

Torah	Prophets(Haftarah)	Good-News
Genesis ^(Bereshiyth) 1:1-6:8	Isaiah ^(Yashayahu) 42:5-43:10 Job ^(Iyub) 38:4-38 Proverbs ^(Michle) 8:22-30	John ^(Yahuchanan) 1:1-18 Ephesians 2:19-20 Romans 5:14 1 Corinthians 15:21-23, 45 1 Timothy 2:13-14
Genesis ^(Bereshiyth) 2:7	Isaiah ^(Yashayahu) 43:1-7 Psalms ^(Tehilliym) 102:24-27	Colossians 1:13-17

Breakdown of the word Bereshiyth (Genesis):

Bet ב = In a or in the House;
Dwelling; and Family.
Reish ר = Head; top; and Beginning.
Aleph א = Ox; strength; Chief; and
Sovereign.
Shin ש = Consume; devour; teeth;
Sharp; Destroy; and Al (El)
Shaddaiy

Note: Most English translations render Al Shaddai as "Elohim Almighty," probably because the translators of the Septuagint (i.e., the Greek translation of the Old Testament) thought Shaddai came from a root verb (*shadad*) that means "to overpower" or "to destroy."

Yad (Yud/Yod) י = Hand; means to work

Tau ת = Covenant; Mark; and Sign

Putting all of this together; it means: **In the beginning, the Sovereign Al Shaddai's hand is our sign.**

Now, let's take a look at the pictographic

meaning to determine if there are some words that might be of interest.

- Bara ברא = to Create
[Bereshiyth (Genesis) 1:1]
- Bar בר = Son [Daniel 3:25]. Grain
[Bereshiyth (Genesis) 1:49]
Note: root word means examine
- Rash (Rosh) ראש = Head or King
[Bereshiyth (Genesis) 49:26]
- Shiyth שית = Thorn
[Yashayahu (Isaiah) 10:17]
- Shiy ש = Gift
[Tehilliym (Psalms) 68:29]
- Ashiy אש / אשי = Fire or Fiery
[Dabariym (Deuteronomy) 4:24]

Man Created and Man Formed.

Most people are familiar with the creation story in the Book of Genesis located in chapters one and two. This account gives the infamous quote, "Let us make man in our image." [Genesis 1:26]

However, a closer inspection of the scriptures reveals something even more magnificent.

[Gen 1:26 KJV] 26 And Elohim^[H430] said, Let us make^[H6213] man in our image,^[H6754] after our likeness;^[H1823] and let them have dominion^[H7287] over the fish of the sea,^[H3220] and over the fowl^[H5775] of the air, and over the cattle,^[H929] and over all the earth,^[H776] and over every creeping thing^[H7431] that creepeth upon the earth.^[H776]

[Gen 1:27] 27 So Elohim ^[H430] **created** ^[H1254] man ^[H120] in his [own] image, ^[H6754] in the image of Elohim ^[H430] created he him; male ^[H2145] and female **created** ^[H1254] he them.

Create ^[H1254] = bara' אֵבַרַּ

Strong's Number **H1254** matches the Hebrew אֵבַרַּ (*bara'*). This is supported by *Vine's Expository Dictionary of Biblical Words*: "This verb is of profound theological significance, since it has only (Elohim) as its subject. Only (Elohim) can 'create' in the sense implied by *bara* which means to make something out of nothing. Also, to speak into existence.

[Gen 1:1 KJV] 1 In the beginning ^[H7225] Elohim **created** ^[H1254] the heaven^[H8064] and the earth.^[H776]

Notice, as you read Gen. 1:1-28, you will notice that Elohim spoke everything into existence, including the men and women contained in verses 27 and 28.

Question? Isn't chapter one simply stating what Elohim created and chapter two explains how he did it?

Answer. No. Chapter one reveals that Elohim spoke one set of people into existence (created), but made a man and

placed him in the garden. Let's take a look.

[Gen 2:4 KJV] 4 These ^[H428] [are] the **generations** ^[H8435] of the heavens ^[H8064] and of the earth ^[H776] when they were **created** ^[H1254] in the day that YHWH Elohim made ^[H6213] the earth and the heavens. ^[H8064]

First, the word "generations" is from the Strong's Number H8435 and matches the Hebrew תּוֹלְדוֹת (*towlédah*). The word *towlédah* means descendants.

Second, the word "heavens" is from Strong's Number H8064 and matches the Hebrew שָׁמַיִם (*shamayim*), which means the following:

(1) The visible sky before which birds fly. See Genesis 1:20 (P), compare Deuteronomy 4:17; Jeremiah 8:7; Proverbs 30:19, Genesis 2:19, Genesis 1:19; Psalm 8:9; Lamentations 4:19; Genesis 1:8, Psalm 19:2, with waters beneath and above. Genesis 1:9 (compare Genesis 1:7), Psalm 148:4, darkened with clouds 1 Kings 18:45, cleared by wind Job 26:13; whence comes rain Genesis 8:2 (J), Judges 5:4; Deuteronomy 11:11, and dew Genesis 27:28 (J), Genesis 27:39, Deuteronomy 33:28.

(2) The visible sky, outer space (as where the stars, etc. are located). See Judges 5:20; Genesis 15:5, Deuteronomy 4:19; Genesis 1:14, 15, 17, Genesis 22:17 Deuteronomy 4:19; Jeremiah 8:2; and

(3) The abode of Elohim. See 1 Kings 8:30,32; compare Psalm 2:3; Isaiah 66:1, etc., compare Deuteronomy 33:26, Psalm 68:34, whence he rains brimstone; Genesis 19:24, bread Exodus

16:4; compare Nehemiah 9:15, casts hailstones Joshua 11:11, talks with Israel Exodus 20:19-22; compare Genesis 21:17; Genesis 22:11,15, looks down Deuteronomy 26:15, hears his people Psalm 20:7; he thunders; 1 Samuel 2:10; Psalm 18:14, 2 Samuel 22:14; he bends to come down; though even the highest heavens cannot hold him Deuteronomy 10:14; 1 Kings 8:27; 2 Chron. 6:18, 2 Chron 2:5; Nehemiah 9:6; Psalm 148:4, Psalm 68:34.

Third, the word “earth” is from the Strong's Number H776 and matches the Hebrew עֲרֶץ ('erets'), which means inhabitants of earth Genesis 6:11; 1 Kings 2:2; 1 Kings 10:24; Psalm 33:8; Psalm 66:4; Proverbs 8:31; Job 37:12.

In addition, the word *erets* means people of the land of non-Israelites Genesis 23:7, 12, 13; Numbers 14:9; as well as Israel. See Leviticus 20:4; 2 Kings 15:5; 2 Kings 16:15; 2 Kings 21:24; especially common people, opposed to officials, princes. See Leviticus 4:27; Ezekiel 7:27; 2 Kings 11:18, 19.

Thus, Genesis 2:4, gives the origins of the descendants of heaven (where Elohim abodes) and the descendants of earth in the day when Elohim spoke them into existence (created them).

Now, let's look at who else Moses introduces to us in the story.

[Gen 2:7-9 KJV] 7 And YHUUH Elohim **formed** ^[H3335] man [of] the dust^[H6083] of the ground,^[H127] and breathed into his nostrils^[H639] the breath of life;^[H2416] and man became a living^[H2416] soul. 8 And YHUUH Elohim planted ^[H5193] a garden eastward ^[H6924] in Eden; and there ^[H8033] he put the man ^[H120] whom he had

formed. ^[H3335] 9 And out^[H4480] of the ground made^[H6779] YHUUH Elohim to grow^[H6779] every tree that is pleasant^[H2530] to the sight, and good^[H2896] for food; the tree^[H6086] of life also in the midst^[H8432] of the garden,^[H1588] and the tree of knowledge^[H1847] of good and evil.^[H7451]

The word “formed” is from the Strong's Number H3335 and matches the Hebrew יָצַר (yatsar), which means to make, shape, squeeze, or mold something from something as a potter who forms out of clay a vessel. See Isaiah 29:16; Isaiah 41:25; Jeremiah 18:4 (twice in verse); Jeremiah 18:6 (twice in verse); 1 Chronicles 4:23; Lamentations 4:2; Zechariah 11:13; and Israel as a people Isaiah 27:11; Isaiah 43:1,21; Isaiah 44:21; Isaiah 45:9; Isaiah 45:11; Isaiah 64:7, even from the womb Isaiah 44:2,24; the servant of Yahweh from the womb Isaiah 49:5; of the formation of the individual man Isaiah 43:7; Jeremiah in the womb Jeremiah 1:5; the eye of man Psalm 94:9.

Question, didn't Elohim already make Adam and Eve in Chapter One?

Answer? No, that is the concept that has been taught to us without closely examining the scriptures. Elohim created (spoke into existence) he him; male and female created (spoke into existence) he them. And Elohim blessed them and said unto them, “Be fruitful and multiply, and replenish 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.” [Genesis 1:28]

Now, we see in Genesis Chapter 2, that Elohim **formed** a man and placed him in the garden to till it and to protect it. [Gen. 2:8, 15]. Elohim told the people outside the garden who were in the earth, “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and **every tree**, in which is the fruit of a tree yielding seed; to you it shall be for meat. [Gen. 1:29]. Elohim did not place any restrictions on any of the herbs or fruit trees that they could eat.

However, the man whom he formed, he told him, “Of every tree **of the garden** thou mayest freely eat, But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” [Gen. 1:16-17].

These are two separate and distinct people: the people Elohim spoke into existence who lived outside the Garden of Eden and Adam whom Elohim formed and lived inside the Garden of Eden.

Paul explained, in Romans 5:12-13, 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. In other words, where there is no law, there is no sin because sin is the violation of the law. [1 John 3:4].

Mankind whom Elohim created (spoke into existence) did not have any restrictions on which trees they could eat from. [Gen. 1:29]. Thus, they were not held accountable for violating the law because Elohim did not give them the same law HE gave Adam, like the gentiles Paul spoke of in the New Testament which will be covered in a later lesson.

Only Adam (from whom came Woman, who Adam later re-named Eve/Hawah; See Gen. 2:18, 21-23; 3:20) who lived in the garden had the restriction of not eating from one tree: the tree of the knowledge of good and evil. Thus, when Adam knowingly, willingly, and voluntarily broke the law, sin entered into the world, and death by sin; and so death passed upon all men. [Romans 5:12].

Garden of Eden.

How does John 1:1^(Yahuchanan) compare with Genesis 1:1^(Bereshiyth)?

- Garden of Eden: Garden in the Hebrew, which means Hedge or protection.
- Eden in Hebrew means Pleasure or a delightful place.
 - Revelations 2:7
 - Luke 23:39-43 (Judgment)
 - See Deuteronomy 21:22-23
 - 2 Corinthians 12:4
 - John 14:2-3
 - The Garden of Eden Isaiah 51:3; Ezekiel 36:35

What we have is that in the Fathers house or dwelling place are mansions and the Garden of Eden, also known as Paradise, is also in the dwelling place of the Most High.

See Revelations 22:1-2, 13-15.

What was the effects for eating the fruit? Genesis 3:7

Answer: They were naked.

What does “naked” represent? Isaiah 47:3 **Answer:** Shame.

What did the man and woman do next? Genesis 3:7 **Answer:** They sowed fig leaves together.

Was this adequate? **Answer:** No

Why? See Titus 3:3-5

What did the Creator give them instead of fig leaves? **Answer:** Skin

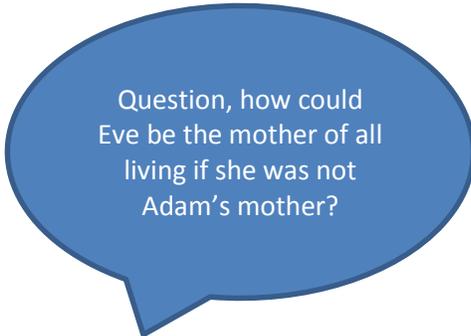
What is the lesson learned from this?

Answer: It teaches us that YHWH is the only one that can provide a covering that will truly cover our shame and guilt from our sins.

Additionally, the animal that was killed did not do anything wrong, thus sin cannot cover sin.

Banishment from the Garden.

Just prior to being banished from The Garden of Eden, Adam renamed his wife from Woman to Eve (Chuah/Hawah) which means mother of all living.



Question, how could Eve be the mother of all living if she was not Adam's mother?

Answer: Hosea 1:10 states, Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people, [there] it shall be said unto them, [Ye are] **the sons of the living Elohim.**

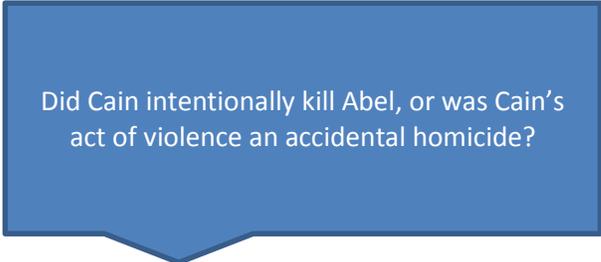
Stated another way, Eve became the mother of the sons of the living Elohim (Israel) who would birth the Messiah to fulfill prophesy contained in Genesis 3:15.

Thus, Adam and Eve (Chuah/Hawah) were exiled or banned from The Garden of Eden.

- Sin causes us to be separated from the Creator.
- The ground was cursed, and Adam's only source of food was what came from the ground. See John 16:33.

Cain Kills Abel

Genesis 4:1-16 tells the story of Cain killing his brother Abel.



Did Cain intentionally kill Abel, or was Cain's act of violence an accidental homicide?

To answer this question, let's ask this question, what was Cain's punishment?

According to the Torah, what is the penalty for intentional murder?
See Numbers 35:29-31. *Death.*

According to the Torah, what is the penalty for unintentional murder?
See Numbers 35:9-16, 32. *A person guilty of manslaughter was sent to a city of refuge and could not leave until the priest died.*

Scripture reveals that Cain went to dwell in Nod which means wandering, exile. [Genesis 4:16].

Now, what do you think about the death of Abel?

Closing thoughts.

[1 John 2:15-17] 15 Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. 16 For all that [is] in the world, **the lust of the flesh**, and **the lust of the eyes**, and **the pride of life**, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of Elohim abideth for ever.

In 1 John 2:15-16, we find a warning against the things that are in the world that are not in the Father:

- Lust of the flesh;
- Lust of the eyes; and
- Pride of life

[Gen 3:6] 6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Here, in Genesis 3:6, we see

- That the tree was good for food = Lust of the Flesh.
- It was pleasant to the eye = Lust of the eyes; and
- It was desirable to make one wise = Pride of Life.

NOTES: