

In The Beginning – B’reisheet 1:1-6:8

Year Two Study – B’reisheet 2:4 to 3:24

Rabbin D’vorah Eliana Brandt

The Enemies M.O.



	ת	י	שׁ	א	ר	בּ
letter:	tav	yod	shin	alef	reish	bet
sound:	T	EE	SHee	(silent)	Rei	B'

Related Words

head	<i>rosh</i>	ראשׁ
New Year (head of the year)	<i>Rosh haShanah</i>	ראשׁ השָׁנָה
new moon (head of the month)	<i>Rosh Chodesh</i>	ראשׁ חֹדֶשׁ
first	<i>rishon</i>	ראשׁוֹן
in advance (from the head)	<i>me-rosh</i>	מֵרֵאשׁ
head of family (head of fathers)	<i>rosh avot</i>	ראשׁ אָבוֹת
cornerstone (head of corner)	<i>rosh pinah</i>	ראשׁ־פְּנֵה

take a census (elevate the head *nasa et rosh ha-anashim*
of the people)

נָשָׂא אֶת רֹאשׁ הָאָנָשִׁים

mayor (head of the city)

rosh ha-ir

רֹאשׁ הָעִיר

tadpole

roshan

רֹאשׁוֹן

Key Words

Generations **H8435**

תולדה / תלדה

tôledâh

BDB Definition:

- 1) descendants, results, proceedings, generations, genealogies
 - 1a) account of men and their descendants
 - 1a1) genealogical list of one's descendants
 - 1a2) one's contemporaries
 - 1a3) course of history (of creation etc)
 - 1b) begetting or account of heaven (metaphorically)

Part of Speech: noun feminine plural

A Related Word by BDB/Strong's Number: from [H3205](#)

Same Word by TWOT Number: 867g

Formed Man

Formed H3335

יצר

yâtsar

BDB Definition:

- 1) to form, fashion, frame
 - 1a) (Qal) to form, fashion
 - 1a1) of human activity
 - 1a2) of divine activity
 - 1a2a) of creation
 - 1a2a1) of original creation
 - 1a2a2) of individuals at conception
 - 1a2a3) of Israel as a people
 - 1a2b) to frame, pre-ordain, plan (figuratively of divine) purpose of a situation)
 - 1b) (Niphal) to be formed, be created
 - 1c) (Pual) to be predetermined, be pre-ordained
 - 1d) (Hophal) to be formed

Part of Speech: verb

A Related Word by BDB/Strong's Number: probably identical with [H3334](#) (through the squeezing into shape), ([compare [H3331](#)])

Same Word by TWOT Number: 898

Adam H120

אָדָם

'ādām

BDB Definition:

- 1) man, mankind
 - 1a) man, human being
 - 1b) man, mankind (much more frequently intended sense in OT)
 - 1c) Adam, first man
 - 1d) city in Jordan valley

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H119](#)

Same Word by TWOT Number: 25a

The Breath H5397

נְשָׁמָה

neshâmâh

BDB Definition:

- 1) breath, spirit
 - 1a) breath (of God)
 - 1b) breath (of man)
 - 1c) every breathing thing
 - 1d) spirit (of man)

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H5395](#)

Same Word by TWOT Number: 1433a

Keep (Garden) H8104

שָׁמַר

shâmar

BDB Definition:

- 1) to keep, guard, observe, give heed
 - 1a) (Qal)
 - 1a1) to keep, have charge of
 - 1a2) to keep, guard, keep watch and ward, protect, save life
 - 1a2a) watch, watchman (participle)
 - 1a3) to watch for, wait for
 - 1a4) to watch, observe
 - 1a5) to keep, retain, treasure up (in memory)
 - 1a6) to keep (within bounds), restrain
 - 1a7) to observe, celebrate, keep (sabbath or covenant or commands), perform (vow)

- 1a8) to keep, preserve, protect
- 1a9) to keep, reserve
- 1b) (Niphal)
 - 1b1) to be on one's guard, take heed, take care, beware
 - 1b2) to keep oneself, refrain, abstain
 - 1b3) to be kept, be guarded
- 1c) (Piel) to keep, pay heed
- 1d) (Hithpael) to keep oneself from

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 2414

Rib **H6763**

צלע / צלעה

tsêlâ' / tsal'âh

BDB Definition:

- 1) side, rib, beam
 - 1a) rib (of man)
 - 1b) rib (of hill, ridge, etc)
 - 1c) side-chambers or cells (of temple structure)
 - 1d) rib, plank, board (of cedar or fir)
 - 1e) leaves (of door)
 - 1f) side (of ark)

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H6760](#)

Same Word by TWOT Number: 1924a

Woman **H802**

אשה / נשים

'ishshâh / nâshîym

BDB Definition:

- 1) woman, wife, female
 - 1a) woman (opposite of man)
 - 1b) wife (woman married to a man)
 - 1c) female (of animals)
 - 1d) each, every (pronoun)

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from [H376](#) or [H582](#)

Same Word by TWOT Number: 137a

Serpent **H5175**

נחש

nâchâsh

BDB Definition:

- 1) serpent, snake
 - 1a) serpent
 - 1b) image (of serpent)
 - 1c) fleeing serpent (mythological)

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from [H5172](#)

Same Word by TWOT Number: 1347a

Subtil **H6175**

ערום

ʿârûm

BDB Definition:

- 1) subtle, shrewd, crafty, sly, sensible
 - 1a) crafty
 - 1b) shrewd, sensible, prudent

Part of Speech: adjective

A Related Word by BDB/Strong's Number: passive participle of [H6191](#)

Same Word by TWOT Number: 1698c

Torah Parashah

Haftorah Reading

- Isaiah 42:5–43:10

B'rit Chadashah

- Creation of the World: John 1:1–16; Colossians 1:14–17; Hebrews 1:1–3; 11:1–6
- the Tree of Life: Revelation 2:7
- the Restored Eden of the New Jerusalem: Revelation 21:1–6, 22:1–5, 14
- Yeshua Being the Light of the New Jerusalem: Revelation 21:23; 22:5
- Yeshua, the Second Adam: Romans 5:12–21
- Yeshua Restoring Redeemed Men to Glory He Once Had: 1Corinthians 15:35–58
- On the Creation of Marriage: Matthew 19:4–6; Ephesians 5:21–33; 1Timothy 2:11–15

Outline of This Week's Parashah (Torah Portion):

- 1:1 In the Beginning and the Six Days of Creation
- 2:1 The Seventh Day Sabbath (Shabbat)
- 2:8 A Description of the Garden of Eden
- 2:15 YHVH Places Man in the Garden
- 2:21 The Creation of Woman
- 3:1 The Serpent Deceives Man to Sin
- 3:14 Man Is Punished for His Sin (Rebellion) Against YHVH
- 3:23 Man Is Banished From the Garden
- 4:1 Cain and Abel, Cain Murders Abel
- 4:17 Cain's Descendants, Eve Gives Birth to Seth
- 5:1 The Genealogies of Man; the Ten Generations From Adam to Noah
- 6:1 The Pre-Flood World

Torah Reading

Gen 2:4 These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

Gen 2:5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground,

Gen 2:6 and a mist was going up from the land and was watering the whole face of the ground—

Gen 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 creature.

Gen 2:8 And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed.

Gen 2:9 And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

Gen 2:10 A river flowed out of Eden to water the garden, and there it divided and became four rivers.

Gen 2:11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold.

Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.

Gen 2:13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush.

Gen 2:14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

Gen 2:15 The LORD God took the man and put him in the garden of Eden to work it and keep it.

Gen 2:16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,

Gen 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Gen 2:18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

Gen 2:19 Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name.

Gen 2:20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

Gen 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.

Gen 2:22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

Gen 2:23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

Gen 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Gen 2:25 And the man and his wife were both naked and were not ashamed.

Gen 3:1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"

Gen 3:2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,

Gen 3:3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"

Gen 3:4 But the serpent said to the woman, "You will not surely die.

Gen 3:5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Gen 3:6 So 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 to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Gen 3:7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

Gen 3:8 And 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.

Gen 3:9 But the LORD God called to the man and said to him, "Where are you?"

Gen 3:10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."

Gen 3:11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

Gen 3:12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."

Gen 3:13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

Gen 3:14 The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

Gen 3:15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Gen 3:16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

Gen 3:17 And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;

Gen 3:18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

Gen 3:19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

Gen 3:20 The man called his wife's name Eve, because she was the mother of all living.

Gen 3:21 And the LORD God made for Adam and for his wife garments of skins and clothed them.

Gen 3:22 Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—"

Gen 3:23 therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken.

Gen 3:24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Introduction

In this Torah Portion we have the first Commands/Mitzvot and Sins

Commands:

- 1. Blessed the 7th day and Sanctified it**
- 2. To Tend and Keep the Garden**
- 3. Do not eat from the Tree of the Knowledge of Good and Evil for in that day you shall die**
- 4. Man to leave father and mother and cling to wife**
- 5. First offerings spoken of – YHWH uses animal skins to cloth Adam & Eve. Animal had to be sacrificed in order to cover them.**

Sins:

- 1. Ate of the fruit – Disobeyed YHWH's command**
- 2. Unacceptable offering**
- 3. First murder – Cain kills Abel**
- 4. First Martyr – Abel**

Chumash – “Let Us make Man” This preamble indicates that man was created with great deliberation and wisdom. God did not say “let the earth bring forth” as He did with other creatures; instead man was brought into being with the deepest involvement of Divine Providence and wisdom.

“In our Image” In our mold (Rashi) meaning that God had prepared the mold with which He would now shape man “After our Likeness” with the power of understanding and intellect.

Adam was created to be a son. Man is the focal point of the entire creation process in Chapter 2 as almost every act taken by God is for the sake of Man.

- 2:5 – No vegetation can grow before man is created
- 2:8 – God plants a special garden for man to live in
- 2:15- God employs man to work in His garden
- 2:19- God creates the animals in an attempt to find him a companion
- 2:21-23-God creates a wife for man

Man enters into a relationship with God that contains REWARD and PUNISHMENT, his is now responsible for his actions via his free will, ie. Choice.

For the first time in the Torah we find God commands a man

Gen 2:15 The LORD God took the man and put him in the garden of Eden to work it and keep it.

Gen 2:16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,

Gen 2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

The special relationship between God and men in Gan Eden is paradigmatic of other relationships between man and God found later in the Torah.

God's name "HaShem Elokim" (Shem Havaya) reflects this very concept. The Shem Havayah comes from the root "Thiyot" (to be, i.e. to be present) This Name stresses that in Gan Eden is an environment in which man can recognize God's presence, thus enabling the possibility of relationship.

So where was Gan Eden?

Eden

Eden, the garden in which the first man and woman were placed and from which they were driven because of their breach of divine law. Although traditionally identified with the Hebrew word meaning 'luxury, pleasure, delight' (*eden*), Eden is more probably to be related to a Sumerian word meaning 'plain, steppe' or the like (*edin*). Its location 'in the east' (Gen. 2:8) probably places it, for the author of Genesis 2-3, in the area at the head of the Persian Gulf; this location may relate Eden to Dilmun of Sumerian myth—the idyllic land where old age, sickness, and death are unknown to its blessed inhabitants.

In Genesis 2-3, Eden is mentioned in 2:8 ('garden in Eden'), 2:10 (simply 'Eden'), and 2:14; 3:23, 24 ('garden of Eden'). In Gen. 2:9, 16 and 3:1, 2, 3, it is referred to as 'the garden.' It is the source of four great rivers (Gen. 2:10-14) and the site of the Tree of Life and the Tree of Knowledge, both of which are 'in the middle of the garden' (Gen. 2:9; 3:3). In Genesis, Eden is a garden created by God for human beings, to provide for human needs.

After Genesis, the most important source of references to Eden is the book of Ezekiel. In Ezek. 28:11-19, a variant of the Eden story in Genesis, the prophet describes Eden as the 'garden of God' (28:13) situated on God's holy mountain from which primal man was expelled by the cherub because of his iniquity. While sharing many motifs with Genesis 2-3 (including the abundance of precious stones in Eden, Gen. 2:12; Ezek. 28:13), Ezekiel differs from Genesis in describing Eden as the 'garden of God,' recalling Sumerian Dilmun, over against the character of Eden in Genesis as a garden created for human beings to till and keep (Gen. 2:15). The account in Ezekiel also differs in having only one inhabitant. Eden as the garden of God also occurs in Ezekiel 31, a complex allegory of a tree that in grandeur and beauty surpassed even the trees in Eden (31:8, 9, 16, 18). The garden of Eden is a metaphor for the renewal of the land of Israel by

God after the Exile (Ezek. 36:35; Isa. 51:3, where 'Eden' is paralleled by 'garden of Yahweh'). In Joel 2:3, the transformation of the land from garden of Eden to devastated wilderness is part of an oracle forecasting the Day of Yahweh. J.S.K¹

Rambam – “There is a great need to begin Torah with the story of creation, for it is the “Shoresh HaEmunah” the very root of our belief in God. Understanding man’s potential to develop a relationship with God in the spiritual level, while recognizing the purpose of his placement in a physical world as well, should be the first topic of Sefer B’resheet for it will emerge as a primary theme of the entire Torah.”

The First Marriage

Gen 2:20 The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.

Gen 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.

Gen 2:22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

Gen 2:23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

Gen 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Gen 2:25 And the man and his wife were both naked and were not ashamed

Male and female He created them (1:27)

G-d created the first man as a two-sided creature—one face male, and one face female. He then hewed him in two and made a back for each half. (Midrash Rabbah)

If G-d desired mankind to be comprised of both male and female, why did He not create them that way in the first place—as He did with the other animals?

Because if they were to be originally and intrinsically two, each would be trapped in the exclusivity of his or her identity. Their encounter would be a relationship at best, a war at worst.

J.S.K John S. Kselman, Ph.D.; Associate Professor of Semitic Languages; Catholic University of America; Washington, D.C.

¹ Achtemeier, P. J., Harper & Row, & Society of Biblical Literature. (1985). *Harper's Bible dictionary* (1st ed.) (245). San Francisco: Harper & Row.

Neither would have it in them to transcend the individuality into which they were born. The two would remain two, however integrated.

But neither did G-d desire man to be a singular being. As a single individual, man was without match, without challenge, and thus without potential for growth and creation. "It is not good that man be alone," said the Creator; he requires a "helpmeet" and an "opposite."

So G-d created them one, and then split them into two. Thus man searches for woman, and woman yearns for man. Thus each has it within their power to reach within their splintered self and uncover their primordial oneness. Thus man and woman cleave to each other and become one. (The Lubavitcher Rebbe)

A helpmeet opposite him (2:18)

If he is worthy, she is a help to him; if he is not, she opposes him.

Rabbi Yosei encountered Elijah the prophet, and asked him: "It is written, 'I will make him a helpmeet'; in what does a woman help a man?" Said he to him: "A man brings home wheat—does he chew wheat? He brings home flax—does he wear flax? Does she not then light up his eyes and set him on his feet?" (Talmud, Yevamot 63a)

"The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

Talmud and Matthew Henry

Adam and Eve were originally to be partners – co equals in God's plan for the earth. Adam was to be King of the Earth and Eve his queen. However, it didn't take long before the enemy came in to dethrone Adam from his position via his deceit.

The Enemy's Mode of Operation Has not changed

Gen 3:1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"

Gen 3:2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden,

Gen 3:3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"

Gen 3:4 But the serpent said to the woman, "You will not surely die.

Gen 3:5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Gen 3:6 So 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 to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Gen 3:7 Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

Gen 3:8 And 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.

Gen 3:9 But the LORD God called to the man and said to him, "Where are you?"

Gen 3:10 And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself."

Gen 3:11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

Gen 3:12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."

Gen 3:13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

The Enemy's Lies have not changed

#1. Doubt of God's Word – Romans 14:23

#2. Addition to God's Word – 2 Cor 4:2-4; Rev 22:18-19

#3. Contradiction of God's Word – Gen 2:17

#4. Transgression of God's Word

We see a 3-fold temptation of Man

1. Lust of the Flesh – vs. 6 1 John 2:15-17

2. Lust of the eyes – vs.6 1 John 2:15-17

3. Pride of Life – vs 6 1 John 2:15-17

He attempted the same thing with Yeshua – Matthew 4

Mat 4:1 Then Yeshua was led by the Ruach into the wilderness to be tempted by the devil.

Mat 4:2 After He had fasted for forty days and forty nights, He was hungry.

Mat 4:3 And when the tempter came to Him, he said, "If You are Ben-Elohim, tell these stones to become bread."

Mat 4:4 But He replied, "It is written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God.'"

Mat 4:5 Then the devil took Him into the holy city and placed Him on the highest point of the Temple.

Mat 4:6 "If You are Ben-Elohim," he said, "throw Yourself down. For it is written, 'He shall command His angels concerning you,' and 'upon their hands they shall lift you up, so that you may not strike your foot against a stone.'"

Mat 4:7 Yeshua said to him, "Again it is written, 'You shall not put Adonai your God to the test.'"

Mat 4:8 Again, the devil takes Him to a very high mountain and shows Him all the kingdoms of the world and their glory.

Mat 4:9 And he said to Him, "All these things I will give You, if You fall down and worship me."

Mat 4:10 Then Yeshua says to him, "Go away, satan! For it is written, 'You shall worship Adonai your God, and Him only shall you serve.'"

Mat 4:11 Then the devil leaves Him. And behold, angels came and began to take care of Him.

Both Adam and Eve were guilty of breaking the Commandment. Adam was with her and he was given the command directly from God. He should have spoken up and protected her and protected his dominion, but he did not.

Gen 3:14 The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.

Gen 3:15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Gen 3:16 To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."

Gen 3:17 And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life;

Gen 3:18 thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.

Gen 3:19 By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

Gen 3:20 The man called his wife's name Eve, because she was the mother of all living.

Gen 3:21 And the LORD God made for Adam and for his wife garments of skins and clothed them.

3:15, The word seed is the Hebrew word zera (Strong's H2233) which mean seed, and figuratively means "posterity (offspring), fruit, plant, sowing time." In the KJV, it is translated as seed 221 times of its 229 usages. The word zera is used to denote planting seed, the product of a plant, an entire harvest, semen or a man's seed (Lev 15:16) or an animal's seed (Jer 31:27), a specific offspring (Gen 4:25), or one's entire family of descendants (Gen 46:6), or YHVH's spiritual offspring (Isa 65:23; 53:10; Prov 11:21; Jer 2:21). Though certain major rabbinical commentaries (e.g. ArtScroll Stone Edition Chumash, ArtScroll Beresheis/ Genesis Torah Commentary, Rabbi Samson Raphael Hirsch's Torah commentary and others) fail to link this passage with a prophetic Messianic theme, Santala says the Jewish Aramaic Targumim find a central Messianic prophecy in this verse (Messiah In the Old Testament In Light of Rabbinical

Writings, by Risto Santala, pp. 37–38). As proof, he quotes the Targum of Jonathan Ben Uzziel: “[I]f the woman’s offspring observes the Law they will be in a position to crush the serpent’s head: ‘And they will finally make peace in the days of the Messiah-King’. The Targum plays on the words *aquev*, or *heel*, and *iqvah*, *end*.” We see then that the term *seed* can refer to offspring and that certain rabbinical scholars of the past did see a Messianic theme in Genesis 3:15. Now what about the virgin birth? In our verse, YHVH makes reference to “her (Eve’s) seed” or offspring. The first point to observe about this short phrase is that the seed specifically belongs to the woman, and not to the man (Adam) who was standing next to her at that very moment. In other words, YHVH specified that this seed or offspring would come from her and would not originate from a physical male. Secondly, some virgin birth proponents will note that our text says, *her seed*, as opposed to a man’s seed (i.e., *semen*). We know that women do not possess seed or semen, only men do. Therefore, it is reasoned, if her offspring had no earthly father, then who was the father, or the source of the seed? Could this not be referring to an offspring of Eve whose mother was a woman and whose father was Elohim? A miracle to be sure, but no less hard to believe than any one of a number of other miracles we find recorded in the Hebrew Scriptures which defy human understanding. We agree that this text is a prophetic reference to the virgin birth of Yeshua, but only because the text refers to the offspring as uniquely hers and not Adam’s, and not because of the fact that women do not possess seed or semen. Indeed, they can not generate semen, however, the word *zera*, as noted above, is not limited in its meaning to just “semen,” but can mean “offspring,” as well. So our verse could just as easily read, *her offspring*, which is exactly how the Stone Edition Tanach renders this passage. Likewise, *The Complete Jewish Bible* by David Stern reads, “her descendant.”²

We have an 8 fold prophecy to the Serpent (HaSatan)

1. You are cursed above all cattle vs 14
2. You are cursed above all beasts vs 14
3. Upon your belly you shall go all the days of your life – vs. 14
4. Dust you shall eat all the days of your life vs 14 – Isa 65:25
5. I will put enmity between you and the woman vs 15
6. I will put enmity between your seed and her seed vs 15
7. The seed of the woman shall bruise your head vs. 15 – Rom 16:20; Rev 20:1-10
8. You shall bruise His heel vs 15 – Rev. 1:18

² <http://www.hoshanarabbah.org/>

B'rit Chadashah Reading

- Creation of the World: John 1:1–16; Colossians 1:14–17; Hebrews 1:1–3; 11:1–6
- the Tree of Life: Revelation 2:7
- the Restored Eden of the New Jerusalem: Revelation 21:1–6, 22:1–5, 14
- Yeshua Being the Light of the New Jerusalem: Revelation 21:23; 22:5
- Yeshua, the Second Adam: Romans 5:12–21
- Yeshua Restoring Redeemed Men to Glory He Once Had: 1 Corinthians 15:35–58
- On the Creation of Marriage: Matthew 19:4–6; Ephesians 5:21–33; 1 Timothy 2:11–15

Questions and Answers for Study;³

1. 1:26-31 and 2:4-7. Why did Elohim create "adam" and give him dominion and control over his creation?

Adam was created YHVH to provide companionship and to be the steward for YHVH over all creation on the earth so that it would provide all of his needs and enhance his ability to be a companion to YHVH.

Discuss the significance of the word "adam" in light of the Hebrew words that are associated with it. Adam was not the name of man but was man. It is a very interesting word. Dam is the root of adam and means blood. The aleph is an abbreviation often used for YHVH Elohim, the Creator G-d. So adam means the blood of G-d. Adam was created in the damut - the image or likeness - the exact duplication of YHVH. Adam was also formed from the adama, the dust or soil, the ground. Thus we might conclude that YHVH Elohim, the creative deity, formed adam from the minute particles of the totality of all that G-d is so a-dam-ha became a being just like G-d, made in his image and likeness. G-d was duplicating himself. Was Adam G-d or a god? No, he was a created being made in the image and likeness of his Creator but without divinity.

What further understanding do you gain from the commentary by Rav Sha'ul in 1 Corinthians 15:20-27, 45-49?

Y=shua was the ultimate Adam as he had full dominion and authority in all the creation of YHVH which dominion and control he would return to YHVH after putting an end to all human authority. He was also the ultimate Adam for through him coursed the blood of YHVH which was shared when he was executed on the tree to forgive the sins of all the descendents of the first one who had the blood of YHVH flowing through his veins, Adam.

How does this enhance your understanding of Elohim and his relationship to his human creation?

YHVH Elohim is the Father of all mankind. He loves them as his children and has always intended to have an intimate relationship with them. Throughout history he has worked to bring them back to that relationship. It shall ultimately succeed in the millennial Kingdom.

³ Q & A Mark R. Ensign, Adot Adonai, Amarillo, Texas

2. 2:21-25. Based upon the Hebrew words in this passage, in what manner did Elohim create the woman?

YHVH took the Echad@ unity of Adam=s ribs, his side, or possibly interpreted as his cells and created Chavah. The method may have involved cloning.

What is the significance of this regarding their relationship to one another?

Adam and Chavah were equals before YHVH as he had cleaved Adam in two and filled and the missing parts on each side to create these two humans. In the alternative, he cloned Adam in to Chavah causing her to have the duplicate characteristics of Adam except for the gender change.

Their relationship to Elohim?

He was their Father (the blood of YHVH that coursed through the veins of Adam also coursed through the veins of Chavah) and Creator and they were expected to have an intimate relationship with him.

How does this understanding impact the marital relationship between husband and wife?

They are to be seen as two equal persons united in one partnership, the echad.

3. 2:8-20. Where do you think that the Gan Eden (Garden of Eden) was located and why?

In Eretz Yisrael centered at Yerushalayim because of the rivers that flowed through that area. See The Rod of the Almond Tree by Peter Michas for details.

What were the primary physical features therein and what responsibilities and restrictions, if any, were placed upon the resident(s)?

Gen 2:9-10 It contained every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flowed out of Eden to water the garden; and from there it divided and became four rivers. Genesis 2:15-17 YHVH Elohim took the man and put him into the Gan Eden to cultivate it and keep it. 16 YHVH Elohim commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.

4. Chapters 1-2. What does the recording and preservation of the story of Elohim's creation have to do with the Torah? T

he purpose of the Torah is to define the nature of man's relationship with G-d and to call him to trusting, faithful obedience to his Creator. However, man's most basic relationship is with nature, i.e. with his surroundings and environment. Man does not need G-d in order to realize

that nature exists; it stares him in the face every day. Man cannot avoid nature; rather he must contemplate it and struggle with it.

Without the Torah, one could easily conclude that nature is the manifestation of many gods, as ancient man believed. Nature was attributed to a pantheon of gods, often warring with one another. Today modern man usually arrives at quite the opposite conclusion B that nature doesn't relate to any form of god at all! Torah must begin with the story of Creation, for man's relationship with G-d is based on his recognition that nature is indeed the act of one G-d, the Sovereign King of the Universe who created the universe and continues to oversee it.

Furthermore, the Torah's use of the verb bara to describe the creation of man is extremely important. One who perceives nature and his relationship with the animal kingdom might easily conclude that he is basically part of the animal kingdom. He may be more advanced or developed than the '>average monkey', but he is biologically no different. The use of the verb bara to describe G-d's creation of man informs us that man is a completely new category of creation. He is created b'tzelem Elohim, in the image of G-d, i.e. he possesses a spirit and soul unlike any other form of nature. Thus man is challenged to see himself in the image of G-d and not merely as a part of nature.

How does this information affect your relationship with your Creator and Y'shua HaMashiach?

It makes me understand my position as a creature, the object of the love of my Creator, and the one who has been redeemed by the death of the messiah who was also present and involved in the creative process.

What are your personal response and responsibility?

To obey the loving instructions of my Creator and the King and sovereign of the universe who is also my Abba, who loves me and desires only the best for me and asked me to keep his instructions for my own good with further rewards for obedience.

5. **Chapter 3.** List and describe the relationships and interactions between the four primary actors: their respective responsibilities; their successes or their failures; and the consequences to each one.

The four primary actors in this chapter are YHVH, Adam and Chavah, and Serpent, HaSatan. The relationships are Father/creator and children/creatures Adam, Chavah and HaSatan are all creatures, the creation, of YHVH.

HaSatan lies to Chavah about the nature of the tree of the knowledge of good and evil, telling her that she will not die if she eats its fruit and the "real" reason that YHVH does not want them to eat of it they will be as G-d if they do. Chavah accepts the lie as the truth and eats of the fruit and then offers it to Adam and he eats as well. As a result, their eyes were opened.

YHVH was responsible for the creation of Adam and Chavah and HaSatan and giving the humans responsibility for managing the creation for their own benefit so they could fellowship with him. Adam and Chavah were responsible to obey their Creator, doing what he asked them to do and refraining from eating the fruit of the tree. HaSatan was responsible for his behavior, telling the truth but he chose to tell lies to induce Chavah to disobey YHVH.

Chavah and Adam failed in their responsibility of obedience and received the consequences of eternal expulsion from the Gan Eden; Chavah and all women would have difficulty in childbirth and Adam would be required to till the soil in order to eat its products and feed his family. The serpent in which HaSatan appeared was cursed to crawl on its belly and eat dust and be at enmity with woman. HaSatan was destined to be crushed by the seed of women, Y'shua HaMashiach.

V. 15 is often described as the first reference to the Messiah in the Torah. Is it?

Yes, for the seed of woman would be the Messiah, Y'shua, who would crush HaSatan.

What other creation of Elohim is listed in the last verse and what is its significance as revealed in the Tabernacle? The cheruvim who guarded the Gan Eden would be depicted on the curtains that separated the Holy Place from the Holy of Holies in the Beit HaMikdash.