



Genesis 1

Genesis 1:1 In the beginning God created the heavens and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

Numbers 24:20 And he looked at Amalek and took up his discourse and said, "Amalek was the first **בְּרֵאשִׁית** of the nations, But his end *shall be* destruction."

Moses Maimonides aka Rambam says, "בְּרֵאשִׁית" is better translated as "of most importance" or preeminence as opposed to chronological time. If the first word in scripture means chronological time then it should be בְּרֵאשִׁינן barashown instead of barashit.

Genesis 1:2 And the earth was a formless and desolate emptiness, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters.

וְהָאָרֶץ, הִיְתָה תְהוֹ וְבִהוּ, וְחֹשֶׁךְ, עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים, מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם.

Heaven and waters שָׁמַיִם מַיִם as you can see these words are very similar. This is to show that waters resemble the heavens. As we understand today that the blue color of the sky is actually a reflection of the water in the atmosphere. However

Genesis 2:10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

Revelation 22:1 And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb.

Notice the water flows from the throne of God as it flowed from paradise in the end as the beginning.

Genesis 1:3-5 Then God said 1, "Let there be light"; and there was light. 4 God saw that the light was good; and God separated the light from the darkness. 5 God called the light "day," and the darkness He called "night." And there was evening and there was morning, one day.

Notice light and evening pre-exist the sun and moon which are made on day 4. This is one of the reasons that Origen gave to understand this chapter as not being literal days.

Origen Philocalia 17. Will any man of sense suppose that there was a first day, and a second, and a third, evening and morning, without sun and moon and stars and the first, as it were, even without a heaven? And who is so silly as to imagine that God, like a husbandman, planted a garden in Eden eastward, and put in it a tree of life, which could be seen and felt, so that whoever tasted of the fruit with his bodily teeth received the gift of life, and further that anyone, as he masticated the fruit of this tree, partook of good and evil? And if God is also said to walk in the garden in the evening, and Adam to hide himself under the tree, I do not suppose that anyone will doubt that these passages by means of seeming history, though the incidents never occurred, figuratively reveal certain mysteries.

Genesis 1:6-8 Then God said 2, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” 7 God made the expanse, and separated the waters that were below the expanse from the waters that were above the expanse, and it was so. 8 God called the expanse “heaven.” And there was evening and there was morning, a second day.

As we see here the waters above are called heaven as previously. The waters below are the waters as we understand in common language.

Revelation 21:5-6 And He who sits on the throne said, “Behold, I am making all things new.” And He *said, “Write, for these words are faithful and true.” 6 Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give water to the one who thirsts from the spring of the water of life, without cost.

John 7:37-39 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink. 38 The one who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’” 39 But this He said in reference to the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

Notice in verse 2 that the first time the Spirit of God is mentioned it is in conjunction with the waters. The water spirit heaven analogy begins in Genesis 1 and continues through Jesus on into the new heaven and new earth.

Genesis 1:9-13 Then God said 3, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. 10 And God called the dry land “earth,” and the gathering of the waters He called “seas”; and God saw that it was good. 11 Then God said 4 , “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit according to their kind with seed in them”; and it was so. 12 The earth produced vegetation, plants yielding seed according to their kind, and trees bearing fruit with seed in them, according to their kind; and God saw that it was good. 13 And there was evening and there was morning, a third day.

וַיִּקְרָא אֱלֹהִים לַיַּבֵּשֶׁת אֶרֶץ

The word earth here is the same word in Genesis 1:1. So using verse 10 as a guide we can understand verse 1 as saying “In the Beginning, God created the waters and the ground.”

Again notice that plants are “made” prior to the sun and moon leading again to a metaphorical interpretation of the script. Take note that God does not “create the plants” he commands them to grow.

Genesis 1:14-19 Then God said 5 , “Let there

be lights in the expanse of the heavens to separate the day from the night, and they shall serve as **signs and for seasons**, and for days and years; 15 and they shall serve as lights in the expanse of the heavens to give light on the earth”; and it was so. 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. 17 God placed them in the expanse of the heavens to give light on the earth, 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. 19 And there was evening and there was morning, a fourth day.

Again nothing here is “created” bara but “made” asah.

The word seasons here is מועד mo'ed this is the same word for holidays or divine appointments. The holidays are divine appointments designated for the purpose of keeping track of the works of God. The sun and moon are “made” rather set in place for this purpose.

Genesis 1:20-25 Then God said 6 , “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” 21 And God created the great sea creatures and every living creature that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good. 22 God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” 23 And there was evening and there was morning, a fifth day. 24 Then God said 7 , “Let the earth produce living creatures according to their kind: livestock and crawling things and animals of the earth according to their kind”; and it was so. 25 God made the animals of the earth according to their kind, and the livestock according to their kind, and everything that crawls on the ground according to its kind; and God saw that it was good.

Notice the conspicuous lack of the word “create” here in the statement? This is a little different than the plants as verse 21 says God created or bara the animals but his means of doing so is “yatsa” or bringing forth this shows us that living beings emanate from the creation itself.

Genesis 1:26 Then God said 8 , “Let Us make mankind in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth.”

The image of God and “what it is?” Is one of the largest topics in history. Is it rationality, is it morality, is it physical? Rather I would state that the image is explained in the very passage. The Hebrew word image is tsel which has the root of the word tsel or shadow. A shadow does that which the object casting it does. We are the shadow of God on the earth and therefore we do as he does on the earth, “rule over the earth” and all that it entails. So yes it is rationality and morality to the degree that it allows us to function as the shadow of God on the earth.

Genesis 1:27 So God created man in His own image, in the image of God He created **him (singular)**; male and female He created **them (plural)**.

This bara is different from the other living beings and shows a special creation, a special act of God in his image. Notice the male and female he created them. The plural language is different from Genesis chapter 2 with the yatsar or forming of Adam.

Genesis 5:2 He created them male and female, and He blessed them and named them “man” on the day when they were created.

This has given rise to multiple theories that a man is not complete until he is joined with a female as he created them male and female and called them man.

Genesis 1:28-31 God blessed them; and God said 9 to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” 29 Then God said 10 , “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every animal of the earth and to every bird of the sky and to everything that moves on the earth which has life, I have given every green plant for food”; and it was so. 31 And God saw all that He had made, and behold, it was **very good**. And there was evening and there was morning, the sixth day.

10 statements of creation coincide with the ashrei devorim or 10 words we call ten commandments. The parallel between God creating the universe and God creating the nation of Israel in the wilderness is found in the number of statements.



Genesis 2

Genesis 2:1 And so the heavens and the earth were completed, and all their heavenly lights. **2** By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. **3** Then God blessed the seventh day and sanctified it, because on it He rested from all His work which God had created and made.

Exodus 20:8 “Remember the Sabbath day, to keep it holy. **9** For six days you shall labor and do all your work, **10** but the seventh day is a Sabbath of the LORD your God; *on it* you shall not do any work, you, or your son, or your daughter, your male slave or your female slave, or your cattle, or your resident who stays with you. **11** For in six days the LORD made the heavens and the earth, the sea and everything that is in them, and He rested on the seventh day; for that reason, the LORD blessed the Sabbath day and made it holy.

The inclusion of this verse in the Ashrei Devorim connects Sabbath with Halakh or law. Meaning that the literal interpretation is not necessary but a legal one is immanent.

Genesis 2:4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

This is the first time the divine name of God appears in scripture. In Genesis 1 the generic term *Elohim*, best translated as God appears. However in Genesis 2 the story becomes more personal, so the personal name appears.

Account here is the Hebrew word *Toledot* which means descendants or what comes after. 12x Genesis, 3x in Exodus, 13x Numbers, 1x Ruth, and 9x in Chronicles. Every time it appears in Scripture it is saying, “This is what comes after.” for example

Genesis 5:1 This is the book of the generations (Toledot) of Adam. On the day when God created man, He made him in the likeness of God. **2** He created them male and female, and He blessed them and named them “mankind” on the day when they were created. **3** When Adam had lived 130 years, he fathered *a son* in his own likeness, according to his image, and named him Seth. **4** Then the days of Adam after he fathered Seth were eight hundred years, and he fathered *other* sons and daughters. **5** So all the days that Adam lived were 930 years, and he died.

Genesis 6:9 These are the generations (Toledot) of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. **10** And Noah fathered three sons: Shem, Ham, and Japheth.

So it seems, being consistent, that Genesis 2 is telling you the cosmos exists and this is the children or “what comes after” the cosmos that was mentioned in Genesis 1. This next statement is the first statement that does not line up with Genesis 1.

Genesis 2:5 Now no shrub of the field was yet on the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground. **6** But a mist used to rise from the earth and water the whole surface of the ground. **7** Then the LORD God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living person.

Neshumah

Man is formed but there is still no plant life. Whereas in chapter 1 plant life comes before man. It clearly states that there is no plants when man is formed. So Genesis 2 is clearly not talking about what Genesis 1 is talking about so it must mean the Garden that is coming up.

The word formed is *Yatsar* which is a different word than any verb used in chapter 1. *Yatsar* means to make something like a potter does. The word potter is also identical with the verb *yatsar*. A potter takes something like clay, that already exists, and changes it into something useful.

Genesis 2:8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. **9** Out of the ground the LORD God caused every tree to grow that is pleasing 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. **10** Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

After God made the man, he placed him in the garden and then caused plants to grow. The waters flowed out of Eden to the garden and later became 4 rivers. The garden of Eden is not Eden in this sense but a garden below it as water flows downward.

Eden is translated in the LXX as παράδεισον Paradison.

Luke 23:43 And He said to him, “Truly I say to you, today you will be with Me in Paradise παράδεισος”

Genesis 2:11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. **12** The gold of that land is good; the bdellium and the onyx stone are there *as well*. **13** The name of the second river is Gihon; it flows around the whole land of Cush. **14** The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

Genesis 2:15 Then the LORD God took the man and put him in the Garden of Eden to cultivate it and tend it.

Man is created for a purpose and that purpose is to work. This is why man is intrinsically happier when he has something to do. Nothing destroys a man faster than being idle.

Genesis 2:16 The LORD God commanded the man, saying, “From any tree of the garden you may freely eat; **17** but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die.”

Notice the Lord does not say, “On the day that you eat it I will kill you.” But rather warns him of a death that would come upon him if he ate. Notice again, when Adam received this message he is alone.

Genesis 2:18 Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” **19** And out of the ground the LORD God formed every animal of the field and every bird of the sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.

The Lord declares that he will make a helper suitable for the Man but he does not make a woman.... He then makes animals and gives the Man more work to do.

Genesis 2:20 The man gave names to all the livestock, and to the birds of the sky, and to every animal of the field, but for Adam there was not found a helper suitable for him.

The work alone with the animals was not sufficient for Adam.

Genesis 2:21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. **22** And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

The word “rib” literally means side. So there are numerous understandings of what Adam was at this stage. Zohar believes that because Genesis 1 says “Male and Female he created them,” it meant that Adam and Woman were one body and the Lord “sawed them in two.” This is just one of the many interpretations found in ancient traditions ranging from, literal to “Adam had intercourse with all the animals and failed to procreate so God made a human for him.”

<https://www.sefaria.org/Yevamot.63a.2?lang=bi>

The thing to note is that Adam and Woman were originally one person prior to the separation, what level of consciousness he had of her in this state is not specified.

The verb here for fashioned is *Banah* which is the word for building a house or a city. This word is used 376 times in scripture and all but 3 times is used to build something. The other two times are when Abram says I can obtain children through Hagar but the intention is building a house from her as house is synonymous with family in this context and when Jacob does the same thing with Bilah. Gen 16:2 and 30:3

Genesis 2:23 Then the man said, “At last this is bone of my bones, And flesh of my flesh; She shall be called ‘woman,’ Because she was taken out of man.”

The woman is not given the name Eve yet but *Isha* in Hebrew simply meaning Woman.

Genesis 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife, and they shall become one flesh. **25** And the man and his wife were both naked, but they were not ashamed.

They are separated in the act of her being built and through her, he builds a house.

The word one here is *echad*, some have suggested that it entails a uniting as opposed to a singularity. This is due to the usage of the word in Deuteronomy 6:4

Deuteronomy 6:4 “Hear, Israel! The LORD is our God, the LORD is one echad!

The Greek word “one” here is the same Greek word used both these verses in the LXX and the same Greek word used to describe the relation of Jesus and the father.

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



Genesis 3

Genesis 3:1-3 Now the serpent was more cunning than any animal of the field which the LORD God had made. And he said to the woman, “Has God really said, ‘You shall not eat from any tree of the garden?’” 2 The woman said to the serpent, “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”

Remember that Woman was not there when Adam was told not to eat of the tree. What is wrong with what Woman says here?

Genesis 3:4-5 The serpent said to the woman, “You certainly will not die! 5 For God knows that on the day you eat from it your eyes will be opened, and you will become like God, knowing good and evil.”

The first lie ever told is, “You certainly will not die.” This is the same lie that we tell ourselves when we choose sin over obedience.

Is the desire to be like God part of this sin?

Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate; and she also gave some to her husband with her, and he ate.

Genesis 16:1-6 Now Sarai, Abram’s wife, had not borne him a child, but she had an Egyptian slave woman whose name was Hagar. 2 So Sarai said to Abram, “See now, the Lord has prevented me from bearing children. Please have relations with my slave woman; perhaps I will obtain children through her.” And Abram listened to the voice of Sarai. 3 And so after Abram had lived ten years in the land of Canaan, Abram’s wife Sarai took Hagar the Egyptian, her slave woman, and gave her to her husband Abram as his wife. 4 Then he had relations with Hagar, and she conceived; and when Hagar became aware that she had conceived, her mistress was insignificant in her sight. 5 So Sarai said to Abram, “May the wrong done to me be upon you! I put my slave woman into your arms, but when she saw that she had conceived, I was insignificant in her sight. May the Lord judge between you and me.” 6 But Abram said to Sarai, “Look, your slave woman is in your power; do to her what is good in your sight.” So Sarai treated her harshly, and she fled from her presence.

Genesis 3:6b-7 and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves waist coverings.

Notice that whatever happened happened to them intrinsically. A position that they once had of purity and innocence has been robbed and the first thing that they notice is they are naked. They now seek to cover their own shame, I always use this as an analogy to show the insufficiency of covering our own sins.

If man had not eaten the fruit would anything have happened to the woman?

Genesis 3:8-9 Now they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9 Then the LORD God called to the man, and said to him, “Where are you?”

Why does God ask questions like this as if he did not know?

Genesis 3:10 He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

Hiding from God is the reaction of those who do not acknowledge their sin. When we sin we do so in a manner that we attempt to hide ourselves from the presence of God.

Genesis 3:11-12 And He said, "Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?" 12 The man said, "The woman whom You gave to be with me, she gave me some of the fruit of the tree, and I ate."

Who is the man blaming?

Genesis 3:13-14 Then the LORD God said to the woman, "What is this that you have done?" And the woman said, "The serpent deceived me, and I ate." 14 Then the LORD God said to the serpent, "Because you have done this, Cursed are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And dust you shall eat All the days of your life;

Notice all the animals are cursed here, not just the serpent.

Genesis 3:15 And I will make enemies Of you and the woman, And of your offspring and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel."

This is an early messianic prophecy and a prophecy of redemption. Descendant is singular and he shall be bruised on the heel. The Hebrew word heel is akov.

Gen 25:25-26 Now the first came out red, all over like a hairy garment; and they named him Esau. 26 Afterward his brother came out with his hand holding on to Esau's heel, so he was named Jacob; and Isaac was sixty years old when she gave birth to them.

He is named Yakov as an illusion to the messianic prophecy and through his lineage the messiah comes.

Genesis 4:1-2 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have obtained a male with the Lord." 2 And again, she gave birth to his brother Abel. Now Abel was a keeper of flocks, but Cain was a cultivator of the ground.

Eve proclaims this, showing that she understood the promise of redemption. She says I have begotten a male with the Lord, some translations add with the help of or with, but the word is not in the Hebrew. She believed Cain was divine and then names Abel "meaningless or vanity"

Genesis 3:16 To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall deliver children; Yet your desire will be for your husband, And he shall rule over you."

What is meant by this statement?

And to your husband will be your desire: for intimacy, but, nevertheless, you will not have the audacity to demand it of him with your mouth, but he will rule over you. Everything is from him and not from you. — [from *Eruv. ad loc.*]

your desire: Heb. תְּשׁוּקָתְךָ, your desire, like: (Isa. 29:8): "a yearning (שׁוֹקֵקָה) soul." (commentary from chabad.org)

Genesis 3:17-19 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life. 18 Both thorns and thistles it shall grow for you; Yet you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, Until you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.”

What is meant by “because you have listened to the voice of your wife?” Is this an eternal condemnation of listening to your wife?

No, but rather listened to her instead of the Lord. So often do men compromise what is right to please their wives... this is what is meant by the phrase.

Cursed is the ground (adamah) this is the root of the name Adam. The entire creation that Adam had control of and was made from was cursed because of him.

Genesis 3:20 Now the man named his wife Eve, because she was the mother of all the living.

This is when Woman is named Eve which in Hebrew is Chavah which is the root chai or life, hence she is the mother of all living.

Genesis 3:21 And the LORD God made garments of skin for Adam and his wife, and clothed them.

This is a key piece of redemption. God himself had to cover their nakedness and sin. Man’s own efforts were insufficient but God’s does the trick.

Genesis 3:22 Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever”

Why did the Lord not want man to eat of the tree of life after eating of the knowledge of good and evil? Were they eating of the tree of life before they ate the tree of knowledge of good and evil?

Man was in such a wretched state after eating of the tree of knowledge of good and evil that death was a mercy.

Genesis 3:23-24 therefore the LORD God sent him out of the Garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

What is the job of a cherubim?

2 Samuel 6:2 And David departed from Baale-judah, with all the people who were with him, to bring up from there the ark of God which is called by the Name, the very name of the Lord of armies who is enthroned above the cherubim.

The job of cherubim is to guard the throne of God. What does this say about what the Garden is?



Genesis 4

Genesis 4:1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have obtained a male *child* with *the help of* the LORD."

This is the way this passage is translated. Notice the *italic* words are translators' additions typically for grammar. Here is what it looks like without them: Genesis 1:1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have obtained a male with the LORD."

I often use this verse to point out that she believed that the child Cain was divine. This shows that they understood the redemptive promise. Remember that to Adam the curse from the fruit was intrinsic, but to Eve and the Serpent, he made two "I will" statements. Verse 15 And I will make enemies Of you and the woman, And of your offspring and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel." and "I will greatly multiply Your pain in childbirth, In pain you shall deliver children; Yet your desire will be for your husband, And he shall rule over you."

Eve understands that the child she gave birth to is a gift from God and believes him to be the promised seed including divinity. She however could not have been more wrong.

Genesis 4:2 And again, she gave birth to his brother Abel. Now Abel was a keeper of flocks, but Cain was a cultivator of the ground.

How many times does scripture say that Adam knew Eve? Once. She bore two children from it, implying that both were born of a single relation and they were twins. She does not give thanks for Abel though but instead names him vanity. She gives Cain the noble name spear and his brother vanity.

Genesis 4:3-7 So it came about in the course of time that Cain brought an offering to the LORD from the fruit of the ground. 4 Abel, on his part also brought an offering, from the firstborn of his flock and from their fat portions. And the LORD had regard for Abel and his offering; 5 but for Cain and his offering He had no regard. So Cain became very angry and his face was gloomy. 6 Then the LORD said to Cain, "Why are you angry? And why is your face gloomy? 7 If you do well, will your face not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it."

Notice how the Lord speaks of sin as if it were Sin. He speaks as if it were a living entity. Like Paul does in Romans

Romans 7:8 But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

Genesis 4:8 Cain talked to his brother Abel; and it happened that when they were in the field Cain rose up against his brother Abel and killed him.

Spear killed Vanity. Abel was the first person to die without having children, therefore leaving the Earth as if he were never here to begin with fulfilling his name. Likewise Cain (spear) committed the first murder fulfilling his.

Genesis 4:9-10 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" 10 Then He said, "What have you done? The voice of your brother's blood(s) (דָּמִי) is crying out to Me from the ground.

Mishnah Sanheidren 4.5 For so have we found it with Cain that murdered his brother, for it says, "The bloods of your brother cry out" (Gen. 4:10). It doesn't say, "The blood of your brother", but rather "The bloods of your brother" meaning his blood and the blood of his descendants. Another saying is, "The bloods of your brother" that his blood was cast over trees and stones. Therefore but a single person was created in the world, to teach that if any man has caused a single life to perish from Israel, he is deemed by Scripture as if he had caused a whole world to perish.

Genesis 4:11-12 Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 When you cultivate the ground, it will no longer yield its strength to you; you will be a wanderer and a drifter on the earth."

Notice again the curse is intrinsic. The Lord does not say "I will curse the ground"

Remember the statement "You shall be a wanderer and a drifter"

Genesis 4:13-15 Cain said to the LORD, "My punishment is too great to endure! 14 Behold, You have driven me this day from the face of the ground; and I will be hidden from Your face, and I will be a wanderer and a drifter on the earth, and whoever finds me will kill me." 15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him seven times as much." And the LORD placed a mark on Cain, so that no one finding him would kill him.

Kenites" smiths, the name of a tribe inhabiting the desert lying between southern Palestine and the mountains of Sinai. Jethro was of this tribe ([Judges 1:16](#)). He is called a "Midianite" ([Numbers 10:29](#)), and hence it is concluded that the Midianites and the Kenites were the same tribe. They were wandering smiths, "the gipsies and travelling tinkers of the old Oriental world. They formed an important guild in an age when the art of metallurgy was confined to a few" (Sayce's Races, etc.). They showed kindness to Israel in their journey through the wilderness. They accompanied them in their march as far as Jericho (<https://www.biblestudytools.com/dictionary/kenites/>)

Why is this relevant to the story of Cain?

Cain קַיִן

Kenite קֵינִי

Kenite is the plural of Cain which is how you say in Hebrew descendant of like Israelite or Alelekite. Kenites are also "wanderers and drifters." This seems to indicate that the Kenites were actually descendants of Cain. The problem of this possibility is the flood story. Is it possible that the Lord protected the descendants of Cain or that the flood was not global? Zohar explains that Jethro being a Kenite reveals that there was some good in Cain which is why the Lord protected Cain.

Judges 1:16 Now the descendants of the Kenite, Moses' father-in-law, went up from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people

"Whoever finds me will kill me." Who else was there? Cain left the presence of the Lord where his family was. So who was there to find and kill him?

If you remember back to chapter 1 and 2 the way I explained it there were people made on the 6th day who were not descendants of Adam and Eve who were not in the garden. Is it possible that Cain is afraid of these people?

Genesis 4:16-17 Then Cain left the presence of the Lord, and settled in the land of Nod, east of Eden. 17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and Cain built a city, and named the city Enoch(dedicated), after the name of his son.

One of the big questions in the Biblical narrative is where did Cain get a wife? Did he bring a previously unmentioned wife or did he find her in the land from among the people that he was afraid of?

Genesis 4:18-19 Now to Enoch was born Irad(fleet), and Irad fathered Mehujael(smitten by God), and Mehujael fathered Methushael, and Methushael(who is of God) fathered Lamech(powerful). 19 Lamech took two wives for himself: the name of the one was Adah(ornament), and the name of the other, Zillah(shadow).

Lamech was the first person in the Biblical narrative to have multiple wives and it seems to be because he was powerful and wanted one to display as an ornament and the other to be in the shadows.

Genesis 4:20-22 Adah gave birth to Jabal(stream of water); he was the father of those who live in tents and have livestock. 21 His brother's name was Jubal(stream of water); he was the father of all those who play the lyre and flute. 22 As for Zillah, she also gave birth to Tubal-cain(you will be brought of Cain), the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah(lovely).

This is where the idea comes that Cain and Kenites are connected to blacksmithing.

Genesis 4:23-24 Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Pay attention to my words, For I have killed a man for wounding me; And a boy for striking me! 24 If Cain is avenged seven times, Then Lamech seventy-seven times!"

Lamech being powerful is the second person to kill someone in the Biblical narrative. This also is intended to show that the Lamech relied on his own power. As the ground would no longer yield its fruit to the Kenites like Lamech they developed other means of surviving with crafts, power, music, and ultimately murder.

Genesis 4:25-26 Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another child in place of Abel, because Cain killed him." 26 To Seth also a son was born; and he named him Enosh. Then people began to call upon the name of the LORD.

Seth(replacement) is given to replace Abel. Cain lost his birthright via murder, Abel is dead, and now Seth is born. If Adam and Eve had many other children, why is Seth the heir?

Genesis 5:3-4 When Adam had lived 130 years, he fathered a son in his own likeness, according to his image, and named him Seth. 4 Then the days of Adam after he fathered Seth were eight hundred years, and he fathered other sons and daughters.

Seth seems to be given everything that Adam was given including the image. Then in verse 4 it says he had other children but it seems to show that this was after Seth was born. Showing that Cain was both afraid of and married someone who was not a descendant of Adam.



Genesis 5

Genesis 5:1 This is the book of the generations(toledot) of Adam.

Genesis 2:4 This is the account(toledot) of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

As we discussed in Chapter 2 toledot means what comes after something else. The toledot of the creation of Chapter 2:4 is what comes after the creation of Chapter 1. The toledot of Adam is what comes after Adam.

Genesis 5:1-2 This is the book of the generations(toledot) of Adam. On the day when God created man(Adam), He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them "mankind" (Adam) on the day when they were created.

Notice the change between singular and plural when it comes to Adam.

Genesis 1:26-27 Then God said, "Let Us make mankind(Adam) in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth." 27 So God created man(Adam) in His own image, in the image of God He created him; male and female He created them.

Genesis 5:3 When Adam had lived 130 years, he fathered *a son* in his own likeness, according to his image, and named him Seth(compensation).

Seth was made in the image of Adam in the same way that Adam was made in the image of God. Remember this is vocational, Seth is now given rulership in a manner that Cain and Abel were not. This means that he is Adam's heir. If Adam and Eve had other children already other than Cain and Abel then Seth would not be the heir or the replacement.

Genesis 5:4-11 Then the days of Adam after he fathered Seth were eight hundred years, and he fathered *other* sons and daughters. 5 So all the days that Adam lived were 930 years, and he died. 6 Now Seth lived 105 years, and fathered Enosh(man). 7 Then Seth lived 807 years after he fathered Enosh, and he fathered *other* sons and daughters. 8 So all the days of Seth were 912 years, and he died. 9 Now Enosh lived ninety years, and fathered Kenan(possession). 10 Then Enosh lived 815 years after he fathered Kenan, and he fathered *other* sons and daughters. 11 So all the days of Enosh were 905 years, and he died.

Genesis 5:12-23 Now Kenan lived seventy years, and fathered Mahalalel(praise God). 13 Then Kenan lived 840 years after he fathered Mahalalel, and he fathered *other* sons and daughters. 14 So all the days of Kenan were 910 years, and he died. 15 Now Mahalalel lived sixty-five years, and fathered Jared. 16 Then Mahalalel lived 830 years after he fathered Jared(descend), and he fathered *other* sons and daughters. 17 So all the days of Mahalalel were 895 years, and he died. 18 Now Jared lived 162 years, and fathered Enoch(dedicated). 19 Then Jared lived eight hundred years after he fathered Enoch, and he fathered *other* sons and daughters. 20 So all the days of Jared were 962 years, and he died. 21 Now Enoch lived sixty-five years, and fathered Methuselah(man of the weapon). 22 Then Enoch walked with God three hundred years after he fathered Methuselah, and he fathered *other* sons and daughters. 23 So all the days of Enoch were 365 years.

Genesis 5:24 Enoch walked with God; and he was not, for God took him.

This verse gives rise to the thought process that Enoch did not die but was taken to be with God possibly in the Garden of Eden.

Genesis 5:25-31 Now Methuselah lived 187 years, and fathered Lamech(powerful). 26 Then Methuselah lived 782 years after he fathered Lamech, and he fathered *other* sons and daughters. 27 So all the days of Methuselah were 969 years, and he died. 28 Now Lamech lived 182 years, and fathered a son. 29 And he named him Noah, saying, "This one will give us comfort from our work and from the hard labor of our hands *caused* by the ground which the LORD has cursed." 30 Then Lamech lived 595 years after he fathered Noah(rest), and he fathered *other* sons and daughters. 31 So all the days of Lamech were 777 years, and he died. 32 Now after Noah was five hundred years old, Noah fathered Shem, Ham, and Japheth.

There is a popular "code" going around the internet that says these names have some hidden meaning.

- Adam Man
- Seth Appointed
- Enosh Mortal
- Kenan Sorrow
- Mahalalel The blessed God
- Jared Shall come down
- Enoch Teaching
- Methiselah His death shall bring
- Lamech The Desparing
- Noah Rest or comfort

(source) <https://www.khouse.org/articles/2000/284/>

Genesis 2:23 Then the man said, "At last this is bone of my bones, And flesh of my flesh; She shall be called 'woman,' Because she was taken out of man(root of Enosh)."

Used prior to man's sin and therefore could not mean moral in the sense that it needs to be used to make this work.

Genesis 6:14 Make for yourself an ark of gopher wood; you shall make the ark with compartments (root of kenan), and cover it inside and out with pitch.

Sometimes translated rooms is understood as possession in the sense that this compartment or room belongs to someone.

Deuteronomy 20:5 The officers also shall speak to the people, saying, 'Who is the man that has built a new house but has not dedicated (root of Enoch) it? Let him go and return to his house, otherwise he might die in the battle and another man would dedicate (root of Enoch) it.

Mahalalel is 2 Hebrew words put together Hallel and El Hallel is the root of Halleluyah and El is the generic words for a spiritual being or God. Hallel is an imperative or a command so "blessed God" would not work but rather praise God in the imperative sense.

Genesis 11:5 Now the LORD came down(root of Jared) to see the city and the tower which the men had built

This seems to be the first one that is accurate with the popular "code"

Genesis 34:30 Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me repulsive among the inhabitants of the land, among the Canaanites and the Perizzites; and since my men (root of first word in Methuselah) are few in number, they will band together against me and attack me, and I will be destroyed, I and my household!”

2 Chronicles 23:10 He stationed all the people, each man with his weapon (root of the second word in Methuselah) in his hand, from the right side of the house to the left side of the house, by the altar and by the house, around the king.

With Lamech there is no known or established root for the name. The name first appears in Genesis 4 with the son of Methushael and appears to mean powerful. Lamech in Genesis 4:23 kills a boy for striking him.

Genesis 4:19 Lamech took two wives for himself: the name of the one was Adah, and the name of the other, Zillah.

Morech and yaawsh are the words for despair. Lamech does not seem to have any root to despair.

2 Chronicles 6:41 “Now then arise, LORD God, to Your resting place (root of Noah), You and the ark of Your might; let Your priests, LORD God, be clothed with salvation, and let Your godly ones rejoice in what is good.

Of the “code” that appears and is taught on a pop level we see these names do not check out to mean what they claim.



Genesis 6

Genesis 6:1-4 Now it came about, when mankind began to multiply on the face of the land, and daughters were born to them, 2 that the sons of God saw that the daughters of mankind were beautiful; and they took wives for themselves, whomever they chose. 3 Then the LORD said, “My Spirit will not remain with man forever, because he is also flesh; nevertheless his days shall be 120 years.” 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of mankind, and they bore children to them. Those were the mighty men who *were* of old, men of renown.

There are two major theories here. One is that the sons of God here are the descendants of Seth. In my opinion, this naturalizes the passage and looks for non-supernatural explanations for what seems supernatural. This is like saying the demons Jesus cast out are merely mental illnesses.

The other is that the sons of God here are Angelic beings.

St Irenaeus On Apostolic Teaching 18. And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants. And 86 the angels brought as presents to their wives teachings of wickedness, 110 in that they brought them the virtues of roots and herbs, dyeing in colors and cosmetics, the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled.

Enoch chapter 6:1-8 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' 3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' 4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîazâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmîêl, Râmîêl, Dânêl, Êzêqêêl, Barâqjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens.

Genesis 6:5 Then the LORD saw that the wickedness of mankind was great on the earth, and that every intent of the thoughts of their hearts was only evil continually.

Yetzer Ha’Ra is better understood as man's inclination to do evil. Unlike the reformed concept of “total depravity” man has two inclinations; one for evil and one for good. The flood happened because man only

followed his yetzer ha'ra. The reformed idea that total depravity exists actually nullifies the very purpose of the flood.

The mishna explains this verse as follows: "With all your heart" means with your two inclinations, with your good inclination and your evil inclination, both of which must be subjugated to the love of God. - Mishnah Berakhot 9 (concerning the Shema and V'ahavta)

Genesis 6:6 So the LORD was sorry that He had made mankind on the earth, and He was grieved in His heart.

What is the meaning of he was sorry? Some translations say repented his heart?

Midrash Rabbah: Rabbi Yehoshua said "Has a male child ever been born to you?" He said "Indeed". Rabbi Yehoshua asked "What did you do [when your son was born]?" He said "I was happy and made everyone happy". Rabbi Yehoshua said "But didn't you know that your son will die in the end?" He said "At the time of joy I am joyous; at the time of mourning I am mournful". Rabbi Yehoshua said "So too is the work [of creation] before the Holy One blessed is He." As Rabbi Yehoshua ben Levi says "The Holy One blessed is He mourned over the world for seven days before the Flood came".

Nacham: comfort (57x), repent (41x), comforter (9x), ease (1x). This is not the word teshuvah or repentance in the sense that we use the word. But rather a change of heart or a recognition that something isn't good anymore, as opposed to a changing behavior.

Genesis 1:31 And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

It was once good but due to the corruption of mankind it was not so anymore.

Genesis 6:7-8 Then the LORD said, "I will wipe out mankind whom I have created from the face of the land; mankind, and animals as well, and crawling things, and the birds of the sky. For I am sorry that I have made them." 8 But Noah found favor in the eyes of the LORD.

נח, מֵצָא חַן בְּעֵינֵי יְהוָה.

Grace Noah

Genesis 6:9 These are *the records of the generations*(toledot) of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

Blameless is Tamim meaning spotless or without fault. It is used often to describe sacrifices.

Genesis 6:10-11 And Noah fathered three sons: Shem, Ham, and Japheth. 11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.

Genesis 4:10-12 Then He said, "What have you done? The voice of your brother's blood is crying out to Me from the ground. 11 Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. 12 When you cultivate the ground, it will no longer yield its strength to you; you will be a wanderer and a drifter on the earth."

I think of the flood as a baptism. The Earth had been polluted and now it needs to be cleansed for future generations. It is also a form of judgment.

Genesis 6:12 And God looked on the earth, and behold, it was corrupt; for humanity had corrupted its way upon the earth.

What exactly was corrupt? Was it humanity itself? Was it simply the manner humanity was behaving?

Genesis 6:13 Then God said to Noah, “The end of humanity has come before Me; for the earth is filled with violence because of people; and behold, I am about to destroy them with the earth.

Violence here is literally robbery. Mankind was not killing for the sake of killing but killing for gain.

In what way was the earth destroyed?

Genesis 6:14 Make for yourself an ark of gopher wood; you shall make the ark with compartments, and cover it inside and out with pitch.

Sanhedrin 108b:8 With regard to the verse: “Make you an ark of gopher wood” (Genesis 6:14), the Gemara asks: What is gopher wood? Rav Adda says that they say in the school of Rabbi Sheila: This is wood from the *mavliga* tree; and some say that it is wood from the willow [*gulamish*] tree.

The word pitch here does not capture the genuine meaning of the word. Kaphar כָּפַר is the Hebrew word used which means atonement.

Leviticus 23:27 “On exactly the tenth day of this seventh month is the Day of Atonement כִּיּוֹם; it shall be a holy convocation for you, and you shall humble yourselves and present an offering by fire to the LORD

Exodus 25:17 “And you shall make an atoning כִּפָּר cover of pure gold, two and a half cubits long and one and a half cubits wide.

Genesis 6:15-16 This is how you shall make it: the length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. 16 You shall make a window for the ark, and finish it to a cubit from the top; and put the door of the ark on the side; you shall make it with lower, second, and third decks.

Is there anything we can learn from the dimensions? Some have suggested that the three levels of the ark were representative of the three personas of God and the door in the side represents the pierced side of Christ. What do you think?

Genesis 6:17 Now behold, I Myself am bringing the flood of water upon the earth, to destroy all flesh in which there is the breath of life, from under heaven; everything that is on the earth shall perish.

Basar : Flesh

Ruach : Spirit or breath

Chai : Life

Different from Neshumah : Breath of life as in intellect which will not be used again until

Genesis 7:22 of all that was on the dry land, all in whose nostrils was the breath (neshuma) of the spirit (ruach) of life (chai), died.

Genesis 6:18 But I will establish My covenant with you; and you shall enter the ark—you, your sons, your wife, and your sons’ wives with you.

This is the first time the word covenant appears in scripture. This covenant being established is with all descendants of Noah. Some theologians propose that this is a renewal of a covenant made with Adam but I think this is an argument from silence.

Genesis 6:19-22 And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female. 20 Of the birds according to their kind, and of the animals according to their kind, of every crawling thing of the ground according to its kind, two of every *kind* will come to you to keep *them* alive. 21 As for you, take for yourself some of every food that is edible, and gather *it* to yourself; and it shall be food for you and them.” 22 So Noah did *these things*; according to everything that God had commanded him, so he did.



Genesis 7

Genesis 7:1 Then the LORD said to Noah, “Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this generation.

Acts 16:14-15 A woman named Lydia was listening; she was a seller of purple fabrics from the city of Thyatira, and a worshiper of God. The Lord opened her heart to respond to the things spoken by Paul. 15 Now when she and her household had been baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come into my house and stay.” And she prevailed upon us.

Genesis 17:9-14 God said further to Abraham, “Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. 11 And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. 12 And every male among you who is eight days old shall be circumcised throughout your generations, including a slave who is born in the house or who is bought with money from any foreigner, who is not of your descendants. 13 A slave who is born in your house or who is bought with your money shall certainly be circumcised; so My covenant shall be in your flesh as an everlasting covenant. 14 But as for an uncircumcised male, one who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”

Remember the flood is like a baptism intended to wash the earth clean for future use. Many of the Reformed traditions make the argument that baptism replaces circumcision and therefore it is covenantal. The “household” language is their justification for the baptism of infants. What do you think about this connection and argument for pedo-baptism?

Genesis 7:2-3 You shall take with you seven pairs of every clean animal, a male and his female; and two of the animals that are not clean, a male and his female; 3 also of the birds of the sky, seven pairs, male and female, to keep their offspring alive on the face of all the earth.

Why are there 14 of each of the kosher brought onto the ark?

How did Noah know what animals were kosher and which animals were not kosher if the kosher laws were not given until Moses? (Leviticus 11)

Genesis 7:4 For after seven more days, I will send rain on the earth for forty days and forty nights; and I will wipe out from the face of the land every living thing that I have made.”

What is the significance of 40 days? What does 40 days symbolize?

The number 40 is symbolic of preparation. It is mentioned 136 times in the Tanakh and 22 times in the New Testament. The flood, Moses, 40 years in the wilderness, 40 days of fasting for Jesus are all instances of things or people getting prepared for work that the Lord has for us.

Genesis 7:5-9 So Noah acted in accordance with everything that the LORD had commanded him. 6 Now Noah was six hundred years old when the flood of water came upon the earth. 7 Then Noah and his sons, his wife, and his sons’ wives with him entered the ark because of the waters of the flood. 8 Of clean animals and animals that are

not clean and birds and everything that crawls on the ground, 9 they all went into the ark to Noah by twos, male and female, as God had commanded Noah.

Genesis 7:10-12 Now it came about after the seven days, that the waters of the flood came upon the earth. 11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst open, and the floodgates of the sky were opened. 12 The rain fell upon the earth for forty days and forty nights.

This is the 17th of Cheshvan. There is no real significance in scripture for this date other than the flood.

What does it mean that the depths of the great deep opened up?

Genesis 7:13-16 On this very same day Noah, Shem, Ham, and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, entered the ark, 14 they and every animal according to its kind, and all the livestock according to their kind, and every crawling thing that crawls on the earth according to its kind, and every bird according to its kind, all sorts of birds. 15 So they went into the ark to Noah, by twos of all flesh in which there was the breath of life. 16 Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed the door behind him.

Genesis 7:17-22 Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth. 18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water. 19 And the water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. 20 The water prevailed fifteen cubits higher, and the mountains were covered. 21 So all creatures that moved on the earth perished: birds, livestock, animals, and every swarming thing that swarms upon the earth, and all mankind; 22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.

The breath of the Spirit of life here is neshama or intellect, the word breath or ruach is used as well. Showing specifically that humans were killed by the flood as well as all other creatures that breathe air.

Genesis 7:23-24 So He wiped out every living thing that was upon the face of the land, from mankind to animals, to crawling things, and the birds of the sky, and they were wiped out from the earth; and only Noah was left, together with those that were with him in the ark. 24 The water prevailed upon the earth for 150 days.

The waters began to recede on Sivan 1. This day is the day that Israel first made their encampment at the foot of Sinai. This represents the beginning of something new. Now the earth is baptized it can be used for the glory of God in future generations. As Chapter 6 represents the end of the corruption of the old order, in Chapter 7 the old order is purged and something new is about to begin.



Genesis 8

Genesis 8:1 But God remembered Noah and all the animals and all the livestock that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.

When Torah says “God remembered” it is always linked to covenant and or something gracious about to happen.

Exodus 2:24 So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.

This is right before the Lord begins the Exodus story.

Genesis 30:22 Then God remembered Rachel, and God listened to her and opened her womb.

This language of Zakar or remembrance means to become mindful and focus on and indicates good tidings within a covenant. Now remember Genesis 6:18

Genesis 6:18 But I will establish My covenant with you; and you shall enter the ark—you, your sons, your wife, and your sons’ wives with you.

God remembers Noah because Noah and God are in covenant together. Good things come through the covenants.

Genesis 8:2-4 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; 3 and the water receded steadily from the earth, and at the end of 150 days the water decreased. 4 Then in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

Sivan 17: There are no memorable Biblical events on this date other than this.

Genesis 8:5 And the water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

Tammuz 1: according to Jewish tradition this is the birthday of Joseph

Genesis 8:6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;

Zohar links 40 days here to 40 lashes of punishment that is not to be exceeded.

Genesis 25:2-3 Then it shall be if the wicked person deserves to be beaten, the judge shall then make him lie down and have him beaten in his presence with the number *of lashes* according to his wrongful act. **3** He may have him beaten forty times, *but* not more, so that he does not have him beaten with many more lashes than these, and that your brother does not become contemptible in your eyes.

Genesis 8:7-9 and he sent out a raven, and it flew here and there until the water was dried up from the earth. 8 Then he sent out a dove, to see if the water was low (לִלְקָא cursed) on the surface of the land; 9 but the dove found no resting place for the sole of its foot, so it returned to him in the ark, for the water was on the surface of all the earth. Then he put out his hand and took it, and brought it into the ark to himself.

The dove finding no resting place is like unto the punishment of sin if Israel transgressed the Torah.

Deuteronomy 28:15,65 “But it shall come about, if you do not obey the LORD your God, to be careful to follow all His commandments and His statutes which I am commanding you today, that all these curses will come upon you and overtake you: 65 Among those nations you will find no peace, and there will be **no resting place** for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul.

Genesis 8:10-11 So he waited another seven days longer; and again he sent out the dove from the ark. 11 And the dove came to him in the evening, and behold, in its beak was a fresh olive leaf. So Noah knew that the water was low (לִלְקָא cursed) on the earth.

What is the meaning of the olive branch?

Exodus 27:20-21 “And you shall command the sons of Israel that they bring you clear oil of beaten olives for the light, to make a lamp burn continually. 21 In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; *it shall be* a permanent statute throughout their generations for the sons of Israel.

Olive represents the light of the spirit of the Lord. It was olive oil that kept the tabernacle and the temple lit at all times. It is olive oil that the priests are anointed with and it represents the presence of the Holy Spirit. It is no coincidence then that it is in the form of a dove that the Holy Spirit rests upon Jesus at his baptism.

Matthew 3:13-17 Then Jesus *arrived from Galilee at the Jordan, *coming* to John to be baptized by him. 14 But John tried to prevent Him, saying, “I have *the* need to be baptized by You, and *yet* You are coming to me?” 15 But Jesus, answering, said to him, “Allow *it* at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he *allowed Him. 16 After He was baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove *and* settling on Him, 17 and behold, a voice from the heavens said, “This is My beloved Son, with whom I am well pleased.”

Genesis 8:12 Then he waited another seven days longer, and sent out the dove; but it did not return to him again.

The dove not returning represents the opposite of the reason that the dove returned the first time. Now the Earth is ready to receive Noah and his beasts and it will provide the resting place for them so that they can carry the light of the Lord (olive) to future generations.

Genesis 8:13 Now it came about in the six hundred and first year, in the first *month*, on the first of the month, *that* the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground had dried up.

Tishri 1: This is Rosh HaShanah (New Year) aka Festival of Trumpets. This is one of the most important days in the Biblical calendar.

Leviticus 23:23-25 Again the LORD spoke to Moses, saying, 24 “Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing *of trumpets*, a holy convocation. 25 You shall not do any laborious work, but you shall present an offering by fire to the LORD.’”

The order of the months was changed in Exodus 12:2 so when Genesis says the first month it is the same as the seventh month when mentioned later than the Exodus.

Exodus 12:1-2 Now the LORD said to Moses and Aaron in the land of Egypt, 2 “This month shall be the beginning of months for you; it is to be the first month of the year for you.

1 Corinthians 15:51-52 Behold, I am telling you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

Genesis 8:14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

Chechvan 27- No major Biblical Events other than this one

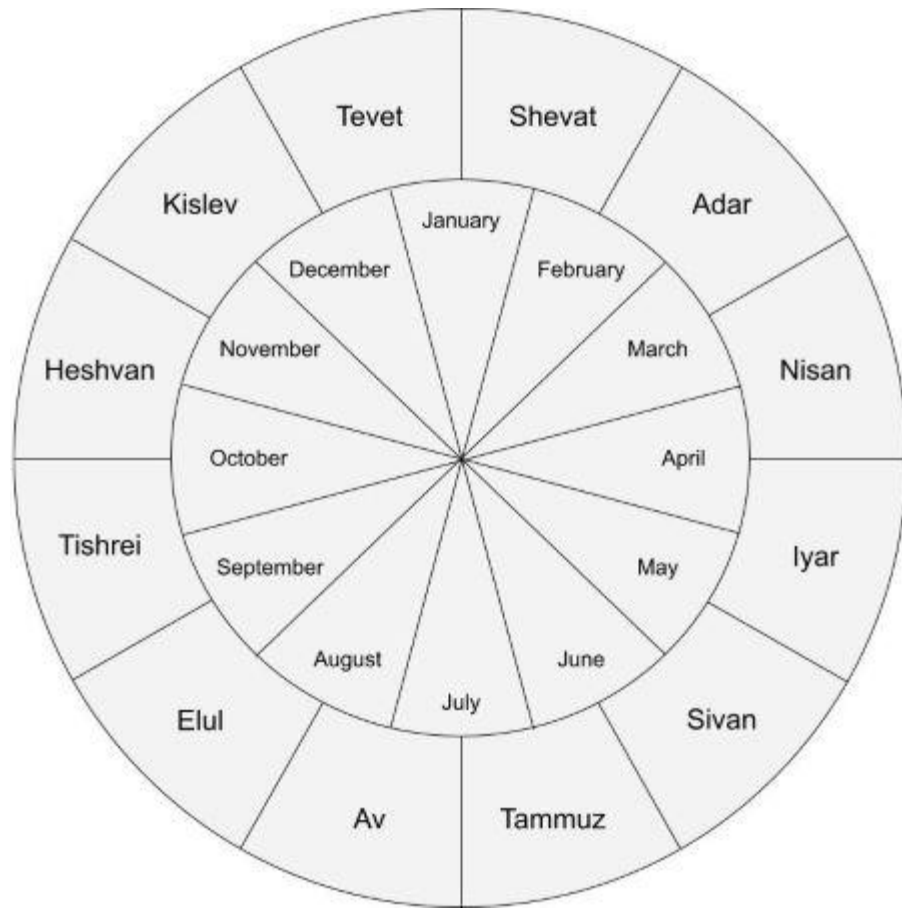
Genesis 8:15-20 Then God spoke to Noah, saying, 16 “Go out of the ark, you and your wife and your sons and your sons’ wives with you. 17 Bring out with you every living thing of all flesh that is with you, birds and animals and every crawling thing that crawls on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.” 18 So Noah went out, and his sons and his wife, and his sons’ wives with him. 19 Every animal, every crawling thing, and every bird, everything that moves on the earth, went out by their families from the ark. 20 Then Noah built an altar to the LORD, and took some of every *kind of* clean animal and some of every clean bird and offered burnt offerings on the altar.

Once again Noah knows what animals are kosher and he offers some of every kosher animal as a sacrifice.

Genesis 8:21-22 The LORD smelled the soothing aroma, and the LORD said to Himself, “I will never again curse(לָלַךְ cursed) the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done. 22 While the earth remains, Seedtime and harvest, Cold and heat, Summer and winter, And day and night Shall not cease.”

What is the difference between this curse on the ground and the other curse placed by men’s sins?

The arrar curses of Genesis 3 and 4 were intrinsic. They were the direct results of men’s sins. The sins they committed actually were the cause of the curse intrinsically. Here the kalal לָלַךְ curse is the direct result of God’s judgment. So God says I will not judge the Earth in this manner again and the created order will remain normal.



Pre-Exodus Order

1. Tishri
2. Cheshvan
3. Kislev
4. Tevet
5. Shevat
6. Adar
7. Nisan
8. Iyar
9. Sivan
10. Tammuz
11. Av
12. Elul

Post-Exodus Order

- Nisan
- Iyar
- Sivan
- Tammuz
- Av
- Elul
- Tishri
- Cheshvan
- Kislev
- Tevet
- Shevat
- Adar



Genesis 9

Genesis 9:1 Then God blessed Noah and his sons, and said to them, “Be fruitful and multiply, and fill the earth.

This is a universal commandment for all mankind. The things that the Lord tells Noah are for all mankind as part of the covenant established with Noah and his descendants. This is different from that which is established with Israel as Sinai which is only for the Israelites and their descendants of the Torah and circumcision.

Genesis 9:2-5 The fear of you and the terror of you will be on every animal of the earth and on every bird of the sky; on everything that crawls on the ground, and on all the fish of the sea. They are handed over to you. 3 Every moving thing that is alive shall be food for you; I have given everything to you, as I gave the green plant. 4 But you shall not eat flesh with its life, that is, its blood. 5 I certainly will require your lifeblood; from every animal I will require it.

This is where the commandment not to eat blood comes from. We see it reiterated in the New Testament in the book of Acts 15. Blood being the life of the flesh (Leviticus 17) some take this to mean eat pieces of animals while they are living while others take it to mean even after we kill the animal we must make sure that all the blood is extracted from the meat. Jews when slaughtering an animal will drain all the blood prior to butchering and then after butchering will salt the meat to suck up the remaining blood.

Acts 15:19-20 Therefore, it is my judgment that we do not cause trouble for those from the Gentiles who are turning to God, 20 but that we write to them that they abstain from things contaminated by idols, from acts of sexual immorality, from what has been strangled, and from blood.

Leviticus 17:11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’

Life here is not chai but nephesh literally meaning the physical soul. When God breathed into man he became a living nephesh.

This is why the Watchtower people refuse blood transfusions because they think that the blood being the nephesh is like stealing someone’s soul. However the higher soul that we typically refer to when we mean soul is the neshumah not the nephesh. [what is difference between chai, nephesh, neshumah? Chai means to be alive, Nephesh is the physical soul or the physical body. Neshumah is the internal man with intellect akin to our modern use of the word soul]

Genesis 2:7 Then the LORD God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a (living person. **Nephesh**)

Genesis 9:5-7 I certainly will require your lifeblood; from every animal I will require it. And from every person, from every man as his brother I will require the life of a person. 6 Whoever sheds human blood, By man his blood shall be shed, For in the image of God He made mankind.7 As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

The death penalty for murder is established here and is different than the death penalties found in other places in Torah such as adultery or Sabbath-breaking. This is a universal law for all mankind. If anyone commits murder they are to be executed, blood for blood. This is linked to the violence that mankind had committed pre-flood.

Genesis 9:8-11 Then God spoke to Noah and to his sons with him, saying, 9 “Now behold, I Myself am establishing My covenant with you, and with your descendants after you; 10 and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you; of all that comes out of the ark, every animal of the earth. 11 I establish My covenant with you; and all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth.”

This is the only place where covenants are established with animals themselves. This shows that the Lord loves the animals as part of his creation.

Romans 8:19-22 For the eagerly awaiting creation waits for the revealing of the sons and daughters of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

All creation is in covenant with God and all creation is waiting for our final redemption. All creation entered covenant with God through Noah and all of Noah’s descendants have an opportunity through Christ to be redeemed.

Genesis 9:12-15 God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all future generations; 13 I have set My rainbow in the cloud, and it shall serve as a sign of a covenant between Me and the earth. 14 It shall come about, when I make a cloud appear over the earth, that the rainbow will be seen in the cloud, 15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

קשת Kaset or literally bow as in bow and arrow. Kaset is a weapon of war. This means literally that God is pointing his weapon of war away from the earth to ensure its protection as opposed to its destruction. This is a symbol of course but think deeply about what it entails to have your weapon aimed at the earth in one instance and then to point the weapon away from the Earth. This means that the Lord, in this covenant, is now protecting the earth from the forces that corrupted it (see Genesis 6) and now becomes its defender.

Genesis 9:16-17 When the rainbow is in the cloud, then I will look at it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” 17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

Genesis 17:9-11 God said further to Abraham, “Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. 11 And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

The sign is intended to show that the agreement is solid and everlasting. Like circumcision, once done, the removed skin will not grow back. It is a sign not only to those in a covenant but to those outside of the covenant as well. The rainbow is a sign to all those who can see it that the Lord is our defender and so long as this sign lasts the covenant God made with Noah and his descendants will last.

Genesis 9:18-19 Now the sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham was the father of Canaan. 19 These three were the sons of Noah, and from these the whole earth was populated.

They are listed in this order typically due to age or heirship. You mention the one who has the birthright first then the remaining sons in the same order. So Shem is the heir and then Ham and Japheth. Shem is actually where we get the term semite or semitic, it is properly Shemetic.

Genesis 9:20-22 Then Noah began farming and planted a vineyard. 21 He drank some of the wine and became drunk, and uncovered himself inside his tent. 22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

Seeing his father's nakedness is not an innocent thing as in an accident. This is a euphemism for something sexually inappropriate. The Hebrew language itself does not contain sexual language so things of that nature are usually expressed in this type of euphemism.

It is likely that one of the two following deeds is what Ham did. Samheidren 70 says the following which makes more sense of the following statements.

Having cited the passage discussing Noah, the Gemara enters into a discussion about what was actually done to him by his younger son, Ham. Rav and Shmuel disagreed: One says that Ham castrated Noah and one says that Ham sodomized him.

The Gemara explains: The one who says that Ham castrated Noah adduces the following proof: Since he injured Noah with respect to the possibility of conceiving a fourth son, which Noah wanted but could no longer have, therefore Noah cursed him by means of Ham's fourth son. Ham's sons were Cush, Mizraim, Put, and Canaan (see Genesis 10:6), and of all of these, it was Canaan whom Noah cursed (see Genesis 9:25–28). And the one who says that Ham sodomized Noah learned this from a verbal analogy between the words "and he saw" and "and he saw." Here it is written: "And Ham, the father of Canaan, saw the nakedness of his father"; and there it is written: "And Shechem, son of Hamor the Hivite, prince of the country, saw her, and he took her, and lay with her, and afflicted her" (Genesis 34:2). This indicates that the term "saw" alludes to sexual intercourse.

The Gemara asks: Granted, according to the one who says that Ham castrated Noah, it is due to that reason that Noah cursed Ham by means of Ham's fourth son. But according to the one who says that Ham sodomized him, what is different about his fourth son? He should have cursed Ham directly. The Gemara answers: This Sage holds that both this offense and that offense were committed. All agree that Ham castrated Noah, and some say that Ham also sodomized him.

Genesis 9:23-25 But Shem and Japheth took a garment and laid it on both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. 24 When Noah awoke from his wine, he knew what his youngest son had done to him. 25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers."

Shem and Japheth show respect and care for their father while Ham decides to violate him in some manner. This is why Canaan is cursed.

Genesis 9:26 He also said, "Blessed be the LORD, The God of Shem; And may Canaan be his servant.

Canaan is particularly given to Shem as a servant as opposed to Japheth. [why is this significant?]

Genesis 9:27-29 May God enlarge Japheth, And may he live in the tents of Shem; And may Canaan be his servant." 28 Noah lived 350 years after the flood. 29 So all the days of Noah were 950 years, and he died.



Genesis 10

Genesis 10:1-2 Now these are *the records* of the generations of the sons of Noah: Shem, Ham, and Japheth; and sons were born to them after the flood. 2 The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Magog is well known for the prophecy of the battle of Gog and Magog in the end days found in Ezekiel 38 and Revelation 20.

Revelation 20:7-10 When the thousand years are completed, Satan will be released from his prison, 8 and will come out to deceive the nations which are at the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. 9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. 10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet *are* also; and they will be tormented day and night forever and ever.

Genesis 10:3-5 The sons of Gomer *were* Ashkenaz, Riphath, and Togarmah. 4 The sons of Javan *were* Elishah, Tarshish, Kittim, and Dodanim. 5 From these *the people of* the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

Daniel 11:29-30 “At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. 30 For ships of Kittim will come against him; therefore he will withdraw in fear and will return and curse the holy covenant and take action; so he will come back and pay attention to those who abandon the holy covenant.

Kittim is Cypress an island west of Israel.

Tarshish in Greek is known as Tarsus where Paul was raised and Jonah fled to. Tarsus is the southern tip of Turkey.

Genesis 10:6 The sons of Ham *were* Cush, Mizraim, Put, and Canaan.

Mizraim is the Hebrew name of Egypt and Canaan is the owner of the land that would later be known as Israel. When Abraham sojourned in the land it was the land of Canaan. As discussed two weeks ago Canaan being the 4th child of Ham gives credence to the idea that Ham castrated Noah preventing him from having a fourth son. So Noah cursed the 4th son of Ham.

Genesis 10:7-10 The sons of Cush *were* Seba, Havilah, Sabtah, Raamah, and Sabteca; and the sons of Raamah *were* Sheba and Dedan. 8 Now Cush fathered Nimrod; he became a mighty one on the earth. 9 He was a mighty hunter before the LORD; therefore it is said, “Like Nimrod a mighty hunter before the LORD.” 10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

Nimrod a mighty hunter before the Lord literally means in the face of the Lord. This means that Nimrod had the fortitude to challenge the Lord and in doing so built a city called Babel. This is also the first time that the

word “kingdom” appears in the Scripture. This shows that his intention was to set up a kingship for himself in place of the kingship of the Lord.

Genesis 25:27 When the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a perfect man, living in tents.

Calling Esau a hunter is to show his link in rebellious nature to Nimrod and his connection to the idolatry of Babel. Esau followed the footsteps of Nimrod and coveted his kingship. So according to Jewish tradition Esau killed Nimrod and stole his clothes. He then went into the tent of Jacob weak and said he was famished. It was at this time after murdering Nimrod that he sold his birthright to Jacob because in his mind he just took the kingdom of Babel and therefore had no need for the promise of God. Thus he despised his birthright. - Zohar Toldot 137

Genesis 10:11-14 From that land he went to Assyria, and built Nineveh, Rehoboth-Ir, Calah, 12 and Resen between Nineveh and Calah; that is the great city. 13 Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim, 14 Pathrusim, Casluhim (from whom came the Philistines), and Caphtorim.

Notice the many enemies of Israel came from Ham : Nimrod(Babel), Assyria, Philistines, Mizraim, and Canaan

Genesis 10:15-20 Canaan fathered Sidon, his firstborn, and Heth, 16 the Jebusite, the Amorite, the Gergashite, 17 the Hivite, the Arkite, the Sinite, 18 the Arvadite, the Zemarite, and the Hamathite; and afterward the families of the Canaanite were spread abroad. 19 The territory of the Canaanite extended from Sidon going toward Gerar, as far as Gaza; *and* going toward Sodom and Gomorrah, Admah, and Zeboiim, as far as Lasha. 20 These are the sons of Ham, according to their families, according to their languages, by their lands, *and* by their nations.

Yes, even Sodom and Gomorrah are part of the clan of Canaan.

Genesis 10:21-32 Also to Shem, the father of all the children of Eber, *and* the older brother of Japheth, *children* were born. 22 The sons of Shem *were* Elam, Asshur, Arpachshad, Lud, and Aram. 23 The sons of Aram *were* Uz, Hul, Gether, and Mash. 24 Arpachshad fathered Shelah; and Shelah fathered Eber. 25 Two sons were born to Eber; the name of the one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. 26 Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, 27 Hadoram, Uzal, Diklah, 28 Obal, Abimael, Sheba, 29 Ophir, Havilah, and Jobab; all of these were the sons of Joktan. 30 Now their settlement extended from Mesha going toward Sephar, the hill country of the east. 31 These are the sons of Shem, according to their families, according to their languages, by their lands, *and* according to their nations. 32 These are the families of the sons of Noah, according to their descendants, by their nations; and out of these the nations were separated on the earth after the flood.

These are the 70 descendants of Noah. This number 70 is important in Scripture because it represents the nations or gentiles in total. When Jacob went to Egypt he had 70 people with him. On the festival of Sukkot there are 70 bulls sacrificed, one for every nation. When the Septuagint or the Greek translation of the Old Testament was translated it was called the LXX or 70 meaning the Bible for the 70 nations or the Gentiles.

Numbers 29:12-34 'Then on the fifteenth day of the seventh month you shall have a holy assembly; you shall do no laborious work, and you shall celebrate *with* a feast to the LORD for seven days. 13 You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: thirteen bulls, two rams, *and* fourteen male lambs one year old, which are without defect; 14 and their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for each of the thirteen bulls, two-tenths for each of the two rams, 15 and a tenth for each of the fourteen lambs; 16 and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

17 'Then on the second day: twelve bulls, two rams, *and* fourteen male lambs one year old without defect; 18 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance; 19 and one male goat as a sin offering, besides the continual burnt offering and its grain offering, and their drink offerings.

20 'Then on the third day: eleven bulls, two rams, *and* fourteen male lambs one year old without defect; 21 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance; 22 and one male goat as a sin offering, besides the continual burnt offering and its grain offering, and its drink offering.

23 'Then on the fourth day: ten bulls, two rams, *and* fourteen male lambs one year old without defect; 24 their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance; 25 and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

26 'Then on the fifth day: nine bulls, two rams, *and* fourteen male lambs one year old without defect; 27 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance; 28 and one male goat as a sin offering, besides the continual burnt offering and its grain offering, and its drink offering.

29 'Then on the sixth day: eight bulls, two rams, *and* fourteen male lambs one year old without defect; 30 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance; 31 and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offerings.

32 'Then on the seventh day: seven bulls, two rams, *and* fourteen male lambs one year old without defect; 33 and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number according to the ordinance; 34 and one male goat as a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

These equal the 70 bulls for the 70 nations. This goes to show that the Lord was always making provision and sacrifices for the Gentiles even in the covenant of Law at Mt Sinai.

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Genesis 11

Genesis 11:1 Now all the earth used the same language and the same words.

3 times in **Genesis 10** it says the nations were divided among their languages (*lashon tongue* in Hebrew) and yet here it says the earth used the same language (*sapah lips* in Hebrew) and the same words (*dabar* in Hebrew). Though these words are different the concepts are linked and would be difficult to reconcile unless these stories are intertwined.

Genesis 11:2 And it came about, as they journeyed east, that they found a plain in the land of Shinar and settled there. **3** Then they said to one another, “Come, let’s make bricks and fire *them* thoroughly.” And they used brick for stone, and they used tar for mortar. **4** And they said, “Come, let’s build ourselves a city, and a tower whose top *will reach* into heaven, and let’s make a name for ourselves; otherwise we will be scattered abroad over the face of all the earth.”

“Let us build a tower” is to unite mankind against the power of God. The flood just happened and they desire a means of escaping the judgment of God and remaining unified in disobedience. Rashi says **“That He shall not be able by bringing some plague upon us, to scatter us from here.”**

Let us make a name for ourselves is man’s bold call to exalt himself. Jesus says in **Matthew 23:12** **Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.**

Genesis 12:1 Now the LORD said to Abram, “Go from your country, And from your relatives And from your father’s house, To the land which I will show you; **2** And I will make you into a great nation, And I will bless you, And make your name great; And *you shall* be a blessing; **3** And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Notice the contrast between “let us make a name for ourselves” and “I will make your name great.” The words of Jesus are likely drawn from a reading of Torah like this one.

Genesis 11:5 Now the LORD came down to see the city and the tower which the men had built.

Yes this is to show the humor of God. Mankind tries to go up and God still has to come down.

Isaiah 55:8-9 “For My thoughts are not your thoughts, Nor are your ways My ways,” declares the LORD. **9** “For *as* the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.

Genesis 11:6 And the LORD said, “Behold, they are one people, and they all have the same language. And this is what they have started to do, and now nothing which they plan to do will be impossible for them. **7** Come, let Us go down and there confuse their language, so that they will not understand one another’s speech.” **8** So the LORD scattered them abroad from there over the face of all the earth; and they stopped building the city.

This is the last of the 3 rebellions of Creation. The first is Adam and Woman, the second is the sons of God, and the third is the rebellion of the nations. Consequently the rebellion of the nations is the first one to be undone in the restoration process.

Acts 2:1-12 When the day of Pentecost had come, they were all together in one place. **2** And suddenly a noise like a violent rushing wind came from heaven, and it filled the whole house where they were sitting. **3** And tongues *that looked* like fire appeared to them, distributing themselves, and *a tongue* rested on each one of them. **4** And they were all filled with the Holy Spirit and began to speak with different tongues, as the Spirit was giving them *the ability* to speak out. **5** Now there were Jews residing in Jerusalem, devout men from every nation under heaven. **6** And when this sound occurred, the crowd came together and they were bewildered, because each one of them was hearing them speak in his own language. **7** They were amazed and astonished, saying, “Why, are not all these who are speaking Galileans? **8** And how *is it that* we each hear *them* in our own language to which we were born? **9** Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, **10** Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, **11** Cretans and Arabs—we hear them speaking in our *own* tongues of the mighty deeds of God.” **12** And they all continued in amazement and great perplexity, saying to one another, “What does this mean?”

Galatians 3:26 For you are all sons *and daughters* of God through faith in Christ Jesus. **27** For all of you who were baptized into Christ have clothed yourselves with Christ. **28** There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. **29** And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.

The dividing of the nations aka Gentiles is undone with the inauguration of the New Covenant. The Nations once scattered abroad so as to end a rebellion against the Lord is undone when man comes to God through Christ. This is the last of the rebellions and the first one to be dealt with. Death being the first consequence and death being the last enemy to be defeated. (1 Corinthians 15:26)

Genesis 11:9 Therefore it was named Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Babel is literally confusion in Hebrew. There is also no distinction between Babel and Babylon in Hebrew. The Bible can be said to be a tale of two cities, the dichotomy between Babel and Jerusalem. Abraham left the provinces of Babylon to go look for the Land that the Lord was calling him to.

Hebrews 11:8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he left, not knowing where he was going. **9** By faith he lived as a stranger in the land of promise, as *in* a foreign *land*, living in tents with Isaac and Jacob, fellow heirs of the same promise; **10** for he was looking for the city which has foundations, whose architect and builder is God.

Genesis 11:10 These are *the records of* the generations(toledot) of Shem(Name). Shem was a hundred years old when he fathered Arpachshad, two years after the flood; **11** and Shem lived five hundred years after he fathered Arpachshad, and he fathered *other* sons and daughters. **12** Arpachshad lived thirty-five years, and fathered Shelah; **13** and Arpachshad(I shall fail at the breast) lived 403 years after he fathered Shelah(sprout), and he fathered *other* sons and daughters. **14** Shelah lived thirty years, and fathered Eber(the region beyond); **15** and Shelah lived 403 years after he fathered Eber, and he fathered *other* sons and daughters. **16** Eber lived thirty-four years, and fathered Peleg(division); **17** and Eber lived 430 years after he fathered Peleg, and he fathered other sons and daughters. **18** Peleg lived thirty years, and fathered Reu; **19** and Peleg lived 209 years after he fathered Reu(friend), and he fathered *other* sons and daughters. **20** Reu lived thirty-two years, and fathered Serug; **21** and Reu lived 207 years after he fathered Serug(branch), and he fathered *other* sons and daughters. **22** Serug lived thirty years, and fathered Nahor(snorting); **23** and Serug lived two hundred years after he fathered Nahor, and he fathered *other* sons and daughters. **24** Nahor lived twenty-nine years, and fathered Terah(station); **25** and Nahor

lived 119 years after he fathered Terah, and he fathered *other* sons and daughters. **26** Terah lived seventy years, and fathered Abram(exalted father), Nahor, and Haran(mountaineer).

Shem was 450 years old when Abram was born and Isaac was 50 when Shem died. It is pretty certain that they all knew Shem and it was Shem who taught Abram the ways of the Lord. Abram knew how to offer correct sacrifices; it is most likely because he learned the ways of The Lord from his ancestor Shem.

Genesis 11:27 Now these are *the records of* the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot. **28** Haran died during the lifetime of his father Terah in the land of his birth, in Ur(fire) of the Chaldeans.

Bereishit Rabbah 38:13 - "And Haran died in the presence of his father Terach." Rabbi Hiyya said: Terach was a manufacturer of idols. He once went away somewhere and left Abraham to sell them in his place. A man came in and wished to buy one."How old are you?" Abraham asked the man. "Fifty years old," he said. "Woe to such a man, who is fifty years old and would worship a day old object!" Avraham said. On another occasion a woman came in with a plateful of flour and requested him, "Take this and offer it to them." So he took a stick and broke them, and put the stick in the hand of the largest. When his father returned he demanded, "What have you done to them?" "I cannot conceal it from you. A woman came with a plateful of fine meal and requested me to offer it to them. One claimed, 'I must eat first,' while another claimed, 'I must eat first.' Thereupon, the largest arose, took the stick and broke them." "Why do you make sport of me? Have they any knowledge?" Terach said. "Should not your ears hear what your mouth has said?" Avraham said. Thereupon Terach seized him and delivered him to Nimrod. "Let us worship fire," Nimrod said. "Let us rather worship water which quenches fire," Avraham said. "Let us worship water," Nimrod said. "Let us rather worship the clouds which bear the water," Avraham said. "Let us then worship the clouds," Nimrod said. "Let us worship the wind which disperses the clouds," Avraham said. "Let us worship the wind," Nimrod said. "Let us worship human beings which can stand up to the wind," Avraham said. "You are just bandying words, and we will worship nothing but the fire. Behold, I will cast you into it, and let your God whom you adore come and save you from it!" Nimrod said. Now Haran was standing there undecided. "If Avraham is victorious, I will say that I am of Avraham's belief, while if Nimrod is victorious, I will say that I am on Nimrod's side," he thought. When Avraham descended into the fiery furnace and was saved, Nimrod asked him, "Of whose belief are you?" "Of Abraham's," he replied. Thereupon he seized him and cast him into the fire; his innards were scorched and he died in the presence of his father. Hence it is written, "And Haran died in the presence of his father Terach."

As we can see Hebrew Exegetes did not consider Ur a name but understood it literally as fire. Haran died in the fire of the Chaldeans aka Babylon.

Genesis 11:29 Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai(princess), and the name of Nahor's wife was Milcah(queen), the daughter of Haran, the father of Milcah and Iscah(one who looks forth). **30** Sarai was unable to conceive; she did not have a child.

Genesis 11:31 Now Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, his son Abram's wife, and they departed together from Ur(fire) of the Chaldeans to go to the land of Canaan; and they went as far as Haran and settled there. **32** The days of Terah were 205 years; and Terah died in Haran.

Notice how Abram leaves with his father and family from the land of Chaldea. This is actually a different departure than the famous one found in the next chapter. In the next chapter Abram is told to leave his family but here he leaves with his family.

Genesis 12:1 Now the LORD said to Abram, "Go from your country, And from your relatives And from your father's house, To the land which I will show you;

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