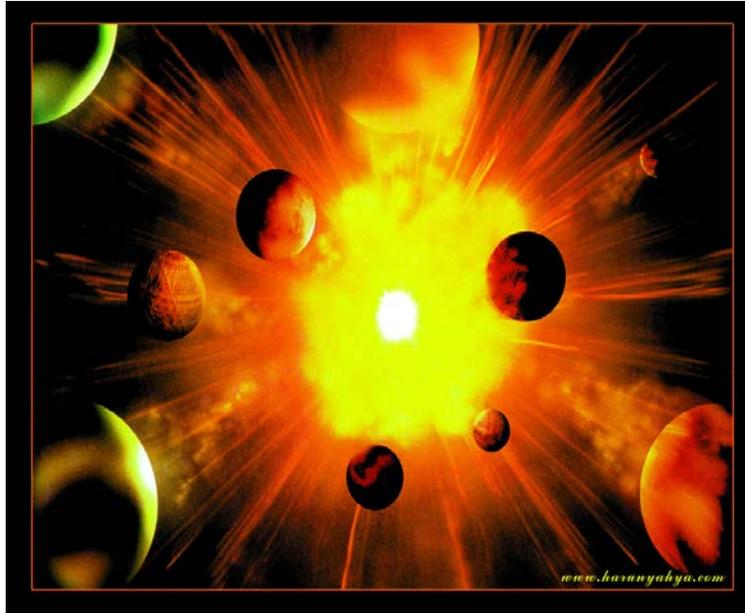




BEREISHIS (*in the beginning*)

The FIRST Testament (*Old Testament*) starts with the Pentateuch or Torah (*instructions*), and is comprised of 5 sections: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The word Genesis means *In the Beginning* and the author of the Book is not identified but traditionally, the author has always been assumed to be Moses and there is no conclusive reason to deny this. The Book of Genesis does not state when it was written but scholars have argued the dates of authorship is sometime approximately between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses' death. The Torah is not just a history book, but the charter of man's mission in the universe. This is why Genesis is called the Book of Creation: The real meaning of creation is not primarily the story of mountains and valleys, of oceans and deserts, or even of human and animal life. Creation is the story of the birth of Israel, the nation that inherited the task of Adam and Eve. In this first Book of the Torah we trace Israel's story from the life of Abraham and Sarah until their offspring develop into a family and then a nation. *Chumash*



Genesis 1:1 In *the* beginning created, Elohim אלהים the heavens אלהים and the earth. C-MATS

Question: Who made the heavens and the earth? Genesis 1:1 links the working of יהוה through אלהים Messiah as the Creator as John states in John 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 The same was in the beginning with Elohim. 3 All things were made through Him, and without Him nothing was made that was made. C-MATS



Elohim creates Earth

Question: What does the word *created* mean, “In *the* beginning created, Elohim”? The Hebrew verb bara ("created") employed by this verse specifically means the creation of something from nothing. *Chumash*

Question: When did time begin? In the beginning (1:1) refers to the beginning of time --the first, indivisible moment, before which time did not exist. Time was the first creation; thus the first commandment is the dedication of time by setting the months and seasons of the Hebrew calendar. *Chumash*



Darkness was on the waters

Genesis 1:2 And the earth was (*became*) chaos and void; and darkness *was* over the surfaces of the abyss. The Spirit of Elohim vibrated (*moved, hovered*) over the surface of the waters. C-MATS

Question: Who is “**the Spirit of Elohim**”? Genesis 1:2 gives us a key to understanding the Ruach ha-Kodesh (Sacred-Set apart Spirit) which is above the surface of the waters and is actually a *manifestation* and working of יהוה in Spirit. Insight to this is when Yahusha says in **John 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you...**15:26** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, He shall testify of Me...**14:26** But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things...**14:16** And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” Both יהוה and אֵת our Messiah works together as ONE. C-MATS

Genesis 1:3 And Elohim said, Let there be (*cause*) light and there was light. C-MATS



"Let there be light!"

Question: What is the first statement in Creation? And Elohim said, "**Let there be light!**" and **there was light**. Each individual is made up of Light. "Light" is therefore the purpose of each person: that he transforms his situation and environment from darkness and negativity to one of light and goodness. *Chumash*



Elohim separated Light from Darkness

Genesis 1:4 And saw Elohim אֵת the light, that *it was* good: and Elohim separated the light from out of the darkness. C-MATS

Question: Was “darkness” created? This is not merely the absence of light, but a specific creation, as is clearly stated in Isaiah 45:7: “**He Who forms the light and creates darkness.**” This is also indicated by the characterization that until light and darkness were separated from one another, they functioned “in a mixture”, implying that patches of light and darkness were intermixed with one another until Elohim separated them. *Chumash*

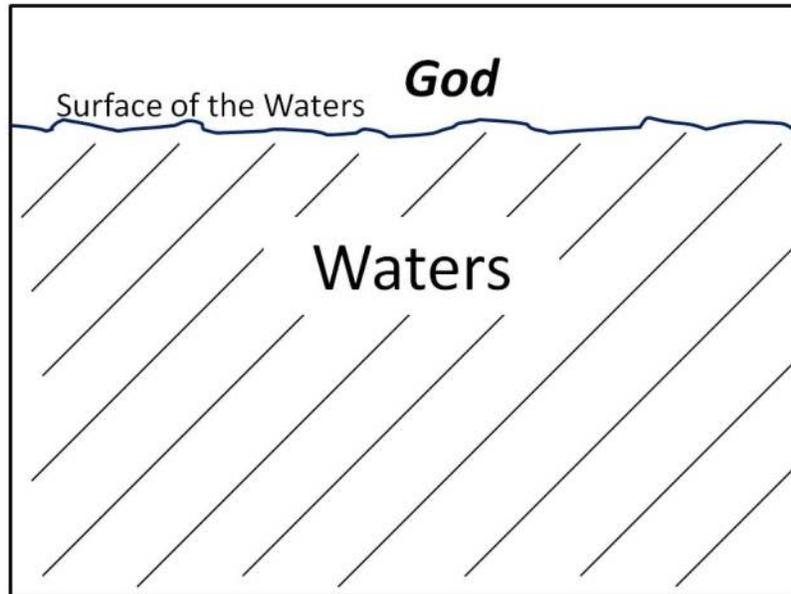
Question: What does the word “**that it was good**” mean? Throughout the narrative, the term, “**that it was good,**” means that the creation of the item under discussion was completed. Thus, for example, the light is described as good, because its existence and function were now final. The waters, however, did not receive their final form until the third day, when they were gathered into seas and oceans. Consequently, they were not called good until the third day (Rashi). *Chumash*

Genesis 1:5 And Elohim called the light Day and the darkness He called Night. And there was (*existed*) evening and morning, day one. C-MATS



Day and Night

Day 1: Spirit of God hovers over surface of waters; light created; day & night



Question: What lesson can we learn from darkness comes light? In the beginning, evening came first and then day. Before we can experience the light of any worthwhile accomplishment, it is normal to pass through a period of darkness and difficulty. Knowing this secret gives us the power to persevere when things get tough, and rest assured that the light of dawn is right around the corner.

Question: What's the benefit of "paying one's dues" with difficult beginnings? To accomplish anything worthwhile takes a lot of energy, determination, and serious effort. A primary tool to get things done is will-power. The "dues," the difficulties that we may encounter as we try to accomplish our goals are great "will-power builders." They force us to affirm our will to keep going and push through even when things get tough. The "strengthened will" that these difficulties develop within us often makes the difference between reaching our goals or not.

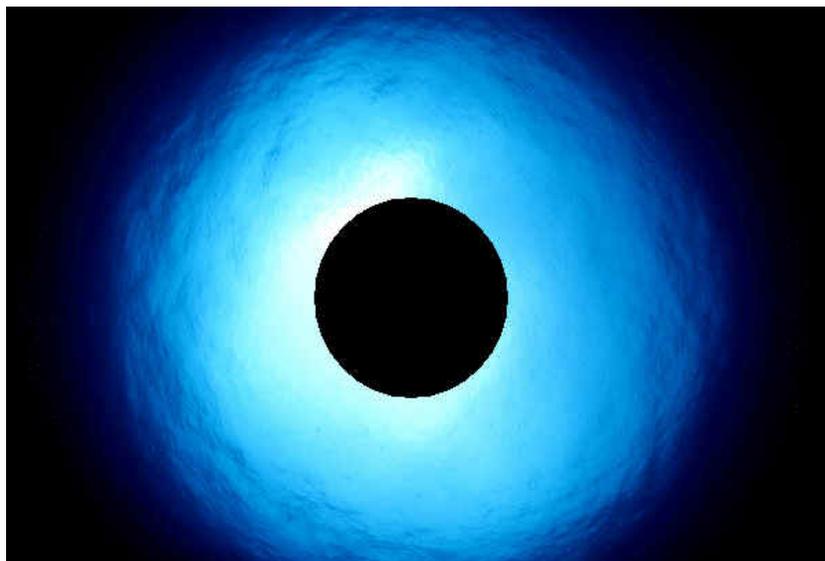
Question: Who enjoys his accomplishments more: someone who had to struggle to get there, or someone to whom it came easily? There is no comparison. It is inescapable human nature that the degree of effort that we put into attaining something parallels the amount of satisfaction we derive from it. Therefore the obstacles and struggles along the way, although perhaps not pleasant, are really blessings in disguise that will pay off in the future joy of overcoming them.



Firmament in the midst of the waters

Genesis 1:6 And Elohim said, Let there be a firmament (*dome*) in the midst (*middle*) of the water and let it divide the water from the water. C-MATS

Question: What is the “firmament”? This was the solid dome encircling the earth filled with water that was broken during the flood. The oldest Hebrew translation is found in the Septuagint. The translators rendered *raqia* as “stereoma” which connotes solidity. The Latin translations of this passage followed the Septuagint’s lead in rendering this word as “firmamentum,” which again connotes solidity. The Jews of the Second Temple period, followed by practically everyone up through the Renaissance, all understood the *raqia* to denote a solid dome above the earth. The Jewish literature of that era includes discussions, for instance, of whether this dome was made of clay or copper or iron (3 Apoc. Bar. 3.7-8).

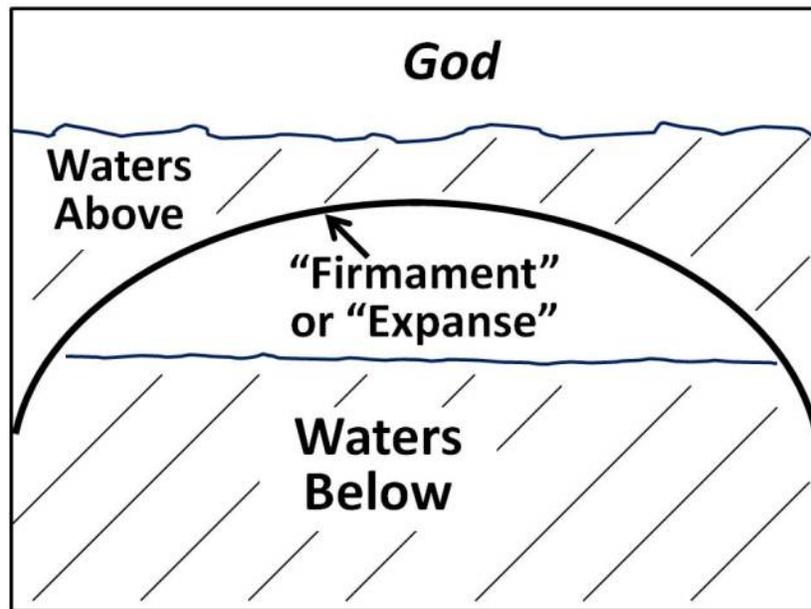


Waters above the firmament

Genesis 1:7 And made Elohim אֱלֹהִים the firmament and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. C-MATS

Question: Where was the water placed in the firmament? It does not say, “on the firmament,” but “the water that was above the firmament” because the waters are suspended in the air in the dome. *Chumash*

Day 2 : Firmament separates
waters above from waters below



Genesis 1:8 And Elohim called the firmament Heavens (*Sky*). And there was (*existed*) evening and morning, day two. C-MATS

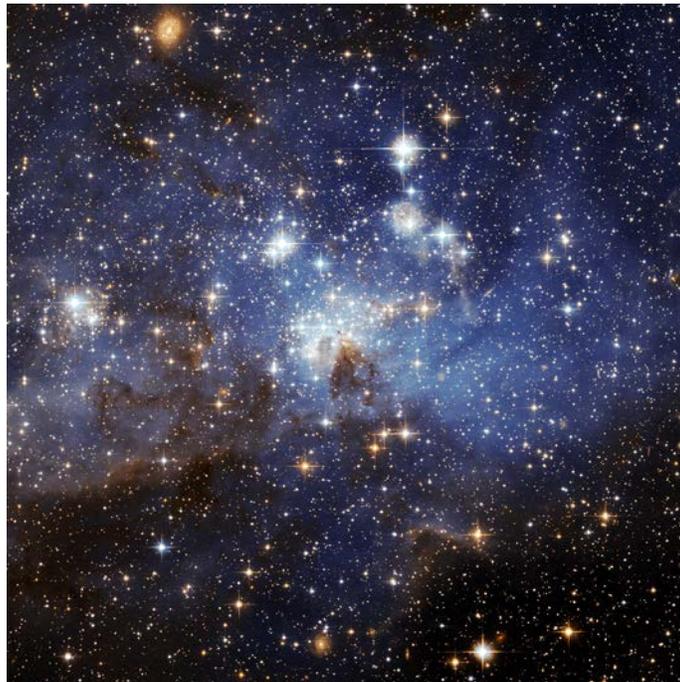
Question: What did the earth look like up until this point? Up to now, the entire earth was submerged under water. The earth had been created on the first day, but it was neither visible nor dry until the waters were commanded to assemble in their designated areas (Rashbam). *Chumash*

Genesis 1:9 And Elohim said, Let the waters under the heavens be gathered together in one place and let the dry land appear and it was so. 10 And Elohim called the dry land Earth; and the gathering together of the waters He called Seas: and Elohim saw that *it was good*. 11 And Elohim said, Let the earth put forth grass, seed-producing plants and fruit trees, each yielding its own kind of seed-bearing fruit, on the earth and it was so. 12 And the earth brought forth grass, plants each yielding its own kind of seed and trees each yielding its own kind of fruit and Elohim saw that *it was good*. C-MATS



Earth brought forth grasses

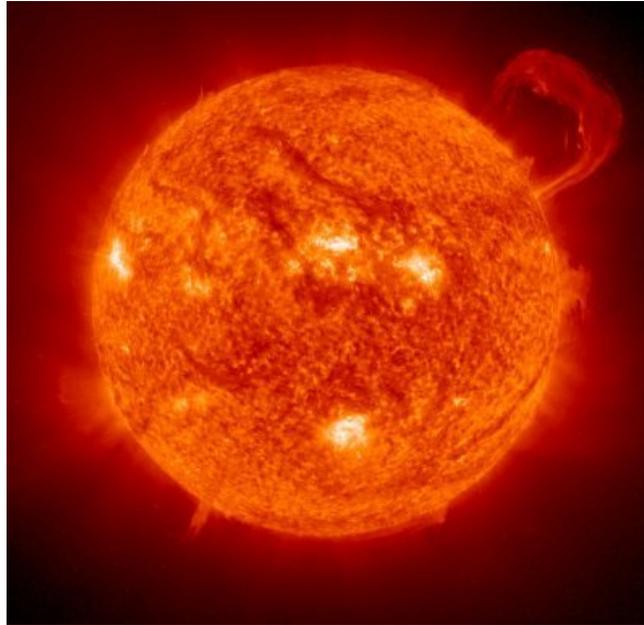
Genesis 1:13 And there was (*existed*) evening and morning, day three. C-MATS



Lights in the firmament

Genesis 1:14 And Elohim said, Let there be **מֵאֲרוֹת** *lights* in the firmament of the heavens to divide the day from the night; and let them be **לְאֹתוֹת** *for signs, solemnities (sacred festivals), days and years;* 15 And let them serve as luminaries (*lights*) in the firmament of the heavens to give light upon the earth and it was so. 16 And made Elohim **אֵת** Two Great Lights; the Greater **אֵת** Light to rule the day (*sun*) **וְאֵת** and the lesser light (*moon*) to rule the night **אֵת** and the stars. C-MATS

Question: What does יהוה mean by the luminaries will “be לַאֲתֵת *for signs, solemnities (sacred festivals), days and years*”? This refers to the future, when the Israelites are destined to be commanded concerning the festivals and the festivals begin from the first phase of the moon.
Chumash



The sun

Genesis 1:17 And Elohim set אֲתֵת *them* in the firmament of the heavens to give light upon the earth, 18 And to rule over the day and over the night and to divide the light from the darkness: and Elohim saw that *it was good*. 19 And there was (*existed*) evening and morning, day four.
C-MATS



The Earth and its Moon

Genesis 1:20 And Elohim said, Let *the* waters swarm abundantly *with* the moving creatures *that* have life and *let* birds fly above the earth in the open firmament of heavens. C-MATS



Abundant sea life

Genesis 1:21 And created Elohim אלהים sea-creatures (*whales, monsters*) great אלהים and every creature living that moves, which the waters brought forth abundantly after their kind אלהים and every kind of winged bird: and saw Elohim that *it was* good. C-MATS



Elohim created great sea creatures

Question: What does “**And created Elohim**” mean? This term refers to something unprecedented. On the first day, it referred to Creation from a total vacuum; here, it refers to the huge size of some of the fish; and the last time it is used (v.27), it refers to the Creation of Man, intelligent life in the image of יהוה. *Chumash*



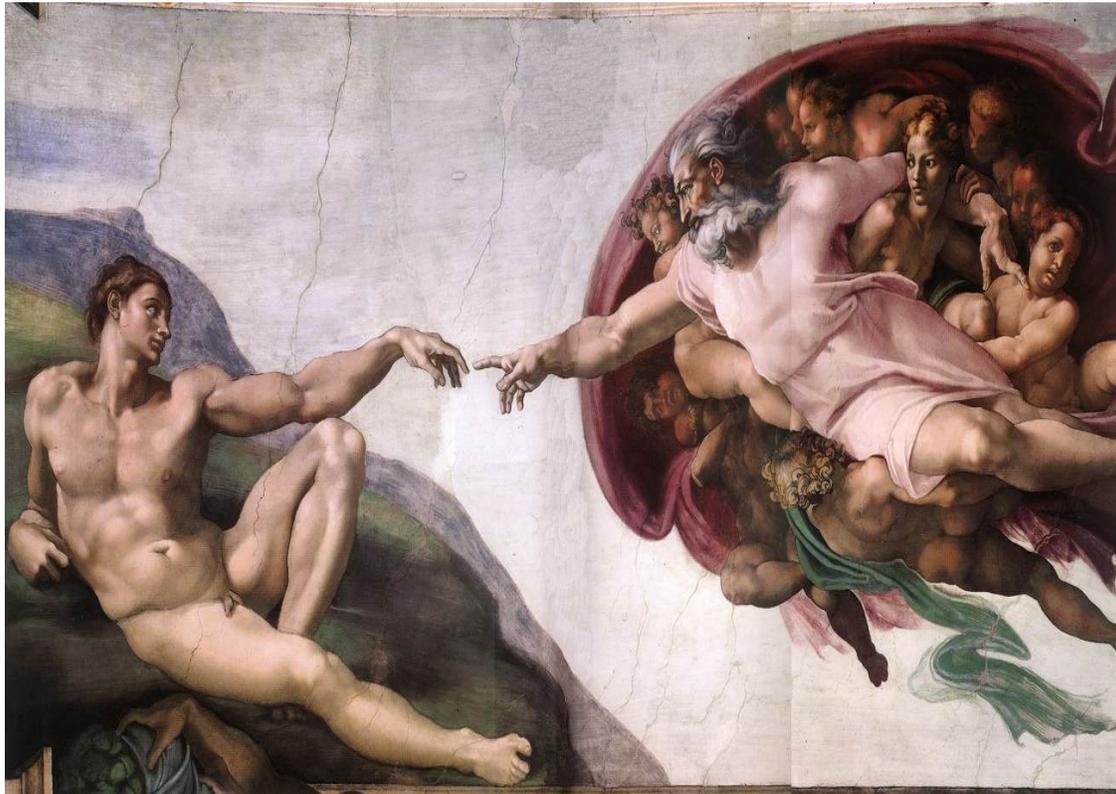
Let birds multiply in the earth

Genesis 1:22 And Elohim blessed **אתם** *them* saying, Be fruitful and multiply and fill **את-** the waters in the seas and let birds multiply in the earth. **23** And there was (*existed*) evening and morning, day five. **24** And Elohim said, Let the earth bring forth each kind of living creatures, cattle, crawling animals and *wild* beasts of the earth and it was so. C-MATS



Elohim made wild beasts on the earth.

Genesis 1:25 And made Elohim **את** beasts of the earth after his kind **את** and the cattle after their kind **את** and everything that crawls upon the earth: and Elohim saw that *it was good*. C-MATS



Elohim **את** ירהוה made man in his image

Genesis 1:26 And Elohim said, Let Us make man (*Adam*) in our image, in our likeness: and let them rule over the fish of the sea, the birds of the air, the animals all over the earth and every crawling creature that crawls upon the earth. C-MATS

Question: To whom was ירהוה saying, 'Let us make man.'? Yahusha was with יהוה from the beginning. John 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was with Elohim in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life and that life was the light of men. 5 The light shines in the darkness, but the darkness has not understood it. 6 There a man came who was sent from Elohim; his name was John. 7 He came as a witness to testify concerning that light, so that through him all men might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to every man was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who received him, to those who believed in his name, he gave the right to become children of Elohim- 13 children born not of natural descent, nor of human decision or a husband's will, but born of Elohim. 14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. C-MATS

Genesis 1:27 So created Elohim **את** Adam (*man*) in His own image, in the image of Elohim He created **אתו** *him*, male and female He created **אתם** *them*. C-MATS

Question: What is important about this verse? The **את** shows the connection of covenant ownership by יהוה through **את** (Messiah) in His creation, because on the day Adam is created there appears a **את** in front of Adam's name forming a covenant with Elohim. C-MATS

Question: How did יהוה create man? Just as Man is unique, so the manner of his creation was unique and exalted. Throughout the chapter, יהוה brought all things into being with an utterance, but He created Man with His own hands (Rashi). *Chumash*

Question: When was Eve created? Although Eve was created later (2:21), she and Adam were created on the same day (Rashi). Eve was separated from Adam later. *Chumash*

Question: If יהוה 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? 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 "helpmate" and an "opposite". So יהוה created them one, and then split them into two. Thus man searches for woman and woman yearns for man. Thus man and woman cleave to each other and become one. *Chumash*

Genesis 1:28 And Elohim blessed **אתם** *them* and Elohim said to them, be fruitful and multiply and fill (*replenish*) **את** the earth and subdue it: Rule over the fish of the sea, the birds of the air and every living creature that crawls upon the earth. C-MATS

Question: Are you in sin if you do not have children? One who neglects this law has broken יהוה's commandment, incurring great punishment, because he thereby demonstrates that he does not wish to comply with the Divine Will to populate the world (Sefer HaChinuch). *Chumash*

Question: What does it mean that He told Adam and Eve to "rule over... every living creature that crawls upon the earth"? He did not permit Adam and his wife to kill a creature and to eat its flesh; only every green herb they were all permitted to eat equally. The animals were tame and were their companions. They were to care for the animals. When the sons of Noah came He permitted them to eat flesh, but יהוה placed the fear of man in the animals when He allowed man to eat them. *Chumash*

Genesis 1:29 And Elohim said, Here! Through the whole earth, I am giving you **את** every herb bearing seed which is upon the face of all the earth **את** and every tree which is in the fruit of a tree yielding seed to you it shall be for meat (*food*). 30 And to every beast of the earth, every bird of the air and every animal that crawls upon the earth in which *there is life (soul)*, I am giving **את** every green herb for food and it was so. 31 And saw Elohim **את** everything that He had made and indeed *it was* very good. And there was the evening and the morning, a sixth day. C-MATS



Elohim gives man all the animals of the earth

Question: What does the six days of creation correspond to in history? The six days of creation embody the whole of history, for the world shall exist six thousand years which is why it is said that "one day is with יהוה as a thousand years, and a thousand years as one day. 2 Peter 3:8

0-1000 The first day of creation was the millennium of Adam. Adam lived to be 930 years old. (Light)

1000-2000 The second day was the Flood, which wiped out a corrupt humanity and spared only the righteous Noah and his family. (Firmament)

2000-3000 The third day was when Abraham began teaching the truth of the One ELOHIM and the Torah was given on Mount Sinai. (dry land and grasses)

3000-4000 The fourth day was when the First Temple and the Second Temple in Jerusalem served as ELOHIM's dwelling. (Sun, moon, and stars)

4000-5000 The fifth day is the Dark Ages of the fifth millennium. (birds and fish)

5000-6000 The sixth day is our millennium--a millennium marked by strong, forceful empires, whose beastly rule will be followed by the emergence of Messiah, who ushers in the seventh millennium--the World to Come--a time of perfect peace and tranquility. (Man and animals)

Question: יהוה didn't "need" the world. He only created the world in order to be able to give to us. When we act as "givers" we are doing something great and acting like יהוה. It's a wonderful feeling when we are able to choose to give. What do you think is the difference between the pleasure of taking and the pleasure of giving? Which one is a greater pleasure? There is a pleasure in taking. There's a certain thrill in getting what we want. But this pleasure often fades pretty soon after we get it. This is especially true if we had to take it from somebody else. The pleasure of giving is more subtle. At first we may even not feel like giving. But usually when we do, we receive a warm glowing feeling of the pleasure that we've done the right thing.

Question: To whom would you say a person feels more love, to one from whom he receives or to one to whom he gives? One to whom he gives. Giving is itself an act of love. Even when the feeling of love doesn't exist from the start, eventually the feeling grows. A great piece of advice to someone who wants to learn how to love is to learn how to give.

Question: It has been said that the recipient is really the giver and the giver really the recipient. How would you understand this statement? When we have a chance to give, we get the chance to become a more spiritually oriented, righteous person. This is a great opportunity since this is really one of life's primary goals. People in need "give" us this opportunity, which is in a real sense, more valuable than anything we could possibly give to them.

Spiritual Exercise: Give to someone in need today.



Genesis 2:1 So the heavens and the earth and everything in them were finished. **2** And on the seventh day Elohim ended His work which He had made; and He rested on the seventh day from all His work which He had made. C-MATS



Question: What is important about Sabbath besides the fact that the work of heaven and earth were complete? The world of the Sabbath is far above that of the six days it succeeds, but they are not separate from one another. The bridge between the mundane and the sacred, between the weekdays and the Sabbath, is Man. Adam and Eve were created last, just before the Sabbath, because only Man has the intelligence and wisdom to bring the sacredness of the Sabbath into the activities of the workweek. Of all the creatures in the universe, only he can create sacredness. Angels are sacred, but they are fixed. They cannot improve themselves or the world. Only Man can do both. The Sabbath is יהוה's seal, and Man is the one who must impress it upon יהוה's universe; indeed, Man's activities transform the universe from an apparently aimless combination of matter into the mirror of יהוה's will. *Chumash*

Question: How is Sabbath different from the other days? יהוה rested on Sabbath and wanted us to also have rest from our labors. Ordinarily, people must work to earn money to pay their bills, but on the Sabbath, work is forbidden – yet the Sabbath is a day that is blessed with more food and enjoyment than the rest of the week (Or HaChaim). *Chumash*

Genesis 2:3 And blessed Elohim **את** Day, the seventh and sanctified (*set apart, consecrated*) **אתו** *it (him)*, because בּו *in it (him)* He rested (*shabbath*) from all His work which created Elohim and made. C-MATS

Question: Why does יהוה give us such a brief description of Creation? The Torah did not mean for Man to understand that entire process -- that is beyond human capacity -- but only to know that יהוה is the Creator. *Chumash*



Genesis 2:4 These *are* the generations (*history*) of the heavens and of the earth when they were created. On the day *that* יהוה *our* Elohim made the earth and the heavens. C-MATS

Question: Why is יהוה used here first in the bible? יהוה stands for His Attribute of Mercy. At first, יהוה created the world exclusively with the Attribute of Justice [Elohim], because the ideal state is for Man to be judged according to his deeds, without a need for special mercy, but יהוה knew that Man cannot survive without mercy and forbearance. Therefore He added יהוה signifying mercy, to teach that He would temper justice with compassion (Rashi to 1:1). The Name יהוה also signifies the eternity of יהוה, because its letters are also those of the words "He was, is, and will be." יהוה "is the very first and the very last." Everything in the created universe must have a moment when it came into existence, but יהוה is infinite; He transcends time. In recognition of this concept, the Four-letter Name is often translated the Eternal One. *Chumash*

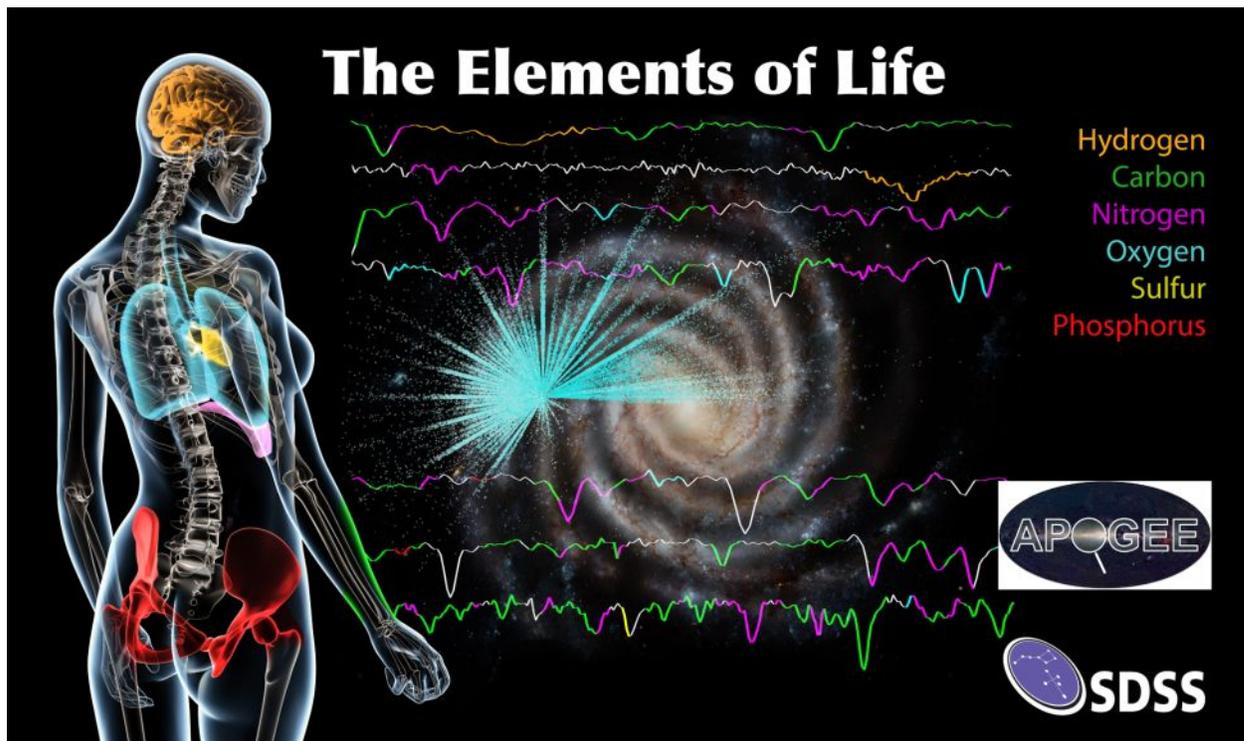
Genesis 2:5 There was no wild bush on the earth and no wild plant had sprung up: for יהוה our Elohim had not caused it to rain upon the earth and there was no Adam (*man*) to till את- the ground. **6** But a mist came up from the earth which watered את- whole face of the ground. **7** And formed יהוה our Elohim את- Adam (*man*) of the dust of the ground and breathed into his nostrils the breath of life; and Adam (*man*) became a living soul. C-MATS



Man made from the dust of the ground

Question: How did יהוה bring life to Man? יהוה made Man out of both lower [earthly] and upper [heavenly] matter: his body from the dust and his soul from the spirit (Rashi). In the words of the Zohar, "one who blows, blows from within himself," indicating that Man's soul is part of יהוה's essence, as it were. This soul made Man a living being, or a speaking spirit. Accordingly, the life that is unique to Man and which only יהוה could "blow" into him is the rational soul that includes the power of intelligent speech. This is what elevates a human above animal life: the ability, and therefore the responsibility, to use his intelligence in יהוה's service. *Chumash*

Question: Why was man formed from dust? יהוה made man before sin and before rust and dust that corrupts. What we call dust is useless particles that have come about from deterioration as a result of sin. Therefore it was not this deteriorated substance that יהוה made us out of but dust size particles that יהוה hand collected from all His creation. So when He sees us He sees all His creation wrapped up in one creation that He had made in His likeness and image and that His breath sustains. יהוה marked every person with a mark that no one person on earth has ever had or will ever have that proves that יהוה is the only One that formed them in their mother's womb. That mark is your fingerprints.



The six most common elements of life on Earth (including more than 97 percent of the mass of a human body) are carbon, hydrogen, nitrogen, oxygen, sulfur and phosphorus. Those same elements are abundant at the center of our Milky Way galaxy. (Image credit: Dana Berry/SkyWorks Digital Inc.; SDSS collaboration)

Genesis 2:8 And יהוה *our* Elohim planted a garden eastward in Eden; and He put there אָדָם Adam whom He had formed. C-MATS



The Garden of Eden

Genesis 2:9 And out of the ground made **יהוה** *our Elohim* to grow every tree *that is* pleasant to the sight and good for food. The tree of life was also in the midst of the garden and the tree of knowledge of good and evil. C-MATS



Tree of Life

Question: What was the effect of eating the Tree of Knowledge of Good and Evil? As Adam and Eve were originally created, their natural impulse was to do what is good. Although they knew in the abstract that there was such a thing as sin, it was not something that they craved, just as we know that there is such a thing as cannibalism, but it has no appeal for us. By eating of the tree, they brought evil into themselves and made it part of their nature. Once they ate from the tree, they changed the nature of Man. From then on, Man was born with evil impulses, such as greed, selfishness, and lust for whatever suits his developing appetite. Through study, thought, and self-discipline, he must curb his base nature and desires, and fill himself with a desire for good and disgust for evil. *Chumash*

Genesis 2:10 And a river went out of Eden to water **אֶת** garden; and from there it was divided into four streams. **11** The name of the first is Pison (*dispersive*), which compasses **אֶת** whole land of Havilah (*circular*), where *there is* gold; **12** And the gold of that land is good: there is bdellium (*aromatic resin*) and the onyx stone. **13** And the name of the second river is Gihon (*gush forth*), which compasses **אֶת** whole land of Ethiopia (*or Cush*). **14** And the name of the third river is Hiddekel (*usually identified as Tigris, meaning swift*), which goes *toward* the east of Assyria. And the fourth river is Euphrates (*the great stream*). **15** And took יהוה **אֶת** our Elohim Adam (*man*) and put him into the Garden of Eden to cultivate it and care for it. **16** And commanded יהוה **אֶת** our Elohim concerning Adam, you may eat freely of every tree of the garden, **17** But of the tree of the knowledge of good and evil, you may not eat from it, because in the day that you eat from it you will certainly die. C-MATS



The Tree of Knowledge of Good and Evil

Question: What does verse 17 mean? On that day the evil impulses of jealousy, lust, and honor will be aroused within you, making it impossible for you to attain the goal of complete spirituality as long as you are still on earth. Thus, eternal life will be an intolerable burden for you (Malbim). Since Adam lived to the age of 930, it is clear that he was not to die as soon as he ate the fruit. Rather, he would become subject to death, whereas if he had never sinned, his righteousness would have kept him alive forever. *Chumash*

Question: Why didn't Adam die the day that he ate the fruit? “**Because in the day that you eat from it you will certainly die.**” He died in the same day that he ate of the fruit of the Tree of the Knowledge of Good and Evil. **2 Peter 3:8 One day is with יהוה as a thousand years, and a thousand years as one day.** He died before 1000 years or one day was over. *Chumash*

Genesis 2:18 And said יהוה our Elohim, It is not good that Adam should be alone; I will make him a helper suitable for him. C-MATS

Question: What is meant by verse 18? If man is worthy, his wife will be a helpmate. If he is not worthy, she will be against him, to fight him (to reform him). The ideal marriage is not necessarily one of total agreement in all matters. Often it is the wife's responsibility to oppose her husband and prevent him from acting rashly, or to help him achieve a common course by questioning, criticizing, and discussing. Thus, the verse means literally that there are times a wife can best be a helper by being against him. *Chumash*

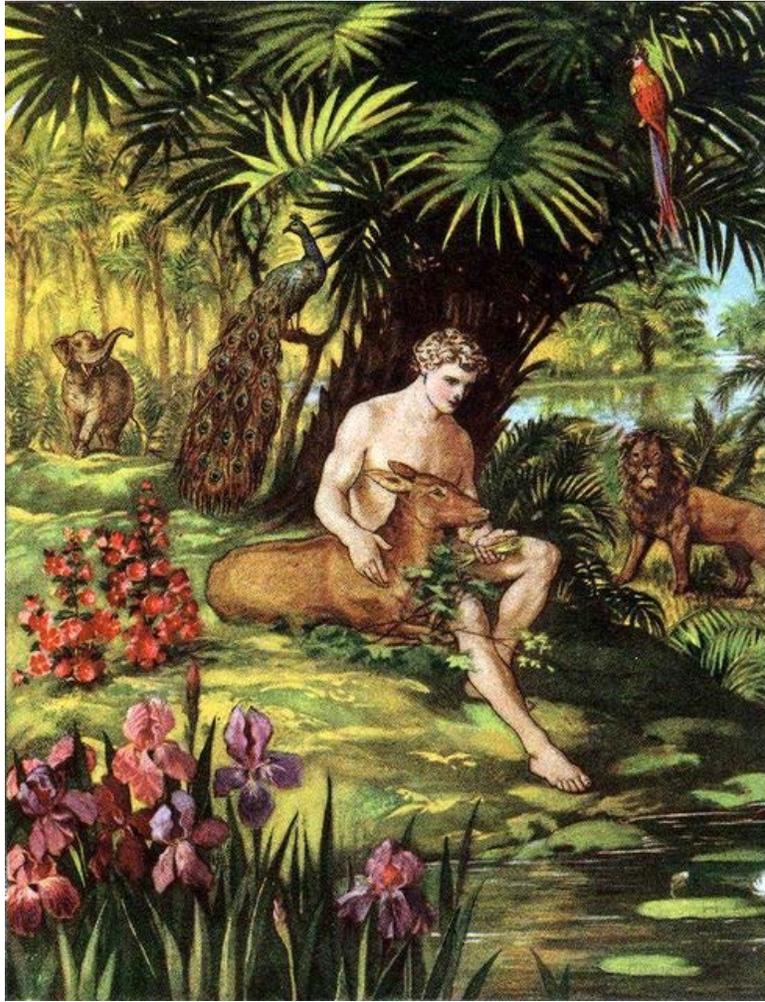
Question: Adam was all alone in the world, but then יהוה revealed to him that it wasn't good for him always to be alone and made Eve as his partner and companion. Is there ever an advantage to being alone? A person alone has time to think about things and can get to know himself and יהוה and a little 'alone' time is a plus. But, in general, life is happier and fuller when it is lived with family and friends.

Question: Having a friend makes life feel more worth living. Why do you think that is? Having a genuine friend is an invaluable gift. It makes the good times feel so much better and the hard times feel so less bad. It's worthwhile reaching out to make - and keep - good friends. (Your marriage partner should be your best friend and helpmate.)

Genesis 2:19 And out of the ground יהוה our Elohim formed every beast of the field אַתָּ and every bird of the air; and brought them to Adam to see what he would call them: and whatever Adam called every living creature (soul) that was the name of it. C-MATS

Question: What does “whatever Adam called every living creature” really mean? Every living creature to which man would give a name-that was to be its name forever. *Chumash*

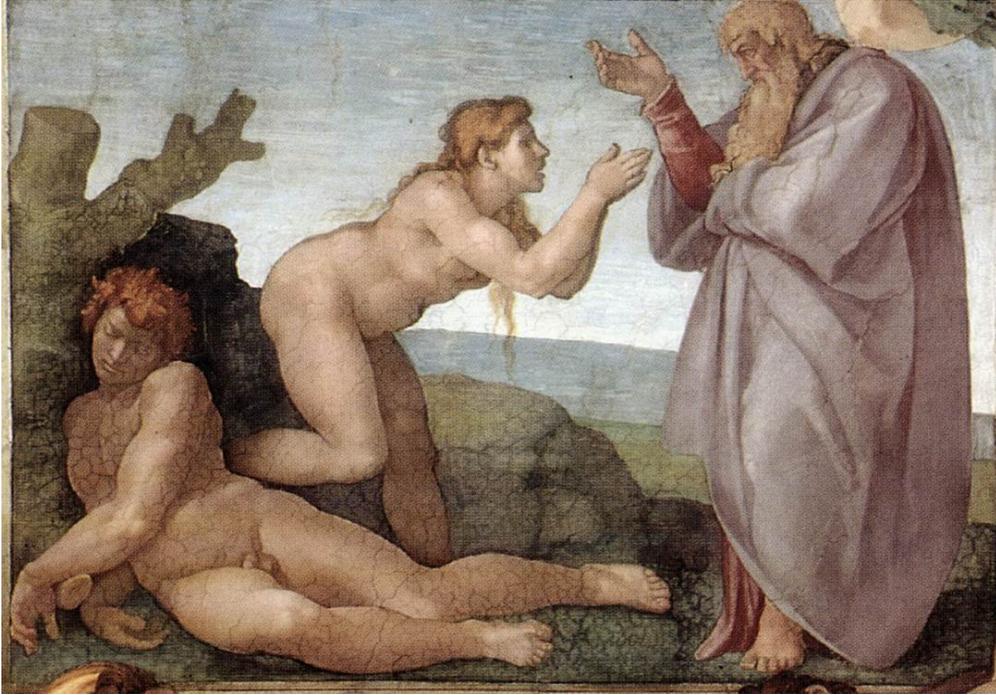
Question: Why do we say the original garden was located somewhere in the Mesopotamian region (around present day Iraq) where the modern Tigris and Euphrates rivers flow? The Bible records a devastating worldwide Flood many centuries after Adam and Eve were expelled from the Garden. Sedimentary layers sometimes miles thick, bear mute testimony to this massive watery upheaval which tore apart and buried forever the pre-Flood world. After the Flood, the survivors (Noah's family) moved to the plain of Shinar (Sumeria/Babylonia) which is where we find rivers today called Tigris and Euphrates. These are therefore clearly not the same rivers. They run on top of Flood-deposited layers of rock containing billions of dead things (killed by the Flood). These rivers were probably named after the original pre-Flood rivers, just as settlers from the British Isles to America and Australasia applied familiar names to many places in their “new world.” The Bible speaks of one river breaking into four. This is not what is found in the Middle East today. The Garden was destroyed by the Flood. Its actual location on the globe can never be established.



Adam in the Garden

Genesis 2:20 And Adam gave names to all cattle and to the birds of the air and to every *wild* beast of the field; but for Adam there was not found a helper for him. C-MATS

Question: Why did יהוה bring all the creatures to Adam to find a mate? יהוה brought all the creatures to him so that he could see for himself that none was suited to his needs, and he would ask for a companion. Then he would appreciate his newly fashioned mate and not take her for granted. Adam named her gender *Ishah* [Woman], because she was taken from *Ish* [Man]. That name comes from *eish* or fire, because Man is unique among all living beings in the characteristics symbolized by fire: energy and enthusiasm, lust and initiative. These characteristics enable Man to achieve dominance, attain wisdom, and develop culture. But the same fire can cause the mass destruction that has marred humanity almost since the beginning of time. Controlled and directed, that fire can create spiritual kingdoms that surpass the angels. *Chumash*



יהוה Elohim creates Eve

Genesis 2:21 And יהוה *our* Elohim caused a deep sleep to fall upon Adam and he slept: and He took אֶת־ one of his ribs and closed up the flesh in its place: 22 And made He, יהוה *our* Elohim אֶת־ the rib, which *He* took from Adam *and formed* a woman and brought her to Adam. C-MATS



Genesis 2:23 And said Adam אָתְּ *This is now bone of my bones and flesh of my flesh, אִשָּׁהּ for this (she) will be called Woman, because out of Man was taken אִתְּ this (she).* **24** Therefore, will leave a man אֶת־ his father אָתְּ and his mother and will cling to his wife: and they will be one flesh. **25** And they were both naked, but Adam and his wife and were not ashamed. C-MATS

Question: What does verse 24 mean? The Torah does not mean that a man should not continue to serve or honor his parents. It implies only a physical separation; that his attachment to his wife should be so strong that he will move out of his parents' house and establish a new home with her. Let him cling to his wife and to none other, because man and wife are in reality one flesh, as they were at the beginning of Creation (Tur). But that can happen only if they also become one mind, one heart, one soul ... and if they use all their strength and effort to the service of יהוה (R' Hirsch). *Chumash*

Genesis 3:1 Now the serpent was more prudent (*counsel*) than *any* living of the ground which יהוה our Elohim had made. And the serpent said to the woman, Did Elohim really say that you are not to eat of every tree of the garden? C-MATS



Question: Who was the serpent? Is the word "serpent" mistranslated from Hebrew to English? 3 Hebrew letters make up the word Serpent. n NUN means FISH DARTING, IMPARTING LIFE. jHET n means FENCE, BORDER, ENCLOSE. c SEEN-SHIN w means TEETH, CONSUMING FIRE. This word "serpent" is describing an angel in Paleo Hebrew-a being that is made up of "light" who is one who "protects life". The KJV-based *Strong's Concordance* means "shining one, light-bearer". According to **Ezekiel 28:12** "You sealed up the sum, full of wisdom and perfect in beauty. 13 You were in Eden, the garden of Elohim," Lucifer was in the Garden of Eden. **The Book of Adam and Eve 8:1** Then Adam cried and said, "O, ELOHIM, when we lived in the garden, and our hearts were lifted up, we saw the angels that sang praises in heaven, but now we can't see like we used to; no, when we entered the cave, all creation became hidden from us."

Discuss: Adam and Eve saw angels and trusted angels as their protectors. Why wouldn't they trust Lucifer to tell them the truth and not be afraid to talk to him in the Garden? Would יהוה actually put an evil creature in the Garden? Adam and Eve were very intelligent. Wouldn't they be able to discern an evil creature when they saw it?



Lucifer as an Angel of Light before He fell

Question: How did the Evil One deceive her? The Evil One made her question יהוה and not trust Him. He said, "Did, perhaps, יהוה say." Is it possible that יהוה has not allowed you to eat of any of the trees? The Evil One also said, "Why would He have created them if they are not to be enjoyed?" This is a classic trick of the Evil One: Pleasures are meant to be enjoyed, so it is foolish to believe that יהוה could have commanded one to control oneself from doing so.
Chumash

Spiritual Exercise: Are you being tricked by the Evil One? Are you enjoying pleasures of the world that יהוה wants you to stay away from? Do you long to be entertained all the time? Do you spend your money foolishly? Beware of the devices of the enemy and turn away from the things of the world and find pleasure only in יהוה and serving Him.

Genesis 3:2 And the woman said to the serpent, We may eat of the fruit of the trees of the garden, **3** But of the fruit of the tree which *is* in the midst of the garden, Elohim said you should not eat of it, neither should you touch it, or you *will* die. **4** And the serpent said to the woman, You will not die, **5** Because Elohim knows that in the day you eat of it, then your eyes will be opened and you will be like Elohim, knowing good and evil. C-MATS

Question: What was the first lie? “You will not die.”

Question: What error did Eve make when she said, “neither should you touch it”? She added to the command not to eat of the tree. Proverbs 30:6 says: “Add you not to His words, lest He reproves you and you are found a liar.” Then the serpent pushed her until she touched it. He said to her, “Just as there is no death in touching, so is there no death in eating it.” *Chumash*

Genesis 3:6 And when the woman saw that the tree *was* good for food and that it *was* pleasant to the eyes and a tree to be desired to make one wise, she took the fruit and ate it and gave some to her husband who was with her; and he ate some also. C-MATS



Eve gives Adam the fruit to eat

Question Why did Eve eat of the tree? She trusted Lucifer because she talked and walked with the angels often and felt safe with them. She understood his words and they appealed to her because she wanted to be like **יהוה** (Creators of worlds) so she believed him.

Question: Adam was standing next to Eve during this conversation. Why didn't Adam stop Eve from eating from the tree? Adam also trusted what Lucifer was telling him or he would not have eaten the fruit also.



Adam and Eve walked and talked with the angels

Question: In your opinion, if 'A' hires or otherwise engages 'B' to do something wrong for him, who is ethically responsible? Both of them are responsible. 'A' is responsible for putting a stumbling block in front of 'B' by tempting him to do wrong and 'B' is responsible for actually doing it. Ultimately each of us is responsible for our own choices and the fact that someone pressures or convinces us to do something wrong is not a valid excuse. Even though Lucifer tempted Eve, who then convinced Adam to eat from the tree, **יהוה** had warned them not to eat from the tree so all three of them had to face the consequences.

Question: What if the person who is telling us to do something unethical is someone in authority, are we then permitted to do it? Each of us, as human beings created by יהוה, has an ethical obligation to live according to true and healthy values. There is no person who has the authority to make us override that. We should, however, ascertain that what we are being asked to do is truly unethical and not merely unpleasant, etc.

Genesis 3:7 And the eyes of them both were opened and they knew that they *were* naked; and they sewed fig leaves together and made themselves aprons. **8** And they heard **את** voice of יהוה *our* Elohim walking in the garden *in* the cool of the day. Adam (*man*) and his wife hid themselves from the presence of יהוה *our* Elohim among the trees of the garden. C-MATS

Question: Whose voice did they hear in the garden? **את** (Yahusha). The entire Tanakh gives us a perfect picture of the Yah-head as יהוה Father works His will in conjunction with and through **את** Yahusha together as ONE, but please understand, it is Father's will that is predominate and insight into this is every time Yahusha speaks about Father in the Gospels. Matthew 20:23 *to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father...* John 14:10 *The Words that I speak unto you I speak NOT of Myself: but the Father that dwells in Me, He does the Works.* For it is unto יהוה Father that the 24 elders in the throne room bow down and cast their crowns before His feet in Revelation 4:10 *(The four and twenty elders fall down before him that sat on the throne, and worship him that lives forever and ever, and cast their crowns before the throne.)* Genesis 3:8 **And they heard את** voice of יהוה *our* Elohim walking in the garden...confirming what we thought all along, that the one walking and speaking to Adam and Eve in the cool of the day was **את** Yahusha working together as ONE with יהוה Father by the power of His Holy Spirit. C-MATS



Elohim walks in the Garden of Eden

Genesis 3:9 And יהוה *our* Elohim called to Adam and said to him, Where are you? 10 And he said, **אתה** Your voice I heard in the garden and I was afraid, because I *was* naked; and I hid myself. 11 And Elohim said, Who told **אתה** you that you *were* naked? Have **אתה** you eaten of the tree, which I commanded that not **אכלת** you eat? 12 And Adam said, The woman whom you gave *to be* with me, she gave me *some fruit* from the tree and I ate it. C-MATS



Adam blames the woman

Genesis 3:13 And said יהוה Elohim to the woman, what *is* **זאת** this you have done? And the woman said, The serpent tricked me and I ate it. C-MATS

Question: Did Adam and Eve ask to be forgiven? They blamed each other for their sins and did not repent.

Genesis 3:14 And said יהוה Elohim to the serpent, because you have done **זאת** this cursed *are* **אתה** you above all cattle and every *wild* beast of the field. You will crawl on your belly and eat dust all the days of your life: 15 **אשית** I will put enmity (*hatred*) between you and the woman and between your seed (*descendants*) and her seed; He will bruise (*overwhelm*) your (*Satan*) head (*chief*) **ראתה** and you will bruise His heel. C-MATS

Question: How was this prophecy fulfilled: **He will bruise (*overwhelm*) your (*Satan*) head (*chief*) וְאַתָּה and you will bruise His heel? Hebrews 2:14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil. Isaiah 53:10 "Yet it pleased יְהוָה to bruise Him. Matthew 1:18. His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. C-MATS**

Fall from Heaven



Question: How was Lucifer cursed? Did יְהוָה take away his ability to fly (**crawl on your belly**) and made him stay on earth (**eat dust**) until the Day of Judgment (**all the days of your life**)? Was this the reason for Lucifer's fall? Did he lose favor with יְהוָה at this moment and was cast out of Heaven? יְהוָה said that Lucifer would hate women (and her offspring) and try to destroy them (**enmity between you and the woman**), and so it has been ever since that day.

Ezekiel 28:12 So says Adonai יהוה **אתה** *You* sealed up the sum, full of wisdom and perfect in beauty. 13 You were in Eden, the garden of Elohim; every precious stone was your covering, the sardius, the topaz and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald and the carbuncle and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 **את** (*You?*)* are the anointed cherub that covers: and I set you, *so that* you were upon the Sacred mountain of Elohim; you have walked up and down in the midst of the stones of fire. 15 **אתה** *You* were perfect in your ways from the day that you were created, until unrighteousness was found in you. 16 By the abundance of your traffic they filled the midst of you with violence and you have sinned: therefore, have I cast you as profane out of the mountain of Elohim; and I have destroyed you, O covering cherub, from the midst of the stones of fire. 17 Your heart was lifted up because of your beauty; you have corrupted your wisdom by reason of your brightness: I have cast you to the ground; I have laid you before kings, that they may behold you. 18 By the multitude of your iniquities, in the unrighteousness of your traffic, you have profaned your sanctuaries; therefore, have I brought forth a fire from the midst of you; it has devoured you and I have turned you to ashes upon the earth in the sight of all them that behold you. C-MATS

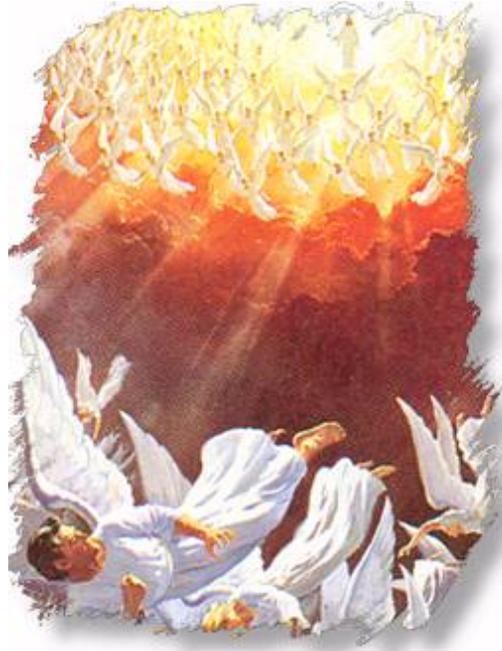
Question: What was Lucifer's position? Lucifer was one of 5 cherubim created to guard and carry the throne of יהוה. Lucifer was the cherubim placed on the top of the throne. Lucifer had the highest of all positions. Lucifer was the wisest creature יהוה ever created. No other angel, no other being was created with the intelligence that יהוה gave to this creature. In Ezekiel is a picture of the highest of יהוה's creatures, perfect in wisdom, beautiful beyond description, a musician and on top of all that, he was given this high, exalted position. But, this creation, with all of these wonderful attributes also had a free will. In the garden, יהוה says to this marvelous creature, "unrighteousness was found in you."

Isaiah 14:12 How are you fallen from heaven, O Heylel (*howling*), son of the dawn! How are you cut down to the ground that did lay low the nations! 13 **ואתה** *And you*, **אמרת** *you said* in your heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim; and I will sit upon the mount of congregation, in the uttermost parts of the north; 14 I will ascend above the heights of the clouds; I will make myself like the Most High. C-MATS

Question: What sin was found in Lucifer? Did you notice in this passage all of the "I will" statements? He said he would exalt his throne above the "stars of Elohim". The word "stars" here does not refer to what we see in the night sky. It refers to the princes of יהוה. In other words, "I will rule over the princes of Elohim".

Question: Who are the princes of Elohim? We are the co-heirs to the throne. He is the King and we are His princes. He does not want to be יהוה's servant. He does not want to do what he was created to do. He wants to be served and there are millions who have chosen to do just that; serve him. They have listened to his lies and chosen to follow him. Eve believed the lie that she would be like יהוה. The reason Lucifer tempted her with that was because it is the very thing that he wants -- to be יהוה.

Revelation 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. **8** But he was not strong enough, and they lost their place in heaven. **9** The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.
C-MATS



Lucifer and his angels were cast out of heaven

Question: Where is heaven? Heavens is always plural in Hebrew, with seven levels of heaven, noted in Scripture. The names are: Vilon, Rakia, Shechakim, Zevul, Maon, Machon, and Aravot.

1. Vilon is a "curtain" which is rolled over the earth at nighttime to block the sun;; contains the atmosphere, minor stars, snow and dew; abode of Adam and Eve; governed by Gabriel; called *curtain* or *veil* because it veils or hides the other six levels. **It is He that sits above the circle of the earth and the inhabitants are as grasshoppers; that stretched out the heavens as a curtain (Vilon) and spreads them out as a tent to dwell in. (Isaiah 40:22). C-MATS**

2. Rakia ("expanse," "canopy"): possibly refers to the frozen canopy over the earth before the Flood **And made Elohim אלהים the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And Elohim called the firmament Heavens (Sky). (Genesis 1:7-8)** Moses visited Paradise here to receive the Ten Commandments; fallen angels are imprisoned here for marrying human women. **The Nephilim were on the earth in those days; and this was when the sons of Elohim came in to the daughters of men and they gave birth to children; these were the ancient heroes, men of renown. (Genesis 6:4);** dwelling place of souls awaiting judgment including "men of renown," called *expanse* it is the part of the heavens that can be seen: stars, sun, moon, and planets. **And Elohim set אלהים them in the firmament (Rakia) of the heavens to give light upon the earth, (Gen 1:17) C-MATS**

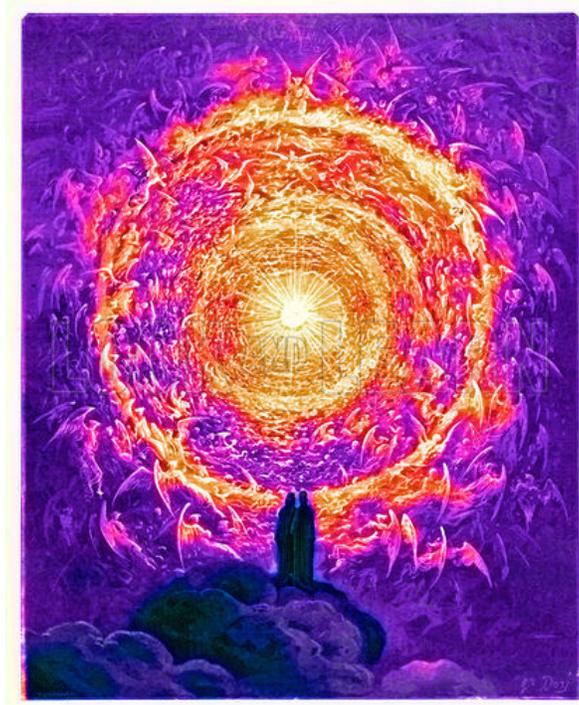
3. Shechakim ("*clouds*") is the atmosphere. "He commanded the skies (Shechakim) above and opened the doors of heaven; and He rained down manna upon them to eat." (Psalm 78:23)

4. Zevul ("*habitation*") is the location of celestial Jerusalem and the temple with the heavenly altar where Michael offers a sacrifice. "Look down from heaven and surely from the habitation (Zevul) of Your holiness and of Your glory. (Isaiah 63:15) "I have certainly built you a house (Zevul) to live in, a settled place for you to abide in forever." (1Kings 8:13) C-MATS

5. Maon ("*refuge*") is where His ministering angels stay, singing in the night. Yet יהוה will command His loving-kindness in the day-time; and in the night His song shall be with me, *even* a prayer to the Elohim of my life. (Psalm 42:8) C-MATS

6. Machon ("*city, "established place"*") is the location of the storehouses of snow, rain, hail, whirlwinds, storms, etc. A multitude of angelic beings dwell there and sing praises to יהוה day and night. יהוה shall open to you **את** His treasure, the goodness **את** of the heavens (Machon) to give rain to your land in His season and to bless **את** all the work of your hands: and you will lend to many nations **אתה** and you will not borrow. (Deuteronomy 28:12) **אתה** and You hear from heaven your dwelling-place (Machon) and forgive and render to every man according to all his ways, whose You know **את** heart; for **אתה** You know, *even* you only, **את** hearts of all the children of men; (1Kings 8:39) C-MATS

7. Aravot ("*deserts*") is the home of יהוה and his divine Throne of Glory and the highest order of angels, which include the Seraphim, and Cherubim. It also holds the spirits of the righteous that are human souls waiting to be born. Cast up a highway for Him that rides upon the heavens (Aravot) by Yah (**יהוה**) is His name and exult you before Him. (Psalm 68:4) It is called *desert* because it has no moisture and no air; Yah also said to be above the seventh heaven.



Genesis 3:16 To the woman He said, I will greatly increase your pain in childbirth, but your desire *will be* for your husband and he will rule over you. C-MATS



Eve is cursed

Question: What does it mean “**he will rule over you**”? Her punishment was measure for measure. She influenced her husband to eat at her command; now she would become obedient to him (Ramban). The new conditions of life that made food the product of hard labor would naturally make women dependent on the physically stronger men. Obedience to the Torah, however, restores her to her former and proper status as the crown of her husband and pearl of his life. **Proverbs 12:4 A worthy אִשָּׁה wife is the crown of her husband. Proverbs 31:10 A worthy אִשָּׁה woman (wife) who can find? For her price is far above rubies.** (R' Hirsch). *Chumash*

Question: How should a man treat his wife? A man should honor his wife more than himself, and love her as himself. If he has money, he should increase his generosity to her according to his income. He should not cast fear upon her excessively and his conversation with her should be gentle -- he should be prone neither to sadness nor anger. They also say that a wife should honor her husband exceedingly and respect him ... and avoid doing anything that he hates.

Question: Do you think life would be better if there were no rules or laws and everyone could do whatever he wanted? It sounds like a dream - but it would really be a nightmare. It is human nature for one person to take what he wants, even at someone else's expense, and without rules and limits the world would soon fall apart.

Question: The Torah has been described as 'instructions for living'. What do you think this means, and why do you think this might be valuable? Life is the ultimate game - the ultimate challenge. It is potentially amazing and wonderful and potentially the opposite. There is no way that the loving Elohim would put us down into life, with all of its complexities and not give us a set of instructions how to maximize the experience. The Torah gives us just the right balance of options and limits in every area of life to make the most of our trip through it and get to a great place afterwards, too.

Genesis 3:17 And to Adam He said, Because you have listened to the voice of אִשְׁתְּךָ *your wife* and have eaten from the tree, which I commanded you not to eat from. The ground is cursed on your account. In toil you will eat of it all the days of your life; 18 It will produce thorns and thistles for you; and you will eat אֲרָבִים *herbs of the field*. 19 You will eat bread by the sweat of your forehead till you return to the ground, because you were taken out of it, for dust אֲדָמָה *you are* and to dust will you return. C-MATS



Adam and Eve by Johann Ramboux

Adam is cursed by sweating to produce his food.

Question: What was the man's curse? The ground will bring up cursed things for man, such as flies, fleas, and ants. When man sows the earth with legumes or garden vegetables, it will cause thorns and thistles and other grasses of the field to grow for him. When man toils (labors) with the land, he will sweat very much. *Chumash*

Genesis 3:20 And Adam called אִשָּׁתוֹ *his wife* name Eve, because she was the mother of all living.
21 To Adam and his wife did יְהוָה *our Elohim* make coats of *animal* skins and clothed them.
C-MATS

Question: What was the first blood sacrifice? יְהוָה killed an animal so that its blood would cover their sins and he covered them with the skins of the animal.

Genesis 3:22 And יְהוָה *our Elohim* said, See, Adam *has* become like one of Us, knowing good and evil: and now, he may stretch out his hand and take from the Tree of Life and eat it and live forever. 23 Therefore, יְהוָה *our Elohim* sent him out from the Garden of Eden to till אֶת-
the ground from which he was taken. C-MATS



Adam and Eve are driven from the Garden of Eden

Genesis 3:24 So He drove out אֶת- Adam; and He placed at the east of the Garden of Eden אֶת-
cherubim אֶת- and with flaming sword which turned every way to guard אֶת- way of the Tree of
Life. C-MATS

Question: What are Cherubim? Cherubim/cherubs are angelic beings involved in the worship and praise of יְהוָה. The prophet Ezekiel describes them as a tetrad of living creatures, each having four faces: of a lion, an ox, an eagle (or griffon vulture), and a man. (The face of the Cherubim would change according to the mission at hand.) They are said to have the stature and hands of a man, the feet of a calf, and four wings. Two of the wings extended upward, meeting above and sustaining the throne of יְהוָה; while the other two stretched downward and covered the creatures themselves. The cherubim serve the purpose of magnifying the holiness and power of יְהוָה. This is one of their main responsibilities throughout the Bible. Lucifer served as the Chief Cherubim before he fell.

Ezekiel 10:1 Then I looked and surely, in the firmament that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. 5 And the sound of the wings of the cherubim was heard *even* to the outer court, as the voice of Elohim Almighty when He speaks. 8 And there appeared in the cherubim the form of a man's hand under their wings. 14 And everyone had four faces: the first face was the face of the cherub and the second face was the face of a man and the third face the face of a lion and the fourth the face of an eagle. 21 Everyone had four faces and everyone four wings; and the likeness of the hands of a man were under their wings. C-MATS



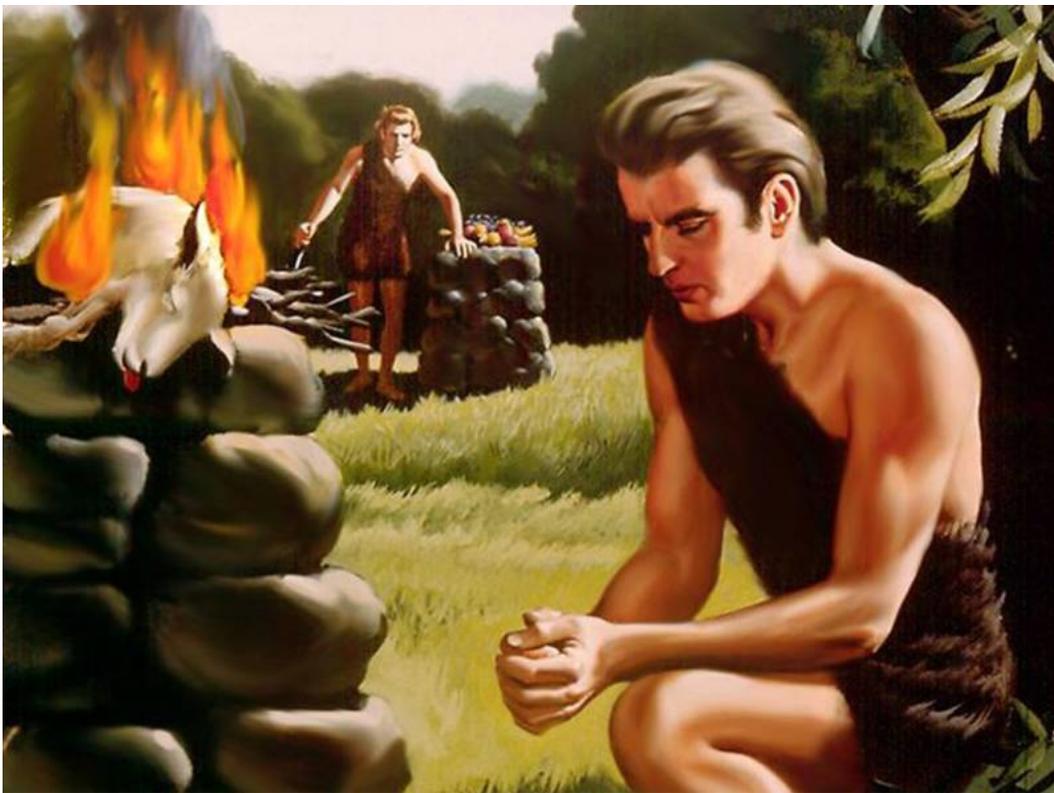
Genesis 4:1 And Adam knew **את** Eve אִשְׁתּוֹ *his wife*; and she conceived and gave birth to **את** Cain (to acquire) and she said, I have acquired a man from **את** יהוה. C-MATS

Question: What is important about this verse? This is the first and only time **את** appears in front of Eve's name. Adam had intercourse with her for the first time and she conceives Cain. When Eve is taken from Adam, only Adam's rib is marked by the **את**. C-MATS

Genesis 4:2 And she again gave birth to **את** his brother **את** Abel (*vanity*). And Abel was a keeper of sheep, but Cain was a tiller of the ground. C-MATS



Question: Why was Abel a shepherd? Like the Patriarchs, Moses, and David, Abel chose a profession that permitted him to spend his time in solitude and meditation of יהוה.



Cain and Abel bring their sacrifice to ELOHIM

Genesis 4:3 And in *the* process of time it came to pass, *that* Cain brought some fruit of the ground as an offering to ליהוה. 4 And Abel also brought one of the firstborn (*first-born*) of his flock and the fat (*best*) of it. And יהוה accepted Abel and his offering. C-MATS

Question: What kind of gift did Abel bring to יהוה? Cain's offering was from the inferior portions of his crops, while Abel chose only the finest of his flock. Therefore, Abel's sacrifice was accepted, because it was a blood sacrifice to cover his sins, but not Cain's (Ibn Ezra; Radak). *Chumash*

Question: What does it mean “And יהוה accepted Abel and his offering”? Fire descended and consumed Abel's offering and not Cain's. *Chumash*

Genesis 4:5 But He did not accept Cain and his offering. And Cain was very angry and his countenance fell. **6** And יהוה said to Cain, Why are you angry and why has your countenance fallen? **7** If you do well, you will be **שָׂאת** lifted up (accepted) and if you do not do well, **תִּטְאָת** sin is crouching at the door, it wants you, **וְאֵתָהּ** and you can rule over it (him). C-MATS

Question: What was יהוה saying to Cain? יהוה wished to teach Cain how to repent: The Evil One desires continually to entice you, yet you can conquer it -- you can prevail over it if you wish (Rashi), for you can mend your ways and cast off your sin. *Chumash*

Question: What should we do when we become jealous of someone? Jealousy is a natural but negative feeling that can cause big problems. Cain's jealousy of his brother, Abel, led to tragedy. We must remember that everything a person has - including his natural talents, his possessions, whether earned or given, etc, are ultimately gifts from יהוה. And יהוה gives each of us exactly what we need for our best, spiritual good.

Question: Is there ever a good time to be jealous? When we see someone with a positive character trait, it's good to be jealous - not to wish he didn't have it - but to motivate ourselves to work to acquire it too.



Cain kills Abel

Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. 9 And יהוה said to Cain, where is Abel your brother? And he said, I do not know: Am I my brother's keeper? C-MATS

Question: Why does יהוה say, “Where is Abel your brother?” To enter with him into gentle conversation, perhaps Cain would repent and say, “I killed him, and I sinned against You.” Instead Cain said, “I do not know.” He acted as if he could deceive the Most High. *Chumash*

Question: Getting along with siblings has been a challenge ever since time began. Do you think that the people who are siblings are a random twist of fate? Every person we encounter has been sent to us from יהוה as a spiritual test and growing experience, how much more so then are our family and the people close to us. Remembering this is a great tool for getting along with our siblings - and everyone else.



יהוה curses Cain

Genesis 4:10 And He said, “What have you done? The voice of your brother's blood cries to Me from the ground.” C-MATS

Question: Why is the Hebrew word for blood plural? The word is in the plural, implying that Cain's crime was not limited to one person; he had shed Abel's blood and the blood of his potential descendants. *Chumash*



Adam and Eve weep over Abel

Genesis 4:11 And now cursed *are* **אתה** you from the earth, which has opened **את** her mouth to receive **את** blood of your brother's from your hand. 12 When you till **את** the ground, it will no longer yield to you her strength. You will be a fugitive wandering the earth. 13 And Cain said to **יהוה**, My punishment is greater than I can bear. C-MATS

Question: What was Cain's curse? Cain would be a "fugitive wandering the earth" having no permission to dwell in one place. **יהוה**'s vengeance will be brought upon him sevenfold. **יהוה** did not wish to bring vengeance upon Cain now. At the end of seven generations, **יהוה** will bring His vengeance upon him, for Lemech, one of his grandchildren, will rise up and slay him.

Genesis 4:14 You are banning **אתי** me today from the land and your presence and I will be a fugitive wandering the earth; and everyone that finds me will want to kill me. 15 And **יהוה** said to him, therefore, whoever kills Cain, vengeance will be taken on him sevenfold. And **יהוה** set a **אות** mark/sign upon Cain so anyone finding **אתו** him would not kill him. 16 And Cain went away from the presence of **יהוה** and lived in the land of Nod, on the east of Eden. C-MATS

Question: Where is the land of Nod? The word "Nod" means wandering, so that Cain was banished to a place where exiles wander ... to the east of Eden, where his father had been exiled when he was driven out of the Garden. **Genesis 3:24** So He drove out **את** Adam; and He placed at the east of the Garden of Eden **את** cherubim **ואת** and with flaming sword which turned every way to guard **את** way of the Tree of Life. C-MATS

Genesis 4:17 And knew Cain אִשָּׁתוֹ אֵת *his wife*; and she conceived and bore אֵת Enoch (*dedicated or teacher*): and Cain built a city and called the name of the city after the name of his son, Enoch. C-MATS

Question: Who did Cain marry? Probably he married his sister. During their lives, Adam and Eve had a number of male and female children. Adam did live to be 930 years old. In fact, Josephus wrote, “The number of Adam’s children, as says the old tradition, was thirty-three sons and twenty-three daughters.” The name of Cain’s wife comes from the word *ishshah* and is the word for “woman,” and it means “from man.” It is a derivation of the Hebrew words *‘iysh* (pronounced: *eesh*) and *enowsh*, which both mean “man.” This can be seen in *Genesis 2:23* where the name “woman” (*ishshah*) is given to one who came from Adam. Thus, Cain’s wife is a descendant of Adam/man. Therefore, she had to be his sister (or possibly niece).

Question: Should Cain have married his sister? When Adam and Eve were created, they were perfect. Everything יהוה made was “good” (*Genesis 1:31*). That means their genes were perfect—no mistakes. But when sin entered the world because of Adam (*Genesis 3:6*), יהוה cursed the world so that the perfect creation then began to degenerate, that is, suffer death and decay (**Romans 8:21** *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Elohim.*) Over a long period of time, this degeneration would have resulted in all sorts of mistakes occurring in the genetic material of living things. Thus יהוה forbid future generations not to marry their close relatives.

Genesis 4:18 And was born to Enoch אֵת Irad (*fugitive/runner*): and Irad was the father of אֵת Mehujael (*smitten of god*): and Mehujael was the father of אֵת Methusael (*man of god*): and Methusael was the father of אֵת Lamech (*great/despair*). **19** And Lamech took to him two wives: the name of אֵת the one [was] Adah (*ornament*) and the name of the other Zillah (*dark*). **20** And gave birth to Adah אֵת Jabal (*water course*): he was the father of those who live *in tents* and have cattle. **21** And his brother’s name was Jubal (*small stream*): he was the father of all those who play the harp (lyre) and organ (flute). **22** And Zillah also gave birth to אֵת Tubal-cain (*craft of Cain*), an instructor of every craftsman of brass and iron tools: and Naamah (*pleasantness*) אֵת and sister of Tubal-cain. C-MATS

Question: What does the name **Tubal-cain** mean? He refined the craft of Cain. Tubal is related to the word תְּבַלִּין (spices). He “spiced” and “refined” Cain’s craft to make weapons for murderers- He sharpened the tools [for working with] copper and iron. *Chumash*

Genesis 4:23 And Lamech said to his wives, Adah and Zillah, Hear my voice, you wives of Lamech, listen to אִמְרָתִי *my speech*: for I have killed a man (*possibly Cain*) for wounding me and a young man for hurting me. C-MATS

Question: How did Cain die? Lamech was blind and his son Tubal-cain use to lead him. One day, Tubal-cain saw Cain and, mistaking him for an animal, he asked his father to shoot an arrow, which killed Cain. When Lamech realized he had killed Cain, he beat his hands together in grief and accidentally struck his son, killing him, too. *Chumash*



Cain is killed

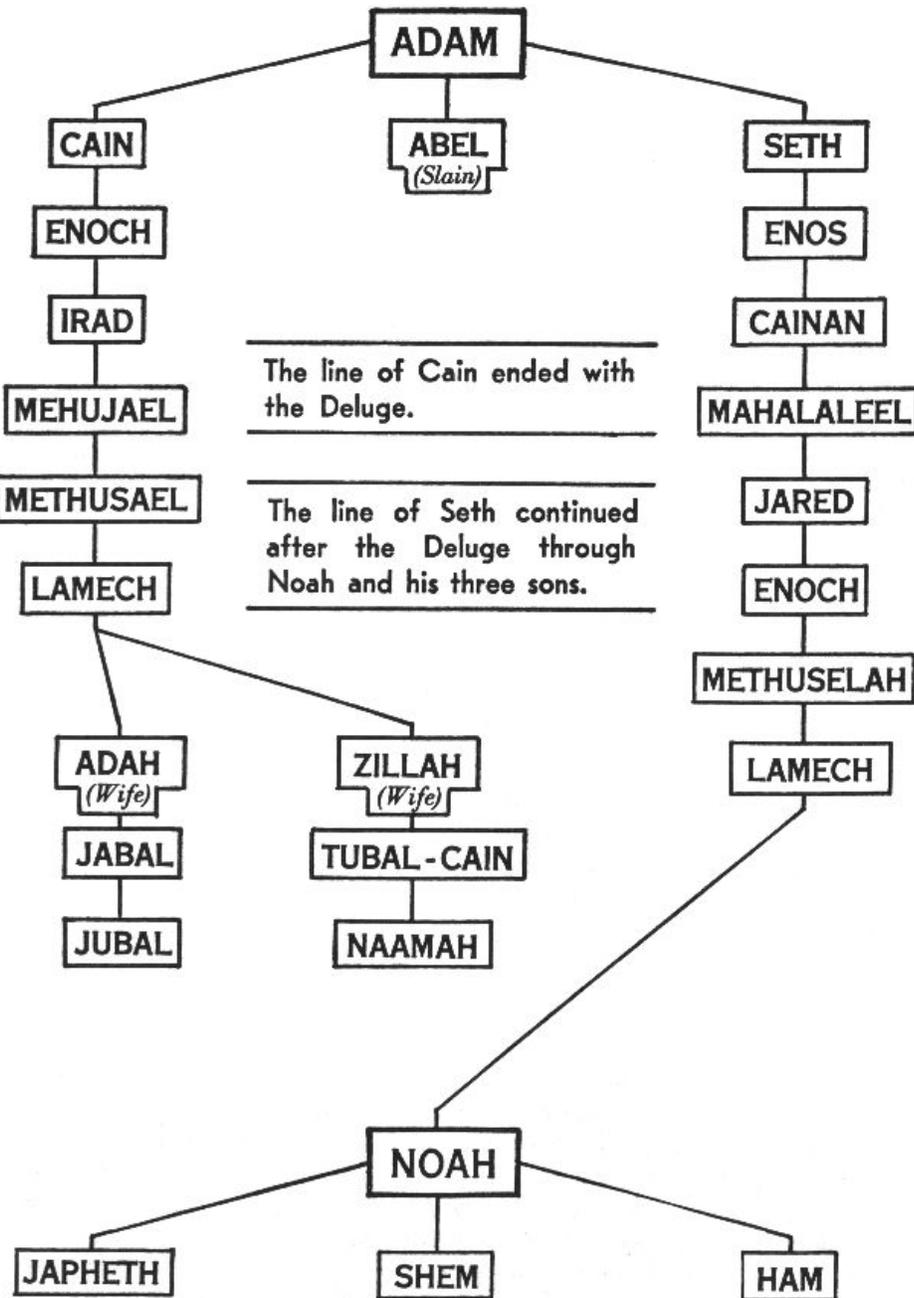
Genesis 4:24 If Cain will be avenged sevenfold, then Lamech *will be avenged* seventy and sevenfold. 25 And Adam knew again **אִתּוֹ אִשָּׁתוֹ אֵת** *his wife*; and she gave birth to a son and called **אֵת** his name Seth (*appointed or granted*): For *she said*, Elohim, has appointed (*granted*) me another offspring instead of Abel whom Cain killed. 26 To Seth was born a son; and he called **אֵת** his name Enosh (*mortal*): that is when *men* began to call upon the name of יהוה. C-MATS

Question: What does this mean, “when *men* began to call upon the name of יהוה”? The righteous seed was carried through the line of Seth, so the children of Seth worshipped יהוה and the children of Cain did not.

Genesis 5:1 *This is* the book of the generations of Adam. On the day that Elohim created man, in the likeness of Elohim, He made **אֹתוֹ אִתּוֹ** *him*. 2 Male and female He created **אֹתָם** *them*; and blessed them and called **אֵת** *their name* Adam (*Mankind or human beings*), in the day when they were created. C-MATS

Question: When is a man complete? A man without a wife is not a man, for it is said, **Male and female He created אָדָם them... and called אָדָם their name Adam (Mankind or human beings)** [only when a man is united with his wife will he be called Man or a completed man.] (Yevamos 63a). *Chumash*

The Generations of Adam



Genesis 5:3 And Adam lived 130 years and became the father of a son like himself, in his image; and called **את** his name Seth: 4 And the days of Adam, after he became the father of **את** Seth, were 800 years: and he became the father of sons and daughters: 5 And all the days that Adam lived were 930 years: and he died. 6 And Seth lived 105 years and became the father of **את** Enos (*same as Enosh, mortal*): 7 And Seth lived after he became the father of **את** Enos 807 years and became the father of sons and daughters: 8 And all the days of Seth were 912 years: and he died. 9 And Enos lived 90 years and became the father of **את** Cainan (*sorrow*): 10 And Enos lived after he became the father of **את** Cainan 815 years and gave birth to sons and daughters: 11 And all the days of Enos were 905 years: and he died. 12 And Cainan lived 70 years and became the father of **את** Mahalaleel (*blessed Elohim*): 13 And Cainan lived after he became the father of **את** Mahalaleel 840 years and became the father of sons and daughters: 14 And all the days of Cainan were 910 years: and he died. 15 And Mahalaleel lived 65 years and became the father of **את** Jared (*will come down*): 16 And Mahalaleel lived after he became the father of **את** Jared 830 years and became the father of sons and daughters: 17 And all the days of Mahalaleel were 895 years: and he died. 18 And Jared lived 162 years and he became the father of **את** Enoch (*teaching*): 19 And Jared lived after he became the father of **את** Enoch 800 years and became the father of sons and daughters: 20 And all the days of Jared were 962 years: and he died. 21 And Enoch lived 65 years and became the father of **את** Methuselah (*his death will bring*): 22 And walked Enoch with **את** Elohim after he became the father of **את** Methuselah 300 years and became the father of sons and daughters: 23 And all the days of Enoch were 365 years: 24 And walked Enoch with **את** Elohim: and then he was not there because Elohim took **אתו** him. C-MATS

Question: How was Enoch taken into heaven? Enoch ascended into heaven in a whirlwind, with horses and chariots of fire. Jasher 3:36

Genesis 5:25 And Methuselah lived 187 years and became the father of **את** Lamech (*the despairing*): 26 And Methuselah lived after he became the father of **את** Lamech 782 years and became the father of sons and daughters: 27 And all the days of Methuselah were 969 years: and he died. 28 And Lamech lived 182 years and became the father of a son: 29 And he called **את** his name Noah (*comfort/rest*) saying, This one will comfort us in our labor, in the hard work we do with our hands, because the ground **יהיה** has cursed. C-MATS



Methuselah lived longer than any man 969 years

Question: Why was it said about Noah, “*This one will comfort us in our labor*”? Jasher 4:14 And Methuselah called his grandson Noah, saying, “*The earth was in his days at rest and free from corruption,*” and Lamech his father called his name Menachem, saying, “This one shall comfort us in our works and miserable toil in the earth, which יהוה had cursed.” 15 And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with יהוה. 16 And all the sons of men departed from the ways of יהוה in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against יהוה.

Question: What was the prophecy about Noah? There was prophecy from Adam to his descendants that the curse on the earth would be in effect only during his lifetime. Noah was born 126 years after Adam died, so that the severity of the curse was expected to decrease from the time of his birth. Knowing this tradition, Lamech gave him the name of Noah (comfort, rest). The curse of the land was lifted after the Flood.

Genesis 5:30 And Lamech lived, after he became the father of **אה** Noah, 595 years and became the father of sons and daughters: **31** And all the days of Lamech were 777 years: and he died. **32** And Noah was 500 years old: and Noah became a father to **אה** Shem (*fame/base*), **אה** Ham (*hot*) **אה** and Japheth (*expansion*). C-MATS

Question: What is the hidden gospel message in the meaning and birth order of the names given to Adam through Noah?

- Adam = Man
- Seth = Appointed
- Enosh = Mortal
- Cainan = Sorrow
- Mahalaleel = The Blessed Elohim
- Jared = Will come down
- Enoch = Teaching
- Methuselah = His death will bring
- Lamech = The Despairing
- Noah = Comfort (or Rest)

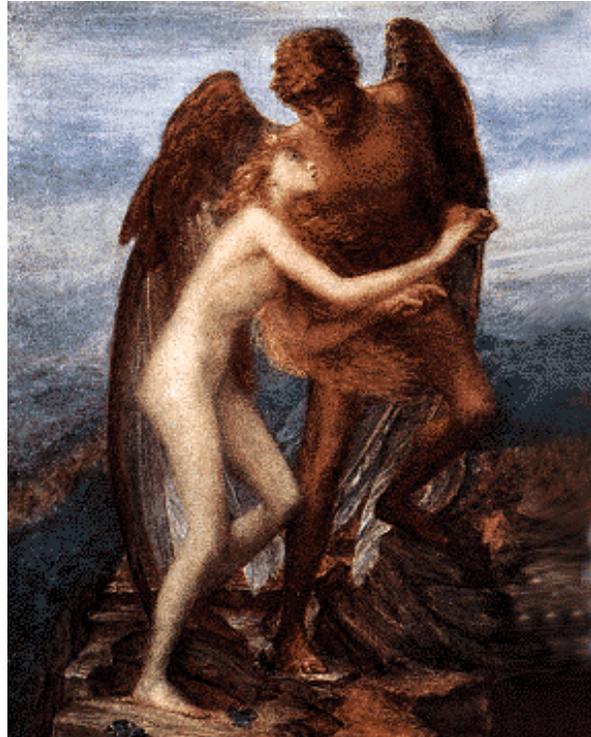
"Man, is appointed, mortal, sorrow; *but* the blessed Elohim, will come down, teaching *that*, His death will bring, *the* despairing, comfort *and* rest." C-MATS

Genesis 6:1 And it came to pass when Adam (*man*) began to multiply on the face of the earth that daughters were born to them, **2** That saw *the* sons of Elohim **אה** *the* daughters of men that they were fair and they took them as wives, whomever they chose. **3** And יהוה says, My spirit will not always contend (*strive*) with Adam (*man*), because he is flesh: therefore, his days will be 120 years. C-MATS

Question: How many years was man given to live on earth? “One year” here means a jubilee year or 50 years. 120 years X 50 Jubilee years = 6000 years. Man will live for 6000 years and then Yahusha will come and reign 1000 years. We are in year 5781 of the Hebrew calendar.

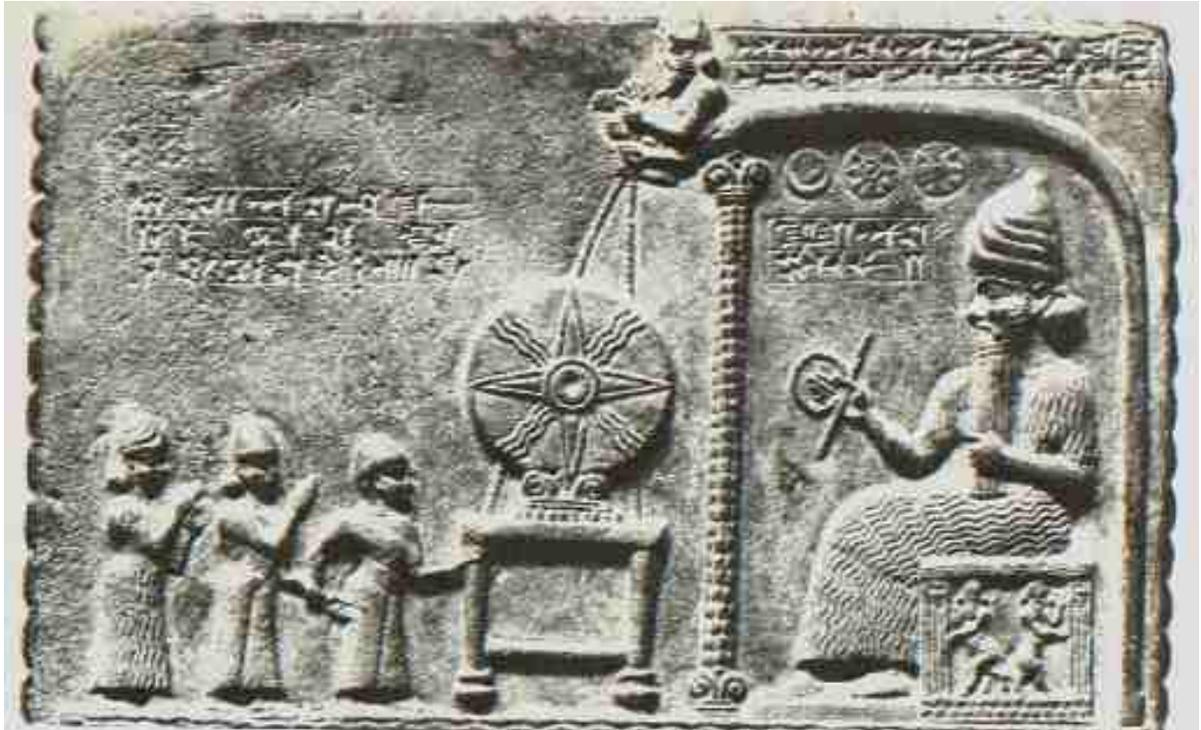
Genesis 6:4 The Nephilim were on the earth in those days; and this was when the sons of Elohim came in to the daughters of men and they gave birth *to children*; these were the ancient heroes, men of renown. C-MATS

Question: Who were “the sons of Elohim”? In Enoch and Book of Jubilees the sons of Elohim are fallen angels, referred to as Watchers, who came to earth and had children with human women, resulting in a race of half-angel, half-human beings known as the "Giants" (Nephilim). This is found in Philo and in Josephus Antiquities 1:73 (or 1:3.1).



Question: Who were the Nephilim? The story of the Nephilim is found in the Book of Enoch. The origin of the Nephilim came from the fallen angels, and in particular with the *watchers*, Samyaza, an angel of high rank, is described as leading a rebel sect of angels in a descent to earth to procreate with human females:

“And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 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.' And Semjaza, 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.' 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.' Then they swore all together and bound themselves by mutual imprecations upon it. 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...” Book of Enoch.



Notice the ruler was much taller than his servants.

Question: What happened to the fallen angels? According to these texts, the fallen angels who fathered the Nephilim were cast into Tartarus (Greek Enoch 20:2), a place of 'total darkness'. However, Jubilees also states that יהוה granted ten percent of the disembodied spirits of the Nephilim to remain after the flood, as demons, to try to lead the human race astray (through idolatry, the occult, etc.) until the final Judgment. The mothers would bear giants like the fathers called mighty men who would rebel against the Omnipresent. They were “the men of renown.”

Question: Have we found evidence of the Nephilim today? In the late 1950's, during road construction in the Euphrates Valley of south-east Turkey, many tombs containing the remains of giants were uncovered. At the sites the leg bones were measured to be 120 cms (47.24 inches). This giant stood some 14-16 ft tall. Giant human skeletons were discovered from Egypt, Italy, Patagonia in Argentina, and the western US.

Genesis 6:5 And יהוה saw that the wickedness of man *was* great in the earth and that every imagination of his heart *was* only evil continually. 6 And יהוה repented (*regretted*) that He had made אָדָם Adam (*man*) on the earth and it grieved His heart. C-MATS

Question: Why does it say that יהוה regretted that He had made man? Even though יהוה knew what would happen that they would ultimately sin, and He would destroy them, He did not refrain from creating them, for the sake of the righteous men who were destined to arise from them. *Chumash*

Genesis 6:7 And יהוה said I will destroy **את** Adam (*man*), whom I have created, from *off* the face of the earth; both man and animals, creeping things and birds of the air, because I regret *that* I have ever made them. 8 But Noah found grace in the eyes of יהוה. C-MATS

Do You Know?

1. **BEREISHIS** in English means _____
2. Elohim created everything in ___ days.
3. Elohim _____ on the seventh day.
4. First man created was called _____
5. Adam was formed from the ___ of the ground.
6. _____ named every living thing.
7. יהוה formed Eve from Adam's _____.
8. _____ deceived Eve.
9. Punishment of Eve
10. Punishment of Adam
11. Punishment of Lucifer
12. יהוה placed _____ to guard man from eating the Tree of Life in the Garden
13. Occupation of Cain and Abel
14. Punishment of Cain for killing his brother
15. _____ walked into Heaven and lived shorter than his ancestors.
16. _____ lived longer than any other man (969 years).
17. The sons of יהוה and the daughters of man mated and formed the _____.
18. _____ found grace in the eyes of יהוה.

Answers:

1. In the beginning
2. 6
3. Rested
4. Adam
5. dust
6. Adam
7. rib
8. Lucifer
9. Painful childbirth and dominance given to men
10. Hard life filled with labor and work
11. Crawl on his belly and be an enemy to mankind
12. Cherubim
13. Cain was a farmer and Abel was a shepherd
14. Doomed to wander the earth and have poor harvests
15. Enoch
16. Methuselah
17. Nephilim
18. Noah

Haftorah

The *Haftorah* of this week's reading opens with a statement by Elohim that He created the heavens and stretched them out. This echoes the Torah portion's recounting of the creation of the world in six days.

Isaiah 42:5 So said Elohim יהוה He that created the heavens and stretched them out; He that spread forth the earth and that which comes out of it; He that gives breath to the people upon it and spirit to them that walk in it: 6 I יהוה have called you in righteousness and will hold your hand and will keep you and give you for a covenant of the people, for a light of the gentiles (*nations*); *Prophecy Fulfilled-Isa. 42:6 The Light (salvation) of the Gentiles-Luke 2:32; His is a Worldwide compassion-Matthew 28:19, 20.* 7 to open eyes, of blind, to bring out from the prison, the prisoners, out of *the* house prison, them that sit in darkness. *Prophecy Fulfilled-Isa. 42:7 Blind eyes opened-John 9:25-38.* 8 I יהוה: that *is* My name: and My glory, to another, אתן will I give not, neither My praise to graven images. 9 The former things, see, have come to pass and new things I do declare: before they spring forth I tell אתכם *you of them.* 10 Sing to ליהוה a song, new, His praise from the end of the earth, you that go down to the sea and all that is in it; the coastlands and the inhabitants of it. 11 Let the wilderness and the cities lift up their voices, the villages of it inhabit Kedar: let them shout for joy the inhabitants of the rock, from the top of the mountains, let them shout. 12 Let them give to ליהוה glory and His praise, in the islands, declare. 13 יהוה as a mighty man, will go forth, like a man of war, He will stir up jealousy: He will raise a war cry; against His enemies He will prevail. 14 I have held my peace *a* long time; I have been still and refrained Myself: like a travailing woman, will I cry; I will destroy and devour at once. 15 I will make waste mountains and hills and all their herbs *will* dry up; and I will make the rivers islands and the pools, I will dry up. 16 And I will bring the blind by a way not *that* they knew; in paths not that they have known, I will lead them: I will make darkness before them light and crooked things straight. These things will I do to them and not forsake them. 17 They will be turned back. They will be ashamed greatly that trust in graven images who say to the molten images אתם *you are* our gods. 18 Hear you deaf and you blind look that you may see. 19 Who *is* blind but My servant, or deaf, as My messenger *that* I sent? Who *is* blind as he that is perfect and blind as the servant of יהוה? 20 Seeing many things, but you do not observe; opening the ears, but he hears not. 21 יהוה is well pleased, for sake of His righteousness; He will magnify the Torah and make it honorable. 22 But this *is* a people robbed and spoiled; snared in holes, all of them, are in houses: prison, they are hid: they are for a prey and none delivers, *for* a spoil and none said, Restore. 23 Who among you will give ear to את: *this*? Who will listen and hear for the time to come? 24 Who did give, for a spoil, Jacob and Israel to the robbers, *is* not יהוה, He, whom we have sinned against? For not they would in His ways walk, neither were they obedient to His Torah. 25 Therefore, He has poured on him the fury of His anger and the strength of battle: and it has set him on fire round about, yet he knew not and it burned him, yet he laid *it* not to heart. Isaiah 43:1 But now so says יהוה that created you, O Jacob and He that formed you, O Israel, Fear not: for I have redeemed you, I have called *you* by your name; אתה *you are* Mine! 2 When you pass through the waters, I *will be* אתך *with you* and through the rivers, they will not overflow you: when you walk through the fire, you will not be burned; the flame neither will kindle upon you. 3 For I *am* יהוה your Elohim, the Holy One of Israel, your Savior: I gave, for your ransom, Egypt, Ethiopia and Seba for you. 4 Since you were precious in My sight, you have been honorable and אהבתיך *I loved you*: therefore, ואתן *and I shall give* men for you and people for your life. C-MATS

Isaiah 42:5 Fear not: for I **am אֲנִי** with you: from the east I will bring your seed and from the west gather you; 6 I will say to the north, give up; and to the south, *do not keep back*: bring My sons from far and My daughters from the ends of the earth; 7 everyone that is called by My name: for My glory I have created him, I have formed him; you, I have made him. 8 Bring out *the* blind people who have eyes and the deaf who have ears. 9 All the nations, let *them* be gathered together and let be assembled the people: who among them can declare **אֲנִי** *this* and former things show us, let them bring forth their witnesses, that they may be justified: or let them hear and say, *It is אֲנִי truth*. 10 **אֲנִי** You are My witnesses says יְהוָה and My servants whom I have chosen that you may know and believe Me and understand that I *am* He: before Me there was no El (*G-d*) formed, neither will there be after Me. 11 I, *even* I, *am* יְהוָה; and apart from Me there is no savior. *Prophecy Fulfilled-Isa. 43:11 He is the only Savior-Acts 4:12. C-MATS*

Question: Who were the ancestors of Yahusha? Who carried the seed of the Messiah? Luke 3:23 And Yahusha himself began to be about thirty years of age, being as was supposed the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Judah, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Judah, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Judah, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of **Cainan*, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, the son of Adam, the son of Elohim. (**not in oldest Greek MS or 1Chron 1:18*)

1 Corinthians 6:15 Know you not that your bodies are the members of Mashiach? shall I then take the members of Mashiach, and make them the members of a harlot? Elohim forbid. 16 What? know you not that he which is joined to a harlot is one body? for two, said he, shall be one flesh. 17 But he that is joined unto Adonai is one spirit. 18 Flee fornication. Every sin that a man does is without the body; but he that commits fornication sins against his own body. 19 What? know you not that your body is the temple of the Ruach haKodesh which is in you, which you have of Elohim, and you are not your own? 20 For you are bought with a price: therefore glorify Elohim in your body, and in your spirit, which are Elohim's. C-MATS

Question: What did Yahusha tell the Pharisees about divorce? Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, **Have you not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore Elohim has joined together, let not man put asunder.** 7 They said unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He said unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, then he commits adultery: and whosoever marries her who is put away does commit adultery.** C-MATS

Question: Who is the last Adam who is a life giving spirit? 1 Corinthians 15:35 But some man will say, How are the dead raised up? and with what body do they come? 36 You fool, that which you sow is not quickened, except it die: 37 And that which you sow, you sow not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 But Elohim gives it a body as it has pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man *is Adonai* from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; neither does corruption inherit incorruption. 51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is your sting? O grave, where is your victory? 56 The sting of death is sin; and the strength of sin is the Torah. 57 But thanks be to Elohim, which gives us the victory through our Adonai Yahusha haMashiach. 58 Therefore, my beloved brethren, be you steadfast, unmovable, always abounding in the work of יהוה, forasmuch as you know that your labor is not in vain in יהוה. C-MATS

Question: Who was created second but entered into sin first? 1 Timothy 2:13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. C-MATS

Question: Who removed the sin of Adam and gave us grace? **Romans 5:12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **13** For until the Torah sin was in the world: but sin is not imputed when there is no Torah. **14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. **15** But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of Elohim, and the gift by grace, which is by one man, Yahusha haMashiach, has abounded unto many. **16** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. **17** For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yahusha haMashiach. **18** Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. **19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. **20** Moreover the Torah entered, that the offense might abound. But where sin abounded, grace did much more abound: **21** That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Yahusha haMashiach our Adonai. C-MATS

Question: Should a man leave his parents and go live with his wife? Should a man love the wife that Elohim has given him? **Ephesians 5:22** Wives, submit yourselves unto your own husbands, as unto Adonai. **23** For the husband is the head of the wife, even as Mashiach is the head of the assembly: and he is the Savior of the body. **24** Therefore as the assembly is subject unto Mashiach, so let the wives be to their own husbands in everything. **25** Husbands, love your wives, even as Mashiach also loved the assembly, and gave himself for it; **26** That he might sanctify and cleanse it with the washing of water by the word, **27** That he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. **28** So ought men to love their wives as their own bodies. He that loves his wife loves himself. **29** For no man ever yet hated his own flesh; but nourishes and cherishes it, even as Adonai the assembly: **30** For we are members of his body, of his flesh, and of his bones. **31** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **32** This is a great mystery: but I speak concerning Mashiach and the assembly. **33** Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. C-MATS

Question: Who created the visible creatures and the invisible spiritual creatures? **Colossians 1:14** In whom we have redemption *through his blood, even the forgiveness of sins:* **15** Who is the image of the invisible Elohim, the firstborn of every creature: **16** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: **17** And he is before all things, and by him all things consist. C-MATS

Question: Who worked together with Elohim to make the worlds? **Hebrews 1:1** Elohim, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, **2** Hath in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; **3** Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. C-MATS

Question: What rest did Elohim ordain His people from the beginning? Hebrews 3:7 Wherefore as the Ruach haKodesh said, Today if you will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. 11 So I swore in my wrath, They shall not enter into my rest. 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Elohim. 13 But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Mashiach, if we hold the beginning of our confidence steadfast unto the end; 15 While it is said, Today if you will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom swore he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. Hebrews 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spoke in a certain place of the seventh day in this way And Elohim did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remains that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limits a certain day, saying in David, Today, after so long a time; as it is said, Today if you will hear his voice, harden not your hearts. 8 For if Joshua had given them rest, then would he not afterward have spoken of another day. 9 There remains therefore a rest to the people of Elohim. 10 For he that is entered into his rest, he also has ceased from his own works, as Elohim did from his. 11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. C-MATS

Question: Has man changed from the beginning of creation? Man continues to sin daily. 2 Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of Elohim the heavens were of old, and the earth standing out of the water and in the water: 6 Whereby the world that then was, being overflowed with water, perished: 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with יהוה as a thousand years, and a thousand years as one day. 9 יהוה is not slack concerning his promise, as some men count slackness; but is longsuffering toward us, not willing that any should perish, but that all should come to repentance. 10 But the day of יהוה will come as a thief *in the night*; in the which the heavens shall pass away *with* a great noise, and the elements shall melt with fervent heat, *the* earth also and *the* works *that are* therein shall be burned up. 11 Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of Elohim, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness. C-MATS

Question: When will we be able to eat from the Tree of Life? **Revelation 21:1** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. **2** And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her husband. **3** And I heard a great voice out of heaven saying, Behold, the tabernacle of Elohim is with men, and he will dwell with them, and they shall be his people, and Elohim himself shall be with them, and be their Elohim. **4** And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. **5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. **22:1** And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of Elohim and of the Lamb. **2** In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. **3** And there shall be no more curses: but the throne of Elohim and of the Lamb shall be in it; and his servants shall serve him. **4** And they shall see his face; and his name shall be in their foreheads. **5** And there shall be no night there; and they need no candle, neither light of the sun; for **יהוה** our Elohim gives them light: and they shall reign forever and ever. C-MATS

TAKING A RIDE

Sam was taking his friends for a ride in his parent's car. "Hey Sam! This car is going so slow - it's a turtle!" His friends laughed out loud. "Give me a break guys," Sam answered with a nervous smile. "I just got my license, and besides, I'm going the speed limit." "Speed limits are for old ladies," scoffed Sam's friend, Kurt. "Nobody's looking, hit the gas, Sam!" added Johnny. Sam sped up a little. "After all," he thought, "these guys seem to know what they're talking about." All of a sudden a police car pulled up behind Sam's car, flashing its lights and signaling to pull over to the side of the road. "Oh no!" was all that Sam could say. The boys who had been so rowdy were suddenly as quiet as mice. Officer Wilson came over to the car, checked Sam's license and gave him a stern look. "Well, young man, you are the driver -- what do you have to say?" "My friends told me to speed up," whispered Sam, holding back tears. "They said it was okay." The policeman looked at Sam's friends. "What they did was wrong," he said. "They shouldn't have told you to speed," he said. "But still, it's no excuse. You didn't have to listen to them. You knew the speed limit and you chose to break it. So now you'll have to pay." Officer Wilson handed Sam a ticket and slowly drove off. "Thanks a lot guys!" said Sam as he looked at his friends. "Next time I'll do what I know is right."

Question: Why did the policeman give Sam a ticket even though it wasn't his idea to speed? He was the driver and he was responsible for his actions.

Question: Do you think Sam is going to listen next time his friends tell him to do something wrong? Hopefully he won't since he learned it was not worth the price. We are responsible for our own choices. We always need to do what we think is right, even if people are going to laugh at us.

Question: Sam knew it was wrong to speed, so why did he listen to his friends? Sometimes a person's friends try to pressure him or her to do something wrong. He/she has to choose to either do it or not.

If he does it, how does he feel at the time? How does he feel afterwards?

If he doesn't do it, how might he feel at the time? How does he feel afterwards?

What will you choose this week?

Will you allow friends to pressure you to do what you know is wrong?

Will you be strong and do what you know is right?

How important is a friendship as compared to your relationship with ELOHIM?

Spiritual Exercise: Lead your friends to do what is right and do not allow them to lead you astray.

LIMITED WARRANTY

Dan gave a quick glance over his shoulder as he scooped the last three cookies out of the box and quickly popped them into his mouth. Sure his mom had said 'no cookies between meals' and sure his dad had told him that he had to share the last three treats with his brother and sister, but - well, Dan didn't really like taking 'no' for an answer and liked to do whatever he felt like doing. Besides, today he had a good reason to celebrate. It was his birthday, after all. That meant a party, pizza, and most of all - presents! And the one present he had been waiting for most of all was the scale-model electric-powered ride-in racecar he'd asked his grandparents for and had been delivered to his house in a big cardboard crate the day before. Dan couldn't wait for his dad to finish setting it up, so he could turn his neighbors' eyes green with jealousy as he sped around the block. "Okay, sport!" called his dad from the garage where he'd been working on Dan's car. It was ready!!! The boy swallowed his mouthful of cookies in a quick gulp and ran out excitedly, to find his smiling father holding a shiny silver and red driving helmet in his hand. "Here you go, birthday boy!" he said, handing him the helmet. Dan took it and jumped into the car. "Go have a blast - just a couple of rules first." Dan winced. He hated rules. "Number one, you can only ride it on the sidewalk. And number two, it says in the instructions that it can't go in water - that means you can't drive it through puddles, got it?" "Yeah, okay Dad, no problem. Um, can I go now?" His father had barely said the word 'yes' when the boy had turned on the power and cruised down the driveway. Wow, this is great! thought Dan as he zipped around the sidewalk, honking his loud horn to get people to move out of his way, as well as making sure he got neighborhood kids' attention. He saw a nearly empty parking lot. Why not? True, it isn't a sidewalk, he thought, but it's close enough. And besides, here I can really let it rip, with no one to slow me down. He sped along the pavement and suddenly saw a huge, shiny puddle up ahead of him. Would it ever be cool to splash up water from both sides! Dan started heading right toward it, when he remembered his dad's 'no puddles' rule. Dumb rules, he thought, Why can't I ride wherever I want? I'm gonna fly right through this puddle and I don't care what anyone says! Dan pushed the accelerator to full speed. "Yeahhh!!!" he yelled as he hit the puddle with a big splash. This is great - who needs rules and limits! he thought as the car moved on, leaving a wake of water behind it. Suddenly the car stopped right in the middle of the puddle. Dan tried to restart the motor - but no luck. The thing was dead. No movement, no engine, the horn didn't even work! With no choice, the boy climbed out of the car into the cold, ankle-deep water and pushed.

Finally, after what felt like forever, he had pushed the car all the way back to his garage, past the smirking neighborhood kids who now looked anything but jealous. "Well Dan - it seems the water from the puddle has shorted out the motor and damaged the batteries," his dad told him with a sober look. "This won't be covered by the warranty either, because like I said, the instructions said no puddles. So, I'm afraid to tell you, sport, that it looks like your first race-car ride was also your last." Dan was hopping mad - at his dad - at the car - at the puddle, but ... most of all, at himself. If he had only listened to the one simple rule he'd still be going around in style instead of by foot. Maybe some rules made sense, after all.

Question: What life-lesson do you think Dan learned that day? He had seen rules and limits as only something that held him back from enjoying life, but he learned that sometimes they could help him enjoy life more.

Questions: Why do you think that is? Almost all good things can only be enjoyed with rules and limits. For instance, imagine a baseball game without rules - the batter wouldn't leave the batter's box until he got a hit. The runners would skip bases ... it would be chaos - and boring. Only by doing things in an orderly way - with rules and limits - can we really get the most out of life.

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

"Weekly Torah Portion" from www.aish.com (stories)

Book of Enoch

Book of Jubilees

Philo

Josephus Antiquities