

Genesis (Part II)

Dimensions of “Reality”

Nachmanides (Moses Ben Nahman) – A leading medieval Jewish scholar, a Sephardic Rabbi, Philosopher, physician, Kabbalist, Bible commentator, poet.... 12th Century

- 10 Dimensions (only four are “knowable”)

Particle Physicists (20th Century)

- 10 Dimensions
 - Four (4) directly measurable (3 spatial – length, width, height and time)
 - Six (6) “Curled” into less than 10^{33} cm, and thus are inferable only by indirect means.

“Trees in the Garden 2”

In Gen. 1:29 & Gen. 2:9 (in the Hebrew text) are encrypted the names of 25 trees that appear in the Bible and possibly were in the Garden of Eden.

And God said, “Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years....

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

And the evening and the morning were the fourth day.” (Gen 1:14, 16, 19)

Genesis (Part II)

Seasons – (ha moedim) “The Appointed Times” – Leviticus 23

For the observant Jew, there were **70 “Appointed Times.”**

52 Sabbaths each year

7 Days of Passover (Including the related Feast days)

3 One day Feasts: Shavuot (Feast of Weeks), Yom Teruah Feasts of Trumpets), Yom Kippur
(Day of Atonement)

7 Days of Sukkot: Feast of Tabernacles

1 Day for Assembly – Shmini Atzeret, 8th Day of Assembly

70 Appointed Times

Genesis 3

(The Seed Plot of the Entire Bible)

- Nachash “Serpent”, “Shining One”
 - The Forbidden Fruit
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- Methodology of the Deception
 - Doubt: Yea, Hath God said...?
 - Denial: (Lie) Ye shall not surely die....
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- God’s Declaration of War
 - Seed of the Woman (Gen. 3:14-15)
 - Seed of the Serpent
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Genesis (Part II)

The First Act of “Religion”

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 (covering, armor). (Gen 3:7)

Aprons – chagor girdle, loin – covering, belt, armour

God’s Plan of Redemption

“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” (Gen 3:21)

Teaching them that only by the shedding of innocent blood
would they be covered (Lev. 17:11; Heb 9:22)

The Central Theme:

- The Old Testament is an account of a nation.
- The New Testament is an account of a man.
- The Creator became a man. His appearance is the central event of all history and His death (the Cross) is the fulcrum of the universe.
- He died to purchase us and is alive now.
- The most exalted privilege is to know Him (the Father) and the Son whom He sent. That is what the Bible is all about.

Genesis (Part II)

The Scarlet Thread Begins

- From the Seed of the woman Gen 3
- The Call of Abraham Gen 12
- The Tribe of Judah Gen 49
- The Dynasty of David 2 Sam 7
- The Virgin Birth in Bethlehem Isa 7

Part One

Genesis 1,2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part Two

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob (Israel)
Genesis 37-50	Joseph

Genesis (Part II)

Read Gen. 4:3-5

The curse of the ground (Gen. 3:17-19) was not that what the ground produced was corrupt, but that the process in which the produce would be attained had severely changed.

At first there was no toil required to obtain produce; the ground would yield its fruit easily. But after sin, man had to work hard to obtain anything. He was forced to work until he sweat! Hard work!

Read Gen. 2:16-17

God says:

Read Gen. 3:1-5

The serpent lies and says:

Knowing (defining) good and evil

Man (Adam and Eve) partakes of the fruit, eats it, breaks God's Word, realizes they are naked and tries to cover themselves with fig leaves to hide their shame. (Gen 3:7)

Now God kills an animal and makes tunics of skins and clothes them. (Gen. 3:21)

- We believe this is where the first sacrifice for the "nakedness of sin" occurred.

Genesis (Part II)

Arar – (Aw –rar’) – To bitterly curse, to bind (with a spell) to him in/with obstacles; to render powerless to resist

- It is sometimes used as an antonym of Barak (Heb 1288)

Barak – (Baw-rak’) – To kneel; (by implication) to bless God (as an act of adoration) and (vice-versa) man... To bend the knee (2 Chron. 6:13) and to greet someone with a salutation or friendliness (1 Sam 25:)

- It can also mean to pronounce a blessing.
- It is also a praise that goes beyond words to include acts of worship, such as taking off the shoes, bowing the knee, or lifting the hands, etc.
- Our Hebrew word “Barak” may describe (and translate) this kind of praise in most cases as “Bless.” But also as “Praise,” as “Extol,” and as “Kneel Down.”

Psalms 63:3-4 states,

“Because thy loving-kindness is better than life, my lips will praise thee, so I will bless (Barak) thee as long as I live. I will lift up my hands in thy name.”

In Psalm 103:20-23, we see the word “Bless” (Barak) used in conjunction with service and obedience, as the Psalmist calls on the angels to bless the Lord. And rightly so, for the one who wishes to bless the Lord must also serve Him in obedience.

“Bless the Lord, you His angels, mighty in strength, who perform His words, obeying the voice of His Word!

Bless the Lord, all you His hosts, you who serve Him, doing His will.

Bless the Lord all you works of His, in all places of His dominion; bless the Lord, Oh my soul!”