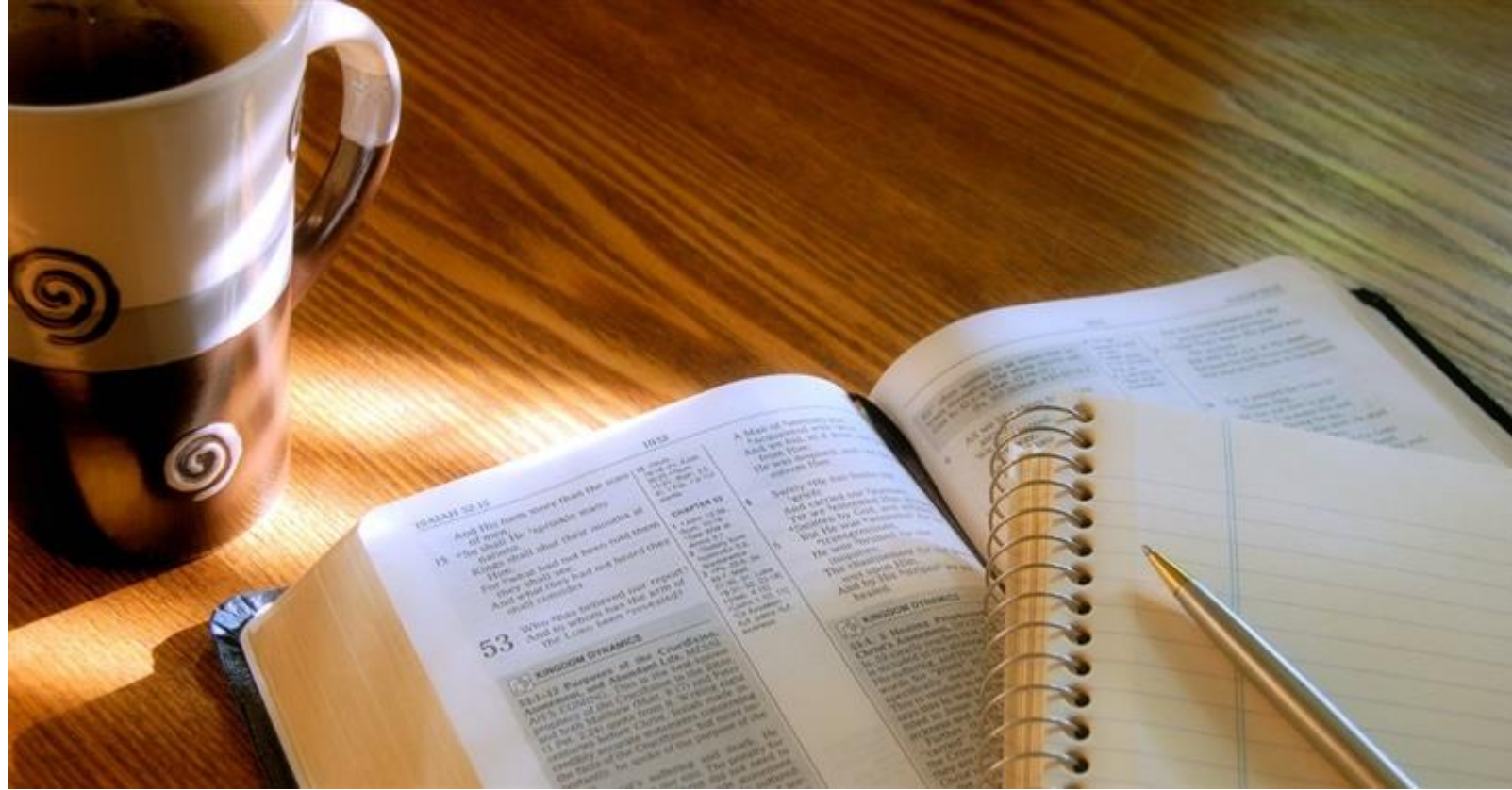


# GENESIS INTRO



# INTRODUCTION TO THE “STUDY”

- Welcome & Introductions
  - Snacks?
  - Donations
- Schedule & Format of the Class
  - Review homework – Study Questions provided
  - Study new material
- Resource Sheets
  - Hebrew Resources/Websites/Books
  - My Questions
  - Character and Nature of G-d
- Mid-Week Work Suggestions & Communication
  - Review Bi-Weekly Check Sheet
  - My website – [www.one2manycomputer.com](http://www.one2manycomputer.com) click on the B-Fit Menu
  - Facebook Page?



# PRIMARY OBJECTIVES

- **TO KNOW HIM BETTER - to see the “glory” of the Lord**

- ✓ Talk about our “Character and Nature of G-d sheets”

- **BUILD OUR FAITH – When we read we need to think on this...**

Hebrews 11

**1**Now faith is the assurance of *things* hoped for, the conviction of things not seen. **2**For by it the men of old gained approval

Not salvation....approval!

**What kinds of things do we “hope” for?**

- Reward for the righteous
- Punishment of evil
- Great redemption/salvation
- Coming of the Messiah
- Ingathering of the exiles
- End of tyranny
- Life after death
- Reward in the hereafter
- Resurrection of the dead
- Messianic Era – Kingdom to Come

- **UNDERSTAND HIS SCRIPTURES, HIS PEOPLE, HIS LAND within the proper context and culture**



▪ **Review Definitions for...** *pg 16 of Torah Class, Genesis*

- Torah
  - Brei'sheet - Genesis
  - Sh'mot - Exodus
  - Vayikra - Leviticus
  - Bamidbar - Numbers
  - Devarim - Deuteronomy
- Nevi'im (Prophets) (see page xvi)
- K'tuvim (Writings)
- Brit Chadashah
- Tanakh (TNK)
- **Talmud** – Jewish commentary
  - Mishnah/Gemara
- **Targums** – Aramaic translations (common language of the people)

▪ **Important Scriptures to Remember**

- [Matthew 5:17-19](#)
- [2 Timothy 3:16](#)
- [John 5:46-47](#)
- [Romans 3:2](#)



**MATTHEW 5**

**17**“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. **18**“For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. **19**“Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven. **20**“For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.



# PARDES

Scripture has been known to contain more than one layer of meaning.

- **Peshat** - literal & factual explicit meaning
- **Remaz** - alluded meaning; reading between the lines
- **Derash** - more philosophical; theological and moralistic; an interpretation not explicit in text
- **Sod** - mystical or esoteric meaning

פְּרִדֵּס Pardes - Orchard, Garden

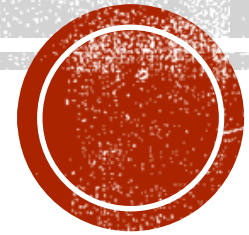
Hebrew	Letter	Meaning
פְּשָׁט	פ (p)	<i>P'shat</i> - Simple, literal
רֵמָז	ר (r)	<i>Remez</i> - Hint, Suggestion
דְּרָשׁ	ד (d)	<i>D'rash</i> - Insight
סוּד	ס (s)	<i>Sod</i> - Mystery

Ex. - John 1

- When Jesus tells his disciples to eat his flesh and drink his blood
- Parables of Jesus



# GENESIS — CHAPTER #1



# DAY # 1

- 1 In the beginning **Elohim** created hashomayim (the heavens), and haaretz (the earth). 2 And the earth was tohu vavohu (without form, and void); and darkness was upon the face of the deep. And the **Ruach Elohim** was hovering upon the face of the waters. 3 And Elohim said, Let there be **light**: and there was light [Tehillim 33:6,9]. 4 And Elohim saw the light, that it was tov (good); and Elohim divided the **ohr** (light) from the **choshech** (darkness). 5 And Elohim called the light Yom (Day), and the darkness He called Lailah (Night). And the erev (evening) and the boker (morning) were Yom Echad (Day One, the First Day, Mk 16:2).

Review ohr vs maorot.  
See pages 4-5

1. Who is G-d?
2. How long is a Day?
3. What was this light?



# DARKNESS = CHOSHEK

- **Choshek** is the opposite of **owr**
- **Choshek** is a tangible darkness, blindness, misery, falsehood, ignorance
- NOT used the same way as “night-time”
- Night = **layil**    **layil** is opposite of **yom** (day)
- Choshek carries evil spiritual overtones
- Could this illumination be the “shekinah”?
- Darkness (**choshek**) will be absent in the New Creation





# REALITY OF DUALITY

- Definition – something can exist both spiritually and physically at the same time; the physical is often a shadow of something spiritual that already exists.

## Governing Dynamics of the Reality of Duality

Spiritual existed first	Physical occurs within the four dimensions
Spiritual is preeminent	Physical is inferior to the spiritual
Spiritual is almost unlimited in its attributes and dimensions	Physical can only partially mimic or reveal its spiritual component

### Examples.....

**First Adam & Second Adam**

**Light**

**Earth/New Earth**

**Sabbath**

**Temple/Tabernacle**

**Kingdoms**



# EXAMPLE OF REALITY OF DUALITY

<b>The First World (Genesis)</b>	<b>The Eternal World (Revelation)</b>
A new beginning (1:1 to 2:3)	A new creation (21:1 to 22:5)
Division of light and darkness (1:4)	No more night (21:25)
Division of land and sea (1:10)	No more sea (21:1)
Rule of the sun and the moon (1:16)	No need of the sun or the moon (21:23)
Man in a prepared Garden (2:8-9)	Man in a prepared City (21:2)
River flowing out of Eden (2:10)	River flowing from God's throne (22:1)
Gold in the land (2:12)	Gold in the City (21:21)
Tree of life in the midst of the Garden (2:9)	Tree of life throughout the City (22:2)
Pearls and the onyx stone were there (2:12)	All kinds of precious stones (21:19)
God walked in the Garden (3:8)	God lives in the City (21:3)
Walk with God broken (3:8-10)	Walk with God resumed (21:25-22:14)



# DAY # 2

<http://biblehub.com/interlinear/genesis/1-6.htm>

- **6** And Elohim said, Let there be a raki'a (expanse, dome, firmament) in the midst of the mayim (waters), and let it divide the mayim from the mayim. **7** And Elohim made the raki'a, and **divided** the waters under the raki'a from the waters which were above the raki'a; and it was so. **8** And Elohim called the raki'a Shomayim (Heaven). And the erev and the boker were Yom Sheni (Day Two, the Second Day).

## SPECULATIONS:

Romans 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

G-d was not finished with this separation See Day # 3 where He pronounced 'good' 2x

1. Why did G-d not declare this day as good?
2. HaMavdil – a name that means... "the One who **Separates**".
  - Heavens from Earth
  - Waters from Waters
  - Day from Night
  - Light from Darkness
  - Woman from Man
  - Six Days from the Sabbath



# INTERESTING ‘TIDBIT’ GLEANED

- **Elohim – a male and female word in Hebrew**

- Heavens – male

Earth – female

- Light – female

Darkness – male

- Dry Land – female

Seas – masculine

- Ish – male

Ishah – female

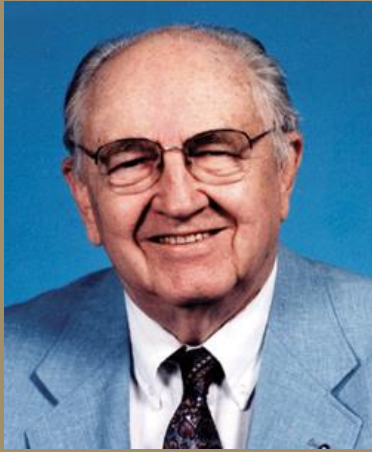


# DAY # 3

- **9** And Elohim said, Let the waters under the heaven be gathered together unto one place, and let the yabashah (dry land) appear; and it was so. **10** And Elohim called the yabashah Eretz (Earth); and the **mikveh** (gathering together of the waters) called He Seas; and Elohim saw that it was tov. **11** And Elohim said, Let the earth bring forth vegetation, the herb yielding zera (seed), and the fruit tree yielding pri (fruit) **after its kind**, whose seed is in itself, upon the earth; and it was so. **12** And the earth brought forth vegetation, and herb yielding zera (seed) **after its kind**, and the tree yielding fruit, whose seed was in itself, **after its kind**; and Elohim saw that it was tov (good). **13** And the erev and the boker were Yom Shlishi (Day Three, the Third Day).

**Between you and me....doesn't this speak directly against the concept of evolution??**





# HENRY MORRIS WRITES...

- EVERYTHING HAD ITS BOUNDARIES... established by G-D HIMSELF!
- “Great earth movements got under way. Surfaces of solid earth appeared above the waters and an intricate network of channels and reservoirs opened up in the crust to receive the waters retreating off the rising continent.”
- It may have been one continent then! (see vs 9) Have you looked at the continents as we know them; if you were to push them all together, it’s almost a perfect fit, almost as if they cracked and split apart.

## **ADDITIONAL AWESOME SCRIPTURES:**

[Job 38:8-38](#)

[Psalms 104:1-9](#)

[Proverbs 8:27-31](#)

I’m already thinking about G-d who will be separating/carving out a piece of that land and making it His! :)



# PLANTS VS. TREES

- What is the distinction between them?
  - The **plant** has the seed in it

Notice how often the phrase...  
“plants yielding seed”...the  
point...plants were made for  
reproduction!



- The **tree** has the seed in its fruit

After their kind...is another phrase  
repeated often. This shows that  
things do not ‘evolve’  
but stay within their species/family.



# DAYS OF CREATION – ORDER/PATTERN?

<b>INFRASTRUCTURE</b>	<b>THE FILLING OF THE INFRASTRUCTURE</b>
<b>Day # 1 – Heavens and Earth</b>	<b>Day # 4 – Sun, Moon &amp; Star</b>
<b>Day # 2 – Heavens/Expanse Above and Waters Below</b>	<b>Day # 5 - Birds of the Sky and the Creatures of the Seas and Oceans</b>
<b>Day # 3 – Dry Land</b>	<b>Day # 6 – Land Creatures and Man</b>





# DAY # 4

<http://biblehub.com/interlinear/genesis/1-14.htm>

- **14** And Elohim said, Let there be **lights** in the raki'a of the heaven to divide the day from the night; and let them be for **otot (signs), and for mo'adim (seasons), and for yamim (days), and shanim (years)**; **15** And let them be for **lights** in the raki'a of the heaven **to give light upon the earth**; and it was so. **16** And Elohim made two great **lights**; the greater light to rule the day, and the lesser **light** to rule the night; He made the kokhavim (stars) also. **17** And Elohim set them in the raki'a of the heaven to give light upon the earth, **18** And to rule over the day and over the night, and **to divide the light from the darkness**; and Elohim saw that it was tov. **19** And the erev and the boker were Yom Revi'i (Day Four, the Fourth Day).

First

Second

Third



Everything  
has a  
function!



# DAY # 5

- **20** And Elohim said, Let the waters bring forth an abundance of living creatures, and fowl that may fly above the earth in the open raki'a of heaven. **21** And Elohim created great sea creatures, and every living creature that moveth, which the waters brought forth in abundance, after their kind, and every winged fowl after its kind; and Elohim saw that it was tov. **22** And Elohim blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. **23** And the erev and the boker were Yom Chamishi (Day Five, the Fifth Day).

- 1. Does G-d command even the animals? Were G-d's words meant for us in our treatment of His creation?**
- 2. How does this differ from the command He gave humans?**



# DAY # 6

<http://biblehub.com/interlinear/genesis/1-24.htm>

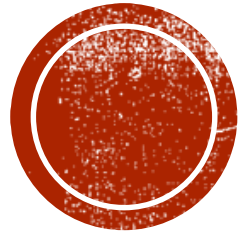
- **24** And G-d said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind; and it was so. **25** And G-d made the beast of the earth after its kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and G-d saw that it was **tov**.
- **26** And G-d said, Let Us make man in Our tzelem, after Our demut: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon ha'aretz (the earth). **27** So G-d created humankind in His own tzelem, in the tzelem Elohim (image of G-d) created He him; zachar (male) and nekevah (female) created He them. **28** And G-d blessed them, and **G-d said unto them, Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.** **29** And G-d said, Hinei, I have given you every herb bearing seed, which is upon the face of kol ha'aretz (all the earth), and every etz (tree), in the which is the fruit of a tree yielding seed; to you it shall be for food. **30** And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food; and it was so. **31** And G-d saw every thing that He had made, and, behold, it was **tov me'od (very good)**. And the erev and the boker were Yom Shishi (Day Six, the Sixth Day).

Definition  
of Food

## 1<sup>st</sup> Commandment – of the 613!

Applicable today in the land of Israel and outside the land of Israel, incumbent upon men, both Jewish and Gentile (but in apostolic teaching, incumbent only upon married men.)





# **SUMMARY – CHAPTER #1**

- **Thoughts**
- **Questions**
- **Additional Comments**

**WHAT KEITH AND HEATHER ARE WRESTLING WITH...**

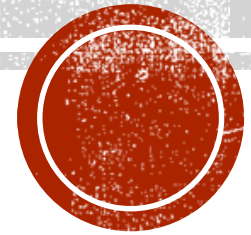
**OUR BIGGEST QUESTION FOR THIS CHAPTER –**

**Why did G-d create in days rather than a one-time utterance of one day?**

**What were your questions if any??**



# GENESIS — CHAPTER #2



# THE SABBATH

- **1** Thus HaShomayim and Ha'Aretz were finished, and all the tza'va of them. **2** And on Yom HaShevi'i Elohim finished His work which He had made; and He rested on the Yom HaShevi'i from all His work which He had made. **3** Vayevarech (and blessed) Elohim et Yom HaShevi'i, and **set it apart as kodesh**: because that in it **shavat (He had rested)** from all His work which bara Elohim (G-d created) and made. **4** These are the toledot (history) of HaShomayim and of Ha'Aretz when they were created, in the Yom that **Hashem** Elohim made Eretz v'Shomayim,



# WHAT IS THE “SABBATH”?

## POINTS BROUGHT OUT BY TOM BRADFORD...

- Actually means....to “CEASE”, to “STOP”, to “DESIST” (stop working) more so than to mean “resting”
- For the Jewish people, it is a day of delight.
- There is only one authority who can consecrate or declare anything holy.
- When did the Israelites first learn about Shabbat...places the Bible mentions the Sabbath?
  - Genesis 2
  - Exodus 16 – Story of Manna and Quail
  - Exodus 20:8-11 – Bring Back Sabbath Worship





# HISTORY OF THE SABBATH

## SECULAR LEGISLATION - LAW

- March 7, AD 321
  - Emperor Constantine decreed: “Let all judges and townspeople, and the occupation of all trades rest on the venerable day of the Sun.”

## CHURCH LEGISLATION

- AD 337 or 364
  - The Council of Laodicea declared: “Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord’s Day; and, if they can resting as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.”



Church icon depicting Constantine and the First Council of Nicaea holding Niceno-Constantinopolitan Creed of 381

Wikimedia Commons



# MORE ON UNDERSTANDING THE SABBATH



- The Sabbath is one of the “FESTIVALS” ....a weekly appointed time.
- Did G-d command His people to keep the Sabbath in this Genesis passage? If not, then where?
- WHAT DO YOU SEE LIVED OUT IN THIS VIDEO....that may connect us back to the delight G-d had when he finished creating?
  - [http://www.chabad.org/multimedia/media\\_cdo/aid/141138/jewish/Shabbat.htm](http://www.chabad.org/multimedia/media_cdo/aid/141138/jewish/Shabbat.htm)

The observance of the Sabbath sets Messianic Judaism apart from the mainstream of Christianity. Do Christians often think that it must be a “burden to bear” while Jews look at it as a “delight”? It is one of their most prized possessions!



# ADAM AND THE GARDEN

<http://biblehub.com/interlinear/genesis/2-5.htm>

- **5** And every plant of the sadeh (field) was not yet in ha'aretz, and every herb of the sadeh had not yet yitzmach (sprung up); for Hashem Elohim had not caused it to rain upon ha'aretz, and there was not an **adam (man)** la'avod (to till, to work) **haadamah (the ground)**. **6** But there went up a mist from ha'aretz, and watered the whole face of the adamah. **7** **And Hashem Elohim formed the adam of the apher (dust) min haadamah, and breathed into his nostrils the nishmat chayyim; and the adam became a nefesh chayyah.** **8** And Hashem Elohim planted a gan (garden) eastward in Eden; and there He put the **adam** whom He had formed. **9** And out of the adamah made Hashem Elohim to spring up kol etz (every tree) that is pleasing to the sight, and tov for food; the **Etz HaChayyim (Tree of Life)** also in the midst of the gan (garden), and the **Etz HaDa'as Tov v'Rah**

Tree of Life represents – IMMORTALITY

Tree of Knowledge of Good and Evil represents – DEATH

Every day we have this choice before us....**Deuteronomy 30:19**



# HEBREW WORD CONNECTIONS

Hebrew is a language that is constructed using a system of root words. Each root word has off-shoots that give it different words for different uses, and the different words of that root have a common thread in meaning.

## DEFINITIONS:

Adam – man

Dam – blood

Adamah – earth, soil

Adom – red, ruddy

## DEFINITIONS:

Naphach – breathed

Neshmah – breath sometimes  
referred to as soul

Nephash – being

“There is a constant tension between these two points of origin. On one hand we were made out of the earth, the physical. On the other hand, we are vessels containing a spark of the immortal and the ineffable. We are a hybrid of sorts. We exist in two worlds.”

“Our job on earth is to cultivate the godly side of our nature and integrate it into the earthly side of our nature. Our job is to reveal heaven on earth, and as creatures containing elements of both...we are perfectly suited for the job.” (Quotes taken from Unrolling the Scroll)



# TREES IN THE GARDEN

<http://biblehub.com/interlinear/genesis/2-10.htm>

- **10** And a nahar (river) flowed out of Eden to water the gan (garden); and from there it divided, and became four headwaters. **11** The shem of the first is Pishon; that is it which winds through the kol eretz Chavilah, where there is zahav; **12** And the zahav of that land is tov; there is [the gemstone] bedolach and the even (gemstone) hashoham [T.N.: this onyx gemstone is used in the construction of the Kohen Gadol's Bigdei HaKodesh].  
**13** And the shem of the second nahar is Gihon; the same is it that winds through kol eretz Cush. **14** And the shem of the third nahar is Chiddekel (Tigris [T.N. see Daniel 10:4]): that is it which goeth toward the east of Assyria. And the fourth nahar is Euphrates.
- **15** And Hashem Elohim took the adam and put him in the Gan Eden la'avod (to till, to work) it and to be shomer (keep, guard observe) over it. **16** And Hashem Elohim commanded the adam, saying, Of every etz of the gan thou mayest freely eat; **17** But of the Etz HaDa'as Tov v'Rah, thou shalt not eat of it; for in the yom that thou eatest thereof thou shalt surely die.



# GARDEN OF EDEN

- Not the same as the land of Eden.
- Placed somewhere in the eastern part of the land of Eden
- Earthly model of heaven, a physical shadow and pattern of the eternal, nonphysical, spiritual, true heavenly abode of G-d



# ADAM AND EVE

- **18** And Hashem Elohim said, It is not tov that the adam should be alone; I will make him an **ezer** (a helper) suitable for him. **19** And out of the adamah Hashem Elohim formed every beast of the sadeh, and every oph (fowl) HaShomayim; and brought them unto the adam to see what he would name them; and whatsoever the adam named kol nefesh chayyah, that was shmo (names thereof). **20** And the adam gave shemot to all behemah, and to the oph HaShomayim, and to every beast of the sadeh; but for Adam there was not found an **ezer** for him. **21** And Hashem Elohim caused a tardemah (deep sleep) to fall upon the adam, and he slept; and He took from one of his tzalelot (sides, ribs), and closed up the basar in the place thereof; **22** And the tzela (rib), which Hashem Elohim had taken from the adam, made He an isha, and brought her unto the adam.
- **23** And the adam said, This is now etzem of my etzem, and basar of my basar; she shall be called Isha, because she was taken out of Ish.
- **24** Therefore shall an ish leave his av and his em, and shall cleave unto his isha: and they shall be basar **echad**. **25** And they were both arummim (naked ones), the adam and his isha, and were not ashamed.



# EZER — JEWISH INSIGHTS INTO MARRIAGE

What is it? - Help, Help Meet

Jewish family life is idealized even in these days of upheaval. What qualities make Jewish marriage so stable?

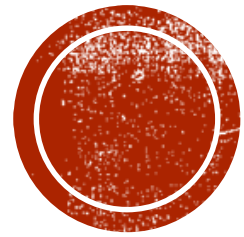
“Jewish marriage is not designed for the ethical management of the sexual drive, nor is it a concession to human weakness. Jewish marriage makes its appearance within the natural order of creation, not as a law promulgated neither by Moses nor as a legal sanction, but as a blessing from G-d. Just as woman was created as a separate being, "a helpmeet opposite" man ([Genesis 2:18](#)), the purpose for the creation of marriage is stated in five words: *lo tov he-yot ha-adam le'vado*—It is not good for man to be alone.”

- [Interesting article](#) – Jewish Insights into Marriage (taken from [www.Chabad.org](http://www.Chabad.org))

Something that intrigues me...and makes this important is the parallel G-d makes to His people referring to them as the bride and he is the Husband.



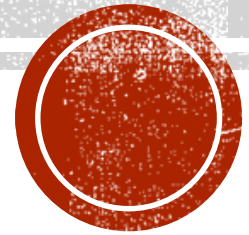




# **SUMMARY – CHAPTER # 2**

- **Thoughts**
- **Questions**
- **Additional Comments**

# GENESIS — CHAPTER #3



# CHRISTIANITY AND JUDAISM SEE “THE FALL” DIFFERENTLY

- **CHRISTIANITY** sees the Fall as that time when Evil entered the world and man
- Judaism sees the Fall as a kind of liberation, whereby choice became available to mankind
  - 1) Man could choose to love and obey, or not
  - 2) Man could find his own path to “salvation”
- Judaism also sees salvation as a national issue, not about a personal restoration to God



# INTRODUCTION TO THE SERPENT

Where  
did this  
come  
from?

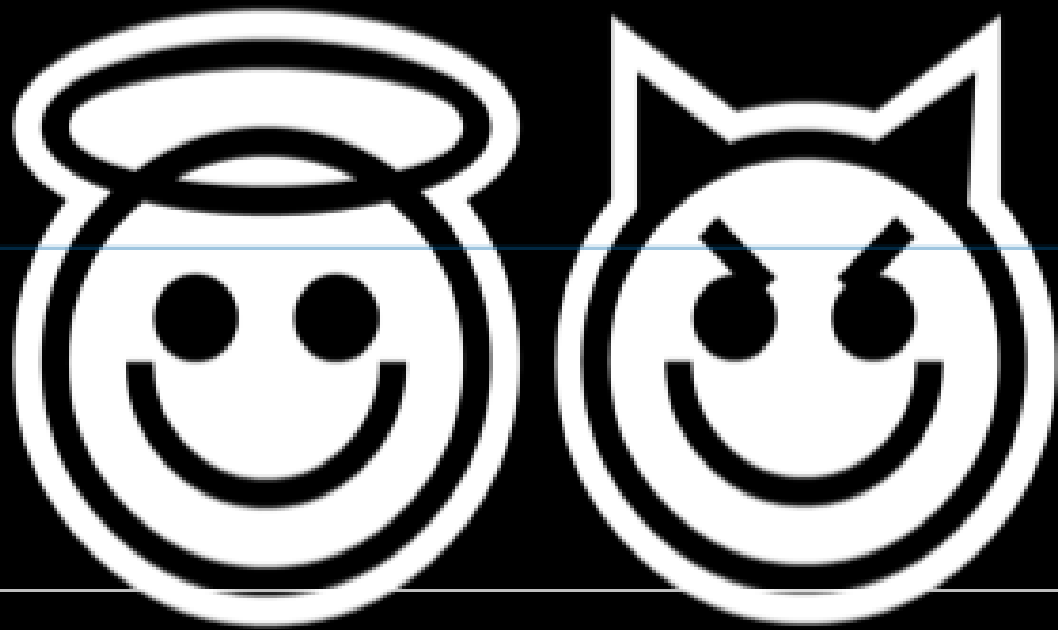
- <sup>1</sup> Now the Nachash was more arum (cunning, crafty, wiley) than any beast of the sadeh which Hashem Elohim had made. And he said unto the isha, Really? Hath Elohim said, Ye shall not eat of kol etz hagan?
- <sup>2</sup> And the isha said unto the Nachash, We may eat of the p'ri etz hagan;
- <sup>3</sup> But of the p'ri haEtz which is in the middle of the gan (garden), Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- <sup>4</sup> And the Nachash said unto the isha, Ye shall not surely die;
- <sup>5</sup> For Elohim doth know that in the yom ye eat thereof, then your eyes shall be opened, and ye shall be like Elohim, knowing tov and rah.

**Here is a bit of reality... "If G-d had created a world where evil was not possible, it would also preclude the possibility of good."**

1. A good G-d allowed an "evil" creature inside His perfect garden.
2. G-d placed a "forbidden" tree inside His perfect garden.



# JEWISH VIEW: ALL MEN HAVE GOOD AND EVIL INCLINATIONS



- Yetzer hatov = good inclination
- Yetzer harah = evil inclination
- Havah told the lie BEFORE she ate the fruit
- Was Evil part of Creation?
- Pre-existence of evil is not so cut-and-dried



# WHAT IS "SIN"?

- **The biblical definition is this...."Disobedience to G-d's commandments".**
  - **Everyone who practices sin also practices lawlessness; and sin is lawlessness. (1 John 3:4)**
  - **If a person sins unintentionally in any of the things which the LORD has commanded not to be done, and commits any of them... (Leviticus 4:2)**
- **Only G-d can define sin because sin is a violation of His law, the breaking of one of His commandments. G-d only gave Adam and Eve one prohibition. They broke His commandment. This was the first sin.**



# JUDAISM VS CHRISTIANITY: DOCTRINE OF ORIGINAL SIN

JUDASIM	CHRISTIANITY
<b>Says... "Man is a sinner because he sins."</b>	<b>Says... "Man sins because he is a sinner."</b>
Less concerned with where sin comes from than struggling against it. Sin is a challenge to be exhilaratingly overcome by effort.	Sees sin as fatal from the beginning as we are born into sin without ever committing one. The only deliverance is the passive receipt of grace through a savior.
<i>Gen 4:6-7 - ...sin is crouching at the door; it lusts after you, but you can rule over it</i>	<i>Psalms 51:7 - Behold I was shaped in iniquity; and in sin did my mother conceive me</i>
<i>Deut 30:15,19 - See I have today set before you life and good, death and evil. Therefore choose life, so that you may live</i>	<i>Job 14:4 - Who can bring a clean thing out of an unclean?</i>
	<i>Ro 5:12:21 - ...it was thru one individual that sin entered the world and through sin, death; and in this way death passed through to the whole human race, inasmuch as everyone sinned.</i>

## **MESSIANIC JEWISH THEOLOGY: (Jewish NT Commentary, David H. Stern pg 372)**

Judaism stresses man's effort while Christianity focuses on G-d's grace, are these not two aspects of one truth. Man's effort apart from G-d's grace is ineffective, but the New Testament urges those who are saved by grace to continue struggling against sin by the power of the Holy Spirit and to do the good works God has prepared for him to do.



# THE ACT OF DISOBEDIENCE

What was the actual sin?

**Personalizing of G-d:**

1. Walking
2. Cool
3. Talking

If G-d does not have form...then to what does this refer?

- <sup>6</sup> And when the isha saw that HaEtz was tov for food, and that it was pleasant to the eyes, and HaEtz to be desired to make one have seichel, she took of the p'ri thereof, and did eat, and gave also unto her ish with her; and he did eat.
- <sup>7</sup> And the eyes of them both were opened, and they knew that they were eirummim (naked ones); and they sewed aleh te'enah (fig leaves) together, and made themselves khagorot (loin covering girdles).
- <sup>8</sup> And they heard the kol of Hashem Elohim walking in the gan in the cool of the day; and HaAdam and his isha hid from the presence of Hashem Elohim amongst the etz hagan.
- <sup>9</sup> And Hashem Elohim called unto HaAdam, and said unto him, Where art thou?
- <sup>10</sup> And he said, I heard Thy voice in the gan (garden), and I was afraid, because I was eirom (naked); and so I hid.
- <sup>11</sup> And He said, Who told thee that thou wast eirom (naked)? Hast thou eaten of HaEtz, which I commanded thee that thou not eat thereof?





# CONSEQUENCES

■ <sup>12</sup> And HaAdam said, The isha whom Thou gavest to be with me, she gave me of HaEtz, and I did eat.

■ <sup>13</sup> And Hashem Elohim said unto the isha, What is this that thou hast done? And the isha said, The Nachash beguiled me, and I did eat.

---

Serpent

■ <sup>14</sup> And Hashem Elohim said unto the Nachash, Because thou hast done this, thou art arur (cursed) above kol habehemah, and above every beast of the sadeh; upon thy gakhon (belly) shalt thou go, and aphar shalt thou eat all the days of thy life;

■ <sup>15</sup> And I will put eivah between thee and HaIsha, and between thy zera and her Zera; it shall crush thy rosh, and thou shalt strike his akev (heel). **(First prophecy of Messiah)**

---

Woman

■ <sup>16</sup> Unto HaIsha He said, I will greatly multiply thy itzavon ([labor] pain) and thy childbearing; in pain thou shalt bring forth banim; and thy teshukah (longing, desire) shall be to thy husband, and he shall rule over thee.

---

Man

■ <sup>17</sup> And unto Adam He said, Because thou paid heed unto the voice of thy isha, and hast eaten of HaEtz, of which I commanded thee, saying, Thou shalt not eat of it, arurah (cursed) is haadamah because of thee; in itzavon (pain, suffering, see verse 16) shalt thou eat of it all the days of thy life;

■ <sup>18</sup> Kotz also and dardar shall it bring forth to thee; and thou shalt eat the esev of the sadeh;

■ <sup>19</sup> In the sweat of thy brow shalt thou eat lechem, till thou return unto haadamah; for out of it wast thou taken; for aphar thou art, and unto aphar shalt thou return.

---

■ <sup>20</sup> And HaAdam called the shem of his isha Chavah (Eve); because she was the Em kol chai.



# COVERING

- <sup>21</sup> Unto Adam also and to his isha did Hashem Elohim make kesonos ohr, and clothed them.
- <sup>22</sup> And Hashem Elohim said, See, HaAdam is become like one of **Us**, knowing tov v'rah; and now, lest he put forth his yad, and take also of HaEtz HaChayyim, and eat, and chai l'olam (live forever);
- <sup>23</sup> Therefore Hashem Elohim sent him forth from the Gan Eden, to work haadamah from which place he was taken.
- <sup>24</sup> So He drove out HaAdam; and He placed miKedem (at the east) of the Gan Eden HaKeruvim, and a flaming cherev which was ever-turning, to be shomer over the Derech Etz HaChayyim (the Way of the Tree of Life, see [Yn 14:6](#) on Derech).

Punishment  
or  
Protection?

**What do we learn about “the first covering for sin”?**

- 1. Blood sacrifice – something innocent had to die for something guilty**
- 2. G-d provided; man's attempt was inadequate**





# WHAT WE KNOW ABOUT — 'SATAN'

- Here is what we know:

- **Job 1 – 2**

- Satan was a tool; given permission by G-d to test Job (THIS TIES INTO THE JEWISH THOUGHT!)

- **Ezekiel 28**

- V11 - He was the seal of perfection, full of wisdom & perfect in beauty
- V13 – He was in Eden the garden of G-d
- V14 – He was a guardian cherub
- V15 – He was blameless in his ways; from the day he was created till wickedness was found in him
- V16 – He sinned – he was driven in disgrace from the mount of G-d; he was expelled
- V17 – He became proud – he was thrown to earth

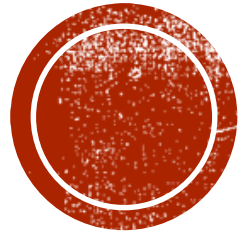
- **Isaiah 14**

- V12 – How you have fallen from heaven, how you have been cast down to the earth
- V13 – He said He would raise his throne about the star of G-d and make himself like the Most High
- V15 – He will be brought down to the depths of the pits

- **Revelation 12**

- V4 – His tail swept/will sweep 1/3 of the stars out of the sky and fling them to the earth
- V9 – He the great dragon will be hurled to the earth and his angels with him
- V10 – For the accuser of our brothers and sisters who accuses them before our G—d day and night has been hurled down
- v13 – When the dragon saw he had been hurled to earth he pursued the women who had given birth to the male child

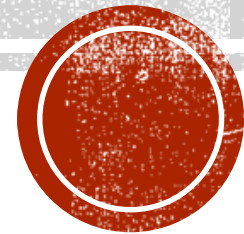




# **SUMMARY – CHAPTER # 3**

- **Thoughts**
- **Questions**
- **Additional Comments**

# GENESIS—CHAPTER # 4



# INTRODUCTION TO ALEPHBETA WEBSITE

- [www.alephbeta.org](http://www.alephbeta.org)
- <https://www.alephbeta.org/course/lecture/bereishit-2015-5776>



The Parsha Experiment - Bereishit: Is The Torah One Big Story?

Bereishit 5776/2016

Up next



The Parsha Experiment -  
Noach: The Failure of  
Humanity  
Immanuel Shalev

Suggested for you



Bereishit: Does Man  
'Acquire' Woman?  
Rabbi David Fohrman



Bereishit: Thank You,  
God...For Not Making Me A  
Woman?  
Rabbi David Fohrman



Poison Pill: Rachel and the  
Tree of Knowledge V  
Rabbi David Fohrman



Jacob: Man of Truth? III



# THE FIRST MURDER

<http://biblehub.com/interlinear/genesis/4-1.htm>

<sup>1</sup> And HaAdam knew Chavah (Eve) his isha; and she conceived, and bore Kayin (Cain), and said, Kaniti (I have acquired) ish with Hashem.

<sup>2</sup> And again she bore his ach Hevel (Abel). And Hevel was a ro'eh tzon, but Kayin was an oved adamah (tiller of soil).

<sup>3</sup> And in ketz yamim it came to pass, that Kayin brought of the p'ri haadamah a minchah unto Hashem.

<sup>4</sup> And Hevel, he also brought of the bechorot (firstborn) of his tzon and of the chelev (including their fat) thereof. And Hashem regarded [*with favor, respect*] unto Hevel and to his minchah:

<sup>5</sup> But unto Kayin and to his minchah He had not regard . And Kayin was very angry, and his countenance fell.

<sup>6</sup> And Hashem said unto Kayin, Why art thou angry? And why is thy countenance fallen?

<sup>7</sup> **If thou doest right, shalt thou not be accepted? And if thou doest not right, chattat croucheth at the petach. And unto thee shall be its teshukah (desire), and thou must rule over it.**

<sup>8</sup> And Kayin talked with Hevel his brother; and it came to pass, when they were in the sadeh, that Kayin rose up against Hevel his brother, and killed him.

QUESTION:  
We don't officially learn about offerings and sacrifices until Leviticus... how did Cain and Abel know of them?

Things that should accompany an offering/sacrifice:

1. Acknowledgement and confession of sin
2. Repentance....turning around and DOING what is right.





# FIVE TYPES OF SACRIFICE – “DRAWING NEAR”

Description	Hebrew Name	Scripture
<b>Burnt Offering</b> – “that which rises”; worship/gift offering	<b>Olah</b>	Leviticus 1:1-17; 6:8-13
<b>Grain (or Animal) Offering</b> – gift/tribute	<b>Minchah</b> – Jewish terminology also refers to the time of afternoon prayer (which also refers to the temple’s sacrificial services)	Leviticus 2:1-16; 6:14-23
<b>Peace Offering</b> – represents peace and mutual goodwill between G-d and the worshipper	<b>Shelami</b> – (form of “shalom”)	Leviticus 3:1-17; 7:11-36
<b>Sin Offering</b> - did not take the sin away and only for unintentional sins	<b>Chatat</b>	Leviticus 4:1-5:13; 6:24 – 7:7
<b>Guilt Offering</b> – for offenses that require a payment of restitution	<b>Asham</b>	Leviticus 5:14 – 6:7; 7:1-7



# CAIN'S PUNISHMENT

9 And Hashem said unto Kayin, Where is Hevel thy brother? And he said, I know not; **am I shomer achi (my brother's keeper)?**

# 1 –  
Shrugging of  
responsibility /  
Blaming

10 And He said, What hast thou done? The voice of thy brother's dahm crieth unto Me from haadamah.

11 And now art thou arur (cursed) from haadamah, which hath opened her mouth to receive thy brother's dahm from thy hand;

# 2 – Curse of  
the ground

12 **When thou tillest haadamah, it shall not henceforth yield unto thee her ko'ach (strength); na (restless fugitive) vanad (and a wanderer, nomad) shalt thou be in ha'aretz.**

13 And Kayin said unto Hashem, My avon (iniquity, punishment for guilt) is greater than I can bear.

14 **See, Thou hast driven me out this day from the face of the adamah; and from Thy face shall I be hidden and I shall be a na (restless fugitive) vanad (and a wanderer, nomad) in ha'aretz; and it shall come to pass, that whoever findeth me shall kill me.**

# 3 – Expelled  
from his home.

15 And Hashem said unto him, Therefore whoever killeth Kayin, vengeance shall be taken on him sevenfold. And Hashem placed an ot (mark) upon Kayin, so that none finding him should kill him.

16 And Kayin went out from the presence of Hashem, and dwelt in Eretz Nod, east of Eden.

**Review:** Similarities between Adam & Eve vs. Cain & Abel

This is a DARKER story!



# KAYIN KILLS HEVEL



- The first RECORDED murder
- The first family was still living in the Land of Eden
- **Kayin** is banished by God to the EAST
- **Nod** = wandering, restless
- **Kol** = anyone, anything, all things
- There were many people on earth by now
- Women were not mentioned due to patriarchal society (male oriented)
- Likely there were more women than men



# LINEAGE OF CAIN – BIRTH OF SETH

<sup>17</sup> And Kayin knew his isha; and she conceived, and bore Chanokh (Enoch); and he built an ir (city), and called the shem of the ir, after the shem beno, Chanokh (Enoch).

<sup>18</sup> And unto Chanokh (Enoch) was born Irad; and Irad fathered Mechuyael; and Mechuyael fathered Metushael; and Metushael fathered Lamech.

<sup>19</sup> And Lamech took unto him two nashim; the shem of the one was Adah, and the shem of the second Tzilah.

<sup>20</sup> And Adah bore Yaval; he was the av of such as dwell in ohel (tents), and have mikneh (cattle).

<sup>21</sup> And his brother's shem was Yuval; he was the av of all such as play kinnor (harp) and ugav (flute).

<sup>22</sup> And Tzilah, she also bore Tuval-Kayin, a forger of every cutting tool of nechoshet (brass) and barzel (iron); and the ahot of Tuval-Kayin was Naamah.

<sup>23</sup> And Lamech said unto his wives, Adah and Tzilah, Hear my voice; ye wives of Lamech, give heed to my speech; for I have slain an ish for my wounding, and a yeled for my chabburah (see [Ga.6:17](#)).

<sup>24</sup> If Kayin (Cain) shall be avenged sevenfold, truly **Lamech seventy and seven times over.**

[Matthew](#)  
[18:22](#)

<sup>25</sup> And Adam knew his isha again; and she bore a ben, and called shmo Shet; for Elohim, said she, hath appointed me another zera in place of Hevel, whom Kayin killed.

<sup>26</sup> And to Shet, to him also there was born a ben; and he called shmo Enosh; then began men to call upon the Shem of Hashem.

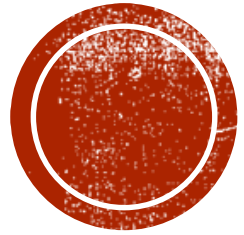
Our Master reverses Lamech's law of retaliation when He commands us to forgive our brother by the same equation: (see Matthew 18:22)



# KAYIN IS THE START OF THE LINE OF EVIL PEOPLE

- Evil people are defined as those who turn their backs on God
- **Lamech**, 5<sup>th</sup> generation from Kayin
- Lamech admits and brags about killing a man
- **Havah** bears another son, **Shet** (Seth)
- **Shet** means compassion, or granted
- **Shet** begins the line of good
- Good people are defined as those who “**call on the Lord**”

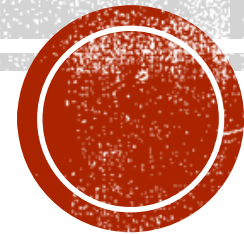




# **SUMMARY – CHAPTER # 4**

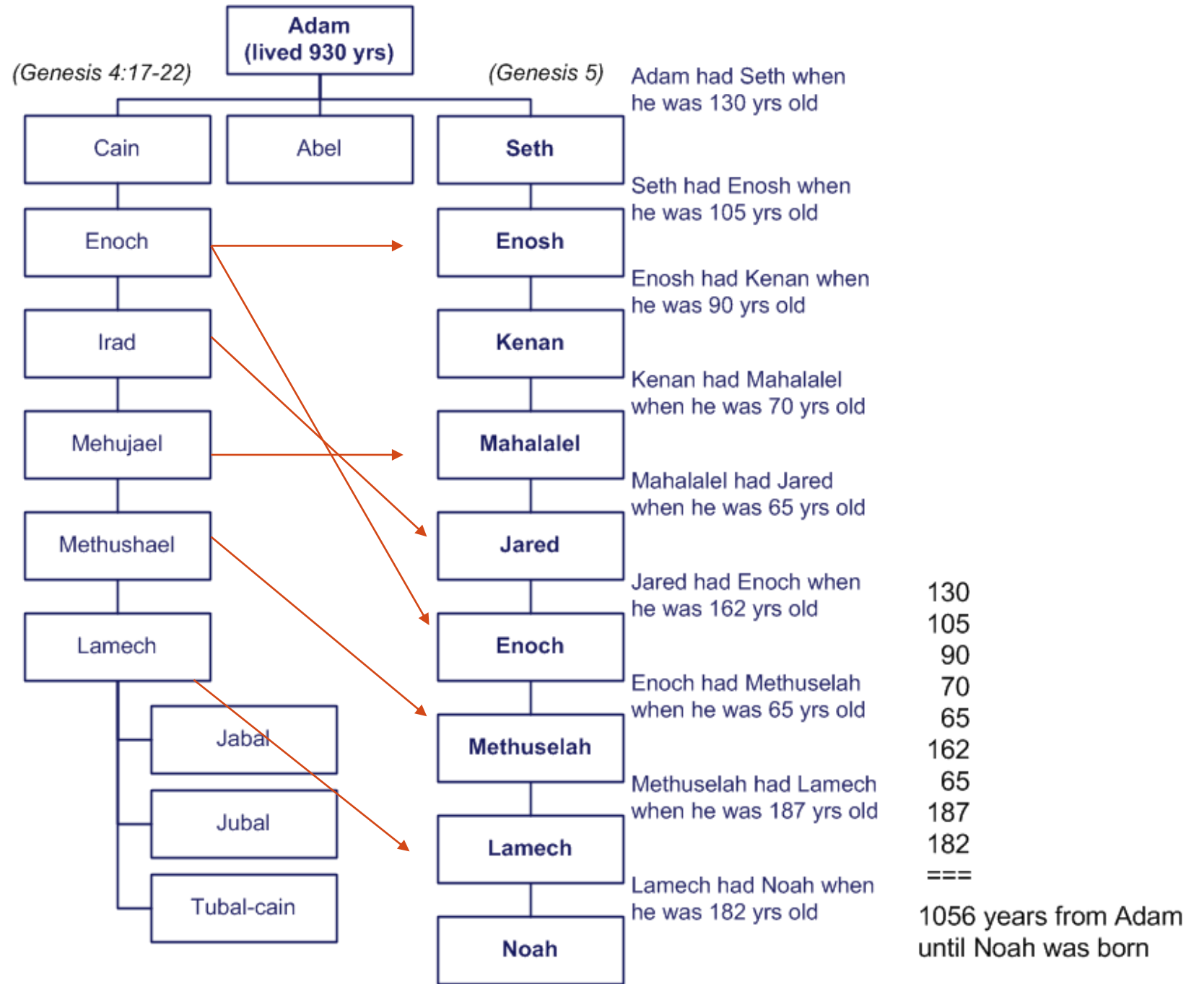
- **Thoughts**
- **Questions**
- **Additional Comments**

# GENESIS—CHAPTER # 5



# EASIER WAY TO DO "GENEALOGY"

I never noticed the "overlapping" names from the Cain side to the Seth side. Odd...





# LINEAGE OF ADAM THRU SETH

<sup>1</sup>This is the Sefer Toldot Adam. In the yom that barah Elohim Adam, in the demut Elohim He made him;

<sup>2</sup>Zakhar and nekevah He created them; and blessed them, and called the shem of them "Adam," in the yom when they were created.

<sup>3</sup>And Adam lived a hundred and thirty shanah and fathered in his own demut and after his tzelem (image) and called shmo Shet:

<sup>4</sup>And the days of Adam after he had fathered Shet were shemoneh me'ot shanah; and he fathered banim and banot:

<sup>5</sup>And all the days that Adam lived were nine hundred and thirty shanah: and he died.

---

<sup>6</sup>And Shet lived a hundred and five shanah, and fathered Enosh;

<sup>7</sup>And Shet lived after he fathered Enosh eight hundred and seven shanah, and fathered banim and banot:

<sup>8</sup>And all the days of Shet were nine hundred and twelve shanah; and he died.

---

<sup>9</sup>And Enosh lived ninety shanah, and fathered Kenan;

<sup>10</sup>And Enosh lived after he fathered Kenan eight hundred and fifteen shanah, and fathered banim and banot;



# CONT...

<sup>11</sup> And all the days of Enosh were nine hundred and five shanim; and he died.

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<sup>12</sup> And Kenan lived seventy shanah and fathered Mahalal'el;

<sup>13</sup> And Kenan lived after he fathered Mahalal'el eight hundred and forty shanah, and fathered banim and banot;

<sup>14</sup> And all the days of Kenan were nine hundred and ten shanim; and he died.

---

<sup>15</sup> And Mahalal'el lived sixty and five shanah, and fathered Yered;

<sup>16</sup> And Mahalal'el lived after he fathered Yered eight hundred and thirty shanah, and fathered banim and banot;

<sup>17</sup> And all the days of Mahalal'el were eight hundred ninety and five shanah; and he died.

---

<sup>18</sup> And Yered lived a hundred sixty and two shanah, and he fathered Chanoch (Enoch):

<sup>19</sup> And Yered lived after he fathered Chanoch (Enoch) eight hundred shanah, and fathered banim and banot;

<sup>20</sup> And all the days of Yered were nine hundred sixty and two shanah; and he died.

---



# CONT...

<sup>21</sup> And Chanoch lived sixty and five shanah, and fathered Metushelach;

<sup>22</sup> And Chanoch walked with HaElohim after he fathered Metushelach three hundred shanah, and fathered banim and banot;

<sup>23</sup> And all the days of Chanoch were three hundred sixty and five shanah;

<sup>24</sup> **And Chanoch walked with HaElohim; and he was not; for Elohim took him.**

[Jude 14 –  
reference to  
Enoch](#)

<sup>25</sup> And Metushelach lived a hundred eighty and seven shanah, and fathered Lamech.

[Also Hebrews 11:5](#)

<sup>26</sup> And Metushelach lived after he fathered Lamech seven hundred eighty and two shanah, and fathered banim and banot;

<sup>27</sup> And all the days of Metushelach were nine hundred sixty and nine shanah; and he died.

<sup>28</sup> And Lamech lived a hundred eighty and two shanah and fathered ben;

Restful!

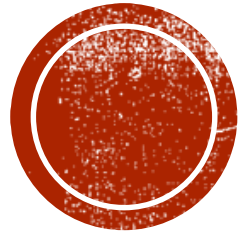
<sup>29</sup> And he called shmo Noach, saying, Zeh yenachamenu (this shall comfort us) in our work and toil of our hands, because of the adamah which Hashem hath cursed.

<sup>30</sup> And Lamech lived after he fathered Noach five hundred ninety and five shanah, and fathered banim and banot;

<sup>31</sup> And all the days of Lamech were **seven hundred seventy and seven shanah**; and he died.

<sup>32</sup> And Noach was five hundred years old; and Noach fathered Shem, Cham, and Yephet.

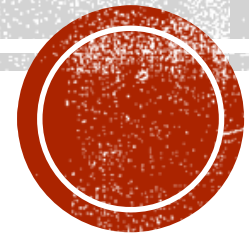




# **SUMMARY – CHAPTER # 5**

- **Thoughts**
- **Questions**
- **Additional Comments**

# GENESIS—CHAPTER # 6



# WICKEDNESS OF MAN

<sup>1</sup>And it came to pass, when HaAdam began to multiply on the face of ha'adamah, and banot were born unto them,

<sup>2</sup>That the **bnei HaElohim** saw the banot HaAdam that they were tovot; and they took them nashim of all which they chose.

<sup>3</sup>And Hashem said, My Ruach [Hakodesh] shall not always strive with Adam, for that he also is basar: yet his yamim shall be a hundred and twenty shanah.

<sup>4</sup>HaNefilim were on ha'aretz in those yamim; and also after that, when the bnei HaElohim came in unto the banot HaAdam, and they bore children to them, the same became gibborim (mighty) which were of old, men of renown.

<sup>5</sup>And Hashem saw that the wickedness of HaAdam was great in ha'aretz and that every yetzer (inclination) of the machshevot (thoughts) of his lev was only rah (evil) continually.

<sup>6</sup>And Hashem **relented (sorry) that He had made** HaAdam on ha'aretz, and He was **hurt in His lev.**

<sup>7</sup>And Hashem said, I will wipe out HaAdam whom I have created from the face of ha'adamah; both Adam, and Behemah, and the Remes and the Oph HaShomayim; for I relent that I have made them.

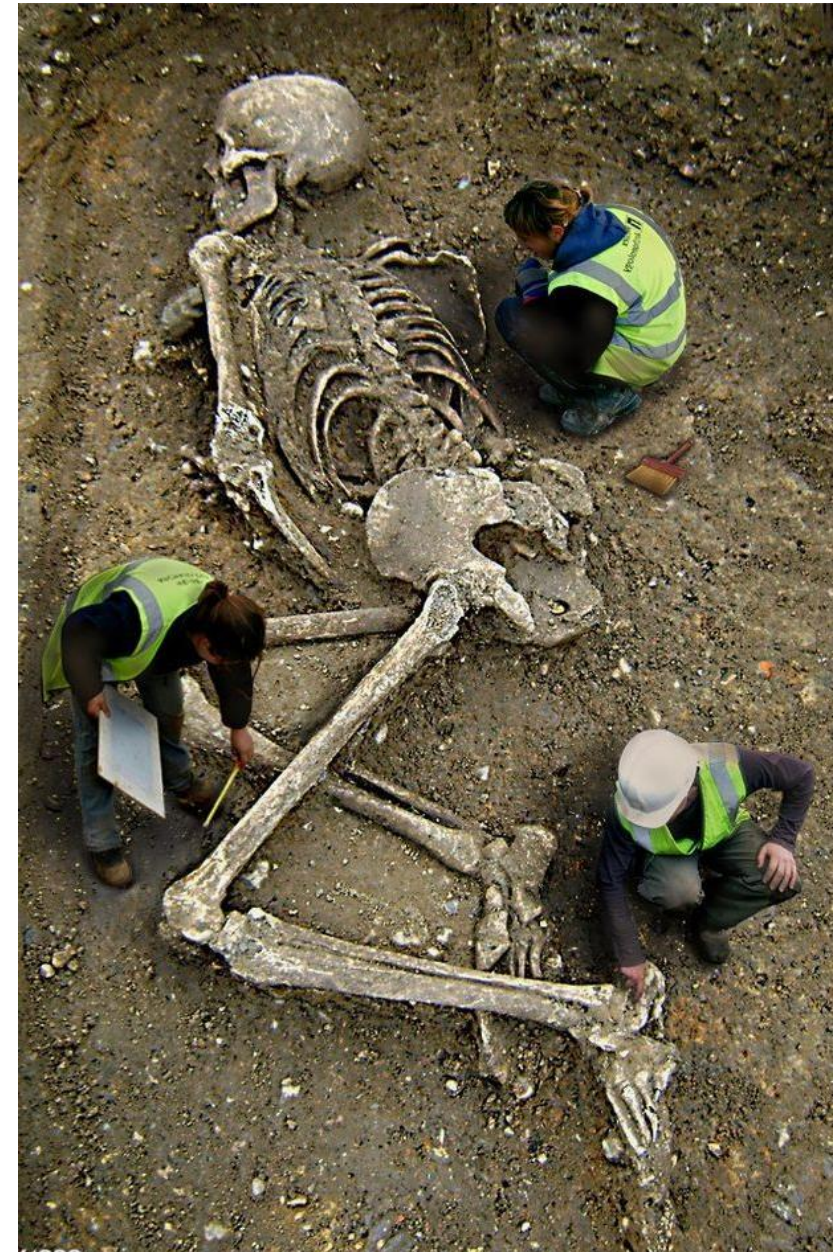
<sup>8</sup>But Noach found **chen (grace, unmerited favor)** in the eyes of Hashem.



# BENEI ELOHIM – 2 THEORIES

**Offspring of Seth:** The first references to the offspring of Seth rebelling from God and mingling with the daughters of Cain are found in Christian and Rabbinic literature from the second century CE onwards e.g. Rabbi [Shimon bar Yochai](#), [Augustine of Hippo](#), [Julius Africanus](#), and the [Letters attributed to St. Clement](#). It is also the view expressed in the modern canonical [Amharic Ethiopian Orthodox Bible](#). In Judaism "Sons of God" usually refers to the righteous, i.e. the children of Seth.

**Fallen Angels:** All of the earliest sources interpret the "sons of God" as angels. From the third century BCE onwards, references are found in the [Enochic literature](#), the [Dead Sea Scrolls](#) the ([Genesis Apocryphon](#), the [Damascus Document](#), 4Q180), [Jubilees](#), the Testament of Reuben, [2 Baruch](#), [Josephus](#), and the book of Jude (compare with 2 Peter 2). This is also the meaning of the only two identical occurrences of bene ha elohim in the Hebrew Bible (Job 1:6 and 2:1), and of the most closely related expressions (refer to the list above). In the [Septuagint](#), the interpretive reading "angels" is found in [Codex Alexandrinus](#), one of four main witnesses to the Greek text.



# BNEI ELOHIM — “SONS OF G-D”

## ▪ Interesting Scriptures to Ponder

- [Jude 6 - 7](#)
- [2 Peter 2:4-5](#)
- [1 Peter 3:18-20](#)

## ▪ [1 Enoch 6:6-8](#) (Not Biblical Canon It is considered an apocryphal book as well as a part of the Pseudepigrapha (literally means "falsely ascribed" is a collection of works supposedly written by a biblical character)

- Tell of a descent of a band of angels called “the Watchers” who fathered the Nephilim. The leader of the band convinced 199 other Watchers to descend with him to take human wives and beget children. They agreed to do so, but he was afraid that they might change their minds and he alone would be punished. They all descended to the top of Mount Hermon and took a solemn vow, binding themselves to the deed.

## ▪ Targum (Aramaic Paraphrase of Hebrew Scriptures) on Genesis 6:4

- Schamchazai and Uzzi’el, who fell from heaven, were on the earth in those days.

## ▪ Talmud (Jewish Rabbinical Teachings)

- The leaders of the angels were Uza and Aza’el. The Talmud explains that the Azazel goat ritual of Yom Kippur “obtains atonement for the affair of Uza and Aza’el. It tells of giants ravaging the earth and consuming its resources. They became cannibals, hunting and devouring human beings. Meanwhile, their fathers taught the human beings the forbidden arts of warfare, metallurgy, jewelry making, cosmetics, homeopathy, enchantments, astrology, and reading of signs and omens.

## ▪ [Back to 1 Enoch 54:4](#)

- The Lord sent His archangels Raphael, Gabriel, and Michael to bind the fallen Watchers and the Nephilim and imprison them.

## ▪ [Book of Jubilees 5:10](#) (sometimes called Lesser Genesis (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as Beta Israel (Ethiopian Jews), where it is known as the Book of Division )

- They were bound in the depths of the earth forever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before the Lord.





# LINKS TO OTHER LITERATURE....

- [www.ladderofjacob.org](http://www.ladderofjacob.org)

The screenshot displays the website [www.ladderofjacob.org](http://www.ladderofjacob.org). On the left is a dark navigation menu with the following items: Home, About, Audio, Contact Us, Donate, Gematria Index, **Index of Sages** (circled in red), Library of Ancient Texts, and Mirror Images. At the bottom of the menu is the URL <https://ladderofjacob.com/>. The main content area features a grid of book covers:

- LADDER OF JACOB**: Logo with a DNA double helix and the tagline "ascend higher."
- MASHIACH BEN YOSEF**: Hebrew text "משיח בן יוסף" and English text "MASHIACH BEN YOSEF".
- MASHIACH BEN DAVID**: Hebrew text "משיח בן דוד" and English text "MASHIACH BEN DAVID".
- BEYOND TIME & SPACE**: A silhouette of a person against a purple and blue cosmic background.
- THE PROPHET FROM GALILEE**: A blue-toned image of a fish.
- קן-צפור**: Hebrew text "קן-צפור" over a complex, glowing geometric pattern.
- MEN LIKE TREES**: A landscape with a single tree under a cloudy sky.
- PURIM RELOADED**: The word "PURIM" in large green letters with "RELOADED" below it, set against a green, glowing background.
- LORD OF THE SABBATH**: A close-up of a hand holding a pen.
- AKEIDAH**: A black and white image of a person's hands clasped in prayer.
- THE DESCENT OF THE DOVE**: A white dove flying over a blue horizon.
- GENESIS**: Hebrew text "בראשית" and English text "GENESIS" over a swirling galaxy.
- THE RITUAL OF THE RED HEIFER**: A close-up of a cow's head.



# REVIEW CONCEPT OF 'EVIL'

- **Spirit (5<sup>th</sup> Dimension)** - G-d bring something from outside the confines of our universe and put it into His living creatures.
  - Law of Opposites – Light/Darkness, Peace/Evil, Good Inclination/Evil Inclination
  - “Your will is not a matter of selecting preferences like choosing strawberries over bananas, blue over red. Our wills are directed by the spirit. They are that part of us that makes moral choices, choices of the conscience, not the ego. More than anything else, our wills give us the choice to love G-d or not to love G-d. This is expressed by our choosing the ways of G-d or rejecting them. Pg 38”
- **Sin/Obedience** – We call a transgression against G-d “sin”. Romans 4:15 “Where there is no Law, there also is no violation”.
- **Torah/Lawlessness** – Israel had a concrete set of moral choices that governed all phases of life, from relationships between humans and relationships between G-d and humans.
- **Satan/Holy Spirit (??)** – he does not control us, he is a deceiver and a tempter, but we don't have to oblige him. (Bradford refers to him as an “unholy spirit”...opposite of the Holy Spirit)

