

PARSHAT B'RESHEET CREATION PART II
Genesis 1:2

Genesis 1:1 – Purpose of Creation - Review

#1 The very first WORD in the Torah is B'reisheet and reveals in the Hebrew the purpose for Creation.

Words found in B'reisheet - In The Beginning

בראשית

- ב Beit = House - Enlarged Beit

בר Bar = Son

ברית Brit = Covenant

Beit Bar Brit- House for His Son - by Covenant with for the Beginning

Unity of the Messiah and His Torah

Proverbs 8:22-23, Proverbs 3:19, 1 Cor. 1:24, Col 1:15-16

#2 .Elohim is the first revealed name of our Creator. (See last weeks notes)

#3. The Aleph Tav - את

Rev. 22:13 - Yeshua is the Aleph-Tav

Isaiah 44:6 - Yeshua

Yochanan 1:1-18 - Yeshua is The Word Of Elohim

Thus the Messiah existed before all creation (In fact he was involved in creation_ Col. 1:15-17, Hebrew 1:2-3

The Talmud also teaches the Messiah's pre-existence. According to a baraita (an unattributed teaching from the mishnah period rabbis who are known as Tanna'im) **"It was taught that seven things were created before the world was created they are the Torah, repentance, The Garden of Eden, Gey-Hinan, The Throne of Glory, the Temple and the Name of the Messiah, as it is written; May his name (as understood here, the name of the Messiah) endure forever, may his name produce issue prior to the Sun"**

Psalm 72:17 (Pesachim 54a, N'darim 39a also Midrash in Psalm 93:3

(Jewish NT Commentary David H. Stern JNTP Pub. pg 153-154)

Aramaic - Memra - A technical theological word/term used by the Rabbis in the centuries before and after Yeshua when speaking of God's expression of himself.

IN the Septuagint logos translates into Hebrew - DAVAR, which can not only mean "word" but "then" or "matter" hence the Messianic Jew Richard Wurmbrand has suggested this midrashic understanding of the initial phrase of this verse.

"In the beginning was the real thing"

Genesis 2

H430 אלהים H7307 ורוה H8415 תהום H6440 פני H5921 על H2822 והשך H922 ובהו H8414 תהו H1961 היתה H776 והארץ
H4325 מרחפת H6440 פני H5921 על H7363 המים

V'ha'arets Hay'tah tohu vavohu

And the earth was (became) without form and void

V'chosechek' 'al-p'ney t'hom

And darkness was upon the face of the deep

Without form H8414

תהו

tōhû: A masculine noun meaning formlessness, confusion. The exact meaning of this term is difficult at best since its study is limited to its relatively few Old Testament occurrences. It is used to describe primeval earth before the seven creative days (Gen 1:2); a land reduced to primeval chaos and formlessness (Isa 34:11; Isa 45:18; Jer 4:23); a destroyed city (Isa 24:10); nothingness or empty space (Job 26:7); a barren wasteland (Deu 32:10; Job 6:18; Job 12:24; Psa 107:40); that which is vain and futile (1Sa 12:21; Isa 45:19; Isa 49:4);

Void H922

בהו

bōhû: A masculine noun indicating void or emptiness. It depicts the state of matter after God had created it but before He had fashioned it for habitation (Gen 1:2). It, therefore, describes the state of the land or earth after God judges it (Isa 34:11; Jer 4:23). It is used in combination with tōhû, without form, each time.

Jewish Study Bible -This clause describes things just before the process of creation began. To modern people, the opposite of the created order is “nothing,” that is, a vacuum. To the ancients, the opposite of the created order was something much worse than “nothing.” It was an active, malevolent force we can best term “chaos.” In this verse, chaos is envisioned as a dark, undifferentiated mass of water. In 1:9, God creates the dry land (and the Seas, which can exist only when water is bounded by dry land). But in 1:1–2:3, water itself and darkness, too, are primordial (contrast Isa. 45:7). In the midrash, Bar Kappara upholds the troubling notion that the Torah shows that God created the world out of preexistent material. But other rabbis worry that acknowledging this would cause people to liken God to a king who had built his palace on a garbage dump, thus arrogantly impugning His majesty (Gen. Rab. 1.5). In the ancient Near East, however, to say that a deity had subdued chaos is to give him the highest praise.¹

(Isa 45:7 TLV) I form light and create darkness. I make shalom and create calamity. I, Adonai, do all these things.

Jewish view of the Age of the Universe: Judaism is not frightened even by the hundreds of thousands and millions of years which the geological theory of the earth’s development bandies about so freely. **Judaism would have nothing to fear from that theory even if it were based on something more than mere hypothesis, on the still unproven presumption that the forces we see at work in our world today are the same as those that were in existence, with the same degree of potency, when the world was first created.** Our Rabbis, the Sages of Judaism, discuss (Midrash Rabbah 9; Chagiga 16a) the possibility that

Rab. Rabbah (book + Rabbah, e.g., Gen. Rab. = Genesis Rabbah)

¹ Berlin, A., Brettler, M. Z., & Fishbane, M. (Eds.). (2004). [The Jewish Study Bible](#) (p. 13). New York: Oxford University Press.

earlier worlds were brought into existence and subsequently destroyed by the Creator before He made our own earth in its present form and order. However, the Rabbis have never made the acceptance or rejection of this and similar possibilities an article of faith binding on all Jews. **They were willing to live with any theory that did not reject the basic truth that “every beginning is from God.”** In fact, they were generally averse to speculations about what was in the past and what will be in the future, because, in their view, such questions transgressed the limits of that which is knowable to man, or, at best, they did not enhance man’s understanding of his moral function. **In the view of our Rabbis, the Book of Books was intended to be mankind’s guide for life on earth as it is at present, to teach man to recognize God, in the here and now, as the everlasting Creator and Master of the universe, and to worship Him by faithfully obeying the laws by which He governs mankind.**²

When the earth was created, it was perfect (Genesis 1:1). Lucifer and his rebellion caused the earth to be reduced to a formless, dark blob of matter as described in Genesis 1:2.

(Gen 1:2a NASB) **The earth was formless and void, and darkness was over the surface of the deep,** and the Spirit of God was moving over the surface of the waters.

H6440 פני H5921 על H2822 וחשך H922 ובהו H8414 תהו H1961 היתה H776 והארץ (+Gen 1:2 Hebrew OT)
 H4325 המים H6440 פני H5921 על H7363 מרחפת H430 אלהים H7307 ורוח H8415 תהום

- God created the heavens and earth in perfection (Genesis 1:1).
- Lucifer ruled the earth, but he chose to rebel against God. He fell from his place of authority and perfection.
- God removed Himself from the earth, and it became dark and broken (Jeremiah 4:23).
 - In Genesis 1:2, the earth is described as a formless, empty, chaotic waste.

Verse 2a - The earth was formless and void, and darkness was over the surface of the deep

Earth - V’ha’aretz – not heaven (invisible, non physical), but earth only. The Abode of man or the physical. Plan if the adversary was to pervert the physical which is picture of heavenly.

Was/became - Hay’Tah – was (became) perfect tense statement about an act that was completed or became that way.

Darkness - V’chosehek’ – Chashak – dark, dim, blackness, obscurity, confusion. This is why a “literal day” must come first. The Day of the Lord begins in darkness (tribulation) and ends in the light.

Rabbinical remarks: darkness was to obscure the Aleph-Tav, thereby obscuring the object of Aleph-Tav – creation. The Aleph-Tav is the “sign” of the direct object. Darkness directly attributed to Hasatan in the creation and only as a result of sin.

(2Co 4:3 TLV) And even if our Good News is veiled, **it is veiled to those who are perishing.**

(2Co 4:4 TLV) In their case, **the god of this world has blinded the minds of the unbelieving,** so they might not see the light of the Good News of the glory of Messiah, who is the image of God.

² Source: [Collected Writings](#) of Rabbi Samson Rafael Hirsch #7 p.265

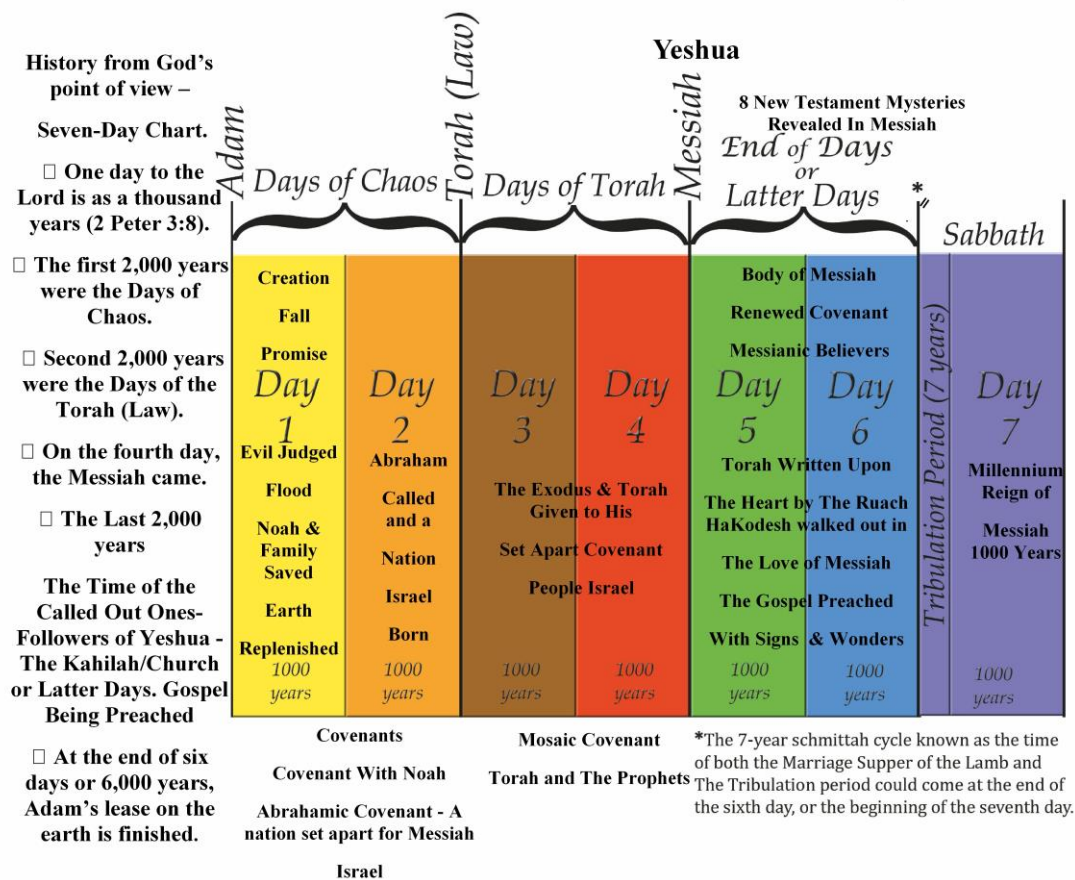
(2Co 4:5 TLV) For we do not proclaim ourselves, but Messiah Yeshua as Lord—and ourselves as your slaves for Yeshua’s sake.

(2Co 4:6 TLV) **For God, who said, “Let light shine out of darkness,”** is the One who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Messiah.

(Isa 45:7 TLV) **I form light and create darkness.** I make shalom and create calamity. I, Adonai, do all these things.

Satan is a defeated enemy. That’s why he wants to use people. He wants to see their power and their bodies to do his will and stop God’s will in the earth.

- Iniquity was found in Lucifer/Satan because of his pride in himself (**Isaiah 14:1-17**).
- Satan fell from his place with God (Luke 10:18).
- God spoke judgment over the man, the prince of Tyre (**Ezekiel 28:1-2**).
- God spoke judgment to Satan, the king of Tyre (**Ezekiel 28:11-19**).
- Now, we are now living at the end of Adam’s lease on the earth.



It was The Almighty’s plan was that “His man, Adam” would defeat Hasatan – Adam failed, but Messiah Yeshua, referred to the second Adam succeeded. More in Chapter 3.

(1Co 15:45 AMP+) So it is written [*in Scripture*], "**The first MAN, Adam, BECAME A LIVING SOUL** (an individual);" **the last Adam (Christ) became** a life-giving spirit [*restoring the dead to life*]. [Gen 2:7]

Satan's Fall and The Origin of Free Demons

1. Demons and Fallen Angels are the Same

To understand the origin of free demons, it is necessary to recognize that demons and fallen angels are one and the same rather than two separate categories of beings. That they are the same can be seen in five ways.

a. The Same Relationship to Satan

The first evidence is that both demons and fallen angels are said to have a similar relationship to Satan. This relationship is brought out in four ways. First, Satan, who is an angel, is called *the prince of demons* (Mat. 12:24). This indicates that those who follow him are also angels. Secondly, Satan has a well-organized order or rank of angels (Eph. 6:11–12), and it is very reasonable to suppose that these fallen ranks of angels are demons. Thirdly, they are referred to as the devil's angels (Mat. 25:41) and are in all likelihood demons. Fourthly, they are also called Satan's angels (Rev. 12:7–9), and this, too, points to them as being the same as demons.

These four passages show that fallen angels and demons have a similar relationship to Satan, implying that they are one and the same.

b. The Same Essence of Being

The second evidence that fallen angels and demons are one and the same is that they have the same essence of being; both are spirit beings.

c. The Same Activities

The third evidence is that demons and fallen angels conduct similar activities in that both seek to enter men, and both war against men and God. Fallen angels do this (Rev. 9:1–2, 11, 13–15), and demons do the same thing (Rev. 9:3–10, 16–21). This indicates that fallen angels and demons are the same.

d. The Same Abode

The fourth evidence that fallen angels and demons are one and the same is that they both share the same abode, the air; they dwell in the atmospheric heavens (Eph. 2:2; 6:12; Rev. 12:7–12).

e. The Same in the Biblical Text

The fifth evidence that demons and fallen angels are one and the same is that in all biblical texts one finds either fallen angels or demons, but never both. No single verse mentions fallen angels and demons at the same time, with every applicable passage speaking of either one or the other.

In order to understand the origin of free demons, it should be remembered that fallen angels and demons are one and the same. Once this is understood, then the origin of free demons can also be understood. Free demons, who are fallen angels, originated at the time of the Fall of Satan in that demons are the angels who fell with Satan.

2. The Results of the Fall of Satan on Angels

Ezekiel 28:11–19 describes the Fall of Satan, who fell *by the abundance of his traffic* (v. 16). What the Hebrew terminology implies is that Satan went from one angel to another defaming God, in order to capture the angels' allegiance to himself. Some of these angels were deceived by the satanic lie: that he would accomplish those five *I wills*, including the desire to be like God (Is. 14:12–14).

Some angels were convinced by Satan's claim, but the majority were not. Those who were convinced by Satan are the ones who fell with him. They are now the demons who are free and doing the bidding of Satan.

There were three results of the fall of these angels: first, they lost their original holiness; secondly, they became corrupt in nature and conduct as the various Old and New Testament names for demons demonstrate; and thirdly, these angels became the demons of Satan.

B. The Origin of Confined Demons

In discussing the origin of confined demons, another distinction must be made, because there are two different categories of confined demons: temporarily confined demons and permanently confined demons.

1. Temporarily Confined Demons

Some demons are confined temporarily after being cast out of a person. The demon, *Legion*, of Luke 8:31 did not wish to be sent into the place of confinement and asked to be allowed to go into the pigs instead. Some are confined temporarily after being cast out and then released later.

Many others are confined temporarily now, but are to be released for specific judgments of the Great Tribulation. Revelation 9:1–11 speaks of the release of demons for a period of five months to torment men to a great degree, but short of death. And Revelation 9:13–21 speaks of the release of two hundred million demons for the purpose of killing one-third of the world's population.

The place of temporary confinement for these demons is the *abyss*. Some are confined there now and will be released during the Great Tribulation; while others are temporarily confined there after being cast out, to be released later to do Satan's bidding again.

2. Permanently Confined Demons

The second category of confined demons are demons who have been confined permanently and will never be released, but who will move directly into the Lake of Fire. There are three key passages that deal with these permanently confined demons.³

- We who believe in Messiah Yeshua, have authority over all demonic powers and principalities.
 - *And raised us up together, and made us sit together in the heavenly places in Messiah Yeshua* (Ephesians 2:6, NKJV).
- **Additional scriptures:** 2 Peter 3:13; 1 John 1:7; Genesis 1:1-2; Ezekiel 28:1-10;
 - Matthew 12:31; Hebrews 10:7; 2 Corinthians 9:6

³ Fruchtenbaum, A. G. (1983). [The Messianic Bible Study Collection](#) (Vol. 82, pp. 10–12). Tustin, CA: Ariel Ministries.

What About Dinosaurs – Jewish Views vary

A new Bible museum has opened in the U.S. which portrays a world that once included dinosaurs. But we all know that dinosaurs have been extinct for millions of years, while the Bible places Creation some 5700 years ago. Isn't this an impossible contradiction?

The Aish Rabbi Replies:

First, one should realize that Judaism has always been compatible with science. The medieval philosopher Maimonides wrote that seeming conflicts between science and the Bible arise from either a lack of scientific knowledge or a defective understanding of the Bible. Our Sages always viewed Torah knowledge in light of prevailing scientific theory.

Maimonides wrote that science is one of the primary paths to knowing God, and for that reason the Bible commences with a description of the Creation.

The Torah itself may hint to dinosaurs, as it says: "And God created the giant Tanin" ([Genesis 1:21](#)). What is a Tanin? In [Exodus 7:10](#), when Moses throws down his staff before Pharaoh, it turns into a "Tanin," translated as a "snake." Thus a Tanin is in the reptile family. They are also the only creatures in the creation account referred to as "giant," and indeed, reptiles were the largest creatures ever to walk the earth.

H8577

תנינ

tanniyn: A masculine noun meaning a serpent, a dragon, and a sea monster.

What happened to these creatures? The Talmud ([Baba Batra 74b](#)) reports that God caused the extinction of the giant Tanin soon after their creation, because had the Tanin been fruitful and multiplied, the world would not have been able to endure before them.

More explanation is put forth by Rabbi Yisrael Lifshitz (19th century author of the Tifferet Yisrael commentary on the Mishnah) who addresses the topic of dinosaurs in light of the discovery of a fossil of a woolly mammoth. He quotes the Talmud ([Chagiga 13b](#)) which states "there were 974 generations before Adam." This suggests the existence of fossilized layers beneath the world in which we now live.

Creation Science - How Do The Dinosaurs Fit In? Christian View

BY JOHN D. MORRIS, PH.D. |
MONDAY, MAY 01, 1989

When first exposed to the creation model of earth history, Christians and non-Christians alike usually ask the same question: "What about the dinosaurs?" It seems that decades of evolutionary brainwashing have led many people to equate dinosaurs with evolution. Dinosaurs have long been an effective tool for teaching evolutionary dogma, but they really did exist, and therefore must somehow fit into the Biblical framework.

The Bible says that all things were created during the six-day creation week ([Exodus 20:11](#), etc.), including dinosaurs. The reptilian dinosaurs were (by definition) land animals which were created on Day Six under the category of "beast of the earth" ([Genesis 1:24, 25](#)). There were also large marine reptiles created on Day Five (v. 21). Along with all animals and mankind, they were created to be plant eaters (vs. 29,30), for there was no death before Adam and Eve rebelled against God.

Of the many dinosaur fossils found, almost all give evidence of being plant eaters exclusively. Several of the

dinosaur fossil types, however, do possess sharp teeth, sharp claws, spikes, armor plates, etc., perhaps used for a variety of offensive or defensive purposes. Of course scientists can never be certain about a creature's habits when they only have bits of dead ones to study, and most dinosaur fossils are extremely fragmentary, usually consisting of part of a single bone. And many animals alive today that have sharp teeth use them for strictly peaceful ends. But enough is known of dinosaurs to strongly suspect that some of them ate meat.

The Bible doesn't say when they gained that ability, but I feel it does give us a clue. When Adam and Eve rebelled, God pronounced the awful curse of death on all of creation. In doing so, He not only fulfilled His promise that they would begin to die (2:17), but evidently He actually changed the genetic makeup of each "kind" so that all their descendants would forever be different. He changed Eve's body structure (3:16); the plants (v. 18), and the animals, as well (v. 14). Perhaps at this time dinosaurs and other animals acquired or began to acquire body parts designed for aggression or protection. This may be over-speculation, but sin ruins everything, and before long the entire planet was corrupt (6:11,12, 7).

God had told Noah to bring pairs of each kind of land animal on board the Ark, including, evidently, the dinosaurs (7:15). Recognizing that as reptiles, dinosaurs would have continued to grow as long as they lived, implying that the oldest would be the largest, there was plenty of room on board the Ark for the younger ones. Thus the dinosaurs on board the Ark probably would have been young adults, no bigger than a cow perhaps. But the world after the Flood was much different than before, with much less vegetation and a colder, harsher climate, and evidently the dinosaurs gradually died out. Perhaps they were even hunted to extinction, as would be indicated by the many legends of dragons, the descriptions of which closely resemble dinosaurs.

At any rate, Biblical history has an explanation for dinosaurs, their creation, life-style, and extinction. Christian parents are encouraged to use them to teach Biblical truth.⁴

End Notes, to be continued

(Gen 1:2 NASB) The earth was formless and void, and darkness was over the surface of the deep, **and the Spirit of God was moving over the surface of the waters.**

H6440 פני H5921 על H2822 וחשך H922 ובהו H8414 תהו H1961 היתה H776 והארץ (+Gen 1:2 Hebrew OT)
 H4325:המים H6440 פני H5921 על H7363 מרחפת H430 אלהים H7307 ורוח H8415 תהום

Genesis 2b

And the Spirit of God	Moved
V'rucah Elohim	M'Rachephet

Upon the face	of the waters
Al-peney	Hamayim

V'rucah – Ruch – spirit, wind literally open space (Gen. 32:17), to spread, to smell. It is what animates and separates (discern, chooses). The Holy Spirit – demonstrative active presence of God – action-out of Word (seed).

⁴ * Dr. John Morris is President of the Institute for Creation Research. Cite this article: Morris, J. 1989. How Do the Dinosaur Fit in? *Acts & Facts*. 18 (5).

B.Rabba 2 & 8 (Midrash) “Spirit of God” is King Messiah and “move upon the face of the waters” is repentance.

John 14:16-18

(Joh 14:16 TLV) I will ask the Father, and He will give you another Helper so He may be with you forever—

(Joh 14:17 TLV) the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him. You know Him, because He abides with you and will be in you.

(Joh 14:18 TLV) I will not abandon you as orphans; I will come to you.

Psalm 104:30

(Psa 104:30 TLV) You send forth Your Ruach—they are created, and You renew the face of the earth.

The physical is created from that which is unseen in spiritual.

(Heb 11:1 TLV) Now faith is the substance of things hoped for, the evidence of realities not seen.

(Heb 11:2 TLV) For by it the elders received commendation.

(Heb 11:3 TLV) **By faith we understand that the universe was created by the word of God, so that what is seen did not come from anything visible.**

Rabbinic Comment:

According to Midrash on B’resheit, the “Spirit of God” is synonymous with the Spirit of King Messiah.

Isaiah 11:1-3

(Isa 11:1 TLV) Then a shoot will come forth out of the stem of Jesse, and a branch will bear fruit out of His roots.

(Isa 11:2 TLV) **The Ruach of Adonai will rest upon Him**, the Spirit of wisdom and insight, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Adonai.

(Isa 11:3 TLV) His delight will be in the fear of Adonai. He will not judge by what His eyes see, nor decide by what His ears hear.