might be rendered, “There used to go up” indicating in the past and repeatedly.
  - b. Assyrian equivalent indicates “overflow of a river.”
  - c. Perhaps low-flying clouds that moistened the earth.
22. Suggesting that when earth appeared on Day 3 and vegetation emerged, a mist was what watered earth allowing the vegetation to grow and, possibly reproduce.
  - a. However it would require man to “work” the soil for the fruit to fulfill potential.
  - b. Until man created, pieces of puzzle, though in place, didn't function in overall plan.
  - c. e.g. the components of Tabernacle were so Tabernacle could be “one” and function.
  - d. Man (priests) were needed to set in motion (work) in Tabernacle so it would function.
23. Adam wasn't there yet; needed a priest and servant to teach men to be “trees” bearing fruit.
  - a. What began on 3<sup>rd</sup> Day needed rain and Adam in order to come to fruition.
24. What Y'shua (last Adam) began on 3<sup>rd</sup> Day required rain (Shavuot/Acts 2) and man (priests) to come to complete fruition.
  - a. This is not negating we can do nothing to add to what He has done.
  - b. To accentuate that we, as the Body, have a role to play.

**“For the creation waits with eager longing for the revealing of the sons of God.”  
– Romans 8:19**

Word “mist” is אָבַד *ed* and comes from root אָבַד *ood*.

- a. Means “cause results, set into motion.”
  - b. Hinting that mist set into motion God’s purposes but not necessarily fulfilling them.
  - c. Man would be needed to accomplish fruition of His purposes.
22. This word is related, phonetically, to root **עוד** *od* – “to endure, to continue.”
- a. From it is derived word **עד** *ad* – “witness” (derivatives: testimony, recorder).
23. Y’shua is:
- the Seed of the Woman (Gen. 3:15).
  - the seed of Abraham (Gal. 3:16).
  - the kernel (seed) of wheat that dies (Jn. 12:24).
24. That seed “died” and was buried in the earth in order to bear “much fruit.”
- a. Upon His resurrection, (emerging from earth on 3<sup>rd</sup> Day) His disciples would ask:

**“ „Lord, will you at this time restore the kingdom to Israel?” He said to them, „It is not for you to know times or seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my WITNESSES in Jerusalem and in all Judea and Samaria, and to the end of the earth.” – Acts 1:6-8**

25. The “vegetation” emerged on 3<sup>rd</sup> Day but that was not yet the time for all to be restored (come into fruition).
- a. A seed planted one day must “endure” process before fruit is borne.
  - b. God used a mist (**עד** *ed*) to “set in motion” His purpose culminating in man to till.
  - c. Y’shua (seed) used His “witnesses” (**עד** *ad*) to set in motion the Father’s purposes.
  - d. Now He is looking for a man (People) to “work” the earth that it might bear fruit.

## FORMATION OF MAN

1. V 7: “The LORD God formed man of the dust of the ground...”
- a. Because the ground was watered by the mist, the earth was moistened.
  - b. The result would be mud/clay from which He formed man.
  - c. This is interesting in this regard:

**“As he passed by, he saw a man blind from birth. And his disciples asked him, „Rabbi, who sinned, this man or his parents, that he was **born blind**?” Y’shua answered, „It was not that this man sinned, or his parents, but that the **works of God might be displayed** in him. We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, **I am the light of the world.**” Having said these things, he **spat on the ground and made mud with the saliva**. Then he anointed the man's eyes with the mud and said to him, „Go, wash in the pool of Siloam [Heb. שלוח Shiloach]” (**which means Sent**). So he went and washed and came back seeing.” – John 9:1-7**

2. Messiah used “water” and earth to CREATE this man’s eyes.
- a. Water is necessity to life – water covered the earth in Gen. 1:2
  - b. Earth is needed that there be a place man can inhabit.
  - c. Imperative that there is light to shine so that things can grow on earth and man can live.
  - d. All this is done so that man can do what he was designed to do – serve God’s purposes.
  - e. Notice the Light told him to wash in a place that means “sent.” – as in sent out.

3. Word “formed” is from (Heb. root יצר *yatzar*) – “squeezing, molding” as a potter.
  - b. Also hints at being in “distress” or in a “narrow, strait.”
4. Thus, the man needed in order to bring God’s purposes to fruition comes into being because:
  - Creator must take him from the dust of the ground – the earth.
  - Creator must press, squeeze and distress him that he made be made in His image.
  - Creator must breathe the breath of life into him.
5. Consider Y’shua, in order to fulfill the Father’s purposes had to be “pressed.”
  - a. In *gat shameni* – place of olive press.
6. Rabbis point out that here, word “formed” is spelled with two י *yod* - ייצר.
  - a. Not so in verse 19 where animals are formed - יצר.
  - b. Explanation is that man, unlike animals, is offspring of two worlds – earth and heaven.
  - c. Thus, “these are the generations of the heaven and the earth” refers ultimately to man.
7. Word יצר *yatzar* also related to term ישר *yashar* - “to straighten” (also implies “honest”).
  - a. Couple this (ישר) with the word אל *el* the result is ישראל *Yisrael*.
  - b. World was created to be inhabited by His people – Israel.
  - c. Israel has to be pressed, squeezed in order to be conformed to His image.
  - d. Israel is to be a light to the nations – to come out from among them.
8. One commentary suggests that man was created from dust taken from every part of earth.
  - a. Five basic colors of earth: black, brown, red, yellow and white.
  - b. Suggesting that His people will be:

**“Ransomed ... from every tribe and language and people and nation.”**

**– Revelation 5:9**

9. Another commentary suggests that the dust came from the area which the temple would later be built upon.
  - a. Hinting sin not a permanent part of his nature – through repentance could be overcome.
  - b. Might this hint at why those who travel to Israel feel as if they are “home”?
10. V 7: “And (God) breathed into his nostrils the breath of life and man became a living soul.”
  - a. Man’s body formed from dust (earth) but lived when imbued with breath (heavenly).
  - b. Word “dust” is עפר *aphar*; distinguished from “clay” - powder; something ground fine.
  - c. Without the breath of God, man could not function in his purpose, i.e. work and guard.
11. Tabernacle’s purpose was so that God could “dwell among them.”
  - a. Without His presence, it was merely a structure that provided for religion.
  - b. We are tabernacles (temples) of the Holy Spirit (1 Cor. 6:19).

**“Do you not know that you are God's temple and that God's Spirit dwells in you? ... For God's temple is holy, and you are that temple. – 1 Corinthians 3:16-17**

12. Without His presence (breath) in us, we are not holy – set apart.
  - a. We are merely “dust” going through the motions of existence.
  - b. In the tabernacle, without His Presence their sacrifices were of no consequence.
13. Related word to עפר *aphar* (dust) is אפר *aphar* “ashes” like those in Sanctuary.
  - a. For those ashes (dust) to mean anything required His Presence be among them.
  - b. Recall tradition that the “dust” He used came from place where Temple would stand.
  - c. The dust He places His Spirit in is that which is willing to be “living sacrifice.”

- d. Crucial we function in our purpose thus the need for His breath (Spirit/Presence).
14. When something ceases to function according to design, it is eventually removed/destroyed.
- Adam exiled from Garden.
  - Tabernacle and both Temples eventually destroyed.
  - Israel exiled from the Land.
  - Salt that loses its savor is tossed out.
  - The fruitless fig tree.
15. Ultimately, Adam (Israel) is formed to be “a kingdom of priests, a holy nation” - witnesses.
16. Notice something interesting in John’s Gospel:

**“On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Y’shua came and stood among them and said to them, „Peace be with you.“ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Y’shua said to them again, „Peace be with you. As the Father has sent me, even so I am **sending** you.“ And when he had said this, he **breathed** on them and said to them, „Receive the Holy Spirit.“” – John 20:19-22**

17. On day of Resurrection (3<sup>rd</sup> Day), Y’shua told them He was “sending” them – as witnesses.
- a. “You will be my witnesses in Jerusalem, Judea, Samaria and the earth” (Acts 1:8).
  - b. This was after the Holy Spirit would come upon them. (Acts 1:8).
  - c. The Hebrew term “sending” is שולח *sholeach* – from same word as Shiloach.
18. “He breathed on them” – “breathed” is Greek ἐπιόω *emphusao*.
- a. This is only occurrence of this word; infers type of breathing in mouth to mouth.
  - b. Greek translation of the Scriptures (LXX) uses this word in Genesis 2:7.
  - c. “He breathed ἐπιόω the breath of life into his nostrils.”
  - d. Disciples became “new creations” when He breathed on them.
  - e. With ה “breath” He created them.
19. God’s breath (spirit) is placed within man that he might live and be a witness.
- a. More than existing to be a living soul (נפש *nefesh*).
  - b. Many exist but do not live; so what is it to be a living soul?
  - c. Adam had a purpose – tend and keep the garden; more than typical garden work.
  - d. Couldn’t accomplish it if God didn’t breathe into him.
  - e. Likewise, disciples couldn’t if Y’shua didn’t breathe upon them.
20. To live is to fulfill His purposes in us; to function according to His design.
- a. In the end, God will have a people who will be called to do this.

**“I will **take you from the nations** and gather you **from all the countries** and bring you into your own land. I will **sprinkle clean water** on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will **put my Spirit (Heb. רוח *ruach*) within you**, and **cause you to walk in my statutes and be careful to obey (Heb. שמר *shamar*) my rules**. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.” – Ezekiel 36:24-28**

21. This is equivalent to what we see in the formation of Adam.
  - Formed (taken) from the dust of the earth (the nations).
  - The earth was moistened by the mist (sprinkled with water).
  - Breathed the breath of life (put my Spirit/breath within you).
22. All of this is for the purpose of “walking” in His statutes; “guarding” His judgments.
  - a. This is the purpose of being filled with His Spirit; His Presence in the *mishkan*.
  - b. Must be born of water and spirit to enter the Kingdom (Jn. 3:5).
23. That He breathed the “breath of life” into Adam infers something else.

**“For the life of the flesh is in the blood and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.”**

– Leviticus 17:11

24. If God breathed “life” into a house of clay, this verse infers He breathed blood into him.
  - a. Hebrew for “blood” is דָּם *dawm*.
  - b. By adding the letter א *alef* (representative of God as master) result is אָדָם Adam.
  - c. Another related word is הָאָדָם or “ground.”
25. This means Adam did not receive blood from an earthly father or mother but from God.
  - a. Thus, he is referred to as “son of God” (Luke 3:38).
  - b. Y’shua also not conceived by blood of a father, thus He is the Son of God.
26. Although understanding the ultimate reason for blood in our redemption may be elusive, can see why blood is crucial to life in the sense of “living” biblically speaking – walking according to His statutes; functioning according to His design.
  - a. Possible only if we receive atonement by blood of Y’shua and He “breathes” on us.
  - b. That we might become the “sons of God.”
26. V 7: “And man became a living soul.”
  - a. Targum of Onkelos renders “living soul” as “speaking spirit.”
  - b. Ability to formulate ideas and communicate audibly and intelligently distinguishes us.
  - c. Can’t speak unless we have breath.
27. Recall God spoke the world into existence yet He also breathed the world into existence.
  - a. His breath seems to be equivalent to His Word.

**“By the word of the LORD the heavens were made, and by the breath of his mouth all their host.” – Psalm 33:6**

28. Spoken word is where heaven (breath) and earth (speech) come together.
  - a. The Messiah (the Word, also the last Adam) is the ultimate personification of this.

## THE GARDEN OF EDEN

**“The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.” - Genesis 2:8**

1. Verse 8: The Hebrew word גַּן *gan* is translated “garden” and literally an “enclosure” or “park.”
  - a. Some ancient versions translate it as “paradise.”
2. Eden (עֵדֶן) is rendered “delight, luxury, pleasure” – it was a place of delight.

- a. It is related to idea of something capable of satisfying all of one's needs.
  - b. Eden is probably a region, whose name denotes "well-watered plain" – *Edinu*.
  - c. It was in Eden that God placed the garden.
3. The text says it was planted "eastward" in Eden – the Hebrew word is **קדם** *kedem*.
- a. May be translated "east" but can also be "aforetime" meaning before Adam created.
  - b. Targum of Onkelos rendered "aforetime."
  - c. Others render "previously, from the beginning."
4. Ibn Ezra and others rendered the verse:

"And the LORD God **had** planted a garden in Eden from **aforetime**."

5. There are places in Scripture where we see this translation used for **קדם** *kedem*.

**"I will remember the works of the LORD; Surely I will remember your wonders of old [Heb. קדם *kedem*]."** – Psalm 77:11

**"Declaring the end from the beginning, and from ancient times [Heb. קדם *kedem*] things that are not yet done."** – Isaiah 46:10

6. This would strongly suggest that the "east" had little to do with where Eden was located.
- a. Rather the word is determining when the garden was planted – before Adam created.
  - b. Adam was created on sixth day; perhaps the garden planted on the Third Day.
7. This eliminates the necessity of Eden being in modern Iraq; could have been many places.
- a. Especially considering that the Flood likely altered the earth's geography somewhat.
  - b. My belief is that what is land of Israel was the location of the garden.
8. That God "planted" a garden means it was a deliberate act on His part – His planting.
- a. Planted where He wanted it – that would suggest it was an important place.
  - b. The degree of importance placed on land of Canaan underscores my belief in location.
  - c. Would also suggest, that trees and plants placed in the garden were of His choosing.
  - d. Elsewhere the trees and plants would grow without specific order.
9. This is important because Y'shua said:

**"But He answered and said, „Every plant which my heavenly Father has not planted will be uprooted.”"** – Matthew 15:13

10. He said this after addressing how doctrines of men made the Word of God of "none effect."
- a. Traditions of men are "mixed fruit" – look good but contain evil.
11. Inferring that there are "plants" and "trees" that he did not plant.
- a. One of the reasons I believe Tree of Knowledge was planted by Adversary.
  - b. Parable of wheat and tares alludes to this.
  - c. This tree was not good for food which is important based on verse 9 says.
12. Before we address that, need to address fact that was placed there; not created there.
- a. Tradition believes created outside garden so he would see world of thorn and thistles.
  - b. Had he been created in garden, would have thought the entire world was like garden.
  - c. Inferring that the garden was a "set apart" place; a holy place.
13. Considering there is area called the "midst of the garden" (verse 9) then there are three parts.



- a. In my opinion Eden, the Garden and the midst of garden is first earthly sanctuary.
  - b. This is linked to concept introduced by word בראשית *b'reshiyt* and the letter ב *beit*.
14. God's intent, from the beginning, was to build His house – “let them build me a house.”
- a. His House, as seen later, would be comprised of court, holy place and most holy place.
  - b. This corresponds to Eden, the garden and the midst of the Garden.
  - c. It was in the midst of the garden that the tree of Life was located.
  - d. This would speak of the Torah, the Word of God.

**“She (wisdom) is a tree of life to those who take hold of her, and happy are all who retain her.” - Proverbs 3:18**

15. Wisdom – *chochmah* – is considered equivalent to the Word of God (Torah).
- a. This is referred to in the Torah service, specifically, meaning the Sefer Torah.
16. That he was “placed” in the garden also indicates position he was to occupy.
- a. Going back to idea of important to function according to purpose.
  - b. “What is man's (Adam's) purpose?
  - c. Adam was place in the Garden to “till and keep” (v. 15).
  - d. Literally, to “work and guard”
17. If garden was “holy place” where God would meet with man, Adam was priest.
- a. Root word translated “work, till” is עבד *avad*.
  - b. From this root is derived עבדוה *avodah* “service” – used in conjunction with priests.
  - c. This is also source of word עבד *eved*, or “bondservant.”
18. Adam was told that he may “freely eat” (verse 16) suggesting that he did not toil.
- a. If he did not toil; if by the sweat of his brow came after the fall, what was his work?
  - b. The Aaronic priests did not toil in fields that they might eat; were given portions.
  - c. Their work was to make sure the Tabernacle functioned according to its purpose.
  - d. Their food was provided for them.
19. Might it be that Adam's work was similar; thus he was told he may freely eat of the garden?

**“And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.” – Genesis 2:9**

20. Rashi believes this verse to mean, specifically, from the ground of the garden of Eden.
- a. Sforno wrote that this implied Adam's food grew without Adam's toil.
  - b. Those God caused to grow were pleasant to sight and GOOD for food.
21. The tree of life [Heb. עץ החיים *etz ha'chayim*] was in the midst of the garden.
- a. This tree, again, synonymous with Word of God was in equivalent of Holy of Holies.
  - b. Holy of Holies was where ark of Covenant sat; inside was Tablets of the Law (Word).
  - c. This is where God's Presence would reside when He communed with His people.
  - d. Where did God manifest Himself in the Garden? Perhaps in the midst of the garden?
22. The Tree of Life produced fruit that rendered eternal life.
- a. Some commentators disagree feeling it only prolonged life.
  - b. But if synonymous with Word of God, consider words of Y'shua:

**“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.”**

**– John 5:39-40**

23. The inference is, of course, that the Scriptures (the Word) are the source of eternal life.
  - a. Because, the Tree of Life is personified in the Messiah Y<sup>h</sup>shua.
24. Also growing in the midst of the garden is the Tree of Knowledge of Good and Evil.
  - a. It is a mixed tree producing a mixed fruit that results in death.
25. What this actually means varies among commentators.
  - a. The Targumim render it:  
***“The tree, the eaters of whose fruits know to distinguish between good and evil.”***
  - b. Some say based on Dt. 1:39 (your children who have no knowledge of good and evil)  
***“Good and evil denotes knowledge which infancy lacks and experience acquires.”***
  - c. Messiah said that we cannot enter the Kingdom unless we come as “little children.”
  - d. This suggests we must be rid of this corrupt seed and its fruit we are born with?
  - e. In other words, we must be born again of the incorruptible seed – the Messiah.
26. Some believe this suggests omniscience; i.e. knowledge of all things.
  - d. Knowing everything God knows.
27. Ibn Ezra and others believe “knowledge” is a euphemism for sexual desire which was the result of eating the fruit.
  - a. As soon as they partook of the fruit, they realized they were naked.
  - b. Soon thereafter, Adam “knew” his wife (Gen. 4:1).
28. Whatever it is to imply, when they ate of its fruit, the evil inclination was awakened if not planted in them.
  - a. My opinion is this tree was planted by the Adversary – this has always been his tactic.
  - b. He appears as “angel of light” (good) in order to conceal his evil intent.
  - c. He sows the tare in the midst of the wheat in order to steal, kill and destroy.
29. Was not good for food according to God; He caused those that were good for food to grow.
  - a. Fact that this tree is not mentioned in Rev. 22 yet Tree of Life is, suggests something.
  - b. Every plant not planted by the Father will rooted up – just as tares in the wheat field.
  - c. Every tree that doesn’t produce good fruit is cut down at the root and burned (Mt. 3:10)
30. Some have surmised that, because only one tree is mentioned in Gen. 3:3 – tree of Knowledge of Good and Evil – that there was only one tree in midst of the Garden.
  - a. It gave life and it provided knowledge of good and evil.
  - b. However what are we to do with this Scripture?

**“Then the LORD God said, „Behold, the man has become like one of us, to know good and evil. And now, lest he put out his hand and take **also** of the tree of life, and eat, and live forever“ - therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.” – Genesis 3:22-23**

31. It wouldn’t make sense that He would say this if man had already eaten of an only tree.
  - a. It was characterized as something in violation of God’s character and nature.
  - b. He is pure, holy and life; this tree was mixed and rendered death.

**“Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.” – Genesis 2:10**

32. This verse suggests that there was only one river in the garden; after passing through the garden it then became four rivers.
- Thus, the river in the garden is the source for the other waterways.
  - V11: Pishon – mentioned only here; coursed into what is NE Arabia.
  - Some commentators identify this with the Nile; some the Ganges.
33. V13: Gihon – like Pishon, its whereabouts is a matter of conjecture.
- However, Scripture does mention Gihon Spring in 1 Kings 1; this is in Jerusalem.
  - In fact, this is the Siloam Pool; where the blind man was sent by Y’shua to wash (Jn.9).
  - This is the account where He seems to have created his eyes.
34. Gihon [Heb. גִּיחוֹן] appears to come from a root that means to “gush forth.”
- The root word is also used to denote “breaking forth” as in a woman in labor.
  - I’ve seen what is believed to be the headwaters of the Gihon Spring – under Jerusalem.
35. Interesting because of Zechariah’s prophecy; as a result of a great earthquake:

**“And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; in both summer and winter it shall occur.” – Zechariah 14:8**

36. This river of Eden watered the garden making it unnecessary for Adam to water the garden.
- Where did it originate from?
  - If Israel and Jerusalem are location of garden, interesting that Gihon Spring is there.
  - Also consider Revelation 22:

**“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations.” – Revelation 22:1-2**

37. Might this be descriptive of what the Garden, specifically the midst of the Garden was?
- One river proceeding from the Most Holy Place.
  - There in the midst of the city street is the Tree of Life.
38. V14: The name of the third river is Tigris [Heb. חִדְקֵל *Chidekel*].
- The fourth is Euphrates [Heb. פְּרַת *Ph’rat*].

## **MAN IN THE GARDEN**

**“Then the LORD God took the man and put him in the garden of Eden to tend and keep it.” – Genesis 2:15**

1. If Adam was created outside of the area that was the garden, then “God took” implies He removed him from that place and put specifically in the Garden.
- In other words, He brought him from one place to “settle” in the Garden.
  - He formed Israel in Egypt; took them from there and put them in land of Canaan.

2. The pattern of forming His people/body outside of the land and then bringing them to the land was established at the beginning.
3. The phrase translated “He put him” [Heb. ינחהו *yanichehu*] if from root נוח *nuach*.
  - a. Same root from which is derived נח Noah.
  - b. Means “to rest, stop movement, find respite.”
  - c. It alludes to מנוחה *menuchah*, a “repose.”
4. The Land is our “repose” – it signifies the “rest” we will enter – we will stop moving.
5. As mentioned, to “tend and keep” is literally to “work and guard.”
  - a. The root word rendered “guard” or “keep” is שמר *shamar*.
  - b. Some suggest this to mean, he was to keep (guard) the plants from growing wild.
  - c. My lessons from the garden: cantaloupe and beans; some things run wild.
6. The priests were to keep Israel from “growing wild” by teaching them God’s ways.
  - a. Speaking of the sons of Zadok, God says:

**“And they shall teach my people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean.” – Ezekiel 44:23**

7. Some choose to see this as a spiritual command to guard.
  - a. Adam worked the Garden by studying the Word and keeping positive commands.
  - b. He guarded by observing negative commands; refraining from forbidden practices.
  - c. Through obedience and service to God, all of his needs were met.
8. In a similar way, I believe he was to function in the role of priest – working in the Sanctuary.
  - a. In guarding, he was to prevent anything or anyone unclean or profane from entering.
  - b. Namely, he was to keep the Adversary from entering the Holy Place.
  - c. Levites, and especially the Priests, were given the charge of safeguarding the holies.

**“Those who were to camp before the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons, guarding the sanctuary itself, to protect the people of Israel. And any outsider who came near was to be put to death.”**  
– Numbers 3:38

9. This is what Adam was to do where the Garden was concerned; guard it from being profaned.
  - a. He was to guard the way of the Tree of Life.
  - b. That the Adversary (the serpent) was in the midst of the Garden suggests he failed.

**“And the LORD God commanded the man, saying, „Of every tree of the garden you may freely eat.”” – Genesis 2:16**

10. As already mentioned, I believe Adam functioned in role of priest and so what was his work?
  - a. To do the work of a priest – not necessarily to toil in fields.
  - b. Yet, was not told to “freely eat” until after commanded to “work and guard.”
  - c. Levitical priests expected to perform duties before being permitted to eat portions.
  - d. If we do as commanded, all of our needs will be supplied as Adam’s were in Eden.
11. Compare to Hophni and Pinchas, who were taking unlawful portions (1 Sam 2:12-17).

**“But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” – Genesis 2:17**

12. With this statement, Adam knew what the tree was and what it would render.
  - a. One commentator renders this “liable to death” – Adam lived to 930.
  - b. He didn’t immediately die in physical sense – immediate separation from God.
  - c. Who was immortal became mortal, subject to physical death.
  - d. Wages of sin is death (Rom.6:23).
13. Man was given freedom of will to obey or disobey God’s laws.
  - a. God’s laws are true, constant and unfailing; man’s logic, reason and instincts are not.
  - b. When man is tempted, light becomes darkness; evil becomes good.
14. One of the first prohibitions given to man was a dietary law; what not to eat.
  - a. “You are what you eat” – there is a consequence of eating what is forbidden.
  - b. This is a literal statement; what we eat determines our physical make up.
  - c. Kashrut is a continuation of what began in the garden; health consequences.
15. Was death a punishment for eating of the tree or was it the consequence?
  - a. Was knowledge of good and evil the only thing inherent in the tree?
  - b. Was death also a component of this tree?
16. Perhaps God told them not to eat of this tree because He knew to eat it would kill them.
  - a. Like a parent telling a child not to eat something the parent knows is poisonous.
  - b. Also, disobedience would deny them access to the Tree of Life.
  - c. In other words, God did not cause Adam to die; Adam brought death upon himself.
  - d. Perhaps He doesn’t place a curse on disobedient; they bring it on themselves.
  - e. To heed the physician’s instructions means life; to ignore results in death.
17. “You shall die” in Hebrew is מוֹת תָּמוּת *mot tamut* – the verb is doubled.
  - a. Some commentators render: “you will die many times” – spiritual, emotional, physical.
  - b. His death was also exile from the “repose” and forced to live outside the land.
  - c. Yet, he did die within the “day” – day with the LORD is 1000 years (Ps. 90:4).

## **CHAPTER 2: CREATION OF WOMAN**

**“And the LORD God said, „It is not good [Heb. לֹא טוֹב *lo tov*] that man should be alone; I will make him a helper comparable [Heb. עֵזֶר כְּנֶגְדּוֹ *ezer k’negdo*] to him.” – Genesis 2:18**

1. Rabbinic writings deem celibacy contrary to nature; marriage allows man to live complete life.
  - a. Go so far as to say that, for man to be alone, it would begin to consider himself a god.
  - b. The only way for mankind to function in purpose is to be husband and wife.
  - c. לֹא טוֹב *lo tov* – “not good” underscores the ability to fulfill purpose.
  - d. “Good” is to say where it is supposed to be; doing what it’s supposed to be doing.
  - e. Mankind must be fruitful and multiply – impossible if man is left alone.
2. What about Paul where he says:

**“I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that. But I say to the unmarried and to the widows: It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.” – 1 Corinthians 7:7-9**

3. Some contend that, here, Paul encourages celibacy – could look that way on the surface.
  - a. Yet he also warns of those “doctrines of demons” mentioning “forbidding to marry.”
  - b. Celibacy will eventually lead to death of the Body – why would he be for that?
  - c. Marriage is a covenant; to avoid such is to avoid a covenantal relationship.
  - d. People assume Paul wasn’t married but that is unclear: widower?
  - e. Also assume the “unmarried” referred to is anyone unmarried – maybe divorced.
4. So what is his position? “Each has his own gift from God.”
  - a. Paul traveled about, unfettered, teaching the gospel to all who would listen.
  - b. He said some things that were his opinion – not the LORD.
  - c. But is celibacy what he meant by “I wish all men were even as I myself”?
5. Or does he refer to commitment to gospel in relation to those who tempted by sexual impulse?
  - a. Based on statements he makes and what Bible teaches, unlikely he promotes celibacy.
6. What about Y’shua? Obviously He wasn’t married to anyone?
  - a. Or was He? Is He not considered our “bridegroom” [e.g. Matthew 25, Luke 5].
  - b. Therefore, we don’t believe the New Testament contradicts with Tanakh.
7. This relationship was founded upon love and devotion to one another for sake of purpose.
  - a. She is man’s helper, not his shadow or slave; also not his master.
  - b. אִשָּׁה *ishah* “woman” taken from אִישׁ *ish* “man” –taken from his side.

Footnote: Midrash contends that since the word for man and woman are phonetically similar, this provides evidence that Hebrew was the original tongue.

8. אִשָּׁה and אִישׁ speaks of God’s presence in this relationship and consequence of His absence.
  - a. The י *yod* of אִישׁ *ish* and ה *hei* of אִשָּׁה *ishah* spell the name Yah.
  - b. Without these letters left with the word אֵשׁ *esh*, “fire.”
9. In fact, love for another human being is an essential prerequisite to love God.
  - a. To say one loves God and hates his brother makes that man a liar (1 Jn. 4:20).
  - b. Two greatest commands are: “Love the LORD your God...and neighbor as yourself.”
  - c. These two relationships are linked – all the Torah hangs on them.
  - d. Nowhere is this link seen more clearly than in a marital relationship.
10. “Helper comparable to him” is literally “a helper against (opposing) him” – help opposite.
  - a. Rabbinic d’rash is:

*“If the man is worthy, the woman will be a helper; if he is unworthy, she will be against him.”*

- b. In that sense, she is a reflection of what he is.
11. Her opposition shouldn’t undermine his position; but provoke him to fulfill that position.
  - a. Not good for him to be alone; she is the method by which Creator molds the man.
  - b. Every child that is born begins with a single cell that divides in two.
  - c. Division and “opposition” sometimes necessary that life be full and mature.
12. V19: “Out of the ground the LORD formed every beast and fowl and brought them to man.”
  - a. This was done to see what he would call them.
  - b. Why was this done immediately after mention of “help meet” or “help opposite”?
  - c. To name them and to establish lordship over them; name he gave them remained.
13. Interesting that God, as Master of the Universe, named light, darkness, sun, moon etc.

- a. Allowed man to name his “subject” – the animal kingdom.
  - b. The naming implies recognizing their nature and species.
  - c. Thus clarifying which are suited to mate with one another.
  - d. Emphasizing that there was no suitable mate for him among these animals.
  - e. Satisfied any curiosity to find a suitable companion from among beast and bird (V20).
14. God allows us to be exposed to things to show it is not what we need; doesn’t lend to life.
- a. Some opted to follow this course anyway; some find their pets to be part of the family.
  - b. Some actually prefer companionship of a pet to a spouse.
  - c. Not what Creator intended; impossible to fulfill mankind’s purpose in this scenario.
  - d. Man briefly experienced life without woman to appreciate the gift that a wife is.
15. Not given his wife until he saw that there was no suitable mate among the beasts.
16. Israel has often looked among “beasts” or “other species” (nations) for companionship.
- a. Wanting to be like all the other nations.
  - b. Perhaps this serves in part to bring them to realization there is only one suitable.
  - c. Will find mates and “helpers” but not one that helps by corresponding/opposing.

**“And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.” – Genesis 2:21**

17. “Deep sleep” signifies completely unconscious; to spare him the pain of the surgery.
- a. If the flesh had to be closed up, it had to first be opened up.
  - b. Therefore, a cut was made into his side from the “rib” to be removed.
  - c. Many implications of this: ultimately pointing to the Messiah.
18. Messiah is the “last Adam” – hanging upon the tree, a spear was thrust into His side.
- a. This is so, I believe, His bride could be presented to Him.
  - b. That we might be grafted into the cultivated olive tree; often done in side of trunk.
19. The woman was not made from the dust of the earth, seemingly, but from the man’s body.
- a. The word translated “rib” [Heb. צלע *tzelah*] translated as “side” in all other instances.
  - b. Therefore implying a better rendering here would be “took one of his sides” – female?
  - c. Implying that, though one flesh, they have two opposing views (sides).
  - d. Yet these are intended to complement one another; make the other whole.
  - e. “Jewish” point of view (Adam) and a believer’s point of view (Woman).
20. Together they become one; this is reason Y’shua came to die [e.g. Jn. 11:52, Eph. 2:11-19].

**“Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. And Adam said: „This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.“” – Genesis 2:22-23**

21. Again, she was not taken from the dust of the earth but from man’s body.
- a. God used the “side” taken from Adam to “build up” the side into a woman.
  - b. A single body became two; demonstrating the equality of both, yet different purposes.
  - c. However, neither can produce life single and without the other.
  - d. Thus necessity to present her to the man that they might be one.
22. For there to be life, it would seem, division occurs first, then restoration.
- a. What the world calls “Christianity” was removed from “Judaism.”
  - b. The early believers were not Christians but Jews who believed in Y’shua.

- c. There has been division but with the promise of “restoring the Kingdom to Israel.”
- 23. Adam awoke from slumber to see that the woman was part of him and was to be at his side.
  - a. Y’shua awoke from “slumber” making it possible for His bride to take form.
  - b. His bride has two “sides” – both being equal.
  - c. Natural and wild; Circumcision and un-circumcision.
- 24. Talmud makes an interesting observation concerning word *vayiven* ויבן - “He built up.”
  - a. Similar to the word *binah* בינה, “understanding, insight, intuition.”
  - b. Thus renders this verse as:

“And God endowed with more understanding the side which He took from the man for woman.”

- 25. If accurate, would explain why women have an intuitive nature, more so than men.
  - a. What would this say concerning the “body” taken from the original body?
  - b. Made from the remnant (believers in Messiah) taken from the other body.
  - c. Those with a “Christian” point of view came from those with a “Jewish” point of view.
  - d. See things differently when they are separate from one another.
  - e. When they come together, they see things from the perspective of “one new man.”
  - f. Not Jewish, not Christian but in truth and wholeness.
  - g. Initially, woman came from man; from now on, man will come forth from woman.

**“She bore a male Child who was to rule all nations with a rod of iron. And her child was caught up to God and His throne.” – Revelation 12:5**

- 26. Adam recognized his mate and that she came from him – bone of my bone, flesh of my flesh.
  - a. The term “This is now” better rendered “This time” – after looking among beasts.
  - b. Finally recognizes his true mate – the one that came from him.
  - c. Prophetic elements in this phrase as well – after searching all the wrong places.
- 27. “Bone” and “flesh” hint at other things not obvious in the text.
  - a. These terms are covered at length in “Unto One Flesh.”
  - b. “Bone” [Heb. *atzam* עצם] is related to Hebrew word for “tree” [Heb. *etz* עץ].
  - c. Likewise, “flesh” [Heb. *basar* בשר] related to word for “gospel” [Heb. *b’sorah* בשרה].
  - d. Implying that, in the beginning, God told of the “restoration of all things” (Acts 3:21).

**“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” – Genesis 2:24**

- 28. This is a parenthetical statement inserted by Moses, inspired of the Holy Spirit.
  - a. Demonstrating that a man is only half a man without a wife.
  - b. He can’t become whole without her.
  - c. The attachment is so strong that he should move from his parent’s home.
  - d. Not abandon his parents; up until now his attachment has been to them.
  - e. Notice also, he is to cleave unto his wife, not “wives” or “other man.”
  - f. This is the standard established by God at the beginning.
- 29. To “cling to her” has many different connotations – she is his main priority.
  - a. Rabbinic term for marriage is *kiddushin* קידושין – literally, “sanctities.”
  - b. This sacred covenant pertains to her spiritual, emotional and physical needs.



30. Vilna Gaon contends a man's economic responsibility to his parents must be deferred in favor of the needs of his wife and children.
- a. The point is, a husband must support his wife, first, in every way.
31. "They shall become one flesh [Heb. לבשר אחד *l'vasar echad*].
- a. The two would become one;
  - b. Demonstrating it is possible for two "separate" entities to be one.
  - c. The second actually originated from the original.
  - d. Y'shua said, "I and the Father are one."
32. Considering the phonetic relationship between בשר *basar* and בשרה *b'sorah* this could imply that when there is "one body" they will be of one mind and one message – Y'shua is Messiah.
33. V25: "They were naked and not ashamed" – before eating the forbidden fruit, were innocent.
- a. Some believe that there was no need for modesty because there was no evil inclination.
  - b. All their organs were used to fulfill the will of the Creator – not to satisfy lusts.
  - c. Cohabitation would have been as innocent as eating and drinking.
  - d. That his organs could be used for sin aroused within him the sense of shame.
  - e. Then is when he felt the need for some type of covering.
34. After eating the forbidden fruit did they "know" good from evil.

# **B'RESHIYT – “In the Beginning”**

## **GENESIS (B'RESHIYT 1:1 – 6:8)**

### **CHAPTER THREE**

#### **THE SERPENT**

**Now the serpent was more cunning [Heb. ערום *arum*] than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, „You shall not eat of every tree of the garden“?” – Genesis 3:1-2**

1. Legend believes that, in its original state, the serpent could speak and could walk.
  - a. Its intellectual powers surpassed that of any other animal.
  - b. Its envy of man supposedly led to its downfall.
2. There are supposedly fossils, found in area of Jerusalem, that depict a serpent-like creature with appendages.
  - a. It is certainly heavily inferred that the serpent could actually speak.
3. Some rabbinic literature says the serpent is יצר הרע *yatzar ha'ra*, “the evil tempter.”
  - a. Some say Satan is called serpent figuratively just as a king might be called a lion.
  - b. Enemies or untruthful people are called snakes, demons etc.
4. This serpent is no ordinary serpent, however: Revelation 12 identifies it as the devil, Satan.

**So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world...” – Revelation 12:9**

5. He is described as being “subtle, cunning or shrewd” – Heb. ערום *arum*.
  - a. The root term suggests connecting or combining things for future use.
  - b. The idea of being sharp-minded by stringing things together to overwhelm people.
  - c. Also the root word for “naked, bare or stripped.”
  - d. Thus this root is also used to describe the man and woman as “naked.”
6. When someone is “slick,” it connects the idea of being clever and seductive with being bare.
  - a. Serpent glides stealthily through the grass waiting for its prey.
  - b. This is how the Adversary works.
7. The Hebrew word for serpent is נחש *nachash* and comes from root meaning “to conjure.”
  - a. Also translated as “practice divination,” deceive by “using tricks.”
  - b. It is also root for brass or bronze, even copper.
  - c. This is linked to idea of something shiny.
8. Hence we consider the methods of the Adversary – he deceives by trickery; is shrewd.
  - a. Also uses things that are “shiny” to disarm people before he deceives them.
  - b. An illusionist uses something flashy to distract while using other hand for trick.
  - c. Serpent is attractive to look upon but is deadly when it has its prey in position.
  - d. Adversary comes posing as something shiny, attractive to the eye.

**“For Satan himself transforms himself into an angel of light.” - 2 Corinthians 11:14**

9. First mention of serpent classifies him as a beast [Heb. חיה *chayat*] – prophetically speaking?

## THE FALL OF MAN

1. “Has God indeed said” could be rendered “Did, perhaps, God say?”
  - a. Questioning just what it was God said – planting thought in her mind.
  - b. Causing her to wonder why would God say not to eat all IF He had created all.
  - c. Didn’t set out to seduce her with the obvious but the subtle; specifically what God said.
2. Eve responds that they are permitted to eat the fruit from every tree in the garden except one.

**“But of the fruit of the tree which is in the midst of the garden, God has said, „You shall not eat it, nor shall you touch it, lest you die.” – Genesis 3:3**

3. There is no record in Scripture of Eve being told that the tree was “knowledge of good and evil” – only regarded as the tree in the midst of the garden – and no record of anyone being told that they were forbidden to touch it.
  - a. Where did she get the idea it was not to be touched?
  - b. Some believe she added that prohibition; others believe Adam added it.
  - c. Either way the result is the same; man already adding to what God said.
  - d. Perhaps after touching it and not dying, she felt she was okay to eat of it as well.
4. Whoever “added to” it is similar to the fence that is sometimes placed around the Torah.
  - a. Sometimes fence is too high; falls over and kills the plants it was designed to protect.
5. V4-5: “You won’t die; for God knows when you eat of it your eyes will be opened.”
  - a. Promised they would be as God, knowing good from evil.
  - b. Their eyes were opened to things; evil inclination was ignited.
  - c. However they did die; spiritually and, eventually, physically.
  - d. From the beginning, Satan mingled falsehood with truth; a convincing lie.
  - e. This is emblematic of the mixed fruit of which they partook – it renders death.
6. Some sources believe that, after touching it, the woman was coerced to eat of it with the explanation; “you’re already going to die from touching; you might as well go ahead and eat it.”
  - a. This is interesting because, in some cases, that is how our mind works.
  - b. I’m already guilty; I might as well go ahead and be really guilty.
  - c. If I’m going to be accused anyway, might as well make it worth my while.
7. In essence the Adversary appealed to the lust for knowledge; to know all that God knows.
  - a. This is a desire that still plagues God’s people.
  - b. Serpent hinted that God wanted to keep something from you to keep you dependent.
  - c. If you know all that He knows, you won’t be dependent upon Him.
  - d. In essence, this is the mindset of those who throw off the idea of “God.”
  - e. Some see it as a weakness or crutch.
8. The logical outcome of this way of thinking is that if one can determine for themselves what is good and what is bad, there would be no need to be subject to God’s commands.
  - a. The problem is, mankind is, on his own, incapable of determining what is good or bad.
  - b. What appeals to the flesh will become good.
  - c. What limits the desires of the flesh will become bad.

**“Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, and prudent in their own sight! - Isaiah 5:20-21**

9. Some translations, like the Targum of Onkelos, argue that the word אֱלֹהִים *elohim* “God” should be rendered “angels” or “divine beings.”
  - a. Thus, “you shall be godly” – implies that knowledge makes you godly.
  - b. This mentality leads to the death.
  - c. Might it be that the Adversary is still using this tactic, particularly among HR?
10. God did not assign any particular reason for the prohibition not to eat of it.
  - a. Parents sometimes to not explain to their children why they shouldn’t do something.
  - b. We know that, when there is no explanation, it is still in our best interest to obey.
  - c. Otherwise, we will “know” – have intimate knowledge – of “good and evil.”
11. We assume they knew difference between right and wrong but had no intimate experience with evil until they broke the dietary law of Genesis 2.
  - a. It seems in Scripture that God wants us to discern between right and wrong.
  - b. However, perhaps not desirous that we come to know “evil” intimately.
  - c. When they ate the fruit they “knew” evil [Heb. רָע *ra* ] and its consequence, intimately.

**“So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.” – Genesis 3:6**

12. The serpent never said, “Eat” but he seduced her into eating it; he spun his web.
  - a. She looked on the tree with a different perspective; longed for it.
  - b. She determined that it was pleasant to look at, good for food and source of wisdom.
  - c. Lust for knowledge can be deceiving; it complicates the simplicity of obedience.
  - d. It determines that intellectual curiosity must be satisfied.

**“But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Messiah.” – 2 Corinthians 11:3**

13. In the end, Adversary appealed to a lust for knowledge – to know all that God knows – to lead mankind to his downfall.
  - a. Also prompted her to believe that the forbidden food was actually good for food.
  - b. Won’t go back over the details of what the tree represented or how it got there.
  - c. Covered this in chapter 2 yet it is the tare sown in the MIDST of the wheat.
  - d. Only wheat was to grow in the field (Mt. 13) but an enemy sowed it while men slept.
14. Footnote: Judas came into the garden to betray Y’shua while Peter and others slept.
  - a. Messiah was in the midst of the garden praying – stone’s throw away.
15. “She also gave to her husband and he ate” indicates that Adam was close by.
  - a. Why didn’t he say something to derail this?
  - b. My opinion, Adam had already failed to guard and this is why this tree is there.
  - c. Also why Adversary has been able to gain access to midst of garden (holy of holies).
16. Adam knew what he was doing, she was deceived.

**“For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.” - 1 Timothy 2:13-14**

17. Why did Adam eat of it? Perhaps because he was “at one” with her – “one flesh.”
  - a. Perhaps he didn’t want to be parted from her because of her sin.
  - b. Perhaps Adam had already been seduced away from truth.
  - c. He was not tempted by Serpent as she was.
18. That they chose death over life – curses over blessing – infers they turned their face toward one tree and away from the other tree, the tree of life.
  - a. Man’s issue from the beginning for we know difference between right and wrong.

**“What may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.” – Romans 1:19-21**

19. We follow our evil inclination, turning our face away from God and Tree of Life.
  - a. By default we embrace the other tree and become intimate with its inherent death.
  - b. Only cure is to turn away from this tree back to the Tree of Life – Word of God.
  - c. Turn our face back to Him that He might turn His face toward us.
  - d. “Make His face to shine...lift up His countenance upon you.”
  - e. This is the Blessing of returning to Him and His instructions.

**“Then the eyes of both of them were opened, and they knew that they were naked [Heb. עירום *eirumim*]; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool [Heb. לרוח *l’ruach*] of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.”**

20. As soon as the man ate both of them realized they were naked.
  - a. Their promised enlightenment caused them to see their nakedness.
  - b. That or caused them to be ashamed of their nakedness.
  - c. The way they were (naked) had not changed but how it was perceived.
  - d. The evil inclination had been awakened and saw how good could be used for evil.
21. Notice that this knowledge did not bring them happiness or wisdom but shame and fear.
  - a. The fruit they ate did not contain knowledge of all things.
  - b. The knowledge came with the act of disobedience; the fruit contained death.
  - c. When we sin we know how to sin; we attain that knowledge.
22. That they covered themselves with fig leaves is interesting considering what Y’shua did.

**“And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, „Let no fruit grow on you ever again.“ Immediately the fig tree withered away.”**  
– Matthew 21:19

23. Interesting because this happened close to Jerusalem; where I believe the Garden once was.
  - a. They attempted to hide in a garden; tried to conceal the “fruit” of their actions.
  - b. Fig tree had leaves but wasn’t functioning according to its design.
24. Heard the LORD in the garden “in the cool of the day” – lit. “in the wind/spirit of the day.”

- a. Translated as “toward evening” because this is when a breeze will blow.
- b. This is the time of day when wheat is sifted; chaff is blown away.
- c. This evening wind – time of sifting – is what alerted man to God’s approach.
- d. This has prophetic overtones: sifting of the wheat alerts us to His appearing.

**“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.” – Matthew 3:11-13**

25. An alternate but interesting rendering of this is given by Hirsch:

“They heard the voice of God withdrawing in the garden in the direction of the day – the West.”

- 26. Interesting because, Holy of Holies was in the west; menorah was turned toward the West.
  - a. Implies that God withdrew His Presence westward.
  - b. This is what is believed to have happened before the destruction of the Temple.
  - c. Also believed that Gen. 3 records the first occurrence of God withdrawing Presence.
  - d. This would underscore the belief that the Garden was actually the Sanctuary.
- 27. Would imply that, if all things are to be restored, His Presence would move eastward.
  - a. Removing from the west back toward the east.
- 28. V8: “Hid themselves ... among the trees” – literally, *etz* – “tree.”
  - a. Singular form may be used to speak of all of the trees collectively.
  - b. Some think singular may hint at the tree they had eaten from – good and evil.
  - c. Hiding from God among what led to their downfall.

## **THE SEED OF THE WOMAN**

**“Then the LORD God called to Adam and said to him, „Where are you?“ So he said, „I heard your voice in the garden, and I was afraid because I was naked; and I hid myself.“ And He said, „Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?“” – Genesis 3:9-11**

- 1. Verse 9: God addressed the man, not the woman, initially; Adam was the one commanded.
  - a. Asks of his whereabouts but He knew exactly where he was, so why?
  - b. Asks Cain, “Where is your brother Abel” (Gen. 4).
  - c. Y’shua asks on the road to Emmaus, “What are you talking about and why so sad?”
  - d. Means of initiating a conversation intended to lead to deeper discussion.
- 2. Might also be intended to speak to his present spiritual status.
  - a. Where are you now, compared to where you were.
- 3. V10: Adam replies that quite quickly that he is hiding because of his nakedness.
  - a. He was either frightened or embarrassed to be seen when he heard God’s voice.
  - b. He told Him why he was hiding but never did, in the record, say where he was.
- 4. Notice that he hid because he was naked even though he was wearing a fig-leaf apron.
  - a. Does this hint at his spiritual condition? Or because only partially clothed.

5. In reality, Adam avoided the real issue; didn't bring up the fact that he had eaten from the tree.
  - a. One sin will always lead to another; made a lame attempt to conceal the real matter.
6. V11: "Who told [Heb. הגיד *hagid*] you that you were naked" – root of הגדה *hagaddah*.
  - a. To "tell" hints at something revealed that the listener never knew.
  - b. Even though they were naked, apparently didn't realize until they ate the fruit.
7. V11: "Have you eaten from the tree which I commanded you not to eat from?"
  - a. Again, God knew what Adam had done.
  - b. So, opportunity is given to Adam for a confession and evidence of remorse.
  - c. Un-confessed sin can't be forgiven; un-confessed sin can't be dealt with.
  - d. Therefore, sin isn't the biggest issue; failing to acknowledge the sin is the problem.
8. Adam didn't confess the sin; he stated correctly what happened – she gave it to me.
  - a. Implied in his answer is the one YOU gave me brought me to this.
  - b. In a roundabout way, Adam was deflecting responsibility off of him onto God.
  - c. Yet, the issue is, though Eve was deceived, Adam was not.
  - d. What would have happened had he confessed and expressed contrition?
9. V12: "The woman you gave me; she gave me of the tree and I ate."
  - a. She was given as a help-mate (opposite); does this have something to do with it?
  - b. Was he implying that you gave her to me to help; I assumed she was helping me?
  - c. Did it have anything to do with fact that she had already plucked the fruit from tree?
10. Whatever the reason, we can see where we obtained this trait of blaming all but ourselves.
11. V13: "The LORD said to the woman, „What is this that you have done?“"
  - a. Again, He knew; seems to be a rhetorical question to solicit contrition.
  - b. Apparently, fact that she prompted Adam to do this was greater evil than eating.
  - c. Like Adam, she also deflects responsibility from her to the serpent.
  - d. "The serpent beguiled me and I ate."
12. V14: "The LORD said to the serpent, "Because you have done this, you are cursed.""
  - a. The serpent is the very first thing recorded in Scripture to be cursed.
  - b. Being shrewd for wicked purposes leads to a curse.
  - c. The serpent was the instigator of the entire affair; he was cursed first.
13. Notice that there was no verbal interaction with the serpent; God did all the talking.
  - a. Cursed him above all cattle and all the beasts of the field.
  - b. Condemning him to forever crawl upon his belly eating dust.
14. The serpent enticed man to sin by getting him to eat something not good for food.
  - a. Measure for measure, the serpent is forced to eat something not good for food.
  - b. Something that was soon to be cursed.
  - c. Obviously, snakes do not eat dirt but living things; they do crawl in it.
15. The word "dust" is עפר *afar* – meaning "dust, ashes" or "to cover with dust," - earthy.
  - a. Dust speaks of the flesh and carnality.
  - b. His actions led man to be returned to the dust.

**“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”**

16. This is one of the most profound and fundamental of all verses in the whole of Scripture.
  - a. It establishes a principle that runs from the beginning to the end.
  - b. Our book *Enmity Between the Seeds* is based on this verse.

17. The word “enmity” [Heb. *עִוָּה* *eivah*] means “hatred, hostility, malice.”
  - a. Important to see that the Creator placed this enmity between the two seeds.
  - b. More than just the loathing of seeing a snake; it is a state of war.
  - c. Same word appears in Ezekiel 35:5 speaking of Esau’s descendants’ hatred of Israel.
18. The prophecy ultimately speaks of the Messiah destroying the works of the Adversary.
  - a. 1 John 3:8 – Y’shua was manifest for this purpose; He is the Promised Seed.
  - b. Many translations refer to the “seed of the Woman” as “he” – Heb. *הוא hu*.
  - c. Some other translations render the word as “they” – they shall bruise your head.
  - d. Also, “you shall bruise their heel.”
19. Y’shua overcame world and destroyed works of the Devil with crucifixion and resurrection.
  - a. He took his heel [Heb. *אָכַב* *akev*] and bruised the head of the serpent.
  - b. In this process His heel was bruised in a very literal sense.
  - c. Yet Y’shua says this to His followers:

**“Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.” - Luke 10:19**

20. There is nothing here that suggests we are authorized to trample on literal serpents because the serpent and scorpion is linked to “the power of the enemy.”
  - a. We are authorized by Messiah to trample on the head of the serpent.
  - b. The word translated “trample” implies “with the heel.”
21. What the enemy does is “bruise” [literally “hiss”] at his heel.
  - a. However, Adversary has tried to reverse this decision; e.g Cain, Ishmael, Esau.
  - b. Consider what happens when God’s people do not walk as they should.

**“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.” – Matthew 5:13**

22. We are the salt but if not doing what we’re designed to do, we are “trampled underfoot.”
  - a. Implying that we are under the heel of the enemy.
  - b. Jerusalem is trodden down of the gentiles (Luke 21:24).

## **THE CONSEQUENCE OF SIN**

**“To the woman He said: ,I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.” – Genesis 3:16**

1. One renders it “Much, much will I make your pain and travail.”
  - a. If her travail is multiplied, it insinuates that she may have experienced childbirth.
  - b. You can’t multiply something that hasn’t happened;  $0 \times 100 = 0$ .
  - c. Her consequence is pain in childbirth but there is no curse placed upon her.
2. Therefore, to bring forth the Promised Seed, meant pain for the woman.
  - a. This is referred to in Revelation.



**“Then being with child, she cried out in labor and in pain to give birth.” – Revelation 12:2**

3. Considering that the Seed of the Woman was referred to as they, there may be another aspect of this.

- a. In other words, Y’shua is Seed of Abraham but, in Him, we are as well (Gal. 3:29).
- b. Y’shua is the Good Seed but, in Him, we are as well – sons of Kingdom (Mt. 13:38).
- c. He is the Seed of the Woman but, in Him, we are as well; word הוּ hu in Gen. 3:15.
- d. Thus consider what Paul had to say in Romans 8 in regard to the travail of birth:

**The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs - heirs of God and joint heirs with Messiah, if indeed we suffer with Him, that we may also be glorified together. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God; for the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.” - Romans 8:16-25**

4. Again, the woman would bring forth the Promised Seed in great travail; likewise the revealing of the sons of God will be marked by great travail within the earth.

- a. Israel, His son, came forth from Egypt after great trial and travail.
5. “Your desire shall be to your husband” – suggesting a couple of possibilities.
- a. You will look to the man for leadership, dependence on his strength, craving for him.
  - b. Might also be construed to suggest she will desire his role as leader of the family.
  - c. Not too far-fetched when you consider what is taking place in the world.
  - d. Roles are being reversed.
6. Yet, God said, “He shall rule over you” – that is his role; to be priest of the home.
- a. With that comes the responsibility to lead not leave and abdicate.
  - b. This is where her role as “help-opposite” comes in.
7. She influenced her husband to eat the fruit at her suggestion; she was to be subservient to him.
- a. However, we understand this doesn’t mean in the role of slave.

**“Therefore, just as the church is subject to Messiah, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Messiah also loved the church and gave Himself for her.” – Ephesians 4:24-25**

8. It would seem this subservient role is predicated upon his complete devotion to her and her best interests, following Messiah’s example.

- a. See also Colossians 3:18-19.

**“Then to Adam He said, „Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, You shall not eat of it: Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.” – Genesis 3:17-19**

9. “Because you heeded the voice of your wife” – sounds as if this is something not to do.  
a. Compare to what Abraham is told in regard to Sarah’s instruction concerning Hagar.

**“Whatever Sarah has said to you, listen to her voice.” – Genesis 21:12**

10. Perhaps we are to glean that men should do more than listen to the voice of their wife but should actually listen to the content of their words.  
a. If Adam failed to do this, might help explain why he ate forbidden fruit.  
b. If Abraham had done this, he might have seen the wisdom in Sarah’s words.  
c. Men should listen to their wives but should also first listen to God’s voice.  
d. The command not to eat had been directed to Adam; he should have heeded God.
11. “Cursed is the ground for your sake” – notice Adam is not cursed but the ground.  
a. This curse would remain at least until the time of Noah; see Gen. 5:29.  
b. He would no longer “freely eat” but would have to work in order to eat.  
c. Equivalent to the priests being turned out into the field because there is no Temple.
12. The quest for food (produce fruit) would be complicated by stubborn ground and weeds.  
a. Would no longer yield fruit without toil.  
b. Adam not cursed; serpent and the ground – the dust serpent was sentenced to eat.  
c. Suggesting everything proceeding from both would be cursed as well.  
d. Important to point out that Adam had already been blessed by God (Gen. 1:28).
13. The woman would produce fruit (children) through suffering.  
a. Likewise, man would produce fruit only through suffering (labor and toil).  
b. Man’s food will be the herb but the ground will spontaneously produce weeds.  
c. Compare amount of work required to produce fruit with effort needed to grow weeds.
14. “Thorns and thistles” in Hebrew – קוצ ודרדר *kotz v’ dardar*.  
a. קוצ *kotz* something that “repels,” or causes “loathing” – it is “thorns.”  
b. Yet it is also something that causes one to “wake up.”  
c. God uses the “thorns” in life to cause His people to wake up.  
d. Interesting to consider the resemblance of קוצ *kotz* and קץ *ketz* “the end.”  
e. In the end, His people will have to grapple with the thorns in order to produce fruit.
15. Esau is emblematic of the weeds who appear overnight under cover of darkness.  
a. Esau is the epitome of what this prophecy conveyed Adam would have to deal with.  
b. Thistles are weedy, prickly plants that oftentimes produce attractive flowers.  
c. Yet, they steal nutrients, kill plants and destroy the fruit.  
d. They are the tares in the midst of the wheat; unsuitable for food.
16. Interesting that the fall came about because man desired to eat what was unsuitable for food.  
a. As a consequence, in order to eat, he will constantly be faced with what is unsuitable.  
b. The weed will continually have to be dealt with in order that fruit appear.  
c. Thus, he is told, “In the sweat of your face, you will eat bread.”

- d. In this respect, man worse off than animals; will have to sow, thresh, knead and bake.
- 17. Man was made from the dust and will, because of sin, return to the dust; in physical sense.
  - a. Not considered a curse but the natural consequence of death.
  - b. All matter eventually breaks down into four basic elements, fire, air, water and earth.
  - c. Man was formed from the earth.
  - d. Yet, death is result of sin – “wages of sin are death.”
- 18. Had he not sinned, assumed that he would have risen above this limitation and lived.
  - a. Revealing that there is another element of man other than dust (earth).
- 19. Eternal life is expected for those who overcome and are conformed to image of Son of God.
  - a. Paul and John addressed this:

**“As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: „Death is swallowed up in victory.“” – 1 Corinthians 15:48-54**

**“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.” – 1 John 3:2-3**

- 20. Eternal life is made possible because of the incorruptible seed (Messiah); we are born again.
  - a. That is why corruption will put on incorruption – i.e. eternal life.
  - b. Because of the last Adam, the heavenly man we can live forever.
  - c. Therefore, though the corruptible flesh must cease, the eternal part of man will live on.
  - d. Yet, there is the eternal component of those who have not been born again.
- 21. Solomon contemplated that men are very similar to animals:

**“All go to one place: all are from the dust, and all return to dust. Who knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?” – Ecclesiastes 3:20-21**

- 22. Yet acknowledges that there is a distinction in that the spirit of man originated from heaven.

**“Remember your Creator before the silver cord is loosed or the golden bowl is broken, or the pitcher shattered at the fountain, or the wheel broken at the well. Then the dust will return to the earth as it was, and the spirit will return to God who gave it.”**  
**- Ecclesiastes 12:6-7**

- 23. If the spirit returns to God who gave it, what of the spirit of those who were not born again?
  - a. In Daniel it is recorded:

**“And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.” – Daniel 12:2**

24. Death, then, is not necessarily ceasing to be but separation from the source of life – God.
  - a. Adam’s exile was the immediate death promised if he ate of the forbidden fruit.
  - b. Though he continued to exist it was in separation from God and life’s source.
  - c. Exile = death; consequently, return from exile = resurrection.

**Then He said to me, “Son of man, these bones are the whole house of Israel. They indeed say, „Our bones are dry, our hope is lost, and we ourselves are cut off!“Therefore prophesy and say to them, „Thus says the Lord GOD: “Behold, O My people, I will open your graves and cause you to **come up from your graves**, and **bring you into the land** of Israel. Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. I will put My Spirit in you, and **you shall live**, and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it,” says the LORD.”” – Ezekiel 37:11-14**

## **EXILE FROM THE GARDEN**

1. V20: “The man called his wife Eve [חַוָּה *Havah*] because she was the mother of all living.”
  - a. She is named by Adam, who had previously named all the animals and birds.
  - b. Personal name is likely a play on the Hebrew word חַיָּה *Hayah* - “living.”
  - c. Technically, she was not the mother of ALL living, just humankind.
  - d. Men die but mankind lives; she guarantees that mankind will go on.
  - e. More importantly, she will bring forth the Promised Seed that man can truly live.

**“Also for Adam and his wife the LORD God made tunics [Heb. כְּתוּנֹת *katnot*] of skin, and clothed them.” – Genesis 3:21**

2. That God clothed them with cloaks of skin infers several things:
  - As Priest, Adam has disqualified himself, therefore, God must step in as Priest.
  - For there to be skins used an animal must have been slaughtered for remission.
  - Perhaps it was burnt offering where all is consumed except skins; reserved for the Priest.
  - Demonstrates mercy and compassion in spite of their sin.
  - All hinting at the work of the Messiah, Y’shua.
3. “And he clothed them [Heb. וַיִּלְבָּשֵׁם *vayal’bishem*] comes from root לָבַשׁ *lavash*.
  - a. Also translated “attire” or “cover nakedness” – also “to wrap.”
  - b. Rabbinic sources link this term to לֹא בֹשָׁה *lo bushah* – “no shame.”
  - c. He clothed them to cover their shame.
  - d. Perhaps this is tied to prohibition against uncovering one’s nakedness (Lev. 18).
4. In sharp contrast is fact that the last Adam was stripped naked in order to shame Him.
5. Footnote: other term for garment [Heb. בִּגְדָה *beged*] also means, “to deceive, betray, faithless.”
  - a. Also rendered “false shell” - something that tries to cover what you really are.
  - b. They were smooth, bare, slick like the serpent.
6. Like the serpent who comes as an angel of light – covering what he really is – Adam is given something to cover what he really is; i.e. cover his nakedness.

- a. Garments we wear to cover nakedness a reminder of man's fall from innocence.
  - b. Which is why Messiah had to be crucified and put to shame – bearing our shame.
7. Which accentuates point of imitating God's lovingkindness and mercy.
- a. In the beginning, God clothed Adam and end of Torah He buried Moses.
  - b. Y'shua addressed this issue when He spoke of the "least of these" (Mt. 25).
  - c. "You clothed me when I was naked" etc.
  - d. Doing it unto the "least of these" is to do it unto Him.

**"Then the LORD God said, „Behold, the man has become like one of us [Heb. מִמֶּנּוּ כְאֶחָד מִמֶּנּוּ *k'achad mimenu*], to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken." – Genesis 3:22-23**

8. The Hebrew translated "like one of us" is very interesting and cryptic.
- a. Rashi translates as: "has become like the Unique One among us."
  - b. Rabbinically, God is speaking to the angels.
  - c. The word translated "of (among) us" is striking - מִמֶּנּוּ.
  - d. First מ *mem* would be translated "of, from" or "among."
9. Below is a direct quote from *Klein's Etymological Dictionary of the Hebrew Language* under the listing for word מָנוּ *manu*.

"pron. PBH who is he? [Aram. contraction of מֵאֵן הוּא (*man hu*)]."

10. This term appears in Exodus 16.

**"And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. So when the children of Israel saw it, they said to one another, "What is it?" [Heb. מִן הוּא] for they did not know what it was. And Moses said to them, „This is the bread which the LORD has given you to eat." ... And the house of Israel called its name Manna [Heb. מָן]." – Exodus 16:14-15, 31**

11. It is interesting to consider just what is being conveyed in this statement.
- a. The focus seems to be on fact man knows good from evil; having intimate knowledge.
  - b. To live in a perpetual state of sin and disgrace would not be good.
  - c. Thus put out from garden and most importantly separated from tree of life.
12. It is believed that, before fall of man, his mental capacity operated at full potential.
- a. After the fall, use of his potential brain ability was greatly diminished.
13. Man didn't begin to evolve and become like God; began to devolve becoming like animal.
- a. Becoming less intelligent in sense that our intimacy with God has digressed.
  - b. Our intimacy with what brings death has increased.
  - c. In that state of intimate knowledge, to live forever would have been catastrophic.
  - d. Whatever he imagined (evil) he could bring to a reality.

**“And the LORD said, „Indeed the people are one [Heb. אחד *echad*] and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.” – Genesis 11:6**

14. In other words, man had the potential to destroy mankind with his intimate knowledge of good and evil – thus he couldn't be permitted to live forever in that state.

15. Consequently, man's banishment from the Garden was not just a punishment for his sin but was for his salvation; exile would promote awareness of need to repent and be born again.

- a. Messiah came that those in exile (physically and spiritually) could be reborn.
- b. Exile would bring about redemption.

**“And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you. And there you will serve gods, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell. But from there you will seek the LORD your God, and you will find Him if you seek Him with all your heart and with all your soul. When you are in distress, and all these things come upon you in the latter days, when you turn to the LORD your God and obey His voice (for the LORD your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.” – Deuteronomy 4:27-31**

16. Made to till the ground “from which he was taken” as opposed to tilling the ground of the garden – big difference.

- a. In the garden could freely eat; in the nations would face hardships – thorns and thistles.
- b. All intended to provoke a desire for intimacy with the Creator.
- c. Thus the irony is they would draw closer to Him in exile than in the Garden.
- d. The same is true with Israel as we see above.

**“So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.”**

**– Genesis 4:24**

17. Cherubim were stationed at the east, presumably, because this was the entrance to the garden.

- a. Underscoring probability that this was the first Sanctuary whose entrance was on east.
- b. Curtain between the Holy Place and Holy of Holies was embroidered with cherubim.
- c. They “guarded” the way to the Tree of Life; Ark of Covenant “guarded” by cherubim.
- d. Inside the Ark was the Tablets of the Law – Word of God – or Tree of Life.

18. Because Cherubim were stationed there, it implies this is where the Presence of God was.

- a. See Ex. 25:17-22 – cherubim atop the Mercy Seat where God would dwell.

19. Why didn't God place a guard to the Tree of Life before Adam fell?

- a. Because Adam had been given the charge of guarding the Tree.
- b. When he failed in that, God placed cherubim to do the job.
- c. Thus, mankind refused access; yet, in Messiah, man is given access.

**“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.” - Revelation 2:7**

20. Men sought the fountain of Youth; mankind has been trying to return to this Garden and this tree.

**B'RESHIYT – “In the Beginning”**  
**GENESIS (B'RESHIYT 1:1 – 6:8)**  
**CHAPTER FOUR**

**CAIN AND ABEL**

**Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.” Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.” – Genesis 4:1-2**

1. “Adam knew Eve his wife” is written in past perfect thus, “Adam had known Eve his wife.”
  - a. Suggesting that conception had occurred before expulsion from the garden.
  - b. Might further emphasize God’s sentence upon her: multiply her sorrows in birthing.
  - c. This would also explain why, beginning with Seth, man was made in Adam’s image.
  - d. Before Seth, man would be made in image and likeness of God, thus “sons of God.”
  - e. After Seth, son of man [Heb. **בן אדם** *ben adam*].
  - f. Footnote: That point becomes of interest in Genesis 6.
2. Name Cain [Heb. **קַיִן** *Kayin*] means “gotten, acquire” – positive and negative connotations.
  - a. “I have gotten [Heb. **קָנָה** *kanah*] a man.”
  - b. Alternate translation: “I have acquired a man with the LORD.”
  - c. Some say “man” refers to Cain; some believe it refers to Adam.
3. Considering the possible fallout from the incident in Genesis 3, there may have been tension.
  - a. Through the birth of a son, Eve may be saying that this will draw Adam back to her.
  - b. Might also allude to fact that man and wife had participated with God in creating life.
4. There is only one mention of intimacy but two sons as a result suggesting they were twins.
  - a. Yet, these two brothers are very different; one a shepherd and the other a farmer.
  - b. Not only differed in vocation but in their concept of how to serve God.
  - c. This difference led to the first recorded murder in history.
5. Name Abel [Heb. **הֶבֶל** *Hevel*] means “futility, vanity, vapor, breath” – seemingly insignificant.
  - a. His life was but a “breath, a vapor” being tragically brief.
  - b. Yet, he is noted as being “righteous” by Messiah Himself [Matthew 23:35].
  - c. In many ways, he is a prototype of the Messiah, Y’shua.
6. Abel tended sheep (something blessed) but Cain tilled the ground (cursed).
  - a. In Assyrian *ablu* (related term) means “son.”
  - b. He honored the Heavenly Father with his conduct to dismay of his brother.
  - c. Was killed by his brother in an act of jealous rage.
  - d. Abel represents the voice of innocent blood.
7. Could also represent those who keep God’s commands because they have a heart for God.
  - a. Cain went through the motions of keeping God’s commands (religion).
  - b. Abel was motivated by faith (relationship).

**“By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.” - Hebrews 11:4**



8. Which leads us to discuss the next few verses:

**“And in the process of time [Heb. מִקֶּץ יָמִים *miketz yamim*] it came to pass that Cain brought an offering [Heb. מִנְחָה *minchah*] of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering [Heb. מִנְחָה *minchah*], but He did not respect Cain and his offering [Heb. מִנְחָה *minchah*]. And Cain was very angry, and his countenance fell.” – Genesis 4:3-5**

9. First time an “offering” is mentioned and it is a *minchah* or “fruit of the ground” offering.
  - a. This was typically a grain offering of some type; Cain was tiller of the ground.
  - b. Presumably this is what was presented by Cain but apparently also by Abel.
10. Abel ALSO brought, not INSTEAD brought of the firstborn of his flock; i.e. in addition to.
  - a. He apparently brought fruit of the ground and also firstling of his flock.
  - b. Hebrews 11 says Abel brought “gifts” not “gift.”
  - c. Because he brought lamb God respected his *minchah*.
11. Meaning God respected the gift representing works because of acknowledgement of lamb.
  - a. Without shedding of blood there is no remission; Abel understood this.
  - b. As a consequence God respected something otherwise considered cursed.
  - c. The ground had been cursed and so seems logical that fruits from it would be cursed.
  - d. The blood of the Lamb covers the sin that our works might be acceptable to God.
12. On the other hand, Cain neglected to do this thus Abel offered “more excellent sacrifice.”
  - a. In short, Cain ignored the need for blood of the Lamb.
  - b. This would lead to first religious war, fought between two brothers.
  - c. This happened “in process of time” – literally “at the end of days.”
  - d. Various opinions as to what this means – end of the growing season, etc.
13. The beginning tells us of the end – the blood of the Lamb will be the defining factor.
  - a. People who present only the works of their hands to God will be disappointed.
  - b. Those who acknowledge the need for a Redeemer will have their works accepted.
  - c. He was called “righteous Abel” by the Redeemer Himself!
14. As a result of this episode, Cain’s countenance fell and he was angry.

**“So the LORD said to Cain, „Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.” – Genesis 4:6-7**

15. Question seems to suggest that Cain knew what was right – would have learned from Adam.
  - a. Basically telling him, “You know what is right; do it.”
  - b. If you don’t sin is waiting to pounce and lead you to act wickedly.
  - c. In effect, God intervened and tried to prevent Cain from committing sin.
  - d. Warned him that if he didn’t rule over evil inclination, it would rule him.
16. Sin here is likened unto a ravenous beast waiting to pounce upon its prey.
  - a. First the Adversary is a serpent who stalks his prey, now a beast.

**“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.” – 1 Peter 5:8-9**

17. As soon as someone opens the door (where sin waits) to the evil inclination, it comes in.
  - a. Especially if the “house” is not occupied by something (someone else).
18. Yeshua alluded to this when the evil spirit comes back to the house finding it swept clean.
  - a. Matthew 12:43-45.
19. Still, like Cain, we are challenged to overcome the temptation of sin.
  - a. Yeshua said: “I have overcome the world” (Jn. 16:33).
  - b. Therefore we can overcome the Adversary/the World (Rev. 12:11).
20. Instead of heeding God’s admonition to arrest the mounting desire to commit sin, Cain gave in to it, calling Abel out into the field.
  - a. In my opinion, like the hunters who would come later (e.g. Esau) he used words.
  - b. He set a trap for Abel and then killed (slaughtered) him.
  - c. Doesn’t say what was spoken: some versions suggest, “Let us go into the field.”
  - d. Considering “field” is the world (Mt. 13), he lured him to where Cain was in control.
21. Conceived by same man in same womb, they are two opposing “seeds” in the same field.
  - a. The tares are sown in midst of the wheat in order to steal, kill and destroy.
  - b. Tradition says that Cain struck him over the head with a stone.
  - c. This alludes to Genesis 3:15 – “bruise your head...bruise his heel” in reverse.

**“Then the LORD said to Cain, „Where is Abel your brother?“ He said, „I do not know. Am I my brother’s keeper?“” – Genesis 4:9**

22. Like the exchange between God and Adam, God asks a question He already knows the answer to; intended to provoke an admission of guilt and a request for forgiveness.
  - a. Instead met with a lie and an aggressive comment.
  - b. Thus, Cain not only becomes first recorded murderer but also first recorded liar.
  - c. He is acting out what God warned him of; sin has pounced upon and took hold of him.
  - d. He is emulating the attributes of his “father” the Adversary.

**“For this is the message that you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother’s righteous.” – 1 John 3:11-12**

23. Yeshua makes it clear that, regardless of who your earthly father is, you can still qualify as being of “your father the devil.”

**“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you. I speak what I have seen with My Father, and you do what you have seen with your father.” They answered and said to Him, “Abraham is our father.” Yeshua said to them, “If you were Abraham’s children, you would do the works of Abraham. But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. You do the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father - God.” Yeshua said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. Why do you not understand My speech? Because you are not able to listen to My word. You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the**

**truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.” – John 8:37-44**

24. Because God’s Word did not abide in Cain – “if you do right will you not be accepted?” – another “word” entered into his heart – the word of his father the Serpent, Devil and Adversary.
- Cain rejected God’s Seed (His Word) and by default embraced the Adversary’s word.
  - Having been impregnated by it, he bore the fruit of it and murdered his brother.

## **CAIN’S SENTENCE**

**And He said, “What have you done? The voice of your brother’s blood [Heb. דָּמַי *d’mei* “bloods”] cries out to Me from the ground. So now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand. When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.” – Genesis 4:10-12**

- Another rhetorical question is posed here – “Look at what you have done.”
  - That blood is plural suggests that all who would have descended from Abel also cry.
  - Cain murdered more than one man – he murdered an entire line of people.
  - Talmudic adage: When someone is murdered it is as if an entire world has been slain.
- Consequently, Cain is the first person to be cursed; logical seeing he is “seed of the serpent.”
  - If cursed ground produces cursed fruit then serpent produces cursed seed.
  - Things pertaining to death are things pertaining to the curse.
  - Set before you life and death; blessing and curses.
- The earth opened its “mouth” to receive this blood and from the earth it called out.
  - The earth groans to be released from its bondage of corruption (Rom. 8).
  - Something incredibly important about shedding of innocent blood – affects the land.
  - There are consequences of innocent blood in the land (Deut. 19:10, 21:1-9).
- Evidence of this curse is that the ground that has received blood from his hand will no longer produce fruit when he tills it.
  - The curse will follow him wherever he goes, resulting in barren soil; desert regions.
  - This is important to consider given that the beginning tells of the end.
  - Others who have killed their brother have also been driven from the land.
  - Consider what happened to those of Judah who rejected Y’shua.
- Cain is sentenced to be a vagabond and wanderer all his days – another important feature.
  - He was sentenced to live in similar fashion to that of the Bedouins.
  - Yet, like his “father” refused to accept his sentence so easily; would build a city.

**“And Cain said to the LORD, „My punishment [Heb. עוֹנִי *a’oni*] is greater than I can bear! Surely You have driven me out this day from the face of the ground; I shall be hidden [Heb. אֶסְתֵּר *esater*] from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me.” – Genesis 4:13-14**

- Differing views on just what Cain said or how he meant it – remorseful or insolent?
  - Word עוֹנִי *a’oni* means “the consequences of sin” and also the sin itself.
  - Therefore which was he referring to? Or perhaps both?

7. If he is referring to the actual sin, he might be expressing that his sin is so great that there is no hope for redemption or forgiveness.
  - a. This is what the Targumim hint at: “my iniquity is too great to be forgiven.”
  - b. Therefore he says, “I shall be hidden from the face of God.”
  - c. God promised to hide His face from those who had sinned against Him (Deut. 31:18).
8. However, Rashi understands the phrase to be more of a question than a statement.
  - a. “Is my iniquity too great to be forgiven?” Is so, “I will hide from your face.”
  - b. Consider that he later builds a city when he is supposed to be a wanderer.
  - c. He rejected God’s admonition before the sin and asked, “Am I my brother’s keeper?”
9. He does seem to be concerned about the avenger of blood – “whoever finds me will kill me.”
  - a. Which prompts God to declare: “whoever kills Cain, vengeance will be sevenfold.”
  - b. Does this threaten those who would kill Cain?
  - c. Or does it stipulate when vengeance would finally be taken upon Cain?
  - d. In other words, after seven generations, God would execute judgment against him.
10. Adam did not die physically the day he ate the fruit but “died” by separation from God.
  - a. Likewise, Cain didn’t die that day physically but “died” due to separation from God.
11. V15: “the LORD set a mark (sign) for Cain lest any finding him should kill him.”
  - a. Some see this as a sign to repel those who would kill him because of his “remorse.”
  - b. The text doesn’t identify the sign – the word is *אֹת* *ote* – rearranged is *תָּאוּ* *tav*.
  - c. It could either be a sign of protection or a sign of distinguishing him as murderer.
  - d. Perhaps it is to mark him for our benefit – identify what to look for in the last days.

**“Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son - Enoch.” – Genesis 4:16-17**

12. “Cain went out from the presence of the LORD” – compare to Genesis 3:23.
  - a. “The LORD sent him from the Garden.”
  - b. Hinting at his lack of remorse?
13. The word *נֹד* *Nod* means, “wandering, isolation, kept away from others” – sent into exile.
  - a. This is a different kind of “set apart” – on the other extreme.
  - b. We are to be “set apart” (holy) as God is set apart.
  - c. Cain is set apart as his father, the Adversary is set apart.
  - d. If we are to represent what is hot, then Cain is cold – other end of spectrum.
  - e. Footnote: the mingled world doesn’t differentiate between the two extremes.
14. If Cain went out from the presence of the LORD on the east of Eden, does this imply that Adam and family were still in close proximity to God’s Presence but not intimately?
  - a. In other words, was Adam banished from the Most Holy Place to the court?
  - b. Was Cain sent out from the Court to a distant place of exile?
  - c. To the east of Jerusalem, across the river, is where Moses established cities of refuge.
15. When he arrived at his destination, he built a city – in defiance of God’s sentence?
  - a. A lone vagabond on a barren land puts him in a vulnerable position.
  - b. Would be like a snake in the open.
  - c. Therefore, like a snake, he decides to try and hide – to mix in with others.
  - d. To be hidden in plain sight – in the multitudes of people.
16. Another city builder in Genesis is also a rebel – Nimrod, builder of Babylon.

## CAIN'S DESCENDANTS

1. Though many in Cain's lineage share same name with those in Seth's lineage (Gen. 5), they are not the same people.
  - a. Interesting! An attempt to pose as something you're not as tares often do?
2. V19: "Lamech took unto him two wives; Adah and Tzillah." – first mention of polygamy.
  - a. Cain's seed is the first to introduce this practice into the world.
  - b. God's ideal was to present one woman unto the man.
  - c. Cain's seed is rebellious to parameters established by the Creator.
  - d. Rabbinic sources stress that one was for childbearing the other for pleasure.
3. Adah's son expanded skills that were honed by Abel and others.
  - a. Jabal improved upon the breeding and care of livestock.
  - b. Jubal improvised instruments to expand the use of music.
  - c. Rabbinic sources believe this skill was used in idol worship.
4. Tzillah's son, Tubal Cain – "to issue forth from Cain – was "forger of every cutting instrument of copper and iron."
  - a. He improved upon what Cain started; was a maker of weapons – a smith.
  - b. His name may be inspiration for mythological god Vulcan (Vul-Cain).
  - c. The word volcano (where Vulcan forged weapons) comes from this word.
  - d. Obviously these weapons were to be used against God's people.
  - e. Word "copper" is נחשת *n'chošet* from root נחש *nachash* – weapons linked to serpent.
5. Adversary and his seed work diligently to fashion weapons designed to destroy God's people.
  - a. Still, we have a promise from the Father:

**"No weapon formed against you shall prosper, and every tongue which rises against you in judgment You shall condemn. This is the heritage of the servants of the Lord, and their righteousness is from Me," Says the Lord." – Isaiah 54:17**

6. V22: "The sister of Tubal-Cain was Naamah" ("pleasant") – believed to be wife of Noah.

**"Then Lamech said to his wives: „Adah and Zillah, hear my voice; wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold." – Genesis 4:23-24**

7. The message here seems to be that, considering Tubal-Cain is an artificer of weapons, perhaps Lamech has used one of these weapons to kill a man.
  - a. Vengeance with these improved weapons will be greater than what Cain could do.
  - b. The man was killed for simply "wounding/bruising" me.
8. Does this allude to Genesis 3:15 – bruise his heel but he'll bruise your head – but in reverse?
  - a. A murderer is seeking to reverse his fortune and feels God will protect him.
  - b. The Adversary has sought to do to the righteous seed what was pronounced on him.
  - c. In this heathen song we see the rise of the spirit of Cain in the earth.
  - d. Spirit of Cain [Heb. קין *Kayin*] "gets, acquires" by taking forcefully, even human life.
  - e. The Lamech of the other line (Gen. 5) would bring comfort from the curse.

**“And Adam knew his wife again, and she bore a son and named him Seth [Heb. שת *Shet*], „For God has appointed another seed for me instead of Abel, whom Cain killed.” And as for Seth, to him also a son was born; and he named him Enosh. Then men began [Heb. הוחל *huchal*] to call on the name of the LORD.” – Genesis 4:25-26**

9. Abel was dead and Cain was cursed and Cain’s descendants were evil; there must be another seed if the Promised Seed is to come.

a. Seth means appointed; he was the one appointed by God to make this possible.

10. His son, Enosh, means “man” or “mortal” – Aramaic equivalent of this is אנשא *anasha*.

a. Word is used in Daniel 2:43 – “they will mingle with the seed of men [אנשא *anasha*.]”

b. This deals with the end of days and the last kingdom of man.

c. In the beginning, this last day kingdom is hinted at by Enosh; important because:

d. Believed that during this time, idolatry introduced into the world on wide-spread basis.

11. Basis of this belief is the word translated “began” - הוחל *huchal*.

a. Rashi and Midrash translate this word as “profane.”

b. “Then to call in the name of the LORD became profaned” – mingling.

c. Man and lifeless objects were called by the name of God.

d. Suggests also that to sincerely call upon name of the LORD was considered profane.

12. Maimonides claims that this is when began to, in earnest, worship the heavenly bodies as God’s emissaries.

a. Josephus contends that Cain’s descendants played a vital role in this corruption.

b. Paul speaks to this issue:

**“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools and changed the glory of the incorruptible God into an image made like corruptible man - and birds and four-footed animals and creeping things.” – Romans 1:20-23**

13. Thus, in first four chapters, mankind went from being in the perfection of the Garden having intimacy with the Creator to being engaged in unbridled idolatry and unrestrained violence.

a. This is leading to a breaking point.

## CHAPTER FIVE

### SETH'S DESCENDANTS

**“This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created.” – Genesis 5:1-2**

1. This begins a new era beginning primarily with Seth; through him humankind was saved.
  - a. Abel was dead without leaving children; Cain’s seed would perish in the flood.
  - b. One translation renders this, “This is the book of the generations of Man.”
  - c. Hinting at a fundamental teaching of the Torah - the concept of humanity.
  - d. Belief in one God is critical to bring man to affirm the unity of mankind.
2. The line from Seth would be prominent in declaring that truth – one God – to all humanity.
3. These men before the Flood lived incredibly long lives; after the flood that changed.
  - a. Was a gradual shortening of life until the time of patriarchs when they lived 70-80 yrs.
  - b. Some, like Abraham, Isaac and Jacob lived a bit longer.
4. In the beginning, God made mankind “male and female” – does this suggest more than Adam?
  - a. Were there other humans existing concurrently with Adam and Eve?
  - b. If Adam was a priest, who was he supposed to instruct in the ways of God?
5. “(He) blessed them and called them Mankind [Heb. אָדָם *adam*].
  - a. Did not curse Adam and Eve at the fall; they had already been blessed.

**“And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth. After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died.” – Genesis 5:3-5**

6. Seth was begot in image and likeness of Adam, not God.
  - a. Does this explain why men were then referred to as “son of man (adam)?
  - b. Does that also explain why we must be born again?
7. We were shaped in iniquity (Ps. 51) because we were born of a corruptible seed – Adam.
  - a. We had to be born again of the incorruptible seed, Y’shua the Messiah.
  - b. Paul says we have born the image of the man of dust (1 Corinthians 15).
  - c. Seth was conceived after the fall; reason to believe Cain and Abel were before.
8. Consequently, they would have been made in the image of God; thus, “sons of God.”
  - a. Possibly, then, there were many considered to be “sons of God” – made in His image.
  - b. This would help explain “where Cain got his wife from.”
  - c. Would also help us understand who the “sons of God” in Gen. 6 might be.
9. Before leaving Adam for good, notice he died at 930 years – a day in the LORD’s eyes.
10. Following verses provide birth and age information on the generations from Seth to Noah.
11. A couple of noteworthy points:
  - Adam lived to see all of these men except Noah.
  - Methuselah [“his death launches/initiates] lived until the year of the Flood.
  - I believe that year was 1658 spelled in Hebrew אֵתְרַנַּח - last two letters spelling נח Noah.
12. Backtracking to Enoch, the text says:

**“After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.” – Genesis 5:22-24**

13. It is understood to mean that Enoch walked in the fear and service of God.
  - a. This was done in an age when things were deteriorating rapidly.
  - b. Like Elijah, for whatever reason, God removed him from the earth.
  - c. Presumably he did not die a death like other men; same is true for Elijah.
  - d. Thus the belief that these are the two witnesses of Revelation 11.

**“By faith Enoch was taken away so that he did not see death, and was not found, because God had taken him” for before he was taken he had this testimony, that he pleased God.”  
– Hebrews 11:5**

14. Perhaps it is possible that Enoch will serve in this capacity but Enoch is never seen again.
  - a. Elijah on the other hand appears on mountain at Y’shua’s transfiguration (Mt. 17).
  - b. Enoch is quoted by Jude as prophesying of the LORD’s coming (Jude 14-15).
  - c. Still, I believe Torah and Prophets – a Moses and an Elijah – are witnesses.

**“Lamech lived one hundred and eighty-two years, and had a son. And he called his name Noah, saying, „This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” – Genesis 5:28-29**

15. How did he know this was to happen? Was there something to alert him to this?
  - a. Noah comes from root [נח *nuach*] that means, “comfort, rest”
16. If flood occurred in 1658, then the year Noah was born, 600 years before, spelled חנא.
  - a. The name Noah would have been in the year as it was written in Hebrew.
  - b. Is this why Lamech called him Noah? – Did he discern a message in the years?
17. As long as Adam was on the earth, ground was cursed; Noah was only one not to see him.
  - a. Perhaps this is what prompted Lamech to prophesy such.
  - b. Thus Noah identifies a new era – nothing will be the same after him.
18. V32: “Noah was five hundred years old and begot Shem, Ham and Japheth.”



## CHAPTER SIX

### FALL OF THE SONS OF GOD

**“Now it came to pass, when men began [Heb. החל *hechel*] to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”**

– Genesis 6:1-2

1. These verses are among the most discussed, debated and contested verses in the Bible.
  - a. Specifically when it comes to determining who the sons of God are.
  - b. Spills over into determining what the *nephillim* were and where they came from.
  - c. Suggesting that the emphasis for us is to understand that “giants” were present.
2. My opinion is that emphasis is not placed on giants and their origin but the sons of God.
  - a. Specifically not who they were but what were they doing or not doing.
3. First, however, must address other particulars in the first verse – “it came to pass.”
  - a. Phrase typically used to alert us that trouble is just ahead.
  - b. Men began to increase on the face of the earth after the fall of man.
  - c. After men had intimate knowledge of good and evil.
4. Word translated “began” is of great interest to us in order to understand significance of verse.
  - a. The word is החל *hechel* and is from root word חלל *challal* – meaning “to profane.”
  - b. This is same root word used in Genesis 4:26 describing the days of Enosh.

**“And as for Seth, to him also a son was born; and he named him Enosh. Then men began [Heb. הוחל *huchal*] to call on the name of the LORD.” – Genesis 4:26 (NKJV)**

5. On the surface, this seems to be something that is positive.
  - a. Reality is that it might be saying quite the opposite of what we would suppose.
  - b. On one hand, it sounds like a group of people began to align themselves with Creator.
  - c. A marginal reading of this verse could be:

**“Then began men to call themselves by the name of the LORD.”**

6. Signifying that the true followers of God distinguished themselves from others.
7. However, Hebrew word *huchal* הוחל actually means “profane, pollute, defile or desecrate.”
  - a. In other words, “men began to profane the name of the LORD.”
8. Understanding that “name” or *shem* שם is “authority” men began to profane His authority.”
  - a. Walking away from His instructions.
  - b. Typically mixing His with their own ideas and opinions.
9. Many Jewish commentators consider this the beginning of mixing true worship with idolatry.
  - a. In his *Treatise of Idolatry*, Maimonides wrote:

**“Men of that age became brutish. . . . And in the process of time there stood up false prophets among the sons of Adam, which said that God had commanded and said unto them „Worship such a star or all the stars and do sacrifice unto them. . . . And the false**

prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star which was made known unto him by prophecy. And they began after this manner to make images in temples, and under trees, and on tops of mountains and hills and assembled together and worshiped them, etc. . . . So in the process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living. . . save a few persons in the world, as Enoch, Methuselah, Noah, Shem and Eber.”

– Maimonides, *Treatise on Idolatry*

10. The *Targum of Onkelos* records:

**“Then in his (Enosh) days the children of men ceased from praying in the name of the LORD.”**

11. The *Targum of Jonathan* says:

**“This was the age, in the days of which they began to err, and they made themselves idols, and surnamed their idols by the name of the Word of the LORD.”**

12. As we mentioned in chapter 4, the days of Enosh [Heb. עֲנוֹשׁ] hint at the last days and the last kingdom of man, spoken of by Daniel in Chapter 2, i.e. “seed of men [אֲנוּשָׁ *anasha*].

a. The days of Enosh are characterized by people MIXING, i.e. idolatry.

b. In the end of days, they will mix with the seed of MEN or *enasha* אֲנוּשָׁ.

c. The beginning reveals the end and the end is the beginning.

13. That is important because what is being revealed in Genesis 6 also hints at the end of days.

a. Y’shua said the days of His coming would be like the days of Noah.

**“But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.” – Matthew 24:37-39**

14. Notice that people are going about their daily routines it would seem.

a. No mention of fallen angels or giants but He does mention something interesting.

b. He hints at mixing and mingling; eating mingled or mixed fruit.

c. “Eating and drinking” – eating mingled fruit led to man’s fall and exile.

d. Eating and drinking those things not intended for “food” – good and evil.

15. Mentions “marrying and giving in marriage” – alluding to the sons of God in Genesis 6?

a. Mixing and mingling with those forbidden to marry?

b. Prohibition against Israel marrying the sons and daughters of the Land.

**“Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. For they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused against you and destroy you suddenly.” - Deuteronomy 7:3-4**

16. From beginning God’s people were not to be joined to those who would entice them away.

- Abraham sent Eliezar to find a wife for Isaac.
- Jacob was sent to Paddam Aram to find a wife.
- Ezra admonished men of Judah to put away the strange wives.

17. Much more in Scripture about what happens when God's people marry strange wives than when angels fall and marry human women.

- Perhaps Gen. 6:1 should be rendered "then profane men multiplied upon the earth."
- Would insinuate that their daughters were profane as well.
- Thus the "sons of God" mingled with profane women, thus profaning themselves.

18. Who were sons of God [Heb. בני-אלהים *b'nai ha'elohim*]?

- Some rabbinical sources define as "sons of rulers" or "judges" and "nobility."
- Citing belief that *elohim* always denotes rulership.
- Consequently, they determine "daughters of men" as the general public, lower classes.
- These did not have power to resist their superiors; **subjugation of weak to the strong.**

19. An interesting quote from the Book of Jasher in regard to this view.

**"And all the sons of men departed from the ways of the LORD in those days as they multiplied upon the face of the earth with sons and daughters and they taught one another their evil practices and they continued sinning against the LORD. And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the LORD."**

– Jasher 4:16-18

20. Others like Ibn Ezra believed that sons of God were the sons of Seth.

- Those devoted to following God and His instruction.
- Suggesting that "daughters of men" were the baser classes; i.e. descendants of Cain.

21. Arab legend has it that Seth's family separated themselves and lived on Mount Hermon.

- Cain's family lived in valley below where Abel was killed by Cain.
- Seth's family then ventured into the valley and found the beautiful women to marry.
- These views are debatable but seem to focus on the mingling of seed.
- Mingling of righteous with profane is what destroyed mankind in the beginning.

22. If beginning with Seth men were made in likeness of Adam, then before would have been made in likeness of God, thus "sons of God."

- Perhaps these were those who, up until that time, were made in His likeness.
- Were continuing to walk in His ways until marrying these corrupt daughters of men.
- Adam is son of God (Lk. 3:38) and determined to eat that which was forbidden.
- Notice that which he partook looked "good" like the beautiful daughters of men.

23. Were they fallen angels? A direct quote from just one Jewish commentator:

"Among several ancient peoples there was a belief that there once existed a race of men of gigantic strength and stature, who were the offspring of human mothers and celestial fathers, and we are supposed to have an echo of that legend in this Biblical passage. Philo, Josephus and the author of the Book of Jubilees were misled into this interpretation by the analogy of the heathen

fables. There is, however, no trace of in Genesis of „fallen angels“ or rebellious angels; and the idea of inter-marriage of angels and human beings is altogether foreign to Hebrew thought. The mythological explanation of this passage was in all ages repelled by a large body of Jewish and non-Jewish commentators, though it has been revived by many moderns.”

24. This explanation defines my position on the matter – not a cosmic union but co-existing.
  - a. No biblical basis to believe that angels and people marry and produce offspring.
  - b. Notice what Y“shua may have hinted at in this passage.

**“Y“shua answered and said to them, „You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they (men and women) neither marry nor are given in marriage, but are like angels of God in heaven.” – Matthew 22:29-30**

25. Emphasis is upon how things are in the resurrection but hints at an important fact – angels neither marry or are given in marriage.

- a. In Genesis 6, the sons of God take “wives” for themselves.

26. Again, the emphasis seems to be on what happens when God“s people intermarry and mix with those who are depraved, corrupt and ungodly; both become ungodly and subject to destruction.

- a. This is what Paul warned us not to do:

**“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?”**

**– 2 Corinthians 6:14**

27. Notice that the daughters of men were not homely but beautiful.

- a. This is the bait of the Adversary – something that looks “good” but it evil.
- b. Cain“s descendants had made advancements in arts and inventions attractive to most.
- c. Still, the women were beautiful to look upon but, presumably, corrupt internally.

28. The sin of Baal Peor involved beautiful women seducing the sons of Israel.

- a. Invited them to a pagan feast (eat something offered to idols).
- b. Led to promiscuous and licentious acts.
- c. This seems to be Adversary“s tactic from the beginning.

29. Adversary wants to deceive God“s people (sons of God) not the lost of the world!

## **THE NEPHILIM**

**“And the LORD said, „My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” There were giants [Heb. הנפלים *ha’nephillim*] on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown [Heb. אנשי השם *anshe ha’shem*].” – Genesis 6:3-4**

1. “And the LORD said” understood to be “The LORD resolved” as a result of these unions.
  - a. He would not strive with man forever because he is flesh; no mention of angels here.
  - b. If angels were the offending party why was there no pronouncement here conferred?

2. “He is indeed flesh” could allude to the fact that, like Adam before, though created in the image and likeness of God, they have been pulled to follow the earthy side of their makeup.
  - a. In effect, they did exactly as Adam did – partaking of forbidden fruit.
3. “His days shall be one hundred and twenty years” – two ways of looking at this.
  - a. Many assume this is to limit the number of years a man would be able to live.
  - b. This would hearken back to why the way to the Tree of Life had to be guarded.
  - c. “Lest man take hold of it and eat and live forever.”
  - d. After the flood, man’s longevity was definitely curtailed.
  - e. Some did live beyond the 120 year boundary.
4. Some feel the pronouncement is to say, man was given 120 years until the flood would come.
  - a. This would give mankind an opportunity to repent of his evil.
  - b. Perhaps both views have merit.
5. “The *Nephillim* were in the earth in those days” – literally “fallen ones.”
  - a. The *Nephillim* were the fallen ones not the sons of God.
  - b. The root means “to fall, to descend quickly” also “ruin” and “to miscarriage, to abort.”
6. Why is it translated giants? It is true that this is the term to describe those of large stature.

**“There we saw the giants [Heb. הנפלים *ha’nephillim*] (the descendants of Anak came from the giants [Heb. הנפלים *ha’nephillim*]); and we were like grasshoppers in our own sight, and so we were in their sight.” – Numbers 13:33**

7. This word is to denote those who are great stature here in Numbers; how did they get there?
  - a. Did they survive the flood?
  - b. Did fallen angels once again mate with human women?
  - c. Or is this simply the name given to those of great stature?
8. Please notice that these “giants” did not prevent Israel from possessing the Land.
  - a. Likewise, the *nephillim* did not prevent Noah from fulfilling his mission.
9. Why is the word translated giants? Who are they why are they mentioned?
  - a. Γίγαντες *gigantes* is the word the LXX used to translate *nephillim*, thus “giants.”
  - b. *Nephillim* literally rendered “fallen ones” (not necessarily giants in physical stature).
  - c. Perhaps they were “giants” in another way entirely.
  - d. What was their function? Not their form, i.e. “how tall” – what did they do?
10. According to Rashi, the giants of Numbers 13 were given this title because they fell and caused others to fall.
  - a. Gur Aryeh adds they were able to do this because of their egregious sinfulness.
  - b. Implying, the *nephillim* were men of great evil stature who caused others to fall.
  - c. Who did they cause to fall? Obviously, the sons of God.
  - d. Adversary wants to restrain growth of Good Seed in order to destroy it.
  - e. Most often does this by coaxing Good Seed to mix with the other.
11. Please notice the *nephillim* were in the earth BEFORE and AFTER the sons of God mated with the daughters of men.
  - a. If *nephillim* were result of physical union between fallen angels and women, how?
  - b. This theory doesn’t explain how *nephillim* were present before this took place.
  - c. Why then does Scripture bother to mention them if not to describe fallen angels, etc?

12. If we accept that emphasis is placed on what the sons of God did (mixing with things forbidden) rather than where they came from (fallen angels) then the reason for *nephillim* being mentioned is hinted at by noting they were “men (not angels) of renown.”
- “There were *nephillim* in the earth” establishes context for verse four.
  - Their function is to cause others, especially sons of God, to fall.
13. They are called “men (not angels or hybrids) of renown, notoriety.”
- Literally the phrase is “men of **שְׁמָה** *ha’shem*” – raising interesting possibilities.
  - This would be literally translated as “men of name” or “men of the name.”
  - Only two other times this term is used; one in Ezekiel 23:23 and in Numbers 16.

**“Now Korah ... with Dathan and Abiram ... took men; and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown [Heb. **אֲנְשֵׁי שְׁמָה** *anshe shem*].”**

14. Term **שְׁמָה** *shem* is denote “authority” – these representatives of the congregation were men of authority.
- They were well known and, presumably, respected by many.
  - Therefore, the “men of renown” of Gen. 6 (*nephillim*) were men of authority.
- a. In Numbers 16, these men of renown led a rebellion and coaxed others into rebellion.
15. Bilaam was a man of authority who, with Balak (also a man of authority), seduced Israel into cohabitating with the beautiful daughters of Moab and Midian (Num. 25:1-5).
- Thus, my belief this is why *nephillim* are mentioned – not because of their height.
  - Because of their influence and authority, used to cause others to fall.
  - Perhaps they enticed and coerced the sons of God to mix with daughters of men?
16. This is consistent with the Adversary’s tactics already observed in Genesis 3.
- If emphasis is on physical stature and strength why didn’t Y’shua mention this?
  - His coming likened unto the days of Noah – “eating, drinking, marrying.”
  - No mention of men of great height and physical strength.
17. However, perhaps He alludes to the use of great political power and influence.
- Maybe He alludes to those who use their notoriety (e.g. entertainers, religious leaders).
18. What are we most likely to face? Aliens 20 feet tall who threaten to kill us?
- Or men of authority coaxing us to mingle and coexist that, in the end, we may die?
  - If we encounter 20“ giants, wouldn’t one notice that?
  - How does that compare with the way the Adversary typically works? Overt or covert?
  - My opinion is that, if we focus on function not form, we see the *nephillim* are present.
19. Accentuating why we should not fall into trap of tolerance and co-existence.
- Intended to restrict growth of Good Seed; in fact to “steal, kill and destroy.”
  - We, in the last days, must reverse what sons of God did in beginning.
  - Instead of mixing with world, we must come out and be a separate people.

**“For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.” – Romans 8:19-21**

## **PRELUDE TO THE FLOOD**

**“Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, „I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.“ But Noah [Heb. נח] found grace [Heb. חן *chen*] in the eyes of the LORD.” – Genesis 6:5-8**

1. Verse 5 summarizes the depraved state of affairs in the world which means there can be only logical conclusion – all the corrupt “seed” and “fruit” must be destroyed.
  - a. Important to note this is hastened by what the sons of God did – mingled with profane.
  - b. Everything that was in his heart – seat of intellect and purpose – was evil.
  - c. Not necessarily the obvious evil but a corruption of God’s purpose.
  - d. Adversary will always try to make the evil appear as good, thus the deceit.
2. Also see that imagination, when fueled with the knowledge of good and evil, can be a dangerous attribute.

**“And the LORD said, „Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.”  
– Genesis 11:6**

3. Remember, to live forever in such a state is not good; death to men is mercy to mankind.
4. That God is said to have repented of making man is to assign feelings of human emotion that we can understand.
  - a. It grieved Him to see what had become of His Creation.
  - b. Considering man’s true purpose, look at what it had become.
  - c. Remember this is describing the days just before the Messiah returns.
  - d. Indicating that He must be grieving even now.
5. God said, “I will blot out man” – if he isn’t going to function in his purpose, he is removed.
  - a. Ibn Ezra wrote: “He who destroys His own work seems to repent of having made it.”
  - b. The parable of the fruitless fig tree (Lk. 13:6-9); the cursed fig tree (Mt. 21:18-22).
  - c. Things that do not serve His purposes have no permanent title to life.
6. In future, world destroyed, not with a flood of waters, but renewed with fire (2 Pet. 3:7, 12).
  - a. The tares will be destroyed in the fire (Mt. 13:30).
  - b. Yet the wheat is gathered into the barn.
7. He doesn’t abandon His purpose; what is destroyed will be renewed.
  - a. Moses broke the first tablets of the Law but other tablets were restored.
  - b. There will, one day, be a new heaven and new earth (Rev. 21:1).
  - c. Destruction is to remove the bad, corrupt seed that the Good Seed can grow unfettered.
  - d. “Destruction” is sometimes necessary in order that something meets its potential.
8. “Noah found grace” – there is always a remnant of seed in the midst of evil.
  - a. Noah was righteous seed in a sea of corruption.
  - b. God’s grace needed, so say rabbis, to save Noah’s family; their righteousness lacking.
  - c. Lot’s household would have been saved because of Lot; in fact, because of Abraham.
  - d. The firstborn was saved because of the father’s obedience.
9. This is an important point to make in light that this portrays the last days.
  - a. Families will be saved because of the relationship one has with the Creator.

10. Paul told the jailer:

**“Believe on the Lord Y<sup>h</sup>shua the Messiah, and you will be saved, you and your household.”**  
**– Acts 16:31**

11. One other point to make: if Noah who was righteous was married to Naamah (sister of Tubal Cain) is this a picture of the natural and wildbranch coming together into the ark (Messiah) and becoming one.

- a. The point would be that, in spite of the chaos and corruption, God will have a people.
- b. They will fulfill His intended purpose for His Creation.
- c. In the beginning, His purposes were manifest; in the end they will come to fruition.