

Mishpachah Beit Midrash



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—The Family House of Study— Examining the Parashat haShavuah by Thematic Analysis

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

◦—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

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▢—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at...

<http://restorationoftorah.org/>

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a *self-study* format with lots of questions. To view my answers to the questions, simply mouse-over the word **Bereishit** at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

<http://www.restorationoftorah.org/images/torahportions/english/Bereishit.pdf>

—Parashat HaShavuah—

בְּרֵאשִׁית

Bereishit

(In the Beginning)

Bereishit 1:1 - 6:8

(Genesis 1:1 - 6:8)

This Week's Parshiot

- 1 Genesis 1:1-5 ׀
- 2 Genesis 1:6-8 ׀
- 3 Genesis 1:9-13 ׀
- 4 Genesis 1:14-19 ׀
- 5 Genesis 1:20-23 ׀
- 6 Genesis 1:24-31 ׀
- 7 Genesis 2:1-3 ׀
- 8 Genesis 2:4-3:15 ׀
- 9 Genesis 3:16 ׀
- 10 Genesis 3:17-21 ׀
- 11 Genesis 3:22-24 ׀
- 12 Genesis 4:1-26 ׀
- 13 Genesis 5:1-5 ׀
- 14 Genesis 5:6-8 ׀
- 15 Genesis 5:9-11 ׀
- 16 Genesis 5:12-14 ׀
- 17 Genesis 5:15-17 ׀
- 18 Genesis 5:18-20 ׀
- 19 Genesis 5:21-24 ׀
- 20 Genesis 5:25-27 ׀
- 21 Genesis 5:28-31 ׀
- 22 Genesis 5:32-6:4 ׀
- 23 Genesis 6:5-8 ׀

Understanding the Parsha *Genesis 2:4-3:15*

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

- I. Let's begin our study by analyzing the eighth Parsha of this week's sidra (Torah portion). Read the Parsha Stumah, [Genesis 2:4-3:15](#). We have already learned that each Parsha contains its own unique theme. Our goal is to uncover the theme of this Parsha. One of the most useful tools at our disposal is that of outlining. It is very helpful to learn how to develop outlines. Let's do this for our Parsha Stumah at hand. Remember, my outline is not necessarily the only correct outline. Try your best.
- Genesis 2:4-7—Creation of vegetation and man
 - Genesis 2:8-14—Gan Eden (The Garden of Eden)
 - Genesis 2:15-17—Man's duties in Gan Eden
 - Genesis 2:18-25—Finding a suitable helper for man
 - Genesis 3:1-7—Adam and Chava (Eve) are tempted and fail the test
 - Genesis 3:8-13—The Holy One intervenes
 - Genesis 3:14-15—The serpent's judgment
- A. Now let's analyze the Parsha thematically. One can do thematic analysis in different ways. You can base your analysis on characters, relationships, cause and effect, etc. Let's focus on relationships. What seems to be the dominant topic(s) of the creation discussed in Genesis 2:4-7?⁸ Does the Torah relate them thematically?⁹
- B. What is (are) the major topic(s) of Genesis 2:8-14?¹⁰ As you study my answer, can you see how the theme of Genesis 2:4-7 is also the prominent theme of Genesis 2:8-14? Good. The Torah seems to be trying to get us to focus on the relationship between *man and the garden*.
- C. How is Genesis 2:15-17 thematically related to the first two sections of our outline?¹¹ Comparing the last two bullets of our outline, what particular aspects of Gan Eden does the Torah seem to be emphasizing?¹² Repetition is one of the main ways the Torah teaches us its lessons. It is significant that the Tree of the Knowledge of Good and Evil has been mentioned again. Until this point, the Torah has emphasized the relationship between man and Gan Eden, with a particular emphasis on the tree of knowledge of good and evil. Let's continue.
- D. How is the emphasis of Genesis 2:18-25 different from that of the preceding bullet points?¹³ In fact, the Torah has also shown us that even Adam's relationship with the animals is not sufficient for him. Thus far the Torah has taught us about the relationship between man and Gan Eden (he must work it), and between man and woman (they are to become one flesh).

Bereishit

Comment [1]: Vegetation (trees and herbs), water (rain and mist), and man.

Bereishit

Comment [2]: Yes. The appearance of the vegetation is dependent upon water and man for growth.

Bereishit 9/22/2004 11:52 PM

Comment [3]: Herbs (Gan Eden), trees (the Tree of Life and the Tree of the Knowledge of Good and Evil), water (the four rivers) and man.

Bereishit

Comment [4]: Once again we see that the Torah is emphasizing the relationship between man and vegetation of the garden.

Bereishit 9/22/2004 11:52 PM

Comment [5]: The Tree of the Knowledge of Good and Evil.

Bereishit

Comment [6]: The preceding bullets emphasized the relationship between man and vegetation. This bullet emphasizes the need for man to have another more fulfilling relationship—with woman.

- E. How are these verses thematically related to the previous bullets?¹⁴ There it is again! Thematically, the Tree of the Knowledge of Good and Evil has become a dominant theme. It has taken center stage.
- F. We have talked about many different relationships so far. Which relationship does it seem we have forgotten?¹⁵ What does the fact that Adam and Chava hide from the Holy One teach us about the relationship between man and Adonai?¹⁶ That's right. By partaking of the fruit of the Tree of the Knowledge of Good and Evil, Adam and Chava have allowed sin to sever their relationship with the Holy One. How does Genesis 3:23-24 support this conclusion?¹⁷ Adonai told Adam and Chava that they would die on the day they partook of the fruit from the Tree of the Knowledge of Good and Evil. Based on the remainder of Genesis chapter three, how does the Holy One define death?¹⁸ Now we can see why the Tree of Life and the Tree of the Knowledge of Good and Evil were such powerful themes throughout this Parsha. They represent the potential for relationship between man and the Holy One. As long as man abstained from partaking from the Tree of the Knowledge of Good and Evil, He could remain in Adonai's presence and have access to the Tree of Life. It appears that Adam chose not to eat from the Tree of Life. Instead of addressing the relationship between the Holy One and man directly (as was the case with the relationships between man and Gan Eden, the animals and woman), the Torah teaches us about man's relationship with his creator through the object lessons regarding the Tree of Life and the Tree of the Knowledge of Good and Evil. It is a relationship based on commandments (mitzvot) from the Holy One and obedience by man! Therefore, I believe the main theme or message of this portion of Scripture is this: disobedience to the commandments (mitzvot) severs the relationship between God and man. What's your thought? Remember, mine isn't necessarily the correct one. You may have come up with a different theme for this portion of Scripture. Admittedly, there is quite a lot of information flowing in these few verses.

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Comment [7]: The Tree of the Knowledge of Good and Evil.

Bereishit

Comment [8]: The relationship between man and the Holy One.

Bereishit

Comment [9]: It has been broken.

Bereishit 9/22/2004 11:56 PM

Comment [10]: Adam and Chava were driven from the garden, which is the place where the Holy One appears to have also dwelt.

Bereishit

Comment [11]: Adam and Chava did not physically die on the day they partook of the fruit; however, they were both exiled from Gan Eden. Since Gan Eden contained the Tree of Life and since Adonai dwelled in Gan Eden, we are left to conclude that death is separation from the Holy One and Life!

Searching the Parshiot

Objective—Learn how to 1) uncover the theme of a passage, 2) relate theme to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

Introduction

Some of the Torah's greatest wisdom will unfold as we begin to make thematic connections between different portions of Scripture. Furthermore, many difficult-to-interpret passages become more easily interpreted. In addition, many obscure passages become interpretable if we are aware of the Torah's literary devices.¹⁹ The Torah was written according to the wisdom of the Holy One. He did not make the Torah necessarily easy. Therefore, we must be diligent students, learning the literary devices of the Torah and applying them as necessary. Let's look at some practical examples of how to interpret the Torah through thematic connections and by understanding its literary devices.

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Comment [12]: Literary Device—Grammatical techniques and patterns the Torah uses to teach its wisdom.

Gleanings From Cain

- I. Cain's Offering—Read [Genesis 4:3-4](#). Have you ever wondered why Adonai rejected Cain's offering? Let's see if the Torah will help us unravel this question. The Torah often uses indirect means to communicate its truths. Instead of just telling us the answer, the Torah often "hides" the answer in its literary style. I say "hides" in quotes, only because the answer quite often seems hidden to us. In actuality, it is right before our eyes. In fact, Genesis 4:3-4 is written in such a manner as to make it obvious! So why are so many answers given to the question I posed above? Because most of us, as non-Jewish believers, are not familiar with Hebraic logic, nor are we familiar with the Torah's literary devices/techniques.
- A. Most of us know that the Torah uses parallelisms in its conveyance of information. In a parallelism, a fact is stated twice. However, the second statement uses slightly different words to convey the same thought. For example, read Psalm 33:6.

By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth (Psalm 33:6).

Notice the parallelism. The same fact (the Holy One created the heavens by His spoken word) is conveyed twice using slightly different language. This is a parallelism. Sometimes the Torah will use two different (and even contrasting) characters in a *parallel situation*. Then, the Torah will "break" the symmetry of the parallel situation to teach a significant point. It is the "breaking" of the symmetry that should ***grab your attention!***

- B. Note how Genesis 4:3 states that, "***Cain brought*** an offering to YHVH of the fruit of the ground." Then, using a parallel situation, the Torah states, "and as for Abel, he also..." Note how the usage of the phrase, "he also" heightens our expectation that the Torah is about to make the same symmetrical statement concerning Abel—namely, that he also brought an offering. However, note how the Torah breaks the symmetry by inserting the phrase, "of the firstlings of his flock and from their choicest!" This is where the symmetry is "broken." The Torah stated nothing about the ***quality*** of Cain's offering. Therefore, the Torah has broken the symmetry of the two statements. We expected to read the same thing concerning Abel. However, the Torah abruptly interrupts the symmetry by adding some information that was not given concerning Cain. In other words, the Torah "breaks" the symmetry to show us emphatically that the difference between the offerings of Cain and Abel lay in the fact that Abel brought from his first fruits, whereas Cain didn't! Therefore, we see that Cain's offering was rejected because he did not give of his first fruits.
- II. Cain's Penalty—Read [Genesis 4:1-16](#). We know that Cain murdered Abel; however, was the murder intentional? Was it pre-meditated murder? Was it an accidental death? Was Cain a ruthless killer? Let's find out.
- A. Considering that there were only four people on the earth at the time of Abel's death, and considering that none of them had ever seen a person die physically, is it possible that Cain may not have known how to murder? After all, how would he know what murder was? I posit that Cain may not have really understood that his actions would lead to the physical death of Abel. I'm not justifying his actions. He obviously acted aggressively

towards Abel. Furthermore, he obviously intended to physically harm Abel. However, due to his lack of experience with physical death, he may not have known that his actions would lead to the physical death of his brother. After all, until Abel's death, who had ever died physically?

- B. What was Cain's punishment?²⁰ What does the statement, "the earth will no longer yield its strength to you" mean?²¹ This may seem trivial to us; however, we must remember that man was a vegetarian and farming was his only source of food (except that which grew in the wild, of course). Anyway, you can imagine how great this punishment was. Remember, food is life. Therefore, in a real manner, Cain was separated from a source of life—food!
- C. Can you make a thematic connection to two other people who were separated from a source of life?²² See the connection—exile from a source of blessing and life. Now read [Genesis 4:12-14](#), especially Genesis 4:14a. How does Cain interpret the curse of Genesis 4:12?²³ Is this not what we discovered thematically in B above? As you can see, thematic analysis will naturally lead you to the truth. The stories of the exile of Adam, Chava and Cain are stories of the Torah that *equate exile and death*. Exile is seen as a type of death. In the case of Adam and Chava, they were *exiled* from the Tree of Life! In Cain's case, he was *exiled* from the life nourishment of the earth. Both examples teach us that separation from the source of life is death. In fact, the fulfillment of the death sentence "on the day" that Adam and Chava partook of the fruit of the Tree of the Knowledge of Good and Evil was *exile*. According to Torah, exile is equivalent to death!
- D. Can you think of another portion of Scripture thematically related to murder and exile?²⁴
- E. Read [Numbers 35](#). What was the penalty for someone who murdered intentionally?²⁵ What was the penalty for an unintentional murderer?²⁶ How is Numbers 35:33-34 thematically connected to Genesis 4:10?²⁷
- F. Explain at least three ways [Genesis 4:11-14](#) is thematically connected to Numbers 35.²⁸ As you can see, thematic analysis has allowed us to see an important teaching. The themes are consistent, clear and easy to see. The instructions pertaining to unintentional death have roots that reach all the way back to Genesis 4!
- G. Based on the obvious thematic connections between Cain's sin and punishment and the sin and punishment of the unintentional killer, do you think Cain murdered Abel intentionally or unintentionally, and why?²⁹

III. Cain's Occupation—Genesis 4:2 informs us of the occupations of Cain and Abel. It stated that Cain was a tiller of the earth, whereas Abel was a shepherd. Can you think of two other siblings whose occupations are clearly connected to Cain and Abel's?³⁰

- A. Note the following thematic connections that further suggest we should compare Cain and Abel with Jacob and Esau.
- Jacob and Esau were twins. The wording in Genesis 4:1 hints that Cain and Abel *may have been*³¹ twins.
 - Cain was a tiller of the field, and Esau was "a man of the field" (Genesis 25:27).
 - Abel and Jacob were both shepherds.
 - In both instances, the older sibling's occupation was related to the earth.
 - In both stories, the older brother was rejected.
 - There is animosity between the brothers in each story.

Bereishit

Comment [13]: The ground would no longer yield its strength to him.

Bereishit

Comment [14]: It means that he will never be able to grow food from the earth.

Bereishit

Comment [15]: Yes. Adam and Chava were separated from the Tree of Life through exile/banishment from the garden.

Bereishit

Comment [16]: He interprets the earth not yielding its fruit to him as exile/banishment from the earth!

Bereishit

Comment [17]: Yes! The instructions concerning the unintentional murderer in Numbers 35!

Bereishit

Comment [18]: The death sentence—physical death.

Bereishit

Comment [19]: Exile from his ancestral plot of land to a city of refuge.

Bereishit

Comment [20]: Both passages speak of the blood of the slain victim.

Mattot

Comment [21]: The unintentional killer was exiled from his ancestral homeland. In Genesis 4:11, Cain is exiled from the earth in that it will no longer yield its strength (harvest) to him. The unintentional killer experienced death by living in a City of Refuge, away from his ancestral homeland. Cain was to become a wanderer on the earth, with no "ancestral homeland". Just as the avenger could potentially kill an unintentional killer, so likewise, Cain fears that someone will kill him because of his murder of Abel!

Bereishit

Comment [22]: I believe Cain killed Abel unintentionally. We know from Numbers 35 that the intentional killer should get the death penalty. However, the unintentional killer should get exile. Since Cain was exiled, it seems that his crime was an unintentional murder.

Bereishit

Comment [23]: Yes! Jacob and Esau!

As you can see, Cain and Abel are thematically related to Jacob and Esau! Therefore, we can glean wisdom about Cain by looking to the story of Jacob and Esau. Let's look at another instance of symmetry in the story of Jacob and Esau.

- B. Read [Genesis 25:27](#).

The lads grew up and Esau became one who knows hunting, a man of the field; but Jacob was a wholesome man, abiding in tents.

The verse begins by stating Esau's lifestyle, "Esau became one who knows hunting, a man of the field." Then the Torah makes a parallel/symmetrical statement concerning Jacob's lifestyle, "abiding in tents." However, note how the symmetry is broken by the phrase, "a wholesome man." Once again, we should understand that the Torah is using an indirect means to inform us concerning Jacob *and Esau's* characters. Jacob was wholesome. By breaking the symmetry, the Torah is also teaching us about the character of Esau, the one who is "a man of the field." His character is not wholesome! Thus we see a direct thematic connection between unwholesome character and those whose lives are closely related to the earth. In other words, the Torah has used Jacob and Esau to teach us that those whose lifestyles are dependent upon the earth (tiller of the earth or a man of the field) are unwholesome in some manner. In case you think I'm stretching this connection, have you noticed the following thematic connections? The righteous are almost always shepherds (Abel, Abraham, Jacob, Jacob's sons, Moses, and David). The unrighteous are almost always "tillers of the earth" (Cain, Esau and the Egyptians)³². Thus, we see that the Torah has used occupation to teach us about one's spiritual condition. Esau, the man of field, was unwholesome in character. So likewise, Cain, the tiller of the ground was unwholesome in character.

- C. Obviously, we should begin to wonder why Adonai chose "tillers of the earth"/farmers as pictures of the unrighteous. Let's read the reasoning of Rabbi Shimshon Raphael Hirsch.

"Agriculture demands all of a person's physical strength...he needs to devote his whole life to his bodily existence. The concept of 'Kayin [Cain],' i.e., 'kanah'³³ (acquisition)—self-recognition and the pride associated with acquiring—are most evident in the farmer...The farmer is slave to his field, and the field draws him towards it...Moreover, he will easily be brought to admiration of the forces of nature, upon whose influences the success of his field depends. Faith in God and in the superiority of man was first lost among the agricultural nations. It was there that idol worship first developed."

"In contrast, the life of the shepherd is most elevated. He is concerned principally with living things. His care of them arouses within him human feelings and sympathy for suffering. His acquisitions are portable...His profession does not occupy all his strength and efforts...Egyptian culture was based on agriculture. This found expression in paganism on one hand and enslavement of people on the other. Faith in God, human freedom and the Divine image existed only in the hearts of our shepherd forefathers..."

- D. In summary, we have seen that we can gain a greater understanding of a passage of Scripture by making thematic connections to other Scriptures. Hopefully, these examples have proven stimulating and enlightening. ☺

Bereishit

Comment [24]: See Genesis 46:34 where it states that the Egyptians looked upon all shepherds as an abomination!

Bereishit

Comment [25]: This is the meaning of Cain's name.

Making the Connection Between the Parashat HaShavuah and the Haftarah

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

- I. The Haftarah reading is found in [Isaiah 42:5-43:10](#).
 - A. Can you relate at least two ways Isaiah 42:5 is thematically connected to the Torah portion?³⁴
 - B. How is Isaiah 42:6 thematically related to the Torah portion?³⁵
 - C. How is Isaiah 42:13 thematically related to the Torah portion?³⁶
 - D. How is Isaiah 42:14 thematically related to the Torah portion?³⁷
 - E. How is Isaiah 42:15-16 thematically related to the Torah portion?³⁸

If you would like to explore more information about connections between the Torah portion and the Haftarah reading then go to the link below. You will be able to download a document which will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. My answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Restoration of Torah Ministries' Haftarah Connections – Bereishit

<http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsBereishit.pdf>

Messiah in the Parsha

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him³⁹. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

The Gospel in the Garden

- I. Romans 1:1-2 states that the Gospel was promised in the Tanakh. Let's use a midrashic approach to see how the Gospel is told in this week's sidra (Torah portion).
 - A. In Genesis 3 we read that Adam and Chava (Eve) sin against Adonai by eating from the fruit of the Tree of the Knowledge of Good and Evil. Let's look at an outline of the flow of Genesis 3.
 - Adam and Chava sin by partaking of the forbidden fruit.
 - They noticed each other was naked.
 - They sewed fig leaves on themselves.

Bereishit

Comment [26]: Both passages speak of the creation of the heavens and the earth. Both passages speak of Adonai creating people and giving them life.

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Comment [27]: Both passages speak of Adonai appointing a light to the nations. Remember, He created the lights in Genesis 1.

Bereishit

Comment [28]: Both passages speak of warfare between two enemies.

Bereishit

Comment [29]: Both passages speak of the pain of childbirth.

Bereishit

Comment [30]: Isaiah 42:15-16 is essentially the opposite of the creation process. During creation, Adonai raised mountains and hills; He caused herbage to grow; He brought water to every area; and He brought light into darkness. The opposite occurs in the Haftara passage.

- They hid from Adonai's presence.
- The Holy One searched for Adam and Chava, although they were hiding from Him.
- He punished everyone involved in the sin.
- He prophesied concerning one who would crush hasatan's head.
- He clothed Adam and Chava.

B. What was the immediate effect of Adam and Chava's sin?⁴⁰

C. What did they do concerning their nakedness?⁴¹

D. After sinning, Adam and Chava hide from the Holy One. What does this teach us concerning the relationship between them?⁴² Who initiates restoration of the broken relationship?⁴³

E. Do you think the coverings Adam and Chava made were adequate, why or why not?⁴⁴

F. Where did the coats of skins come from?⁴⁵

II. Now let's take each one of the questions above and see how they teach us about Yeshua and His work of redemption.

A. What was the immediate effect of Adam and Chava's sin? They noticed that they were naked. In the Torah, nakedness is always a Torah Picture of shame and guilt. See Isaiah 47:3, which makes the thematic connection between nakedness and shame. Therefore, the Torah uses Adam and Chava's nakedness to teach us that shame and guilt are the consequences of sin.

B. What did they do concerning their nakedness? They made aprons by sewing together fig leaves. This is a picture of man's works or efforts at trying to cover the shame and guilt that results from sin. Titus 3:5 states that we are not saved by works of righteousness we have done (the aprons of figs). The covering given to us by the Holy One saves us.

C. After sinning, Adam and Chava hide from the Holy One. Who initiates restoration of the broken relationship? The Holy One. This teaches us that it is Adonai who seeks us to restore us to relationship with Him. As Isaiah says in Isaiah 53:6, "We all like sheep have gone astray; we have turned everyone to his own way."

D. Do you think the coverings Adam and Chava made were adequate, why or why not? It appears as though they were not, because Adonai replaced them with animal skins. Where did these coats of skins come from? Obviously, Adonai had to sacrifice an animal in order to provide the skins for the covering. Thematically, we learn the following: only the Holy One can provide the covering that will truly cover the shame and guilt resulting from our sins. Now for one last question. Concerning the animal that was slain to provide the coverings for Adam and Chava—was the animal at fault in any way?⁴⁶ This teaches us that in order for Adonai to properly cover the shame and guilt that resulted from our sin, an innocent substitute had to die for us!

As you can see, the story of Adam and Chava's fall into sin and the Holy One's subsequent provision (atonement—covering), has beautifully taught us about the work of Messiah Yeshua! Yeshua is our innocent substitute who was slain to provide a covering for the shame and guilt of our sins! Apart from analyzing Genesis 3 thematically, this wonderful picture of the work of Messiah Yeshua would remain hidden. This is just one of many, many ways the Torah teaches us the Gospel! It is also one of the many ways Moses (the writer of the Torah) teaches us about Yeshua. Now you can appreciate John 5:46.

Bereishit

Comment [31]: They noticed that they were naked.

Bereishit

Comment [32]: They made aprons by sewing together fig leaves.

Bereishit

Comment [33]: Fear has entered and the relationship has been broken.

Bereishit

Comment [34]: The Holy One.

Bereishit

Comment [35]: It seems they were not adequate because Adonai replaced their aprons with animal skins.

Bereishit

Comment [36]: Obviously, Adonai had to sacrifice an animal in order to provide the skins for the covering.

Bereishit

Comment [37]: Obviously, Adonai had to sacrifice an animal in order to provide the skins for the covering.

Bereishit

Comment [38]: No. The animal was an innocent victim.

For had you believed Moses, you would believe me; *for Moses wrote about me* (John 5:46, emphasis mine).

Shepherds and the Messiah

- I. We have already seen that the Torah portrays the righteous through the occupation of shepherds. We know that Esau was a man of the field. He was a hunter! Can you show thematically how this is the antithesis of the shepherd?⁴⁷ Once again, we see how occupation gives us a window into the heart. Also, think about this: the shepherd has to trust that he'll find food wherever he travels with his herds. He cannot worry about getting food for himself. He trusts he'll find it. On the other hand, the farmer is constantly worried about whether or not his crops (food) will be produced. He's trying to make it happen. Earlier, we asked why Adonai used the profession of the "tiller of the earth" as a metaphor for the unrighteous. Let's see if the Torah and B'rit Chadasha can shed more light on this issue.
- A. Read [Hebrews 11:11-16](#) and [Genesis 23:1-4](#). How are these two passages thematically connected?⁴⁸ Which lifestyle, the farmer or the shepherd, is most consistent with a sojourner and why?⁴⁹
- B. After reading Hebrews 11:11-16, do you now know why the profession of shepherds was chosen as a picture of the righteous?⁵⁰
- C. Now we can understand the real reason why shepherds were chosen as pictures of the righteous. It all has to do with their willingness to forego their own "rights" in order to follow the Holy One wherever He leads them. This deep spiritual lesson is taught in the Torah through the use of the professions of farmers and shepherds.
- D. How is the fact that most of our Patriarchs were shepherds teach us about the Messiah?⁵¹

The Torah is the Foundation for the Teachings of the B'rit Chadasha

- I. One of my goals in producing these Torah lessons is to teach the body of Messiah that the B'rit Chadasha (New Covenant Scriptures) is in total harmony with the Torah. Many believe the Torah has been abolished, or that it was for the "Jews." This is nonsense. The Torah is for all who would call upon the Elohim (God) of Abraham, Isaac and Jacob. There is one message from Genesis to Revelation. So let's use thematic analysis to see how the message of the Torah is identical to the message of the B'rit Chadasha.
- A. Read [I John 2:15-16](#).

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--*the lust of the flesh, the lust of the eyes, and the pride of life*—is not of the Father but is of the world (I John 2:15-16).

Would you be surprised if I told you that John got this teaching from this week's Torah portion? Read [Genesis 3:6](#).

Bereishit

Comment [39]: The shepherd is concerned with nurturing animals and providing life for them. The hunter is mainly concerned with killing them. Therefore, we can see a heart of compassion in the shepherd more so than in the hunter.

Bereishit

Comment [40]: They both teach us that Abraham was a sojourner on the earth.

Bereishit

Comment [41]: The lifestyle of the shepherd is more consistent with a sojourner. The farmer must own land in order to farm it. The shepherd owns no land, but must travel from land to land in search of pasture for his flock. The farmer will tend to be more possessive of land since he must own it. The sojourner is not too concerned about making a claim on land. The farmer is more apt to not want to leave his land. The shepherd is willing to go wherever he must go for the sake of his flock.

Bereishit

Comment [42]: Yes. Because the shepherd is like the sojourner. He recognizes that the earth isn't his and is willing to move wherever he must. So likewise, the righteous recognize that this earth is not their final home. They are willing to follow Adonai (as Abram did) as a sojourner on the earth. They look for a city with foundations, the new Jerusalem!

Bereishit

Comment [43]: We will learn later that Joseph and David are clearly pictures/foreshadows of the Messiah. The fact that both of them were shepherds is a picture of Yeshua, the Good Shepherd.

⁶So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate (Genesis 3:6).

B. Now closely compare Genesis 3:6 to I John 2:15-16 thematically. It appears that John may have used the account of the temptation of Chava to make a homiletic Midrash concerning the various lusts that war against us. In this homiletic, the following thematic connections are readily apparent:

- saw that the tree was *good for food = the lust of the flesh*
- that it was *pleasant to the eyes = the lust of the eyes*
- and a tree *desirable to make one wise = the pride of life*

The Hidden Wisdom of a Genealogy Account

I. It is amazing how many methods the Torah uses to teach us deep, profound truths. Many of the most profound truths of the B'rit Chadasha clearly have their basis in the Torah. Thematic analysis will help you see that the doctrines of the B'rit Chadasha clearly have their basis and foundation in the Torah. Many times, these deep truths become apparent as we begin to compare and contrast passages of Scriptures that are thematically related.

A. Read [Genesis 4:17-24](#). Now read [Genesis 5:1-31](#). How are these two passages thematically related?⁵² That's right. Since they are thematically related, let's compare and contrast them. Genesis 4:17-24 is a genealogy of Cain's descendants and Genesis 5:1-31 is a genealogy list of Adam's descendants through Seth. What is the most obvious difference between the lives of the descendants of Cain versus the descendants of Adam through Seth?⁵³ Isn't that amazing. These lists convey almost the complete opposite message! The Torah seems to purposely go out of its way to tell us about the *earthly pursuits and accomplishments* of Cain's descendant, whereas, we are only told that Adam's descendants died.

B. Let me help you understand what the Torah has painted for us. Read [Genesis 11:1-4](#). How is this passage thematically related to Cain's genealogical list—hint, concentrate on the middle portion of Genesis 11:4?⁵⁴ As you can see, Cain's descendants are thematically linked to the generation of the Tower of Babel through the common theme of wanting *to make a name for themselves on earth*.

C. Now let's put on our thematic thinking caps. The only information we have concerning Adam's descendants is that they died. Can you tell me—based on wisdom from the B'rit Chadasha—under what circumstances is it a good thing to have the testimony that one of your great accomplishments is that you died? Can you also give a Scripture reference?⁵⁵ That's right. In hindsight, we know that Cain's genealogy is a genealogy of the unrighteous line of descendants. Furthermore, we know that the genealogy of Adam's descendants will eventually lead to Messiah Yeshua right. Therefore, the Torah seems to be teaching us about the characteristics of those who are righteous versus those who are unrighteous—of the seed of hasatan. The righteous are those who have forsaken the pride and glory of earthly pursuits. They are those whose lives have been hidden in Messiah. They are those who can say with Paul, "I am executed with the Messiah (Galatians 2:20)"; "We have been planted together in the likeness of Messiah's death

Bereishit

Comment [44]: Both passages are genealogical lists.

Bereishit

Comment [45]: In almost all of the instances of Cain's descendants there is a discussion of their earthly accomplishments. We are only told that Adam's descendants (through Seth) died.

Bereishit

Comment [46]: The generation of the tower of Babel wanted to make a name for themselves on earth. This is exactly what Cain's descendants did! They made a name for themselves on earth! And their exploits are recorded for us to see thousands of years later.

Bereishit

Comment [47]: Yes. It is good to have the testimony that your old man has died through the Messiah! How about Galatians 2:20—²⁰I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

(Romans 6:3-6)”; “My affections are on things above, not on things on the earth because I am dead and my life is hidden with Messiah in the Holy One (Philippians 3:1-3)”; “All things that were of gain to me I count as loss for the excellency of the knowledge of Yeshua Messiah (Philippians 3:7-8)!” They can say, “I have taken up my execution stake daily (to die on it),” “I have lost my life (Matthew 16:24-25)”! On the other hand, those who are of the seed of hasatan toil day in and day out to make a name for themselves. They have their reward already. Furthermore, they trust in their good works to save them. They boast, “Did I not do this and that.” But their works and the name they made for themselves will amount to nothing because they failed to become like a kernel of wheat and die so that they could receive everlasting life (John 12:24)!

- D. As you can see, thematic analysis allows us to make the connections between this profound spiritual teaching and two apparently uninteresting genealogy lists. ☺

Concerning That Which Is Clean and Unclean

- I. We are all familiar with the kosher instructions of Leviticus 11. Many believers think that the dietary instructions were abolished because of Yeshua’s death and resurrection. I’d like to use thematic analysis to show that Adonai has always been concerned with man’s diet. Furthermore, I’d like to show how the Tanakh demonstrates that the Holy One expects those instructions to be obeyed even in the day and age we now live in.
- A. What was the first commandment given to mankind?⁵⁶ We know that Adonai commanded Adam and Chava not to eat from the Tree of the Knowledge of Good and Evil. How is this thematically related to the dietary instructions of Leviticus 11?⁵⁷ Amazing isn’t it? The issue of eating from the Tree of the Knowledge of Good and Evil is a picture of the dietary instructions of Leviticus 11. We are permitted to eat some things. However, we are forbidden to eat from others. This concept is present ***IN THE GARDEN BEFORE THE TORAH WAS GIVEN!***
- B. How serious was this commandment? Well, when you consider the results of eating from the Tree of the Knowledge of Good and Evil, I’d say it’s pretty important. How interesting that the first sin involved laws of kashrut (dietary restrictions)?
- II. Read [Acts 10:9-14](#). Note, this event occurred approximately ten years after Yeshua’s death and resurrection. During that time, did Peter think that the commandments (mitzvot) of Leviticus 11 had been abolished?⁵⁸ As you can see, Peter, an apostle, did not think that the Torah’s dietary instructions had been abolished.
- III. Now read [Isaiah 66:1-24](#). Note the context. Isaiah 66:6 speaks of Adonai repaying His enemies. This occurs during the Day of the Lord (see also [Jeremiah 46:10](#)). Isaiah 66:15-16 specifically mentions ***YHVH returning to the earth*** with the fire of judgment. Isaiah 66:20 speaks of ***returning the exiles to Jerusalem***. Isaiah 66:22 speaks of the ***new heavens and the new earth***. Clearly, these events occur in the last of the last days—the context is The Day of the Lord. When does the judgment of the Day of the Lord begin? See Revelation 19—the Day of the Lord, when Yeshua (the Lord) returns to exact punishment upon the earth. The context is the Day of the Lord!
- A. Now look what Isaiah 66:17 states. Note whom Adonai will consume. Adonai will consume *those who are eating swine’s flesh!* In context, when Yeshua returns to execute judgment on the day of the Lord, He will seek out those who are eating swine’s flesh. That’s right. That’s, “Thus saith the Lord.”

Bereishit

Comment [48]: The command (mitzvah) to eat only fruits and vegetables.

Bereishit 9/23/2004 12:40 AM

Comment [49]: Thematically, the command (mitzvah) to eat of all fruits and vegetables while not to partake of the fruit of the Tree of the Knowledge of Good and Evil is equivalent to making distinctions between what is clean and unclean!

Bereishit

Comment [50]: Absolutely not. According to Acts 10:14, Peter has continued to keep a kosher diet!

B. As you can see, from Genesis to Revelation, Adonai is concerned with what we put in our mouths.

Fun For the Whole Family!

Okay, time to show what you've learned. I've included Word Searches and a Crossword puzzle for you to test your understanding. The **Word Search For Adults** is a word search for older children and adults. All of the words (20-30) are taken from this week's sidra (portion) and some of the words may be common Hebrew words or English phrases. The **Cross Word Puzzle** is also for older children and adults and may contain common Hebrew words or English phrases also. There is also a **Word Search for the little guys!** And of course, I've included the answer key for the cross word puzzle :)

- Adult Crossword Puzzle – This is a crossword puzzle for older children and adults. <http://www.restorationoftorah.org/images/torahportions/puzzles/BereishitAdultXWP.pdf>
- Crossword Puzzle Answers – This contains answers for the cross word puzzle <http://www.restorationoftorah.org/images/torahportions/puzzles/BereishitAdultXWPAnswers.pdf>
- Adult Word Search – This is a word search for older children and adults. <http://www.restorationoftorah.org/images/torahportions/puzzles/BereishitAdultWS.pdf>
- Children's Word Search – This is a word search for younger children. <http://www.restorationoftorah.org/images/torahportions/puzzles/BereishitChildrensWS.pdf>

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Vegetation (trees and herbs), water (rain and mist), and man.

⁹ Yes. The appearance of the vegetation is dependent upon water and man for growth.

¹⁰ Herbs (Gan Eden), trees (the Tree of Life and the Tree of the Knowledge of Good and Evil), water (the four rivers) and man.

¹¹ Once again we see that the Torah is emphasizing the relationship between man and vegetation of the garden.

¹² The Tree of the Knowledge of Good and Evil.

¹³ The preceding bullets emphasized the relationship between man and vegetation. This bullet emphasizes the need for man to have another more fulfilling relationship—with woman.

¹⁴ The Tree of the Knowledge of Good and Evil.

¹⁵ The relationship between man and the Holy One.

¹⁶ It has been broken.

¹⁷ Adam and Chava were driven from the garden, which is the place where the Holy One appears to have also dwelt.

¹⁸ Adam and Chava did not physically die on the day they partook of the fruit; however, they were both exiled from Gan Eden. Since Gan Eden contained the Tree of Life and since Adonai dwelled in Gan Eden, we are left to conclude that death is separation from the Holy One and Life!

¹⁹ Literary Device—Grammatical techniques and patterns the Torah uses to teach its wisdom.

²⁰ The ground would no longer yield its strength to him.

²¹ It means that he will never be able to grow food from the earth.

²² Yes. Adam and Chava were separated from the Tree of Life through exile/banishment from the garden.

²³ He interprets the earth not yielding its fruit to him as exile/banishment from the earth!

²⁴ Yes! The instructions concerning the unintentional murderer in Numbers 35!

²⁵ The death sentence—physical death.

²⁶ Exile from his ancestral plot of land to a city of refuge.

²⁷ Both passages speak of the blood of the slain victim.

²⁸ The unintentional killer was exiled from his ancestral homeland. In Genesis 4:11, Cain is exiled from the earth in that it will no longer yield its strength (harvest) to him. The unintentional killer experienced death by living in a City of Refuge, away from his ancestral homeland. Cain was to become a wanderer on the earth, with no “ancestral homeland”. Just as the avenger could potentially kill an unintentional killer, so likewise, Cain fears that someone will kill him because of his murder of Abel!

²⁹ I believe Cain killed Abel unintentionally. We know from Numbers 35 that the intentional killer should get the death penalty. However, the unintentional killer should get exile. Since Cain was exiled, it seems that his crime was an unintentional murder.

³⁰ Yes! Jacob and Esau!

³¹ Note, the text says that she conceived and bore Cain. However, it did not say, “she conceived” before it mentioned that she bore Abel. In other words, the wording is such that she conceived and then bore two sons. The same general formula is used when Jacob and Esau were born—she conceived—then it goes on to state how each twin came forth (Genesis 25:21-26). When describing the birth of Jacob’s children (whom we know weren’t twins) the text states that Leah conceived before the birth of each child. This is a subtlety and I’m not being dogmatic. It’s just a somewhat strong possibility. :)

³² See Genesis 46:34 where it states that the Egyptians looked upon all shepherds as an abomination!

³³ This is the meaning of Cain’s name.

³⁴ Both passages speak of the creation of the heavens and the earth. Both passages speak of Adonai creating people and giving them life.

³⁵ Both passages speak of Adonai appointing a light to the nations. Remember, He created the lights in Genesis 1.

³⁶ Both passages speak of warfare between two enemies.

³⁷ Both passages speak of the pain of childbirth.

³⁸ Isaiah 42:15-16 is essentially the opposite of the creation process. During creation, Adonai raised mountains and hills; He caused herbage to grow; He brought water to every area; and He brought light into darkness. The opposite occurs in the Haftarah passage.

³⁹ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

⁴⁰ They noticed that they were naked.

⁴¹ They made aprons by sewing together fig leaves.

⁴² Fear has entered and the relationship has been broken.

⁴³ The Holy One.

⁴⁴ It seems they were not adequate because Adonai replaced their aprons with animal skins.

⁴⁵ Obviously, Adonai had to sacrifice an animal in order to provide the skins for the covering.

⁴⁶ No. The animal was an innocent victim.

⁴⁷ The shepherd is concerned with nurturing animals and providing life for them. The hunter is mainly concerned with killing them. Therefore, we can see a heart of compassion in the shepherd more so than in the hunter.

⁴⁸ They both teach us that Abraham was a sojourner on the earth.

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⁵⁴ The generation of the tower of Babel wanted to make a name for themselves on earth. This is exactly what Cain's descendants did! They made a name for themselves on earth! And their exploits are recorded for us to see thousands of years later.

⁵⁵ Yes. It is good to have the testimony that your old man has died through the Messiah! How about Galatians 2:20—²⁰I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

⁵⁶ The command (mitzvah) to eat only fruits and vegetables.

⁵⁷ Thematically, the command (mitzvah) to eat of all fruits and vegetables while not to partake of the fruit of the Tree of the Knowledge of Good and Evil, is equivalent to making distinctions between what is clean and unclean!

⁵⁸ Absolutely not. According to Acts 10:14, Peter has continued to keep a kosher diet!