



בראשית *B'reisheet*—In the Beginning
[Genesis 1.1](#)—6.8, [Isaiah 42:5-43:10](#), [Matthew 1-2](#)

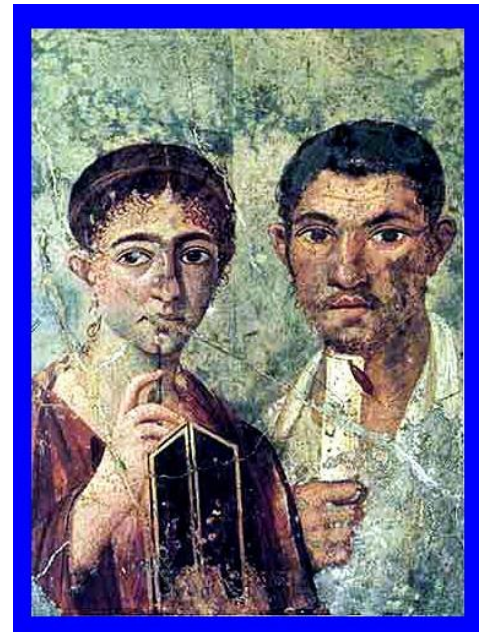


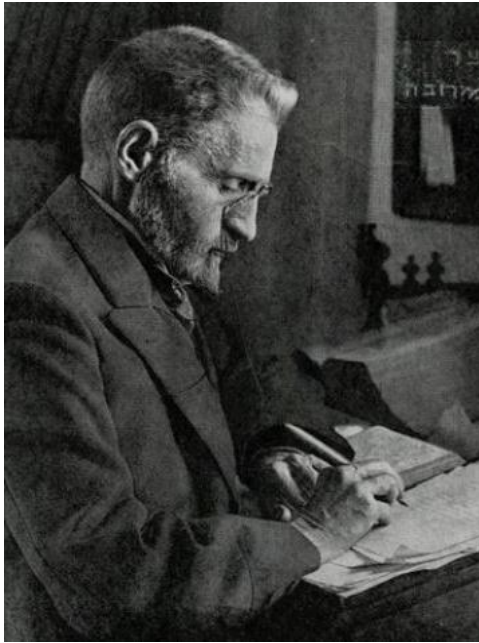
Language עברית *e-vreet* Hebrew, from the root עברי *e'vree* Hebrew/one from beyond, is the language God uses to communicate His plan of salvation in תורה *Torah* Law/Instruction and to prepare for the arrival of His Son, ישוע *Yeshua* Jesus/salvation. As you might expect, there are layers upon layers of meaning in the text and even the letters themselves.

In the early 80s, I attended a seminar by J. I. Packer, author of *Knowing God*. He said about red-letter Bibles, “If you have a red-letter Bible, then *all* the letters should be **red!**”

His point is that ישוע *Yeshua* is the Word. The Word is written in the Bible and the Word became flesh, [John 1.14](#). Knowing more about the written Word can deepen our relationship with the Living Word.

עברית *e-vreet* is written right to left. Some people say, “Oh, it’s backward!” Since עברית *e-vreet* is about 4,000 years older than modern English, however, it’s more correct to say that if either language is backward, it’s English. Greek grew out of עברית *e-vreet*, as you can see by comparing the alef-bets/alpha-betas/alphabets, and the earliest Greek was written right to left also. Greek changed from right-to-left to boustrophedon/as an ox treads, right-to-left and left-to-right on alternate lines of text, and finally left-to-right. In the meantime, materials changed from a stylus on stone, clay, or wax to a pen on papyrus, parchment, or paper. Latin, which developed from Greek, is also left-to-right. Pictured is a couple from Pompeii about 75 AD, who chose to be remembered as cultured. The woman is holding a stylus and a wax tablet, and her husband is holding papyrus. Just as today we have computers yet still use paper, so this couple had paper but still found use for wax tablets.




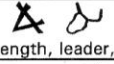

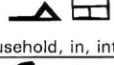

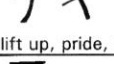

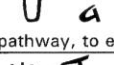

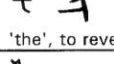

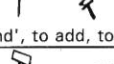

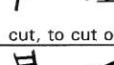

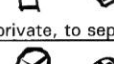

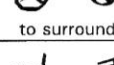

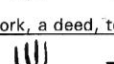

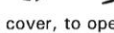


Back from the Dead עברית is the only language which has come back from the dead. Like Latin, עברית was a ceremonial language for over 1,000 years. Then in the late 19th century, Dr. Ben Yehuda moved to **ישראל** *Yisra'el* Israel with the goal of making עברית a living language. He had simple conversations with various Israelis in עברית. When their son Ben-Avi was born in 1882, Dr. Yehuda and his wife determined to raise him as the first native speaker of עברית in modern history. “עברית in the home, עברית in the school, and words, words, words” was his plan. Some words in modern עברית sound familiar: סוודר *sveder* sweater. But most of the language is so similar to biblical עברית that an ancient prophet could sit down at a modern restaurant in **ישראל** and order a meal.

Pictures to Letters עברית is the only language that is both pictures (like Chinese) and letters (like English). The change to letters occurred earlier than thought. This change in thinking is seen in Judges 8.14.

A young man of Succoth כתב *katab* writes/records the names of the elders of the city, 77 of them. The [KJV](#) says the boy describes the men, while the [NIV](#) says the boy writes down the names. The reason for the change is that, since it takes decades to learn the thousands of symbols of a picture language, in the KJV time of authorship no one thought a boy could learn all the

pictures. But now we know that עברית was already letters, so a boy could learn to read and write, and he actually did write down the names. On this page and next is a chart of the עברית aleph-bet with its picture meanings from the book [Hebrew Word Pictures](#) by Dr. Frank T. Steekins.

1	 ALEF א	 strength, leader, first	OX, BULL (vowel)
2	 BET ב	 household, in, into, family	TENT, HOUSE b, v
3	 GIMEL ג	 to lift up, pride, animal	CAMEL g
4	 DALET ד	 pathway, to enter	DOOR d
5	 HEY ה	 'the', to reveal	BEHOLD h
6	 VAV ו	 'and', to add, to secure	NAIL, PEG v
7	 ZAYIN ז	 cut, to cut off	WEAPON z
8	 CHET ח	 private, to separate	FENCE, INNER ROOM ch
9	 TET ט	 to surround	SNAKE, SURROUND t
10	 YOOD י	 work, a deed, to make	HAND (CLOSED) y
11	 KAF כ	 to cover, to open, allow	PALM (OPEN HAND) k, ch

Meanings The silent letter א *aleph* ox/symbolically strength/leader/first, is sometimes used as shorthand for God. All the letters in a row could mean symbolically:

12	LAMED ל control, authority, the tongue	CATTLE GOAD ל
13	MEM מ liquid, massive, chaos	WATER מ
14	NOON נ activity, life	FISH (DARTING THROUGH THE WATER) נ
15	SAMECH ס support, twist slowly, turn	PROP ס
16	AYIN ע to see, know, experience	EYE ע
17	PEY פ to speak, a word, to open	MOUTH פ
18	TSADIK צ catch, desire, need	FISHHOOK צ
19	KOOF ק behind, the last, the least	BACK OF THE HEAD ק, כ
20	REYSH ר a person, the head, the highest	HEAD (OF A MAN) ר
21	SHEEN ש to consume, to destroy	TEETH ש, שׁ
22	TAV ת to seal, to covenant	SIGN ת

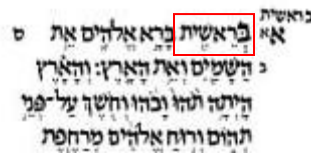
א God built a ב house to ל lift us up. He opened the ט door and showed the pathway that we may ה behold His glory by ו attaching ourselves to Him. No ז weapon formed against us shall prosper, for He is our ח hedge of protection, ט surrounding us with his presence. His י hands made us; He engraved us on the כ palms of His hands. By keeping his ל teaching we can bring His authority over all מ chaos and נ life. When He is ס lifted up for all to ע see, every פ mouth will be stopped. He will צ draw humanity to Himself, from the ק least to the ר greatest. As a ש consuming fire He will destroy the wicked, but deliver those of His ת covenant.

In the Beginning [Genesis 1.1](#)

begins with בראשית. ב is oversized (in a manuscript, not in typeset). This is the first “tittle” in the text and the only oversized

ב in the Bible. Also, notice that the Bible starts with the second letter of the aleph-bet, not the first, א.

One reason for this is that, since silent, strong א is a symbol for God, and since ב stands for house, the א that starts everything is invisible, before the ב, and the ב is the house from which the rest of תורה flows. Another reason is that א, spelled out אלהי *aleph*, is אל *el* God plus ה (final form of) פ *peh* mouth = mouth of God. This is supported by ישוע in [Matthew 4.4](#), quoting [Deuteronomy 8.3](#), that man lives not on bread alone, but by every word that proceeds from the mouth of יהוה.



Firstfruits and Firstborn ראשית *re'shiyt* (definition #3) firstfruits plus ב as the preposition in, the first verse could mean, “In Firstfruits created God the heavens and the earth.” [1 Corinthians 15.20](#) says that ישוע is the Firstfruits from the dead (ישוע was raised from the dead on the Feast of Firstfruits) and [Colossians 1.13-16](#) says ישוע is the image of the invisible God, the Firstborn. All things were created by Him and for Him. [Revelation 4.11](#) repeats this last part, applying it specifically to God.

(Note: “firstborn” does not always mean “born first” as some cultists who deny the deity of ישוע would like us to believe. For example, Joseph’s firstborn son in [Genesis 41.51](#) is Manasseh, who is born before Ephraim. But in [Jeremiah 31.8](#) (Hebrew), Ephraim is firstborn. This is not a mistake. Ephraim becomes firstborn, preminent, when ישראל blesses him as such in [Genesis 48.19](#). In the same way, ישוע is not first to be born among created things, but preminent over creation.)



Genesis 1.1 could be saying, “In ישוע created God the heavens and the earth” or “A house for ישוע created God the heavens and the earth.” [Isaiah 46.10](#) says that God declares the end from the beginning, and we see God’s plan for Messiah at the beginning of creation. [John 1.14](#) says, “(ישוע) became flesh and made His σκηνώω *skēnoō* dwelling/tabernacle among us.” And [Hebrews 1.3](#) says that the Son sustains all things by His Word. Quoting [Psalm 102.25-28](#), [Hebrews 1.10-12](#) says that ישוע created the heavens and the earth. ישוע comes into our temporary world created for Him.

We see in [Genesis 1](#) that God creates light on the 1st day, but doesn’t create the sun, moon, and stars until the 4th day. What is the light from the 1st to 4th days? [Revelation 21.23](#) says that the New Jerusalem doesn’t need the sun or moon because the glory of God gives it light, and the Lamb is its lamp. ישוע says that He is the Light of the World, [John 8.12](#).

This earth, the earthly body of ישוע, and our earthly bodies are all temporary homes which will wear out like garments. But ישוע remains forever.

Since ישראל is called the firstfruits of God in [Jeremiah 2.3](#), this verse could also say, “A house for ישראל created God the heavens and the earth.”

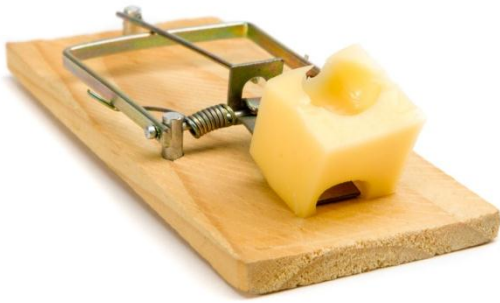
Creation vs. Evolution The first verse of the Bible says that God *created*. There is no “evolution” in the Bible. Evolutionists say creation can’t be taught in schools because creationists say, “In the beginning, God,” and creationists can’t prove where God came from. Evolutionists say, “In the beginning, Dirt.”

Though they can’t prove where the dirt or the space and time to contain it came from, they get our tax dollars to teach their theory in schools. The scientific method is a process in which something is proved in the presence of those who doubt. Does gravity exist? Yes, and if you doubt it, I can prove it to you by repeating several experiments in your presence. Did man evolve from frogs? If you believe this happened, can you repeat the process for me? When a frog becomes a prince quickly, we’re listening to a fairy tale. When a frog becomes a prince over “millions and millions of years” (a favorite mantra—say it softly, with reverence), we’re listening to the theory of evolution.

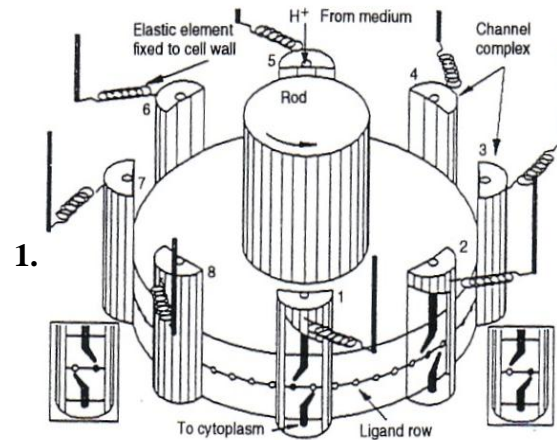
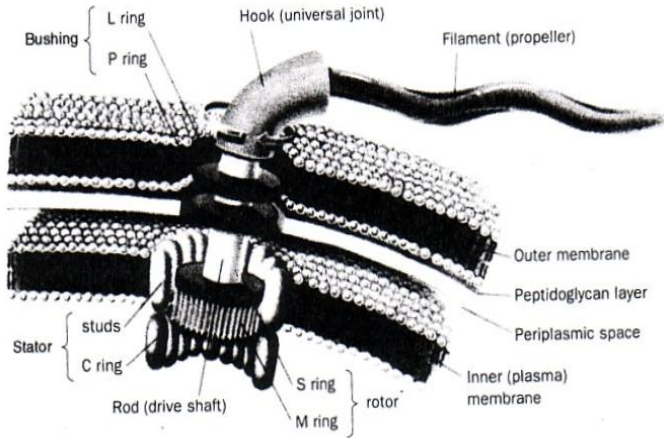


Creation says that man was created perfect and fell into sin and death. If sin and death are a departure from God’s perfect creation and cause us pain and suffering, they are bad. We need a Savior to rescue us from our evil state. Evolution describes sin and death as creating man over “millions and millions of years.” If sin and death result in progress, they are good. So the death of our Messiah to overcome sin and death is silly. Ken Ham of [Answers in Genesis](#) illustrates this debate between the two world views as two castles shooting at each other. The believing camp is shooting at the flags on the secular castle, attacking the symptoms of evolution: abortion, euthanasia, eugenics, and racism. Meanwhile, the secular camp is shooting at the very foundations of the faith, trying to destroy God’s relevance to our lives. God created us. We fell. We need **ישוע**.

If you believe in evolution, let me ask you: If you found a mousetrap in a wilderness, would you think it evolved or would you think an intelligent person designed it? Wouldn’t every honest person say that the mousetrap was designed? One of the scientists challenging the theory of evolution is Michael Behe. He writes in his book *Darwin’s Black Box, the Biochemical Challenge to Evolution* the problems he has, as a professor of biochemistry, with the development of the cell in Darwinian Evolution. He says that if a laptop were sent back to the Middle Ages with a battery that never died, people would eventually get very handy with the laptop, even mastering programs such as Word and Excel. They would think one day that they fully understood the laptop, the strange black box. Then someone would open it up, find the hard drive, and they would realize they had no idea how the black box worked. This, Mr. Behe says, is what science has come to realize about the cell in the last 50 years: we had no idea how it works. When Darwin looked at a cell under a 19th century microscope, it looked like a blob. So a blob with no tail, it seemed to be reasonable, could have mutated such a tail and then, since the cell was more successful than cells without tails, prospered and had babies with tails. Mutation and natural selection combined to evolve a species of cells with tails.



Not Quite To show how this is no longer reasonable, Mr. Behe first describes the five parts of a mousetrap: base, trigger, bar, spring, and hammer. If one of these five parts is taken away, the other four become useless. Mr. Behe calls this “irreducible complexity.” Looking at these five parts arranged into a functioning mousetrap, no one thinks it evolved by chance. It’s obvious an intelligent designer was involved in the *creation* of the mousetrap. Now compare the mousetrap to a much more complicated machine, one with 40 irreducibly complex parts:



This is a sketch of a bacteria cell’s flagellum and its chemically-driven motor. More efficient than any inboard motor man has ever invented, this flagellum can spin at 100,000 RPM, then change direction and be back to 100,000 RPM in just one-quarter turn. It can drive the cell through the viscosity of peanut butter at a scale speed of 60 MPH. If one of its 40 parts is missing, the other 39 are useless and the flagellum would not only fail to function, it would become a handicapping appendage which would make the cell less successful. So if it evolved, all 40 parts would have to evolve simultaneously, fit together perfectly in both position and proportion, and start working! Now remember your answer to the question about whether the mousetrap could have evolved. If you, like me and Mr. Behe, don’t think the five parts of a mousetrap could evolve and come together by chance, then neither could the far more complex flagellum. That seems to leave only one conclusion which Mr. Behe does not draw: the flagellum was designed by an intelligent Creator. As Genesis 1.1 says, that is God.

People are Different God creates the universe by speaking it into existence. He makes animals out of the ground. But when He makes man, [Genesis 2.7](#) says that God יצַר *yatsar* (notice: deliberately misspelled here with two *yods* to emphasize God’s two hands!) forms Adam from the dust of the ground and then breathes into his nostrils the נְשָׁמָה *neshamah* breath of life. People, like Scripture, are θεόπνευστος *theopneustos* God-breathed, [2 Timothy 3.16](#). Keith and Kristin Getty sing, “*What Grace is Mine* to know His breath alive in me...” God has given us His breath. As long as we still have it, we have a chance to serve Him.



Man and Woman [Genesis 2.20](#)

says that God creates woman to be a [עֵזֶר](#) *ezer* helper for man. [עֵזֶר](#) is found in the name of Abraham's aide [אֱלִיעֶזֶר](#) *Eli-ezer* Eliezer/God is my help. One meaning of [עֵזֶר](#) can be found in the letters themselves. If you look back at the chart, you see [ע](#) *ayin* eye/ see, [ז](#) *zayin* weapon, and [ר](#) *resh* head/person. So [עֵזֶר](#) can mean "see the weapon person (enemy)." Often the man gets too focused on his task, too busy accomplishing a

goal. The wife tends to keep her eyes open. How many times, if you're a married man, have you heard your wife say, "Honey...?" (This is sometimes heard as, "I wouldn't be doing that...") Or "HONEY!" Or "**HONEY!!!**" The enemy could be a physical threat, a strange woman, too much work taking you away from your family, or something else. This is one way a wife helps to protect the marriage and family. In the Jewish wedding ceremony, the bride with her mother and future mother-in-law circle the groom seven times while he prays. This is to symbolize that the wife will protect the marriage and bring light and understanding to it. The seven circles represent the seven days of creation and symbolize the man and woman creating their own family together.

After making plants and stars, God says it is good. But after God makes man and woman on the 6th day, He says in [Genesis 1.31](#) that it is all very good. And they had no children yet. Adam and Eve, like a modern couple, are a complete family. Children are a welcome addition to this family. But too often, couples think of themselves as a family only after they have children, and then the family becomes child-centered. Just as an individual needs to be God-centered, so a family with children needs to be God-centered. In a child-centered home, the parents drift apart from each other and the children are stressed, wondering if Mom and Dad still love each other or if their little world will fall apart. Musical couple Steve and Annie Chapman communicate the importance of couples staying in love in their songs such as [Circle of Two, Turn Your Heart Toward Home, and Who Are You?](#) In the last song, all the children have left the home. The spouses take turns waking up to a seemingly empty house, see pictures of their children on the walls, all of whom they can describe very well, and then turn and look at the "stranger asleep in the bed," and say, "Who are you?"

It's easy, raising children, to forget the spouse God gives us. But when the family is God-centered, everyone grows closer and the family thrives. Are your children welcome additions to what God made very good, or have you made your children into little idols? Raising children to think of themselves as the center of the universe doesn't do them any good. But growing up in a family that is God-centered is good in every way.



Revealing God or “Fire! Fire!” In [Genesis 2.23](#), Adam names his wife אִשָּׁה *ee-shah* woman because she comes from אִישׁ *eesh* man. אֵשׁ *esh* fire plus the י *yod* hand/symbolically work makes אִישׁ man one who works in the midst of the fire. הֵי *hey* reveal makes אִשָּׁה reveals the man/fire/reveals the one who works in the fire. You can learn a lot about a man by how he treats the women in his life, especially his wife.

If you take the י from אִישׁ and the ה from אִשָּׁה, you have הֵי *yah*, a contraction for יהוה, [YHVH](#) the LORD/the holy Name of God. Ideally, when men and women love each other, they reveal הֵי. But if you take הֵי out of the man-woman relationship, you just have אֵשׁ אֵשׁ “Fire! Fire!”

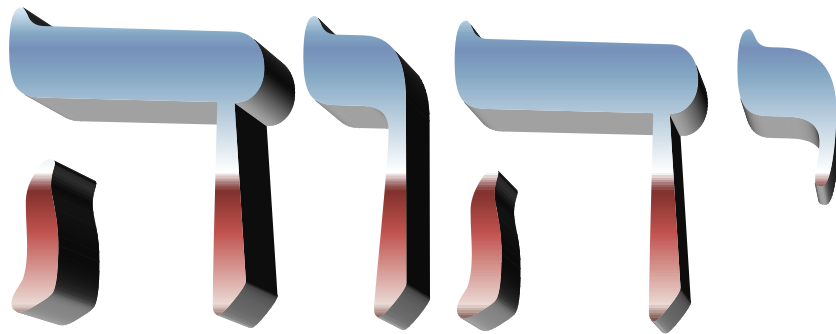


Covering for Sin When Adam and Eve sin, God clothes them with skins of animals—the *first shedding of blood*. After God stops Abraham from sacrificing Isaac, God provides a ram to be sacrificed instead—the principle of *substitution*. יִשְׂרָאֵל is saved from the deaths of their firstborn sons in Egypt by sacrificing a *spotless lamb* and putting the blood on the home—a substitution remembered since then as Passover. The subsequent system of blood sacrifices shows that we need this shedding of blood to cover sin. [Hebrews 9.22](#), drawing from [Leviticus 17.11](#), says that without the shedding of blood, there is no forgiveness of sin. Since these sacrifices are repeated every year, they aren't perfect. But [Hebrews 9.24-28](#) says that the perfect sacrifice of יְשׁוּעָה, the *Lamb of God*, is *once for all*. The earthly tabernacle is a picture of the true tabernacle in heaven. יְשׁוּעָה enters that place in heaven with His own blood and now, "Salvation is found in no one else, for there is no other Name under heaven given to men by which we must be saved," [Acts 4.12](#).

Work: Blessing or Curse? After the Fall, the NIV translates God's words to Adam in [Genesis 3.17](#), “Cursed is the ground because of you,” adding that the ground will naturally produce thorns and thistles. Only with pain and sweat will it produce food. This is a completely negative view of work: Adam blew it; now we have to pay for his screw-up with sweat and strain. Many vacation and retirement plans are an attempt to avoid this “curse” and regain Eden. But the KJV translation of [Genesis 3.17](#) gives a completely different meaning, “Cursed is the ground for thy sake.” Have you ever thought what a good thing it is, given our sin nature, that people have to work? Imagine what a mess this world would be if everyone had free time, all the time! God gives us work *for our sake*. Work allows us to exercise the talents God has given us and to be creative, while keeping us out of trouble. [Ecclesiastes 2.24](#) says that a man should find satisfaction in his work.

Another positive view of work: If you have money in your hand and you didn't steal to get it, then you earned it by doing something of benefit for other people. This is why author Daniel Lapin says you should never retire—retirement is planning not to be of benefit to anyone anymore! We have only a short time on earth. God has entrusted us with talents and He expects us to work and bring Him a return on His investment.

Caution: Don't get so excited about work that you forget to rest on Shabbat, the day God declares in [Genesis 2.3](#) is holy. God promises blessings for keeping this day set apart, [Isaiah 58.13-14](#).



יהוה God's holy Name throughout the Old Testament is **יהוה**. In your Bible, this Name is spelled with all capitals: LORD. The Name first appears in [Genesis 2.4](#), and then it is written in the Tenach 6,518 times after that. Apparently, no one knows how to pronounce this name because the pronunciation was kept secret for centuries. At least one of the more commonly known pronunciations is incorrect, the one that begins with a J, since Hebrew has no J sound. The earliest Tenachs did not contain vowels, so there is no written reference to pronounce this Name. When observant Jews read this Name, they say, **אדוני** [Adonai](#) Lord, which first appears in [Genesis 15.2](#) and is applied to either God or man, or **השם** *Ha Shem* the Name. But **יהוה** is reserved for God alone. A god by other than a biblical Name is actually not God at all but an imposter.



רוח Spirit over the Water [Genesis](#)

[1.2](#) says that the earth was formless, void, with darkness over the deep, and the **רוח אלהים** [Ruach Elohim](#) Spirit/Breath of God **רחף** [rachaph](#) moved/grew soft/hovered/cherished over the face of the waters. After the floodwaters of Genesis 7, [Genesis 8.1](#) says that God makes a **רוח** to pass over the earth and the waters subside. [Psalm 89.9](#) says that God stills the raging sea. When the disciples fear

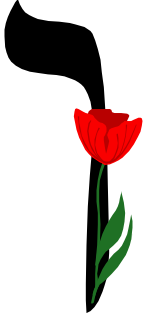
the sea will kill them in [Matthew 8.23-27](#), **ישוע** demonstrates that the wind and waves obey Him. In [Matthew 14.22-34](#), the disciples are having trouble in the boat when **ישוע** walks to them on the water, and then Peter also walks on the water, until he is frightened by the wind and the waves. Peter does an amazing thing—he walks on water—but then he doubts and **ישוע** says, “You of little faith!”

The Fishermen’s Memorial in Gloucester, Massachusetts, quotes the first part of [Psalm 107.23](#), “They that go down to the sea in ships.” The statue on the shore of this fishing town is of a weather-beaten sailor struggling to hold the wheel against the wind and waves. Many of the homes near the water have a widow’s walk on the roof, where the wife of a sailor could wait, hoping to see the mast of an inbound ship. Too often the ship did not return. Sailors and their families know that the riches of the seas are balanced by the fury of the storms. Psalm 107 goes on to say that when these men cry to **יהוה**, He calms the storms, stills the waves, and leads them to their desired haven.



אלהים
רוח אלהים

אלהים is letters we’ve already seen plus **ל** *lamed* shepherd’s staff/authority and **ם** (final form of) **מ** *mem* water/chaos. Together: Strong Authority Reveals (His) Hand (over the) Crashing Water/Chaos. When you’re in trouble, be sure you’re praying to the God who can save you. And to be on praying ground in the first place, honor God by obeying His Word and keeping that prayer line open. Then, when calamity strikes, you won’t be calling on a stranger.



The Missing Man There's an interesting lesson in the עברית text of תורה which is missing in translations. ׀ *vav* nail/and/figuratively attach. In [Genesis 2.4](#), you see the ׀ connecting heavens and earth: והארץ והשמים. ׀ also symbolizes man. ׀ is the 6th letter in the aleph-bet and in עברית counting represents six, the number of man.

It's interesting to follow a missing ׀. In [Genesis 2.4](#), תולדות *toldot* generations is spelled with two ׀s, the correct spelling. But the next time this word appears, [Genesis 5.1](#), it is spelled תולדת with just one ׀. (If you're familiar with the עברית, you can see the pronunciation doesn't change between the two verses, just the spelling). This misspelling continues in every use of the word, almost 30 times, until [Ruth 4.18](#), when it is again spelled correctly for the first time since Genesis 2.4, and thereafter it is spelled correctly. Could this just be a mistake carried over by scribes for thousands of years?

The ׀ is missing in Genesis 5.1 because of the Fall of Man. ׀ is missing because man loses his fellowship with God. Why does the ׀ return in Ruth 4.18? Because this verse introduces the generations of פרץ *Perets* Perez: Perez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, *David*. In [2 Samuel 7.13-16](#) God sends the prophet Nathan to tell King David that the throne of his kingdom will be established forever. Another name for Messiah is Son of David. [Matthew 1](#) starts with the genealogy of ישוע, in part to show that He is the promised Son of David who will keep David's throne forever. The missing ׀ returns in Ruth 4.18 because Ruth chapter 4 is the first mention of David in the Bible, the man whose Son will return what Adam lost.

פרץ also gives insight into what ישוע says about the Kingdom of Heaven in [Matthew 11](#). פרץ *Perez/breach/break/break out*. In [Genesis 38.29](#), Tamar is giving birth and פרץ breaks out first, so Tamar gives him that name. Skip forward to Micah 2.12, where God promises to gather ישראל like a great multitude of sheep. Then in [Micah 2.13](#), the פרץ comes before them and they פרץ, pass through the gate, and their King passes before them with יהוה at the head. Sound familiar? ישוע says in [John 10.1-18](#) that He is the Good Shepherd and the Gate and His sheep know His voice. Who breaks open the Gate for the sheep? In [Matthew 11.12](#), ישוע says that the forcing begins with John the Baptist, and since then they take it by force. John is the one prophesied in Micah 2.13 as the פרץ who will let out the sheep for the King. And so John is also like פרץ in [Ruth 4.18](#), whose breaking out leads to David and the Son of David, ישוע.

The Fall In [Genesis 2.16-17](#), God tells Adam and Eve not to eat from the tree of the knowledge of good and evil. It's sobering that the tree that brings death has good in it. When we think, "I can tell whether it is good or not," we are entering a dangerous area. And as many in the Church have decided, that **תורה** is no longer any good, is especially dangerous.



When Satan tempts Eve in [Genesis 3](#), it's interesting that when he questions her about the tree, she responds that she and Adam are not allowed to eat it, *or even touch it*, or they will die. This is before the Fall, and Adam and Eve have already added to God's Word, which was only not to eat of the tree or they would die. If Adam and Eve can add to God's Word before the Fall, how careful we must be not to add to it now!

Satan then contradicts God's Word, saying they won't die, but will be as God, eyes opened, knowing good and evil. The last part is true. But when he says they won't die, that is a lie. And now Adam's death is passed on to each new person until the Second Adam, **ישוע**, enters his or her life. And until we humble ourselves in **ישוע**, we happily accept any new religion or philosophy, many of which promise life, being as God, eyes opened, knowing good and evil—and death. Satan's lie continues today.

When God confronts Adam, he blames Eve *and* God, "The woman *You* gave to be with me...". Eve blames the serpent. Blame continues today when we avoid responsibility.

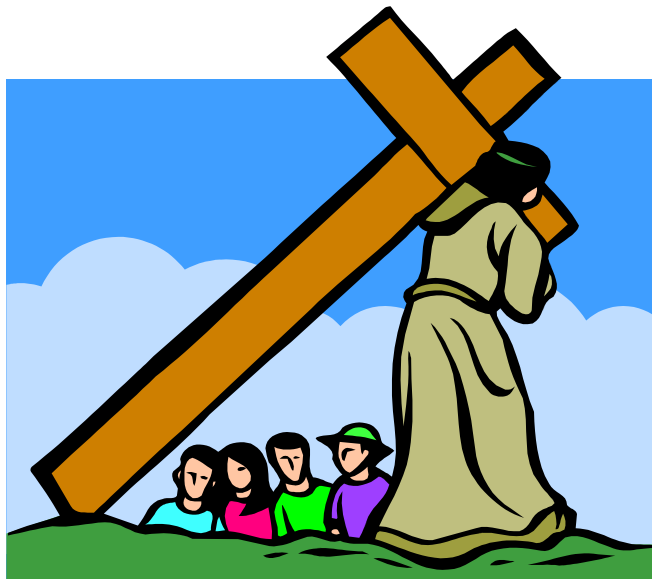


God is a Gardener [Genesis 2.8](#) says that God plants the Garden of Eden. He tells Adam to tend it. In [John 15.1](#), **ישוע** says that He is the Vine and His Father is the Gardener. In [Matthew 9.37-38](#), **ישוע** tells his disciples that the harvest is ready and they should pray to the Lord of the Harvest to increase the number of harvesters. Then in [John 20.15](#), Mary Magdalene sees **ישוע** at the empty tomb and thinks He is the Gardener!

Cain and Abel Eve names her first son Cain in [Genesis 4.1](#) and says, “I have gotten a man from יְהוָה.” Was she expecting Cain to be the missing ׀ that the Son of David turns out to be? Possibly, because she names her next son in [Genesis 4.2](#) הֶבֶל *Hebel* Abel/vapor/breath/vanity/commonly used of anything transitory/evanescent, frail (Gesenius’ Lexicon). (Parents note: be careful what you name your children!) Many think that God refuses Cain’s sacrifice because it is not a blood sacrifice like that of הֶבֶל. But [Leviticus 2.14-15](#) describes an acceptable sacrifice which is a bloodless grain offering. A careful reading of Genesis 4 explained by [1 John 3.11-12](#) gives a different understanding: Cain’s actions are evil and he hates his brother. His offering to God can’t be out of love since you can’t hate your brother and love God, [1 John 4.20](#). Cain uses religion to manipulate God, but God is not fooled.

Jewish tradition says that Cain kills הֶבֶל on the day that will become Passover. The blood of הֶבֶל cries to God for justice, but as שׁוֹעַ” dies he cries for forgiveness, “Father, forgive them,” [Luke 23.34](#). [Hebrews 12.24](#) says that we have come to the sprinkled blood that speaks a better word than the blood of הֶבֶל. “Mercy triumphs over judgment,” [James 2.13b](#).

Having failed with Cain and הֶבֶל, Adam and Eve have a son in [Genesis 4.25](#) they name him שֵׁט *Shet* Seth hoping God would שִׁית (root of שֵׁט) *sheyt* appoint him to be the missing ׀, since it obviously isn’t Cain. Eve may be thinking this because in [Genesis 3.15](#), God promises to שִׁית enmity between the serpent’s seed and the woman’s seed. We understand this promise to mean שׁוֹעַ”, but it’s easy to see how Eve hopes redemption would come sooner.



דבק Adam says in [Genesis 2.24](#) that a man should leave his father and mother and דבק *dabaq* cleave/stay close/stick to/follow closely/pursue/overtake his wife, and the two will be one flesh. דבק is the same word used in [Deuteronomy 13.4](#) when God says to keep His commandments and דבק Him. Too often a man makes a mistake in this area. He might דבק the woman only until he marries her. Or he may דבק a troublesome woman who will bring him only misery. [Ecclesiastes 7.26](#) says, “I find more bitter than death the woman who is a snare, whose heart is a trap, and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare.” A third way is to דבק another woman while he is married. This is seen with King Solomon, [1 Kings 11.1-2](#). He דבק too many women and wrong women, so that he ends up serving their gods. His wives included women of the Moabites and Ammonites, so he likely worshipped their gods Molech and Chemosh by sacrificing his own children in the fire! Marriages are better when a man דבק one woman of character, and does so for life.



Glossary, in order of appearance:

בראשית	<i>B'reisheet</i>	In the Beginning
עברית	<i>e-vreet</i>	Hebrew (language)
עברי	<i>e'vee</i>	Hebrew/one from beyond
תורה	<i>Torah</i>	Law/Instruction
ישוע	<i>Yeshua</i>	Jesus/salvation
ישראל	<i>Yisra'el</i>	Israel
כתב	<i>katab</i>	write/record
אלף	<i>aleph</i>	first letter of the aleph-bet
אל	<i>el</i>	God
ראשית	<i>re'shiyt</i>	firstfruits
σκηνωσ	<i>skēnoō</i>	dwelling/tabernacle
יצר	<i>yatsar</i>	form
נשמה	<i>neshamah</i>	breath
θεόπνευστος	<i>theopneustos</i>	God-breathed
עזר	<i>ezer</i>	helper
אליעזר	<i>Eli-ezer</i>	Eliezer/God is my help
אשה	<i>ee-shah</i>	woman
איש	<i>eesh</i>	man
אש	<i>esh</i>	fire
יה	<i>yah</i>	contraction for...
יהוה	<i>YHVH</i>	The LORD/the holy Name of God
אדני	<i>Adonai</i>	Lord
השם	<i>Ha Shem</i>	The Name
רוח אלהים	<i>Ruach Elohim</i>	Spirit/Breath of God
רחף	<i>rachaph</i>	moved/grew soft/hovered/cherished
אלהים	<i>Elohim</i>	<i>Strong Authority Reveals (His) Hand (over the) Crashing Water/Chaos</i>
תולדות	<i>toldot</i>	generations
פרץ	<i>Perets</i>	Parez/ breach/break/break out

הבל	<i>Hebel</i>	Abel/vapor/breath/vanity/commonly used of anything transitory/evanescent, frail (Gesenius' Lexicon)
שת	<i>Shet</i>	Seth
שית	<i>sheyt</i>	appoint
דבק	<i>dabaq</i>	cleave/stay close/stick to/follow closely/ pursue/overtake