

ONE: HEBREW

BERESHIS (GENESIS) 1:1-3:19 (1,039 WORDS FOR STUDY)

1 beh-ray-SHEET 2 bah-rah 3 Eh-loh-HEEM 4 et (es)

5 hash-shah-MY-yeem 6 vuh-et 7 ha-AH-rets

8 v'ha-AH-rets 9 ha-yeh-TAH 10 TOH-hoo 11 vah-VOH-hoo

12 vuh-KHOH-shekh 13 ahl 14 p'NAY 15 teh-HOHM 16 vuh-ROO-ahkh

17 Eh-loh-HEEM 18 m'rah-KHEH-feht 19 ahl 20 p'NAY

21 hahm-MY-yeem 22 vahy-YOH-mer 23 Eh-loh-HEEM 24 yeh-HEE

25 ohr 26 vah-yeh-HEE 27 ohr 28 vahy-YAHR

29 Eh-loh-HEEM 30 et (es) 31 ha-ohr 32 kee 33 tohv

34 vahy-yahv-DAYL 35 Eh-loh-HEEM 36 bayn 37 ha-ohr

38 oo-VAYN 39 ha-KHOH-shekh 40 vahy-yeek-RAH 41 Eh-loh-HEEM

42 lah-OHR 43 yom 44 v'lah-KHOH-shekh 45 KAH-rah 46 LAI-lah

47 vah-yeh-HEE 48 EH-rev 49 vah-yeh-HEE 50 VOH-ker 51 yohm

52 eh-KHAD 53 vahy-YOH-mer 54 Eh-loh-HEEM 55 yeh-HEE

56 rah-KEE-ah 57 buh-TOKH 58 hah-MY-yeem 59 vee-HEE

60 mahv-DEEL 61 bayn 62 MY-yeem 63 lah-MY-yeem 64 vah-YAH-ahs

65 Eh-loh-HEEM 66 et (es) 67 ha-rah-KEE-ah 68 vahy-yahv-DAYL

69 bayn 70 hahm-MY-yeem 71 ah-sher 72 mee-TAH-khaht

73 lah-rah-KEE-ah 74 oo-VAYN 75 hahm-MY-yeem 76 ah-sher

77 may-AHL 78 lah-rah-KEE-ah 79 vah-yeh-HEE 80 khehn

81 vahy-yeek-RAH 82 Eh-loh-HEEM 83 lah-rah-KEE-ah

84 shah-MY-yeem 85 vah-yeh-HEE 86 EH-rev 87 vah-yeh-HEE

88 VOH-ker 89 yom 90 shay-NEE 91 vahy-YOH-mer 92 Eh-loh-HEEM

93 yee-kah-VOO 94 hahm-MY-yeem 95 mee-TAH-khaht

96 hahsh-shah-MY-yeem 97 el 98 mah-KOHM 99 eh-KHAD

100 vuh-teh-rah-EH 101 ha-yah-bah-SHAH 102 vah-yeh-HEE

103 khehn 104 vaahy-yeek-RAH 105 Eh-loh-HEEM

106 lah-yah-bah-SHAH 107 EH-rets 108 oo-l'meek-VAY

109 hahm-MY-yeem 110 kah-RAH 111 yahm-MEEM 112 vahy-YAHR

113 Eh-loh-HEEM 114 kee 115 tov 116 vahy-YOH-mer

117 Eh-loh-HEEM 118 tahd-SHAY 119 ha-AH-rets 120 DEH-sheh

121 EH-sev 122 mah-zeh-REE-ah 123 ZEH-rah 124 aitz 125 p'REE

126 OH-seh 127 p'REE 128 leh-mee-NOH 129 ah-sher 130 zah-oh

131 voh 132 ahl 133 ha-AH-rets 134 vah-yeh-HEE 135 khehn

136 vah-toh-TSEH 137 ha-AH-rets 138 DEH-sheh 139 EH-sev

140 mahz-REE-ah 141 ZEH-rah 142 luh-meen-NAY-hoo 143 v'aitz

144 OH-seh 145 p'REE 146 ah-sher 147 zah-roh 148 voh

149 leh-meen-NAY-hoo 150 vahy-YAHR 151 Eh-loh-HEEM 152 kee

153 tov 154 vah-yeh-HEE 155 EH-rev 156 vah-yeh-HEE 157 VOH-ker

158 yom 159 sheh-lee-SHEE 160 vay-YOH-mer 161 Eh-loh-HEEM

162 yeh-HEE 163 meh-oh-ROHT 164 bee-r'KEE-ah

165 hahsh-shah-MY-yeem 166 leh-hahv-DEEL 167 bayn 168 ha-YOM

169 oo-VAYN 170 ha-LAI-lah 171 veh-ha-YOO 172 leh-oh-TOHT

173 oo-l'moh-ah-DEEM 174 oo-leh-yah-MEEM 175 veh-shah-NEEM

176 veh-ha-YOO 177 lee-moh-ROHT 178 bee-r'KEE-ah

179 hahsh-shah-MY-yeem 180 leh-ha-EER 181 ahl 182 ha-AH-rets

183 vah-yeh-HEE 184 khehn 185 vah-YAH-ahs 186 Eh-loh-HEEM

187 et (es) 188 shuh-NAY 189 ham-meh-oh-ROHT

190 ha-guh-doh-LEEM 191 et (es) 192 ham-mah-OHR

193 ha-gah-DOHL 194 leh-mehm-SHEHL-et 195 ha-YOM 196 vuh-et

197 ham-mah-OHR 198 ha-kah-TOHN 199 leh-mehm-SHEHL-et

200 ha-LAHY-lah 201 vuh-et 202 ha-koh-khah-VEEM

203 vahy-yee-TEHN 204 oh-TAHM 205 Eh-loh-HEEM

206 bee-r'KEE'ah 207 hahsh-shah-MY-yeem 208 leh-ha-EER 209 ahl

210 ha-AH-rets 211 vuh-leem-SHOHL 212 bah-YOM

213 oo-vah-LAI-lah 214 oo-lah-hahv-DEEL 215 bayn 216 ha-OHR

217 oo-VAYN 218 ha-KHOH-shehksh 219 vahy-YAHR 220

Eh-loh-HEEM

221 kee 222 tov 223 vah-yeh-HEE 224 EH-rev 225 vah-yeh-HEE

226 VOH-kehr 227 yom 228 reh-vee-EE 229 vahy-YOH-mehr

230 Eh-loh-HEEM 231 yeesh-ruh-TSOO 232 hahm-MY-yeem

233 SHEH-retz 234 NEH-fehsh 235 chai-YAH 236 vuh-OHF

237 yuh-oh-FAYF 238 ahl 239 ha-AH-rets 240 ahl 241 p'NAY

242 r'KEE-ah 243 hahsh-shah-MY-yeem 244 vahy-yeev-RAH

245 Eh-loh-HEEM 246 et (es) 247 ha-tahn-nee-NEEM

248 ha'geh-doh-LEEM 249 v'et 250 kohl 251 NEF-fesh

252 ha-chai-YAH 253 ha-roh-MEH-set 254 ah-sher

255 shah-ruh-TSOO 256 hahm-MY-yeem 257 luh-mee-nay-HEHM

258 v'et 259 kol 260 ohf 261 kah-NAHF 262 luh-meen-NAY-hoo

263 vahy-YAHR 264 Eh-loh-HEEM 265 kee 266 tov

267 vah-yeh-vah-REHKH 268 oh-tahm 269 Eh-loh-HEEM 270 lay-MOHR

271 peh-ROO 272 oor-VOO 273 oo-meel-OO 274 et 275 hahm-MY-eem

276 ba-yahm-meem 277 v'ha-OHF 278 YEE-rev 279 ba-AH-rets

280 vah-yeh-HEE 281 EH-rev 282 vah-yeh-HEE 283 VOH-kehr

284 yom 285 chah-mee-SHEE 286 vay-YOH-mer 287 Eh-loh-HEEM

288 toh-TSAY 289 ha-AH-rets 290 NEH-fesh

291 chai-YAH 292 luh-mee-NAH 293 beh-hay-MAH 294 vah-REH-mehs

295 veh-chay-TOH 296 EH-rets 297 leh-mee-NAH 298 vah-yeh-HEE

299 khehn 300 vay-yah-ahs 301 Eh-loh-HEEM 302 et

303 chay-yaht 304 ha-AH-rets 305 leh-mee-NAH 306 v'et

307 ha-beh-he-MAH 308 leh-mee-NAH 309 v'et 310 kol 311 REH-mes

312 ha-ah-dah-MAH 313 leh-mee-NAY-hoo 314 vay-yahr

315 Eh-loh-HEEM 316 kee 317 tov 318 vay-YOH-mehr

319 Eh-loh-HEEM 320 nah-ah-SEH 321 ah-DAHM

322 bay-tsahl-MAY-noo 323 kee-duh-moo-TAY-noo 324 vuh-yeer-DOO

325 veed-GAHT 326 ha-YOM 327 oo-vuh-OHF 328 hahsh-shah-MY-yeem

329 oo-va-beh-hey-MAH 330 oo-veh-CHOL 331 ha-AH-retz

332 oo-veh-KHOL 333 ha-REH-mes 334 ha-roh-MESH 335 ahl

336 ha-AH-rets 337 vay-yeev-RAH 338 Eh-loh-HEEM 339 et

340 ha-ah-DAHM 341 beh-tsahl-MOH 342 beh-TSEH-lehm

343 Eh-loh-HEEM 344 bah-RAH 345 oh-TOH 346 zah-KHAR

347 oon-keh-VAH 348 bah-RAH 349 oh-TAHM 350 vah-y'vah-rech

351 oh-TAHM 352 Eh-loh-HEEM 353 vay-YOH-mehr 354 lah-HEHM

355 Eh-loh-HEEM 356 p'ROO 357 oor-VOO 358 oo-meel-OO 359 et

360 ha-AH-rets 361 veh-kheee-vuh-SHOO-hah 362 oor-DOO

363 beed-gaht 364 hay-YAHM 365 oo-vuh-OHF

366 hahsh-shah-MY-yeem 367 oo-veh-khohl 368 chai-YAH

369 ha-roh-MEH-set 370 ahl 371 ha-AH-rets 372 vahy-YOH-mehr

373 Eh-loh-HEEM 374 hee-NAY 375 nah-TAH-tee 376 lah-khehm

377 et 378 kol 379 EH-sev 380 zoh-RAY-ah 381 ZEH-rah

382 ah-sher 383 ahl 384 p'NAY 385 khohl 386 ha-AH-rets

387 v'et 388 kol 389 ha-aitz 390 ah-sher 391 boh 392 p'REE

393 aitz 394 zoh-RAY-ah 395 ZAH-rah 396 lah-KHEHM

397 yee-heh-yeh 398 leh-ohkh-LAH 399 oo-leh-khohl

400 chai-YAHT 401 ha-AH-rets 402 oo-leh-KHOHL 403 ohf

404 hash-shah-MY-yeem 405 oo-leh-KHOHL 406 roh-MES 407 ahl

408 ha-AH-rets 409 ah-sher 410 boh 411 NEH-fesh

412 chai-YAH 413 et 414 kohl 415 YEH-rek 416 EH-sev

417 leh-ohkh-LAH 418 vay-yeh-HEE 419 khehn 420 vay-yahr

421 Eh-loh-HEEM 422 et 423 kohl 424 ah-sher 425 ah-SAH

426 v'hee-NAY 427 tov 428 meh-OHD 429 vah-yeh-HEE 430 EH-rev

431 vah-yeh-HEE 432 VOH-kehr 433 yom 434 ha-shee-SHEE

435 vah-yuh-khoo-LOO 436 hahsh-shah-MY-yeem 437 veh-ha-AH-rets

438 vuh-KHOHL 439 tseh-vah-AHM 440 vah-yuh-KHOHL

441 Eh-loh-HEEM 442 bahy-YOM 443 hah-shuh-vee-EE

444 meh-lahkh-TOH 445 ah-sher 446 ah-sah 447 vahy-yeesh-BOHT

448 bah-YOM 449 hash-shuh-vee-ee 450 mee-KOHL

451 meh-lahkh-TOH 452 ah-sher 453 ah-sah 454 vah-y'vah-REHKH

455 Eh-loh-HEEM 456 et 457 yom 458 hash-shuh-vee-ee

459 vah-yuh-kah-DAYSH 460 oh-TOH 461 kee 462 voh

463 shah-VAHT 464 mee-KOHL 465 muh-lahkh-TOH 466 ah-sher

467 bah-RAH 468 Eh-loh-HEEM 469 lah-ah-SOHT 470 EH-leh

471 tohl-DOHT 472 hahsh-sha-MY-yeem 473 veh-ha-AH-rets

474 buh-hee-bahr-AHM 475 buh-YOHM 476 ah-SOT 477 Adonoy

478 Eh-loh-HEEM 479 EH-rets 480 v'shah-MY-yeem 481 vuh-KHOHL

482 SEE-ahkh 483 hahs-sah-DEH 484 TEH-rehm 485 yee-heh-YEH

486 vah-AH-rets 487 vuh-KHOHL 488 EH-sev 489 hahs-sah-DEH

490 Teh-rehm 491 yeets-MAHKH 492 kee 493 lo 494 heem-TEER

495 Adonoy 496 Eh-loh-HEEM 497 ahl 498 ha-AH-rets

499 vuh-ah-DAHM 500 AH-yeen 501 lah-ah-VOHD 502 et

503 ha-ah-dah-MAH 504 veh-EHD 505 yah-ah-LEH 506 meen

507 ha-AH-rets 508 veh-heesh-KAH 509 et 510 kohl 511 p'NAY

512 ha-ah-dah-MAH 513 vahy-ye-TSEHR 514 Adonoy

515 Eh-loh-HEEM 516 et 517 ha-ah-DAHM 518 ah-FAHR

519 meen 520 ha-ah-dah-MAH 521 vahy-ye-PAHKH 522 beh-ah-PAHV

523 neesh-MAHT 524 chai-YEEM 525 vay-yeh-HEE

526 ha-ah-DAHM 527 luh-NEH-fesh 528 chai-YAH 529 vahy-yeet-TAH

530 Adonoy 531 Eh-loh-HEEM 532 gahn 533 beh-EH-dehn

534 mee-KEH-dehm 535 vah-YAH-sehm 536 shahm 537 et

538 ha-ah-DAHM 539 ah-sher 540 yah-TSAR 541 vahy-yahts-MAHKH

542 Adonoy 543 Eh-loh-HEEM 544 meen 545 ha-ah-dah-MAH

546 kohl 547 aitz 548 nehkh-MAHD 549 leh-mahr-AY

550 vuh-tov 551 leh-mah-ah-KHOHL 552 vuh-aitz

553 ha-chai-YEEM 554 beh-TOHKH 555 ha-gahn 556 vuh-aitz

557 ha-DAH-aht 558 tov 559 vah-RAH 560 veh-nah-HAHR

561 yoh-TSEH 562 meh-EH-dehn 563 leh-hahsh-KOHT 564 et

565 ha-gahn 566 oo-mee-SHAHM 567 yee-pah-REHD

568 veh-hai-YAH 569 leh-AHR-bah-ah 570 rah-SHEEM

571 shehm 572 ha-eh-KHAD 573 pee-SHOHN 574 hoo

575 ha-soh-VEHV 576 et 577 kol 578 EH-rets 579 ha-khah-vee-LAH

580 ah-sher 581 shahm 582 haz-zah-HAHV 583 oo-zah-hahv

584 ha-AH-rets 585 ha-HEE 586 tov 587 shahm

588 hahb-DOH-lahkh 589 veh-EH-vehn 590 ha-SHOH-hahm

591 vuh-SHEHM 592 hahn-nah-HAHR 593 ha-shay-NEE 594

ghee-KHOHN

595 hoo 596 ha-soh-VEHV 597 et 598 kohl 599 EH-rets 600 Koosh

601 veh-shem 602 hahn-nah-HAHR 603 ha-sheh-lee-SHEE

604 chee-DEH-kehl 605 hoo 606 ha-hoh-LEHKH 607 keed-MAHT

608 ah-SHOOR 609 vuh-hahn-nah-HAHR 610 ha-ruh-vee-EE 611 hoo

612 fuh-RAHT 613 vahy-yek-KAHKH 614 Adonoy 615 Eh-loh-HEEM

616 et 617 ha-ah-DAHM 618 vahy-yah-nee-KHAY-hoo 619 vuh-gahn

620 EH-den 621 leh-ahv-DAH 622 oo-leh-shahm-RAH

623 vah-yuh-TSAHV 624 Adonoy 625 Eh-loh-HEEM 626 ahl

627 ha-ah-DAHM 628 leh-MOHR 629 mee-KOHL 630 aitz 631 ha-gahn

632 ah-KHOHL 633 toh-KHEHL 634 oo-meh-AITZ 635 ha-DAH-aht

636 tov 637 vah-rah 638 lo 639 toh-KHOHL 640 mee-MEHN-noo

641 kee 642 buh-YOM 643 ah-KHOHL-khah 644 mee-MEHN-noo

645 MOHT 646 tah-MOOT 647 vahy-YOH-mehr 648 Adonoy

649 Eh-loh-HEEM 650 lo 651 tov 652 heh-YOHT 653 ha-ah-DAHM

654 leh-vah-DOH 655 EH-eh-seh 656 lo 657 AY-zehr

658 keh-nehg-DOH 659 vahy-yee-TSEHR 660 Adonoy

661 Eh-loh-HEEM 662 meen 663 ha-ah-dah-MAH 664 kohl

665 chai-YAHT 666 hahs-sah-DEH 667 vuh-et 668 kohl 669 ohf

670 hahsh-sha-MY-yeem 671 vahy-yah-VAY 672 el 673 ha-ah-DAHM

674 leer-OHT 675 mah 676 yee-krah 677 lo 678 vuh-KHOHL

679 ah-sher 680 yeek-RAH 681 lo 682 ha-ah-DAHM 683 NEH-fesh

684 chai-YAH 685 hoo 686 sh'MOH 687 vahy-yeek-RAH

688 ha-ah-DAHM 689 sheh-MOHT 690 leh-CHOHL 691 ha-beh-he-MAH

692 oo-leh-OHF 693 hahsh-shah-MY-yeem 694 oo-leh-KHOHL

695 chai-YAHT 696 has-sah-DEH 697 oo-l'ah-DAHM 698 lo 699

mah-TSAH 700 EH-zehr 701 kuh-nehg-DOH 702 vahy-yah-PAYL

703 Adonoy 704 Eh-loh-HEEM 705 tahr-day-MAH 706 ahl

707 ha-ah-DAHM 708 vahy-yeesh-SHAHN 709 vahy-yeesh-KAHKH

710 ah-KHAHT 711 meeths-tsahl-oh-TAHV 712 vahy-yeesh-GOHR

713 bah-SAHR 714 tahkh-TEHN-nah 715 vahy-yeesh-VEHN 716 Adonoy

717 Eh-loh-HEEM 718 et 719 hats-tseh-LAH 720 ah-sher

721 la-KAHKH 722 meen 723 ha-ah-DAHM 724 leh-eesh-SHAH

725 vah-y'vee-EH-hah 726 el 727 ha-ah-DAHM 728 vahy-YOH-mehr

729 ha-ah-DAHM 730 zoht 731 ha-PAH-ahm 732 EH-tsehm

733 meh-ah-tsah-MAHY 734 oo-vah-SAHR 735 mee-beh-sah-REE

736 luh-ZOHT 737 yee-kah-REH 738 ee-SHAH 739 kee 740 meh-EESH

741 loo-kah-CHAH 742 zoht 743 ahl 744 ken 745 yah-ah-zahv

746 eesh 747 et 748 ah-VEEV 749 vuh-et 750 eem-MOH

751 vuh-dah-VAHK 752 beh-eesh-TOH 753 vuh-ha-YOO

754 luh-vah-SAHR 755 eh-KHAHD 756 vahy-yee-huh-YOO

757 sheh-nay-HEM 758 ah-roo-MEEM 759 ha-ah-DAHM

760 veh-eesh-TOH 761 veh-lo 762 yeet-bo-SHAH-shoo

763 veh-hahn-nah-KHAHSH 764 ha-yah 765 ah-ROOM 766 mee-KOHL

767 chay-YAHY 768 has-sah-DEH 769 ah-sher 770 ah-SAH

771 Adonoy 772 Eh-loh-HEEM 773 vahy-YOH-mehr 774 el

775 ha-eesh-SHAH 776 ahf 777 kee 778 ah-MAHR

779 Eh-loh-HEEM 780 lo 781 tohkh-LOO 782 mee-KOHL 783 aitz

784 ha-gahn 785 vah-toh-MEHR 786 ha-ee-SHAH 787 el

788 hahn-nah-KHAHSH 789 mee-p'REE 790 aitz 791 ha-gahn

792 noh-KHEHL 793 oo-mee-p'REE 794 ha-AITZ 795 ah-sher

796 beh-TOHKH 797 ha-gahn 798 ah-mahr 799 Eh-loh-HEEM

800 lo 801 tohkh-LOO 802 mee-MEH-noo 803 v'lo

804 teeg-guh-OO 805 bo 806 pehn 807 teh-moo-TOON

808 vah-YOH-mehr 809 hahn-nah-KHAHSH 810 el 811 ha-ee-SHAH

812 lo 813 moht 814 teh-moo-TOON 815 kee 816 yoh-DAY-ah

817 Eh-loh-HEEM 818 kee 819 beh-YOHM 820 ah-khohl-KHEHM

821 mee-MEH-noo 822 veh-neef-kuh-KHOO 823 ay-nay-KHEHM

824 vee-h'yee-TEHM 825 kay-loh-heem 826 yod-AY 827 tov

828 vah-rah 829 vah-TEH-reh 830 ha-ee-SHAH 831 kee 832 tov

833 ha-aitz 834 leh-mah-ah-KHOHL 835 vuh-KHEE

836 tah-ah-vah 837 hoo 838 lah-ay-NAHY-eem 839 vuh-nekh-MAHD

840 ha-aitz 841 leh-hahsh-KEEL 842 vah-tee-KAHKH

843 mee-peer-YOH 844 vah-toh-KHOHL 845 vah-tee-TEHN

846 gahm 847 luh-ee-SHAH 848 ee-MAH 849 vahy-yoh-KHAHL

850 vah-tee-pah-KAHK-noo 851 ay-NAY 852 sheh-nay-HEHM

853 vahy-yay-duh-OO 854 kee 855 ay-roo-MEEM 856 hem

857 vahy-yeet-peh-ROO 858 ah-leh 859 tuh-ay-NAH

860 vah-yah-ah-SOO 861 la-HEM 862 khah-go-ROT

863 vah-yeesh-meh-OO 864 et 865 kol 866 Adonoy 867 Eh-loh-HEEM

868 meet-hah-LEHKH 869 bah-gahn 870 luh-ROO-ahkh 871 ha-YOHM

872 vah-yeet-chah-BEH 873 ha-ah-DAHM 874 vuh-eesh-TOH

875 mee-p'NAY 876 Adonoy 877 Eh-loh-HEEM 878 buh-TOHKH

879 aitz 880 ha-gahn 881 vah-yeek-RAH 882 Adonoy

883 Eh-loh-HEEM 884 el 885 ha-ah-DAHM 886 vahy-YOH-mehr

887 lo 888 ah-YEH-kah 889 vay-YOH-mehr 890 et

891 kol-KHAH 892 shah-MAH'tee 893 bah-gahn 894 vah-ee-RAH

895 kee 896 ay-ROHM 897 ah-NOH-khee 898 vah-eh-chah-VEH

899 vay-YOH-mehr 900 mee 901 hee-geed 902 leh-CHAH 903 kee

904 ay-ROHM 905 AH-tah 906 ha-meen 907 ha-aitz 908 ah-sher

909 tsee-vee-TEE-chah 910 leh-veel-TEE 911 ah-KOHL

912 mee-MEH-noo 913 ah-KHAHL-tah 914 vahy-YOH-mehr

915 ha-ah-DAHM 916 ha-ee-SHAH 917 ah-sher 918 na-TAH-tah

919 ee-mah-DEE 920 hee 921 nah-t'NAH 922 lee 923 meen

924 ha-aitz 925 vah-OH-khehl 926 vah-YOH-mehr 927 Adonoy

928 Eh-loh-HEEM 929 lah-ee-SHAH 930 mah 931 zot 932 ah-SEET

933 vah-toh-MEHR 934 ha-ee-SHAH 935 ha-nah-KHAHSH

936 hee-shee-AH-nee 937 vah-oh-KHEL 938 vah-YOH-mehr

939 Adonoy 940 Eh-loh-HEEM 941 el 942 ha-nah-KHAHSH 943 kee

944 ah-see-TAH 945 zot 946 ah-ROOR 947 ah-TAH

948 mee-KOHL 949 ha-beh-heh-MAH 950 oo-mee-KHOHL

951 chay-YAHT 952 has-sah-DEH 953 ahl 954 geh-khoh-NEH-chah

955 teh-LEHKH 956 vuh-ah-FAHR 957 toh-KHOHL 958 kol

959 yeh-MAY 960 chay-YEH-chah 961 v'ay-VAH 962 ah-SHEET

963 bey-neh-CHAH 964 oo-VAYN 965 ha-ee-SHAH 966 oo-vayn

967 zah-ah-CHAH 968 oo-vayn 969 zahr-AH 970 hoo

971 yeh-shoof-CHAH 972 rosh 973 v'ah-tah

974 teh-shoo-FEH-noo 975 ah-KEV 976 el 977 ha-ee-SHAH

978 ah-mar 979 hahr-bah 980 ahr-BEH 981 eets-voh-NEHCH

982 veh-he-roh-NEHKH 983 beh-EH-tsehv 984 teh-luh-DEE

985 vah-NEEM 986 veh-el 987 ee-SHEHKH 988 teh-shoo-kah-TEHKH

989 veh-hoo 990 yeem-SHOHL 991 bakh 992 oo-leh-ah-DAHM

993 ah-mahr 994 kee 995 shah-mah-TAH 996 leh-KOHL

997 eesh-teh-KHAH 998 vah-toh-KHOHL 999 meen

1000 ha-etz 1001 ah-sheh 1002 tsee-vee-tee-CHAH 1003 leh-MOHR

1004 lo 1005 toh-CHOHL 1006 mee-MEH-noo 1007 ah-roo-RAH

1008 ha-ah-dah-MAH 1009 bah-ah-voo-REH-chah

1010 beh-eets-tsah-vohn 1011 toh-chah-LEH-noo 1012 kol

1013 yeh-MAY 1014 chai-YEH-chah 1015 veh-KOHTS

1016 veh-dahr-DAHR 1017 tahts-MEE-ahkh 1018 lach

1019 vah-ah-khahl-TAH 1020 et 1021 EH-sehv 1022 hahs-sah-DEH

1023 beh-zeh-AHT 1024 ah-PEH-chah 1025 toh-KHOHL

1026 LEH-chem 1027 ahd 1028 shuv-CHAH 1029 el

1030 ha-ah-dah-MAH 1031 kee 1032 mee-MEH-nah

1033 loo-KAHKH-tah 1034 kee 1035 ah-far 1036 AH-tah

1037 veh-el 1038 ah-fahr 1039 tah-shuv

GENESIS 1:1

1 beh-ray-SHEET 2 bah-rah 3 Eh-loh-HEEM 4 et (es)

5 hash-shah-MY-yeem 6 vuh-et 7 ha-AH-rets

The above seven Hebrew words, read right to left, are the first words in the Bible, Bereshis 1:1. In this Hebrew course, we are going to read these seven words plus the first three chapters of Genesis (up to the end of Gen. 3:19), and examine each of the 1039 words found there. In this way we will be able to not only master the alphabet and the essentials of pronunciation and grammar, but we will also be able to study in depth three of the most important chapters in the Bible. This experience should help us as we pursue a lifetime of study of the rest of the Hebrew Bible. Let's look at these words one by one. [But first get a CHUMASH and make an enlarged xerox of the first three chapters of Bereshis (Genesis) and then take a red pen and number the first 1,039 words up to the end of Gen. 3:19.

1. beh-ray-SHEET "in-the-beginning" is the first word. Find this

word in your Hebrew Bible. We are going to look at it's letters

one by one, right to left. This will just take a few minutes.

Then, as soon as we finish this one word, we are going to learn

the entire Hebrew ALEF BET, memorizing a different letter for

each prophecy about the Moshiach!!!! The first syllable of

beh-ray-SHEET is made up of a consonant BET (it is pronounced "b"

as in "beginning") and a SH'VA, two vertical dots below the

letter, which, when it is vocal, has an "eh" sound as a

half-vowel as in "math-EH-ma-tics." The first syllable is

pronounced "beh." The second syllable is made up of a consonant

RESH (it is pronounced "r" as in "ray"), a vowel TZAYREH made up

of two horizontal dots below the letter pronounced "ay" as in

"pray," and a silent ALEF. The second syllable is pronounced

"ray." The third syllable is made up of, first, a consonant

SHIN. The letter SHIN is pronounced "SHEEN" and the sound is

pronounced "sh" as in "sheet" and is not to be confused with SIN,

a letter pronounced "SEEN" and the sound of the letter pronounced "s" as in "see"). Notice the SHIN has a dot above the right side and the SIN has a dot over the left side. Then we have a vowel called CHEEREEK GADOL (a dot followed by a YUD and pronounced "ee" as in "TREE"), and a consonant called a TAV (pronounced "t" as in "tent"). (Note that TET also has a "t" sound; compare word number #33 "tov"). The third syllable is pronounced "sheet." If you take your Chumash and look at the CHEEREEK dot under the SHIN, you will see a tipcha accent mark, a kind of slanted mark to the left of the CHEEREEK. This is a musical note helping the Baal Koreh or Reader sing or chant the reading in shul. It tells us the proper pronunciation, that the accent is on the last syllable, "beh-ray-SHEET." The accent is on the third syllable.

We know this thanks to the tipcha. We you buy a Biblical Hebraica at your local Bible Society headquarters, a list of these accents is provided in a handy book mark card. The "beh"

is the prefixed preposition meaning "in." Related words to the root RESH ALEF SHIN are "rosh" ("head") and "ree-SHOHN" meaning "first"). Now, if you want to jump in and learn the entire ALEF BET then turn to Tehillim (Psalm) 119 where you get an acrostic with eight repetitions of each letter of the ALEF BET with a new letter introduced as the first letter for each new eight verses of the Psalm: 8 ALEF's, 8 BET's, 8 GIMMEL, DALET, HAY, VAV, ZAYIN, CHET, TET, YUD, KAF, LAMMED, MEM, NOON, SAMECH, AYIN, PAY, TZADE, KOOF, RESH, SIN/SHIN, TAV. Make a copy of each letter and write it out eight times with its name as you study Psalm 119 and you will be ready to continue your lesson. Or here's a better way to learn the Hebrew ALEF BET. Let's memorize a different letter for each prophecy about the Moshiach, and especially a key word in each prophecy that begins with that letter. For example, TZEMACH (TZADE-MEM-CHET) starts with a

TZADE in Zecharyah (Zechariah) 6:12, where it says that YEHOSHUA

(Joshua/Yeshua) will have the name TZEMACH (MOSHIACH THE

"BRANCH" [OF DOVID]). So look it up in your Tanakh and memorize

TZADE--ZECHARYAH 6:11-12 YEHOSHUA SHMO TZEMACH

MOSHIACH. Then, learn some Hebrew calligraphy and start

designing a tract or a poster with the letters of the Hebrew ALEF

BET and the names and titles and prophecies of Moshiach in the

Tanakh. Hebrew sounds fun now, right? It is more than fun. It

is the most serious thing you can learn, and means the difference

between Shomayim and Gehinnom for 14 million Jewish people and 6

billion Gentiles now living on the face of planet earth.

ALEF, Moshiach is the "EH-ven" ALEF-VET-FINAL NOON, the "Stone"

that the builders rejected, TEHILLIM (PSALM) 118:22

BET, Moshiach is "beh-KHOHR" BET-CHAF-CHOLOM-RESH,

TEHILLIM (PSALM) 89:28(27), the "Firstborn" heir, the most

exalted king of the earth GIMMEL Moshiach is the "GOH-ehl"

"Redeemer"

GIMMEL-CHOLOM-ALEF-LAMMED, RUTH 2:20; IYOV (JOB)

19:25-26

DALET Moshiach is the "DEH-rekh ha-chay-YEEM" "the way of Life"

DALET-RESH-FINAL CHAF, YIRMEYAH (JEREMIAH) 21:8

HAY Moshiach is the one born of "ha-al-MAH" "the virgin" YESHAYAH

(ISAIAH) 7:14 HAY AYIN LAMMED MEM HAY with a miraculous

"he-ra-yohn" "conception" (RUTH 4:13)

VAV Moshiach is the one who will be violently killed "V'AYN LO"

"and not for himself" (DANIEL 9:26) VAV ALEF YUD FINAL NOON

ZAYIN Moshiach is the "ZEH-rah ha-ee-SHAH" "Seed of the Woman"

BERESHIS (GENESIS) 3:15 ZAYIN-RESH-AYIN and the "z'ROH-ah

HASHEM" "THE ARM OF THE L-RD" YESHAYAH (ISAIAH) 53:1

ZAYIN-RESH-CHOLOM-AYIN

CHET Moshiach is the "chem-daht kol ha-Goyim" "the desired of all

nations" CHAGAI (HAGGAI) 2:7 CHET-MEM-DALET-TAV meaning the

desired object

TET Moshiach is the one led like a lamb to the "Teh-vakh"

"slaughter" YESHAYAH (ISAIAH) 53:7, a word that refers to the

slaughter of animals, since Moshiach died on Pesach as a korban

pesach at the same time as the lambs were being

slaughtered by the kohanim TET-VET-CHET

YUD Moshiach is the one who will "yatz-DEEK"

YUD-PATACH-TZADE-SH'VA-DALET-CHEEREK-YUD-KOOF

"justify" many, make them have a right standing before Hashem

YESHAYAH (ISAIAH) 53:11

KAF Moshiach is the one sold for thirty pieces of "KEH-sehf"

"silver" KAF-SAMECH-FINAL FAY ZECHARYAH (ZECHARIAH)

11:13

LAMMED Moshiach is the one born in "beth LECHEM"

LAMMED-SEGOL-CHET-SEGOL-FINAL MEM "house of BREAD"

MICHOH (MICAH) 5:1 (2)

MEM Moshiach is the "Moh-SHEE-akh" MEM-SHIN-YUD-CHET who will

be

violently killed and cut off from his people, but not for himself

DANIEL 9:26; YESHAYAH (ISAIAH) 53:8

NOON Moshiach is the one whose "NEF-esh" NOON-FAY-SHIN has to

undergo suffering YESHAYAH (ISAIAH) 53:10-11 and become an

"ah-shahm" guilt offering for the "transgressions of Israel"

YESHAYAH (ISAIAH) 53:8

SAMECH Moshiach is our "SEH-vel" bearer SAMECH-VET-LAMMED,

our

"burden" bearer, who carries away our sins YESHAYAH (ISAIAH)

53:11-12

AYIN Moshiach is the RIGHTEOUS "ahv-DEE" "My Servant"

YESHAYAH (ISAIAH) 53:11 AYIN-VET-DALET-YUD

PAY Moshiach is the one put to death and cut off from the land of

the living for the "PEH-shah ahm-mee" PAY-SHIN-AYIN

("transgression of my people Israel") YESHAYAH (ISAIAH) 53:8;

49:5; He is also our Pesach PAY-SAMECH-CHET korban lamb

TZADE Moshiach is the "tzad-DEEK ahv-DEE" "My Righteous Servant"

YESHAYAH (ISAIAH) 53:11 TZADE DALET YUD KOOF

KOOF Moshiach is the BEN YOSEF HAADON "SON OF JOSEPH THE

L-RD" who commands us to come "qah-ROHV" "near"

KOOF-RESH-CHOLOM-VET BERESHIS (GENESIS) 45:9-10;

MALACHI 3:1; YESHAYAH (ISAIAH) 1:24; ZECHARYAH

(ZECHARIAH) 4:14; 14:4; 6:5

RESH Moshiach is the "ro-EH" who is stricken

RESH-CHOLOM-AYIN-HAY

ZECHARYAH (ZECHARIAH) 13:7; see also YESHAYAH (ISAIAH)

53:8

SIN/SHIN Moshiach is the SEH HAELOHIM (LAMB OF G-D)

BERESHIS (GENESIS) 22:8; SHEMOT (EXODUS) 12:5-13; YESHAYAH

(ISAIAH) 53:7 SIN SEGOL HAY

TAV Moshiach is the one who brings the TORAH of the Besuras

haGeulah to the Nations

TAV-CHOLOM-RESH-KAMATZ-HAY (TORAH) YESHAYAH

(ISAIAH) 42:4

Now that we know our letters of the ALEF BET, let's return to

word #1, beh-ray-SHEET. This very important word tells us that

the creation had a definite beginning in historical time. There

was a time when the creation did not exist, indeed before time

itself. In the timeless eternity of G-d Himself, there was only

Eh-loh-HEEM and the Ruach Haelohim (the Spirit of G-d--Gen.1:3)

and the Dvar Hashem, the Word of G-d--Psa.33:6).

Genesis 1:1-2:1 tells us that G-d used His Spirit and His Word to

create everything that exists. So behind the finite universe

stands not G-dless Evolution but the Creator G-d. The

"steady-state" theory of the universe is a scientific speculation

that asserts that the universe had no beginning and will have no

end. This theory is refuted by this word beh-ray-SHEET which asserts that the universe does have a beginning and also carries the inference that the universe will have an end. Therefore, Genesis is not merely a book of origins; it is an eschatological (or end-times) teaching which is the way Revelation, Ezekiel, Isaiah and other parts of the Bible interpret it. The "big-bang" cosmological theory is more favored by scientists today than the "steady-state" theory. The "big-bang" theory asserts that the universe began with a primordial explosion and has a finite size and age, meaning it had a definite beginning and will one day have a definite end. It is not our purpose to speculate about these theories, as to which is scientifically more defensible, only to comment that the "steady-state" theory is Biblically refuted. This does not mean that we are endorsing the "big-bang" theory. But this idea of a definite beginning and a definite end is what the Bible teaches, and this is also what the science of

cosmology (a branch of astronomy concerned with the origin of the universe) has tended to confirm. However, scientists go through great theoretical contortions trying to get around all the enigmas involved in the fragmentary and frequently changing character of their purported empirical scientific evidence (of which much defies theory). They postulate the "big-bang theory" and assert that the universe exploded into existence perhaps some 20 billion years ago, more or less, and project that the earth is between 4.5 and 4.7 billion years old and that humans evolved from some sort of apelike primate ancestor 2.5 million years ago. Then, just when they are certain of their results and have convinced themselves that their cosmological scientific theories fit all the complexities of new astronomical discoveries, the fossil record, radio-carbondating, paleontological discoveries, etc, conflicting new data emerges and they are left to flounder around with a lot of empty and passing ideas and unsettled

"conclusions" that are more a matter of blind faith than scientific fact. "For the heavens are as high above earth as G-d's thoughts are above our thoughts," Isaiah 55:9 says, and things without number are beyond our comprehension. So we cannot endorse any scientific theory. But we can find out what the Bible teaches. Biblical faith is sure of this: if we reject the words of Genesis and look elsewhere for an inerrant cosmology, we will never find one, because mere man, unaided by the inspiration of the Ruach Hakodesh of G-d, can never write an inerrant cosmology, and to this, at least, the ever collapsing theories and endless disputes of scientists eloquently concur.

2. bah-rah "(He) created" is the second word. You have had all of these consonants. What are they? Review #1. The new vowel point KAMATZ looks like a small T under the consonants BET and RESH and is pronounced with an "ah" sound as in "card." This same small T is sometimes a KAMATZ HATOOF pronounced "o" as in

"soft" in words like #450, meaning "from all" and pronounced "mee-kohl" (#450), not "mee-kahl." The G-d of Israel is always the subject of this verb in the Hebrew Bible, never man or pagan deities. No one can "bah-rah" except the G-d of Abraham, Isaac and Jacob. "Mother Nature" cannot "bah-rah," G-dless "Evolution" cannot "bah-rah." Also, as every spiritually reborn believer knows experientially, not psychotherapy, not human science, nor human endeavor of any kind, but only G-d can "bah-rah" the new creation we have in Moshiach Yehoshua. This verb bah-rah is in the perfect tense, meaning the action is complete. G-d accomplished the creation of everything and this is a finished work. Since only G-d was in the beginning and everything else came to exist as part of His creation, creation is creatio ex nihilo, out of nothing. Without the use of pre-existing materials G-d "called into existence the things that do not exist" (Romans 4:17).

3. Eh-loh-HEEM "G-d" is the next word ALEF and CHEEREEK GADOL

we

have already had. Review #1. ALEF is a silent consonant. A

syllable in Hebrew never begins with a vowel. It always consists

of a consonant plus a vowel or a consonant plus a vowel plus a

consonant. CHATAF SEGOL under the first letter looks like five

dots and has an "eh" sound. LAMMED has an "l" sound. CHOLOM is

a dot above the consonant and has an "oh" sound. It can be

written with or without a VAV and in either case has an "oh"

sound. The second syllable is "loh." HAY is a consonant with an

"h" sound. And the "m" consonant is called a MEM but looks like

SAMECH but is more rectangular when it comes at the end of a word

as FINAL MEM as here (SAMECH has an "s" sound as in "six"). This

syllable is pronounced "heem." In your Biblia Hebraica the accent

mark under the HAY and to the left of the CHEEREEK marks this

word as the middle of the verse. This accent is called an atnah

(meaning "rest"). The word Eh-loh-HEEM is plural in form

(CHEEREEK YUD FINAL MEM is a plural ending) but singular in

meaning, here construed with a singular verb, "He created," not

"They created." (However, see Gen.35:7 Elohim "They were

revealed" to him. Also, see Ps.58:12.) This plural is called

"plural of majesty." So in the word for G-d we have the idea of

plurality in unity, the One G-d who is eh-KHAHD "one" in the

sense of complex unity, not yah-KHEED "one" in the sense of

absolute, uncompounded singleness. See these last two Hebrew

words in Deut.6:4 and compare Gen.2:24 and Jdg.11:34. 4.

"et" untranslated sign of the direct object is the next word,

which tells you that "the heavens and the earth" are the direct

objects of the verb and therefore are the objects of the verb's

action. Note the ALEF and the TZAYREH and the TAHV. Review #1

if you've forgotten these.

5. hahsh-shah-MAH-yeem "heavens, sky" is the next word. Note the

short horizontal dash under the HAY. This is called a PATACH and is pronounced "ah" as in "card." The dot inside the SHIN doubles the letter. We have already had all the other letters. What are they? HAY is the definite article "the," used here because "the heavens" and "the earth" (see #7) are nouns with unique referents. Remember that a noun is the name of a person, place, or thing. Notice here the plural ending CHEEREK YUD FINAL MEM as in Eh-loh-HEEM.

6. vuh-et "and (sign of direct object)" is the next word.

Notice the prefixed conjunction "and" VAV pronounced with a "v" sound as in "vote." (Do not confuse this letter with ZAYIN which has a "z" sound as in "zoo".) The name of G-d we will see later contains the consonants YUD HAY VAV HAY.

7. ha-AH-rehts "the earth" is the next word. Notice the accent under the ALEF indicating that this is the accented syllable. Do you see the SEGOL? the KAMATZ? The last letter is a FINAL TZADE

which is the way the TZADE looks when it comes as the last letter of a word. It is pronounced "ts" as in "fits" or tsuris (Yiddish = "trouble"). Notice the definite article HAY at the beginning of this word, "the earth." When compounded with "the earth," "heaven" designates the whole cosmos; so this expression, "the heavens and the earth" really means "everything." So Genesis 1:1 teaches an absolute beginning of everything that exists as a direct act of G-d. This is why He alone is worthy of praise and worship. Everything has its existence of Him and through Him and from the good pleasure of His will.

GENESIS 1:2A

8 v'ha-AH-rets 9 ha-yeh-TAH 10 TOH-hoo 11 vah-VOH-hoo

12 vuh-KHOH-shekh 13 ahl 14 p'NAY 15 teh-HOHM

8. v'ha-AH-rets "and-the-earth" --Review #6 and 17.

9. ha-yeh-TAH "(she) was" --Notice the accent mark under the last syllable. Look at the first syllable HAY KAMATZ. Look at your

three vowels (the SH'VA here is a half-vowel). Syllables that end in a vowel-sound are called open syllables (meaning syllables without a consonant ending), so we know to break the syllable here and pronounce the word "ha-yeh-TAH," not "hi-TAH." This is the way we write "she was" since "earth" is feminine in Hebrew.

10. TOH-hoo "nothingness. formless" --For the CHOLOM review #3.

Notice the SHURUK long vowel at the end, which looks like a dot in the middle of a VAV. This has an "oo" sound as in "loot" and is pronounced the same as KUBUTZ which is three slanted dots under the consonant.

11. vah-VOH-hoo "and-empty, void" --On the prefixed conjunction

"and" see #6 and #8, here written with a KAMATZ instead of a

SH'VA. We had BET in #1. Without the dot it is VET and

pronounced "v" instead of "b" (vet, not bet). Notice the SHURUK.

12. vuh-KHOH-sheh~ "and-darkness" --See prefixed conjunction

"and." SH'VA is a half-vowel. It is pronounced quickly and softly

with the VAHV as "vuh." Do not confuse CHET

(pronounced "kh" as in "Sikh" or "ch" as in CHanukah) and HAY

(see #3) and DALET which has a "d" sound as in "doll" and FINAL

CHAF. Notice the two dots which must be written but have no

sound. This vowel has the same sound as the second letter CHET.

The dot in the KAF ("k" as in "kick") distinguishes it from the

CHAF. The KOOF also has a "k" sound. For the CHOLOM review #3.

Note the accent under the second syllable. For the SHIN see #1.

Note the SEGOL "eh" vowel under the SHIN.

13. ahl "upon" AYIN is a silent consonant like ALEF. Note the

PATACH and review #5. Note the LAMMED and review #3. This is a

preposition, since it is used before the noun in #14 and forms a

prepositional phrase with it modifying word #12.

14. p'NAY "faces-of, surface of" --PAY has a "p" sound as in

"put" and when the dot is absent is FAY with an "f" sound as in

"fit." FINAL FAY (see #403) is not to be confused with FINAL

CHAF. NOON is an "n" sound as in "not" but when it comes as the last letter of a word looks like FINAL NOON in word #38 and is not to be confused with VAV. Do not confuse GIMMEL which has a "g" sound as in "get" with NOON which has an "n" sound as in "not." TZAYREH is a vowel with an "ay" sound as in "pray" and is two horizontal dots under the consonant. TSEREH can also be followed by YUD as in #14 but is pronounced the same. (Do not confuse TZAYREH with CHEEREK which has only one dot under the consonant and is pronounced "ee" as in "siesta" and may or may not have a YUD following it.)

15. tuh-HOHM "the (oceanic) deep". "p'NAY" is said to be in construct" with "tuh-HOHM" because p'NAY is closely connected with the following word "tuh-HOHM" and also "p'NAY" has a construct ending TZAYREH YUD. The accent under the second syllable of "tuh-HOHM" marks this word as the middle of the verse. Now let's review the alphabet, first the consonants,

then the vowels. Make sure you have a mental image of each one

and a sound in your ear for the sound of each as we go along.

You may have to go back over the last 15 paragraphs and look at

each word in the Tanakh and make flash cards for yourself. ALEF

BET VET GIMMEL DALET HAY VAV ZAYIN CHET TET YUD KAF

FINAL KAF

CHAF

FINAL CHAF LAMMED MEM FINAL MEM NOON FINAL NOON

SAMECH AYIN PAY FAY FINAL FAY TZADE FINAL TZADE

KOOF RESH SHIN SIN TAV. Make not of all of them as we go along

until you have mastered the ALEF BET. Now let's take the vowels.

KAMATZ (the vowel under the BET and the RESH in word #2),

PATACH (the vowel under the CHET in word #16),

TZAYREH (the vowel under the RESH in word #1),

SEGOL (the vowel under the RESH in word #7),

SH'VA (the vowel under the BET in word #1),

CHOLOM (the vowel dot above the HAY and to the left of the LAMMED

in word #3; also the third letter in word #15),

CHEEREEK (the vowel under the HAY in word #17),

KUBUTZ (the vowel under the CHAF in word #435, first word in

Gen.2:1, vah-yuh-khoo-LOO),

SHURUK (the last letter in word #93, yee-kah-VOO),

CHATAF KAMATZ (I could not find one in the first 1039 words. You

will see one only rarely. It is a KAMATZ with a SH'VA to the

right of it. Go to Ezekiel 39:14 and look at the next to the

last word, the first letter CHET and you will see a CHATAF KAMATZ

under it), CHATAF PATACH (the vowel under the ALEF in word

#424),

CHATAF SEGOL (the vowel under the ALEF in word #3).

Make flash cards for yourself for all vowels and the entire ALEF

BET using the relevant words I am giving you from Gen.1:1-3:19.

These will be learned by memorization and repetition, but it will

be fun because we are going to master this material and see the doctrines of our faith in the words in the process. Just as you did not learn English by listening to a lecture, so neither will you learn Hebrew by merely staring at these pages. You must become like a child with a crayon and write out your alphabet and, as it were, once again make your own copy of "See Dick run. See Jane run. See Spot run." Otherwise you will be like the kid who says he can't ride bicycles and has never even got on one. Practice writing in your own handwriting the first several verses of Genesis. Purchase a large print Hebrew Bible (preferably the *Biblica Hebraica Stuttgartensia* which I will show you how to use and which will come in very handy when we get to the messianic prophecies.) As you write each letter down, look it up above.

GEN.1:2B

16 vuh-ROO-ahkh 17 Eh-loh-HEEM 18 m'rah-KHEH-feht 19 ahl 20

p'NAY

21 hahm-MY-yeem

16. vuh-ROO-ahkh "and-Spirit-of" --Notice the PATACH is

pronounced before the CHET and not after it, as in mo-SHI-ach

(see Daniel 9:26) (Anointed One, Messiah). This is called furtive

PATACH and we will discuss it later.

17. Review word #3. The same Spirit of G-d in Exod.31:3 that

filled the artist Bezalel and equipped him to build the

tabernacle is at work here in creating the earth.

18. m'rah-KHEH-feht "brooding" from the root RESH CHET FINAL FAY

meaning "to hover tremulously, shake, tremble" as in Deut. 32:11

where it describes an eagle hovering over the young in its nest.

Like a giant eagle egg was the earth under the hovering Ruach

Hakodesh. See how your knowledge of Hebrew helps you read the

Bible on a whole new level of comprehension. You should now have

the motivation to want to read the next three chapters of Genesis

with us. The MEM at the beginning indicates it is a participle

or verbal adjective, here modifying "Spirit of G-d."

19. review #13.

20. review #14.

21. hahm-MY-yeem "the-waters" --The short vertical accent under

the first MEM indicates the end of the verse, and the large

colon-like marks after FINAL MEM always follow this accent and

function as the period of the sentence. Notice the dot in the

first MEM. A dot in a letter preceded by a full vowel indicates

doubling of the letter and the dot is called dagesh-fort.

(Remember, SH'VA is only a half-vowel, not a full vowel.) So the

"m" is doubled "hahm-MY-yeem." The usual form of the definite

article "the" prefixed at the beginning of a noun is HAY PATACH

with the dagesh-forte' in the following letter (doubling the

letter); see #5. However, notice the exception in #7, because

there is no dagesh-forte in the ALEF in #7 since HAY CHET AYIN

RESH ALEF do not have the dagesh dot in them. The doubling

dagesh or dot should not be confused with the pronunciation

dagesh that makes a BET out of a VET, a KAF out of a CHAF, and a

PAY out of a FAY, and can also appear in a GIMMEL, a DALET, and a

TAV, though not all these letters are pronounced differently in

modern Hebrew. This is called the b-g-d-k-f-t dagesh. So when

you see a dagesh dot in a letter, ask yourself if it is a

doubling dagesh or a b-g-d-k-f-t pronunciation dagesh.

GEN.1:3

22 vahy-YOH-mer 23 Eh-loh-HEEM 24 yeh-HEE 25 ohr

26 vah-yeh-HEE 27 ohr

22. vahy-YOH-mehr "and-(He)-said" --Note the dagesh-forte in the

YUD, which indicates there are two YUDS "vahy-YOH-mehr." There

are two main tenses in Biblical Hebrew: the perfect tense, which

are actions that are completed as in "He said;" and the imperfect

tense, which are actions that are not completed as in "He will

say, He usually says, He might say.." The word ALEF MEM RESH,

is 3rd person masculine singular perfect of "he said." Here it is a divine fiat that not only commands but commands effectively, actually declaring the future and then causing what it declares to come into being; see #24 and #26. In #22 the YUD indicates the imperfect "he will say" but the VAV PATACH DAGESH conjunction "and" not only connects this sentence with the preceding, it also makes the imperfect "he will say" equivalent to the perfect "he said," so we call it a VAV CONVERSIVE. The VAV PATACH DAGESH

VAV

CONVERSIVE is often attached to verbs in a sequence and reverses their tense. When a verb is in the imperfect tense, the addition of the VAV PATACH DAGESH VAV CONVERSIVE changes its meaning to

that of the perfect tense. If the verb is in the perfect tense,

the addition of the reversing VAV changes its meaning to that of

the imperfect tense. If you looked up #22 in your Hebrew lexicon

(language dictionary) you would have to look up the word under the root form ALEF MEM RESH. Remember that roots have three letters and all other letters are prefixes and suffixes added to the root. You have to subtract all of these to find the root and therefore be able to know how to look up the word in the dictionary. This is a very high frequency word and must be memorized. Put it on your vocabulary flash cards. Remember the conjunction "and" VAV SH'VA connects but the reversing VAV PATACH DAGESH connects and changes the tense of the verb.

23. review #3.

24. yuh-HEE "shall be" or "let be" from HAY KAMATZ YUD KAMATZ

HAY

"he was"--see #9. The SH'VA is always vocal SH'VA if it is in the

first syllable like this. Compare the silent SH'VA in #28. The

initial YUD indicates the imperfect tense as in #22. However,

this tense is called the jussive, although in this case it is

written exactly like the imperfect. The jussive tense expresses volition "let it be." G-d wanted light and that's what he called forth and got. There are three kinds of imperatives in Hebrew that you need to know about: cohortative ("let me/us do some action [first person]), imperative ("you do some action [second person]); jussive ("let it/him/her/them do some action [third person]). Do not feel overwhelmed with all this; you will be seeing all this new material over and over again as you go along in Gen.chps. 1-3 and it will eventually sink in. Don't get discouraged. Allow your mind to get the repetitions it needs to begin to clarify everything conceptually through repetition.

This is how we learn.

25. ohr "light"

26. vah-yuh-HEE "and-(there)-was" --This word is written like an

imperfect verb with an initial YUD but has the CONVERSIVE VAV VAV

PATACH DAGESH in front of it, which switches it to a perfect "and

there was." Compare the two words "#26 and #24 to see how the

CONVERSIVE VAV VAV PATACH DAGESH throws the switch from

imperfect

to perfect, incomplete action to completed action. The CONVERSIVE

VAV VAV PATACH DAGESH is not merely a conjunction connecting the

previous part of the sentence. The CONVERSIVE VAV VAV PATACH

DAGESH converts the imperfect ("shall be") into a perfect tense

("there was").

27. see #25. The hyphen at #26 indicates that this word is to be

accented with #26 and pronounced with it.

GEN.1:4

28 vahy-YAHR 29 Eh-loh-HEEM 30 et (es) 31 ha-ohr 32 kee 33

tohv 34 vahy-yahv-DAYL 35 Eh-loh-HEEM 36 bayn 37 ha-ohr 38

oo-VAYN 39 ha-KHOH-shekh

28. vahy-YAHR "and-(He)-saw" --Notice the letter YUD indicates

imperfect tense "he will see" but the CONVERSIVE VAV VAV PATACH

DAGESH makes it perfect. Is the SH'VA silent or vocal? Review

#24. The root for "he saw" is RESH ALEF HAY in the Hebrew dictionary.

29. review #3 if you need to.

30. review #4 if you need to.

31. review #25. What is HAY KAMATZ? Review #21. Why is there no

dot in the ALEF? Review #21. Look at the horizontal stroke or

hyphen-like mark (it's called a makkef "binder" and shows that

these two words are bound together and there is only one major

accent and it is on the last word of those bound) between #31 and

#30? Review #27. "The light" is the object of the verb of

perception "and-He-saw." Note the sign of the direct object #30.

32. kee "that" --This word can mean various things, depending on

the context: "that, but, except, because, for, when, if, as,

like." See p.155, William L. Holladay, A Concise Hebrew and

Aramaic Lexicon of the Old Testament, Eerdmans, 1971.

33. tohv "good, beautiful, fit for its purpose" --Note the TET.

Notice the creation reflects the goodness of its Creator. This

little word refutes the gnostic false teacher Cerinthus (I

Yochanan 2:22, OJBC) who taught that the creation and the body

are evil and that therefore the divine good Moshiach could not

actually be the same as the dying man Moshiach Yehoshua in a real

(presumably evil, according to Cerinthus) body.

34. vahy-yahv-DAYL "and-(He)-caused-a-division/separation" --from

the root VET DALET LAMMED ("to divide") with the HAY preformative

(indicating "cause to divide"). (We will explain what happened to

the HAY later; it has disappeared and the dot in the YUD is the

only trace of it.) If you look this word up in The Englishman's

Hebrew Concordance (p.181, Baker Book House Publishers) you see

that G-d is in the business of separating and causing division.

In Ezra 9:1 the Jews had not kept themselves separate from the

neighboring people and their detestable practices. In Num. 16:21

G-d said to Moses and Aaron, "Separate yourselves from this wicked (Korah's) assembly so I can put an end to them at once.

But even before this, G-d caused a division between Cain and Abel and between the children of Ishmael and Isaac. In Luke 12:51-52

Moshiach Yehoshua is the light causing a division in a household.

Notice the imperfect YUD and the CONVERSIVE VAV, VAV PATACH DAGESH.

35. review #3.

36. bayn "between" --Notice the FINAL NOON.

37. review #25 and #31 if you need to.

38. oo-VAYN "and-between." The conjunction VAV SH'VA ("and") is generally found written like a SHURUK before MEM FAY and VET and vowelless consonants. Compare #36 and #38.

39. review #12. Do you see the definite article. Do you

remember why there is no dagesh dot in the CHET? Review #21.

GEN.1:5

40 vahy-yeek-RAH 41 Eh-loh-HEEM 42 lah-OHR 43 yom

44 v'lah-KHOH-shekh 45 KAH-rah 46 LAI-lah 47 vah-yeh-HEE

48 EH-rev 49 vah-yeh-HEE 50 VOH-ker 51 yohm 52 eh-KHAD

40. vahy-yeek-RAH "and-He-called" --Notice the KOOF and review

#12. From KOOF RESH ALEF a root meaning "to call, to proclaim, to

read." This last definition is important in terms of certain

Masoretic marginal notes in your BHS (Biblica Hebraica

Stuttgartensia). The Masarettes were a new type of Hebrew Biblical

scholar and they came on the scene after 500 C.E. They developed

a system of notations to help preserve their critical and

explanatory notes of their authoritative exegetical guide to the

grammar and pronunciation etc of the Hebrew Bible. They would not

alter the consonantal text, but if they felt there was a scribal

error in the consonantal text, or if they knew of a textual

variant, they would put the word "to be read" KOOF RESH YUD

"kerey" in the margin with the abbreviation KOOF with a dot above

it and they would put this word's vowel points under the word in the consonantal text. For example, in BHS Gen.8:17 the form that is KAF TAV YUD VET (written) in the consonantal text is that Noah VAV YUD TZADE ALEF "came out" but the word in the margin is in the imperative HAY YUD TZADE ALEF "Go out". Taking this reading as preferred, the New Revised Standard Version translates, "Then G-d said to Noah, 'Go out of the ark..' whereas the NIV translates the consonantal text, "And Noah came out..." The BHS text is the so-called Masorah (collection of notes) of these scribes plus a reproduction of Codex Leningradensis (1008 C.E.) plus the critical apparatus at the bottom of the pages indicating portions where other manuscripts or versions differ or where scholarly research brings the BHS text into question. All of these witnesses help us stay close to the original inerrant autographs of the infallible Biblical authors. KOOF RESH ALEF = he called YUD KOOF RESH ALEF = he will call + CONVERSIVE

VAV,

VAV PATACH DAGESH = "he called."

41. review #3.

42. lah-OHR "to-the-light" --The preposition "to, for" is

LAMMED.

43. yohm "day"

44. v'lah-KHOH-shehkh "and-to-the-darkness" VAV = "and" LAMMED =

"to, for" HAY PATACH DAGESH = def.art."the"--Notice the HAY of

the article elided (ignored) and its vowel PATACH is given to

LAMMED. We have had this word. Learn it. Review #12. 45.

KAH-rah "he called" --Review #40. This is the simple stem or

root of the verb. Most Hebrew roots consist of three letters

called radicals. The root is generally given in its simplest

verbal form, 3rd person masculine singular perfect.

46. LAHY-lah "night" --Notice we have a chiasmus (reversal in the

order of words" in verb/indirect object here:

"called-light/darkness-called." This expresses unity between the two acts of naming as one action.

47. review #26.

48. EH-rehv "evening" as in erev Shabbat or Friday evening.

49. review #26.

50. VOH-kehr "morning" --Notice the accent under the VET.

51. review #43.

52. review #3. The cardinal "one" may be used for the ordinal "first" in Hebrew. See Gen. 2:1 ha-eh-khad "the first." There are those who assert that this "first day" must be a twenty-four hour solar day. However, evening and morning appear three days before the sun and moon, which the text says are to be for "days and years" (1:14). Psalm 90:4 gives us the impression that a cosmic day, from the divine point of view, might be a thousand years or more, indeed a whole age or epoch. Since this section has to do with life and eternal life and eternal righteousness

(Gen. 2:9,17; 3:22-24), the larger point seems to be that if even G-d finds eternal rest at the end of his "week" of good works, will not there be Chayyei Olam eternal life and rest and righteousness and "glory and honor and peace for everyone who does good" (Rom. 2:10)? Made in the image of G-d to live by every word that proceeds from the mouth of G-d, Man cannot live his life's work-week for bread alone (Deut. 8:3; Yochanan 6:27), since there is no true rest or food for his soul except in G-d (Matt. 11:29). And those who doubt this fundamental teaching of Torah should remember that the creation has been so ordered from the beginning. Not only so, G-d will bring every deed into eternal judgment when evening comes at the end of life's brief "week" (Eccles. 12:14; Gen. 29:27-28; Dan. 9:24). The good G-d we see at work in Gen. 1:1-2:3 reflects Himself in His good creation in which everything is put together "decently and in order," the "luminaries" of Day 4 interdependently pointing back to the

divine "light" in Day 1, the "birds and fish" of Day 5

symbiotically related to the separated rain clouds and oceans of

Day 2, the animals and man of Day 6 beneficially dependent on the

dry land and vegetation of Day 3, and, finally. all this divine

time of creative work dependent on the Sabbath of eternity, where

G-d returns when His good cosmos is finished, for this is where

He started "in the beginning" (Gen. 1:1).

GEN. 1:6

53 vahy-YOH-mer 54 Eh-loh-HEEM 55 yeh-HEE 56 rah-KEE-ah 57

buh-TOKH 58 hah-MY-yeem 59 vee-HEE 60 mahv-DEEL 61 bayn 62

MY-yeem 63 lah-MY-yeem

53. review #22.

54. review #3.

55. review #24.

56. rah-KEE-ah "dome"--This word is found in Ezek. 1:22-23

"spread out above the heads of the living creatures was what

looked like a dome, sparkling like awesome crystal." It is the atmosphere seen as a vaulted ceiling or dome. The PATACH under the AYIN is called PATACH furtive. Review #16.

57. buh-TOHKH "in midst of"

58. review #21.

59. vee-HEE "and let (it) be" review #24. This is YUD SH'VA HAY CHEEREK GADOL + "and" VAV so that the SH'VA contracts to HEEREEQ forming VAV CHEEREK.

60. mahv-DEEL "causing-a-division" --review #34. This is a participle or a verbal adjective as indicated by the preformative MEM. Because this participle follows the verb "to be" it expresses continuing future action.

61. review #36.

62. MAH-yeem "waters"

63. lah-MAH-yeem "from-the-waters" = LAMMED = "from, to, for"

--Notice the KAMATZ replaces the normal PATACH under the MEM in

#62 and #63 because it's the last word in the sentence, the voice rests upon it, strengthens the vowel, and words with such vowel changes are said to be "in pause." Notice the final accent in the verse, which is called siIluy. Look under the MEM. Notice the aof passuq which looks like a colon (:) and marks the end of the verse.

GEN.1:7

64 vah-YAH-ahs 65 Eh-loh-HEEM

66 et (es) 67 ha-rah-KEE-ah 68 vahy-yahv-DAYL 69 bayn 70

hahm-MY-yeem 71 ah-sheer 72 mee-TAH-khaht 73 lah-rah-KEE-ah 74

oo-VAYN 75 hahm-MY-yeem 76 ah-sheer 77 may-AHL

78 lah-rah-KEE-ah 79 vah-yeh-HEE 80 khehn

64. vah-YAH-ahs "and-(He)-made" --not SHIN but SIN. The root is

AYIN SIN HAY "he made" with the imperfect form "he will make" YUD

AYIN SIN HAY and VAV PATACH DAGESH conversive.

65. review #3.

66. review #4.

67. ha-rah-KEE-ah --review #56.

68. review #34.

69. review #36.

70. review #21.

71. ah-SHER "which" --This is a high frequency relative pronoun meaning "who, which, that." Memorize it.

72. mee-TAH-khaht "from under" TAV CHET TAV means "under" and MEM CHEEREEK FINAL NOON means "from" and the NOON is assimilated or absorbed when the two words become one.

73. Study #56 and #63 and you ought to be able to figure this one out by yourself.

74. review #38.

75. review #21.

76. review #71.

77. may-AHL "from upon" MEM CHEEREEK FINAL NOON = "from" +

AYIN

PATACH LAMMED "upon" with the FINAL NOON absorbed

lengthening the HEEREEQ under MEM to TZAYREH

78. lah-rah-KEE-ah "to the dome"

79. review #26 "and-it-was"

80. khehn "so" --The note in the textual apparatus of BHS for

#79 and #80 tells you that the Targum Ha-Shivim (Septuagint)

transposes this phrase to the end of verse 6. You will notice

that the symbol for the Greek translation of the Tanakh is an

ornate looking G. Cp = chapter. The two a's separated by a dash

next to 7 means that everything between those two a's is referred

to. Cf means compare. Each footnote is separated by parallel

double vertical lines. The apparatus footnote tells you that the

Targum Ha-Shivim translates "And G-d saw that it was good" into

Greek and inserts it at the end of verses 4,10,12,18,21,31, and

8. However, this is an inept attempt at standardization because

the Masoretic Text has this formula seven times to show the complete perfection of G-d's works. If you want to know more about the ancient versions referred to in the apparatus at the bottom of each page (Samaritan Pentateuch, Syriac [Peshitta], Latin Vulgate, Targum Onqelos, etc), get Ernst Würthwein's The Test of the Old Testament, Eerdmans Publishers, 1979.

GEN.1:8

81 vahy-yeek-RAH 82 Eh-loh-HEEM 83 lah-rah-KEE-ah

84 shah-MY-yeem 85 vah-yeh-HEE 86 EH-rev 87 vah-yeh-HEE 88

VOH-ker 89 yom 90 shay-NEE

81. review #40. The little "s" like mark under the RESH in your

BHS is an accent.

82. review #3.

83. review #78.

84. review #5.

85. review #26.

86. review #48.

87. review #26.

88. review #50.

89. review #43.

90. shay-NEE "second." Notice in the BHS that the FAY to the left

of this word means paragraph, indicating a new paragraph begins

after that letter.

GEN. 1:9

91 vahy-YOH-mer 92 Eh-loh-HEEM 93 yee-kah-VOO 94

hahm-MY-yeem

95 mee-TAH-khaht 96 hahsh-shah-MY-yeem 97 el 98 mah-KOHM 99

eh-KHAD 100 vuh-teh-rah-EH 101 ha-yah-bah-SHAH

102 vah-yeh-HEE 103 khehn

91. review #22.

92. review #3.

93. yee-kah-VOO "let be collected" --The root is KOOF VAV HAY

"he collects." The passive stem is indicated by a NOON preformative. The word for the place for the tevilah immersion is mikvah meaning a "gathering/collection of waters" using a MEM prefix which is often used in noun-formations. Study this word carefully. The YUD indicates the imperfect or jussive (review #24) 3rd person singular. The dagesh forte in the KOOF indicates the absorbed NOON prefix of the passive stem of the root. See also #108. Many Jewish people believe they must take a mikvah to remove a state of ritual impurity. This is a ritually prepared bath for purification in accordance with various regulations. Strictly observant Jews often attempt to purify themselves in this way before Sabbaths and Festivals. Also, following the menstrual period, a woman is required to immerse herself. This is TET VET YUD LAMMED HAY "tevilah" or total immersion. This occurs following seven "clean" days after the woman's last menstrual period. Many Jewish women even take their dishes to the mikvah or

"ritualarium" to be immersed before ever using them. A complete immersion is necessary. This ritual goes back to the kohanim in the Torah who had to cleanse themselves from ritual impurity derived from contact with unclean objects or circumstances. That there were such ritual bath facilities at the time of Moshiach

Yehoshua is clear from excavations at the desert fortress Masada.

It is therefore clear that Yochanan the Tevilah immersionist was a kohen (hereditary priest) navi (prophet) offering a tevilah haTeshuvah "immersion of repentance." It is an absurd lie to say that this is a Gentile ritual foisted on the Jewish people. See

Deut.23: 10-11.

94. review #21.

95. review #72.

96. review #5.

97. el "to"

98. mah-KOHM "place, location."

99. review #52

100. review #28. vuh-teh-rah-EH "and-she-shall-be-seen" --The

subject ("dry land") is feminine. TAV is a prefix for the

imperfect 3rd pers. fem. sing. just as YUD is a prefix for the

imperfect 3rd pers. masc.sing. Look at #21 to see why, although

the NOON prefix of the passive N-stem assimilates into the

previous letter, in this case, since it is a RESH there is no

dagesh forte in the RESH. See Isaiah 53:10 YUD RESH ALEF HAY "he

will see" which is predicated about Moshiach at the time of his

Resurrection after Moshiach was "cut off out of the land of the

living" (53:8).

101. ha-yah-bah-SHAH "dry land" = feminine noun. Notice the

def.art. HAY PATACH DAGESH "the"

102. review #79

103. review #80.

GEN.1:10

104 vaahy-yeek-RAH 105 Eh-loh-HEEM 106 lah-yah-bah-SHAH

107 EH-rets 108 oo-l'meek-VAY 109 hahm-MY-yeem 110 kah-RAH 111

yahm-MEEM 112 vahy-YAHR 113 Eh-loh-HEEM 114 kee 115 tov

104. Review #40.

105. Review #3.

106. Review #101. LAMMED prefix means "to, for." Review #97

and #78.

107. Review #7. EH-rets = "land."

108. Review #93 and #38 and #97. oo-luh-meek-VAY

"and-to-collection-of"

109. Review #21. In Biblical Hebrew there is no word to express

the English word "of" when it indicates either possession or

description as in "the house of Ruth" or a "word of kindness."

However, in Hebrew, when two nouns are linked together to create

a single idea, the first noun carries with it the meaning "of."

This noun is in what is called the construct state.

110. Review #40. kah-RAH "he-called"

111. yahm-MEEM "seas" YUD KAMATZ FINAL MEM = "sea." Notice

the KAMATZ under the YUD becomes PATACH when the plural is

formed

by adding CHEEREEK YUD FINAL MEM at the end, making the form

you

see here "seas".

112. review #28.

113. review #3.

114. review #32.

115. review #33.

GEN.1:11

116 vahy-YOH-mer 117 Eh-loh-HEEM 118 tahd-SHAY 119 ha-AH-rets

120 DEH-sheh 121 EH-sev 122 mah-zeh-REE-ah 123 ZEH-rah 124

aitz 125 p'REE 126 OH-seh 127 p'REE 128 leh-mee-NOH 129

ah-sheh 130 zah-oh 131 voh 132 ahl 133 ha-AH-rets 134

vah-yeh-HEE 135 khehn

116. review #22. The simple stem is called the Qal stem. The n-stem or passive stem is called the nifal stem. The h-stem or causative stem is called the hifil stem. For example, "he ate" is the Qal or simple stem. The nifal stem is "it was eaten," and the hifil is "he caused to eat, he fed."

117. review #3

118. tahd-SHAY "she-shall-cause-to-spring-forth, sprout, be green

--The TAV prefix indicates the imperfect tense "she shall." The

PATACH under the TAV indicates that this is a HAY causative stem

verb "she shall cause." On this see also #122 and the causative

PATACH under the YUD in #34. The root is DALET SHIN ALEF and

we

see on page 75 of William Holladay's A Concise Hebrew and Aramaic

Lexicon of the the Old Testament (Eerdmans, 1971) that it is a

jussive as in #24, "let her sprout."

119. review #7.

120. DEH-sheh "grass, vegetation" see #118 DALET SHIN ALEF "be green"

121. EH-sehv "herbs, plants"

122. mah-zeh-REE-ah "causing to seed" --Root ZAYIN RESH AYIN.

Notice the furtive PATACH and review #56 and #16. The prefix MEM

indicates the word is a verbal adjective or participle. We must

ask what noun it modifies and the answer is #121, "plants

yielding seed."

123. ZEH-rah "seed." The noun form of the previous word, the verb

ZAYIN RESH AYIN "it seeds, he sows." This is a very important

word. Yehoshua says that Abraham looked forward to seeing his

day (Yochanan 8:56). Yehoshua means that Abraham's seed in Gen.

12:7 refers to the Moshiach (see Gal. 3:16). David's seed (II

Sam. 7:12) also is a Messianic term. Isa. 53:10 says the

Moshiach shall see his seed (believers). The Seed of the Woman,

also a Messianic term, in Gen. 3:15 is ZAYIN RESH AYIN HAY "her Seed."

124. aitz "trees, tree." --Look at 2:9, 17; 3:5,22. The "aitz haDa'as tov varah" ("tree of the knowledge of good and evil" is the tree of moral autonomy where men add to G-d's commandments (Deut. 4:2) their own will and their own traditions (Mark 7:9) and reject G-d's word in order to honor their own ideas about what is good and evil. There is a way that seems right to a man but whoever turns aside from the law and goes that way (Josh. 1:7) will find that its end is death (Prov. 16:25). On the other hand, there is also the "aitz haChayyim" (the tree of life) which if a man eat of it, he will live forever. This tree points to Moshiach Yehoshua (Yochanan 5:46; 6:51; Rev. 22:1-2).

125. p'REE "fruit"

126. OH-seh "making" --This is a participle of ALEF SIN HAY "he made" The CHOLOM indicates a participle or verbal adjective and

here it modifies "fruit trees."

127. review #125. "Baruch atah Adonoy Eloheinu Melech haOlam

bore p'ri hagafen. "Blessed art thou O L-rd our G-d, King of the

universe, who creates the fruit of the vine." Moshiach Yehoshua

gave this blessing over the Kiddush cup at his Last Pesach.

128. leh-mee-NOH "to-his-kind" --The pronoun suffix "his"

(CHOLOM) is at the end. The inseparable preposition LAMMED SH'VA

is at the beginning. The noun is MEM CHEEREK YUD FINAL NOON

"kind."

The Bible says that G-d created the first member of each kind and

put the seeds of reproduction in each so that it could perpetuate

its kind. Evolution teaches that species simply evolve from one

to the other, and that if you have apes and you wait long enough

some of them will evolve into higher forms, that is, human beings

through ape like/man like inter-species "transitional forms."

This speculation is by no means proven to be true.

129. review #71.

130. zah-oh "his seed"

131. voh "in him." Notice the inseparable preposition BET SH'VA

"in." For the suffix review #123.

132. review #13.

133. review #7.

134. review #26.

135. review #80. Gen. 1:12

GEN.1:12

136 vah-toh-TSEH 137 ha-AH-rets 138 DEH-sheh 139 EH-sev 140

mahz-REE-ah 141 ZEH-rah 142 luh-meen-NAY-hoo 143 v'aitz 144

OH-seh 145 p'REE 146 ah-sheh 147 zah-roh 148 voh 149

leh-meen-NAY-hoo 150 vahy-YAHR 151 Eh-loh-HEEM 152 kee 153 tov

136. vah-toh-TSEH "and-she-caused-to-bring-out"--the PATACH under

the VAV is causative --(review #118). The root YUD TZADE ALEF

means "go out" in the Qal stem and in the hifal stem stem it

means "caused to go out" or "bring out" (review #116). The TAV

is imperfect 3fs "she will cause to go out" but the VAV PATACH

DAGESH CONVERSIVE converts it to the perfect "she caused to go

out."

137. review #7.

138. review #120. The New Revised Standard Version punctuates

this by putting a colon after #138.

139. review #121.

140. review #122.

141. review #123.

142. luh-meen-NAY-hoo "to-his (its) kind" --Review #128. The HAY

SHURUK ending is the full form of the pronominal suffix meaning

"his" or "him." The TZAYREH under the NOON is a connecting

vowel.

143. review #124.

144. review #126.

145. review #125.

146. review #71.

147. review #130.

148. review #131.

149. review #142.

150. review #28.

151. review #3.

152. review #32.

153. review #33.

GEN. 1:13

154 vah-yeh-HEE 155 EH-rev 156 vah-yeh-HEE 157 VOH-ker

158 yom 159 sheh-lee-SHEE

154. Review #26.

155. Review 148.

156. Review #26.

157. Review #50.

158. Review #43

159. shuh'lee-SHEE "third." What does the FAY mean after #159 in BHS? It means new paragraph. The SAMECH before the first word in Genesis mean Sedarim. There are 167 Sedarim or lessons in the Torah. This mark divides the Hebrew Bible into 452 lessons. On page 85 in the BHS you have the counts for Genesis. It says "Sum of the verses of book, thousand and five hundreds and thirty and four 1000 500 30 4 and mid-point is "VAV AYIN LAMMED (makkef) CHET RESH BET FINAL CHAF (this is the middle verse--see p. 43 in BHS) and paragraphs 45. As the Masoretes counted also every letter, they could avoid scribal errors where words were inadvertently added or subtracted from the text as the scribe's eye skipped on the text as he was writing. On page 353 in BHS we are told that there are 79,856 words in the Torah. In this course we will read 1039 of them. According to page 353 in the BHS, there are also 400,945 letters in the Torah, but we will not

count them; we will take the Masorettes' word for it. Amen?

GENESIS 1:14

160 vay-YOH-mer 161 Eh-loh-HEEM 162 yeh-HEE 163 meh-oh-ROHT

164 bee-r'KEE-ah 165 hahsh-shah-MY-yeem 166 leh-hahv-DEEL

167 bayn 168 ha-YOM 169 oo-VAYN 170 ha-LAI-lah

171 veh-ha-YOO 172 leh-oh-TOHT 173 oo-l'moh-ah-DEEM

174 oo-leh-yah-MEEM 175 veh-shah-NEEM

#160. Review #22.

161. Review #3.

162. Review #24.

#163. meh-oh-ROHT "luminaries" --The MEM in front, if taken away reveals, the word ALEF CHOLOM RESH or "light."

#164. bee-r'KEE-ah "in-dome-of" --This word is in construct with #165 (review #109). Review #1 and #56.

#165. review #5.

166. leh-hahv-DEEL "to-cause-a-separation." Notice the HAY.

This word is the causative hifal stem. On LAMMED SH'VA "review

#97.

#167. Review #36.

168. Review #43. Do you see the definite article? Review #21.

#169. Review #38.

#170. Review #46. Do you see the definite article? Review #21.

The luminaries (carefully not mentioned by name since many

worship them as g-ds--see Deut. 17:3) divide the day from the

night, the moon lighting the night, the sun lighting the day.

SHEMESH is the name for "sun" and yah-RAY-ach is the name for

"moon."

#171. veh-ha-YOO "and they shall be" --This is the verb "to

be."

#172. leh-oh-TOHT "for signs (that is, of fixed times)" --ALEF

CHOLOM TAV = "sign"

#173. oo-leh-moh-ah-DEEM "and for seasons" from MEM CHOLOM

AYIN

DALET = mo'ed = "season" --Notice the plural ending. Review #3.

The conjunction VAV SH'VA before a consonant with SH'VA (in this case LAMMED SH'VA) is written SHURUK (SHURUK is always written with VAV used as a vowel-letter).

#174. oo-leh-yah-MEEM "and days" --Review #43.

#175. veh-shah-NEEM "and-years" --SHIN NOON HAY "sha-nah" = "year." On Rosh Hashanah we say shah-nah tov-ah.

GEN.1:15

176 veh-ha-YOO 177 lee-moh-ROHT 178 bee-r'KEE-ah

179 hahsh-shah-MY-yeem 180 leh-ha-EER 181 ahl 182 ha-AH-rets

183 vah-yeh-HEE 184 khehn

#176. Review #171.

#177. Review #163. Contrast the feminine plural ending here

CHOLOM TAV with the masculine plural ending we've encountered

many times thus far CHEEREK YUD FINAL MEM.

#178. Review #164.

#179. Review #5.

#180. leh-ha-EER "to-cause-to-shine/light" from the verb ALEF

CHOLOM RESH = "be/become light" in the hifil stem HAY ALEF YUD

RESH with the causative force here in the infinitive. Review

#116.

#181. Review #13.

#182. Review #7. "to-cause-to-shine/light upon the earth."

Charles Darwin's speculations would lead one to believe that what

looks like design and a Designer in nature (the so-called

Teleological Argument for the existence of G-d) is actually

"natural selection" wherein, for example, the skunk's

odor-generating capacity was not designed and put there by G-d

for its protection but was a chance variation or mutation

retained in the process of evolution for its advantageousness in

the survival of that species. But natural selection cannot

explain the inorganic adaptation in the universe, wherein the earth and the sun are in such a relationship to each other that life and breath are possible, a fact that indicates there is design and a Designer in the universe, as this verse teaches. Had the earth not been designed to have the particular size and mass and position in the ecosphere (region around the sun) that it is favored with, it would not have the kind of atmosphere it enjoys, with oceans and clouds of water (review Gen. 1:6-8), oxygen-rich air, and a temperature conducive to life. Slightly closer to or farther from the sun and the earth might never have developed life. Mercury essentially has no atmosphere and Venus has one that is 90 times denser than the earth's and is composed primarily of carbon dioxide, with some sulfuric acid. Can earth's favored status be described by any "survival of the fittest planet" theory? Of course not. Also, to say that the earth's size, mass, ecospheric position, etc is a fortuitous accident

producing a breathable atmosphere quite gratuitously and without

a Designer's plan is as absurd as asserting that Rembrandt's

paintings were produced by paint accidentally spilled on a canvass.

The causative force in word #180, a hifil stem infinitive, shows

that there is a Designer and the sun and the moon were formed by

Him in order to cause light to shine on the earth, "leh-ha-EER"

#183. Review #79 and #26.

#184. Review #80.

GEN.1:16

185 vah-YAH-ahs 186 Eh-loh-HEEM 187 et (es) 188 shuh-NAY 189

ham-meh-oh-ROHT 190 ha-guh-doh-LEEM 191 et (es)

192 ham-mah-OHR 193 ha-gah-DOHL 194 leh-mehm-SHEHL-et

195 ha-YOM 196 vuh-et 197 ham-mah-OHR 198 ha-kah-TOHN 199

leh-mehm-SHEHL-et 200 ha-LAHY-lah 201 vuh-et

202 ha-koh-khah-VEEM

#185. Review #64.

#186. Review #3.

#187. Review #4.

#188. shuh-NAY "two-of" --Review #90. This is in the construct state of the number sh'nayim (where the dual ending of CHEEREK YUD FINAL MEM for objects that go in pairs) has been altered to TZAYREH YUD to show this word is in construct with #189.

#189. Review #163. ham-mah-ohr "luminary, light" (HAY MEM ALEF CHOLOM RESH) is masculine noun, although in the plural it has a feminine plural ending. Review #177.

#190. ha-guh-doh-LEEM "the great" --Notice this adjective (called an attributive adjective) follows the noun it modifies and agrees with it in the masculine plural ending (it has CHEEREK YUD FINAL MEM since #189 is a masculine plural noun).

An attributive adjective agrees with the noun it follows in gender, number, and definiteness.

#191. Review #4.

#192. Review #163.

#193. ha-gah-DOHL "the great" --Review #190.

#194. leh-mehm-SHEHL-et "for-dominion-of" from MEM SHIN

LAMMED

"he rules, has dominion. This is a very important thematic word in Genesis and the Hebrew Bible. The sun and the moon rule over the day and the night (Gen. 1:18), the husband rules over the woman/wife (Gen. 3:16); Mankind is to rule over the fish of the sea and birds of the air and all creation (Gen. 1:28); Joseph will rule (Gen. 37:8); Moshiach is to be a ruler in Israel (Micah 5:1-2); Psalm 8:6 (7) says, "Thou madest him to have dominion; Anti-Moshiach will rule, Dan. 11:43; Moshiach will rule (Zech. 6:13) and will have dominion from sea to sea (Zech. 9:10). By using this linking the matic word you can show what Moshiach Yehoshua meant when he said the Bible is speaking about him, really, all the way through (Luke 24:27). This kind of in-depth

study of the Scriptures is impossible without some grasp of the

Hebrew. The first MEM is a noun preformative. The TAV is a

feminine ending. You know the inseparable preposition LAMMED

SH'VA (review #97. It can mean "to" or "for," in this case

"for").

#195. hay-YOHM "the day" --Review #43.

#196. Review #6.

#197. Review #163.

#198. ha-kah-TOHN "the small."

199. Review #194.

#200. Review #46. Do you see the definite article HAY PATACH

DAGESH?

#201. Review #6.

#202. ha-koh-khah-VEEM "the stars" --KAF CHOLOM CHAF VET

"koh-KHAHV" = "star." A koh-KHAHV will come out of Ya'akov

(Jacob) according to Num. 24:17. A false Moshiach was named "Son

of a Star" or Bar Kokh-vah and hundreds of thousands of Jewish people perished because they listened to a rabbi who taught them to believe in such men and to reject the true Messianic prophecies and doctrines of our Shluchim. (This took place during the time of the Second Jewish revolt about a hundred years after the resurrection of the Moshiach.)

Ironically, this rabbi is considered a hero to this day, and no one blames the "false Moshiach holocaust" he was partially responsible for on him, though those who use blanket statements to blame the Holocaust on followers of our Moshiach would never blame their hero rabbi. This is terrible hypocrisy and irrationality. Incidentally, while you're learning Hebrew, you probably should pick up a little inexpensive paperback, The

Signet HEBREW-ENGLISH ENGLISH/HEBREW Dictionary, by Dov Ben

Abbe

(Signet New American Library, 1977). If you look on page 143 in

the Hebrew half, you will see how to pronounce koh-KHAV. I also recommend Zevi Scharfsteins Shilo Pocket Dictionary because it has many important Biblical and theological words.

GEN.1:17

203 vahy-yee-TEHN 204 oh-TAHM

205 Eh-loh-HEEM 206 bee-r'KEE'ah 207 hahsh-shah-MY-yeem 208

leh-ha-EER 209 ahl 210 ha-AH-rets

#203. vahy-yee-TEHN "and he gave/set/put" --Root NOON TAV FINAL

NOON, "he gave/set/put" --The dagesh forte is an assimilated NOON

as in #72. This is a Qal imperfect with VAV CONVERSIVE giving it

perfect force. Review #22.

#204. oh-TAHM "them" This is the sign of the direct object ALEF

TAV (review #4) with the masculine plural pronominal suffix

KAMATZ FINAL MEM, condensed together.

#205. Review #3.

#206. Review #164.

#207. Review #5.

#208. Review #180.

#209. Review #13.

#210. Review #7.

GEN.1:18

211 vuh-leem-SHOHL 212 bah-YOM 213 oo-vah-LAI-lah

214 oo-lah-hahv-DEEL 215 bayn 216 ha-OHR 217 oo-VAYN

218 ha-KHOH-shehksh 219 vahy-YAHR 220 Eh-loh-HEEM 221 kee

222 tov

#211. Review #194.

#212. Review #43 and #1.

#213. Review #38. #44, #46.

#214. Review #34. Remember HAY = causative. What is LAMMED?

Review #42.

#215. Review #36.

#216. Review #25.

#217. Review #38.

#218. Review #12.

#219. Review #28.

#220. Review #3.

#221. Review #32.

#222. Review #33.

GEN.1:19

223 vah-yeh-HEE 224 EH-rev 225 vah-yeh-HEE 226 VOH-kehr 227 yom

228 reh-vee-EE

#223. Review #26.

#224. Review #48.

#225. Review #26.

#226. Review #50.

#227. Review #43.

228. ruh-vee-EE "fourth" --Now count from one to four:

eh-KHAD (one) shuh-nayim (two) shalosh (three) ahr-ba (four)

GEN.1:20

229 vahy-YOH-mehr 230 Eh-loh-HEEM 231 yeesh-ruh-TSOO

232 hahm-MY-yeem 233 SHEH-retz 234 NEH-fehsh 235 chai-YAH

236 vuh-OHF 237 yuh-oh-FAYF 238 ahl 239 ha-AH-rets 240 ahl

241 p'NAY 242 r'KEE-ah 243 hahsh-shah-MY-yeem

#229. Review #22.

#230. Review #3.

#231. yeesh-ruh-TSOO "they shall swarm" from SHIN RESH FINAL

TZADE "it swarmed" --imperfect active 3rd person plural.

#232. Review #21. Notice that this is the subject of #231.

#233. SHEH-retz "swarm" or, collectively, swarms. This noun is

formed with the same root letters as #231.

#234. NEH-fehsh "soul, being, breath"

#235. chai-YAH "living thing" (a feminine noun) --Translate

#234 and #235 together as "living creatures." When this word is

chayyim it means "life."

#236. vuh-OHF "and bird"

#237. yuh-oh-FAYF "he shall fly" --Imperfect 3rd person

masculine of AYIN VAV FINAL FAY "he flew."

#238. Review #13.

#239. Review #7,

#240. Review #13.

#241. Review #14.

#242. Review #78.

#243. Review #5.

GEN.1:21

244 vahy-yeev-RAH 245 Eh-loh-HEEM 246 et (es)

247 ha-tahn-nee-NEEM 248 ha'geh-doh-LEEM 249 v'et 250 kohl

251 NEH-fesh 252 ha-chai-YAH 253 ha-roh-MEH-set 254 ah-sher

255 shah-ruh-TSOO 256 hahm-MY-yeem 257 luh-mee-nay-HEHM 258 v'et

259 kol 260 ohf 261 kah-NAHF 262 luh-meen-NAY-hoo 263 vahy-YAHR

264 Eh-loh-HEEM 265 kee 266 tov

#244. vahy-yeev-RAH "and-(He)-created" --Review #2. Do you see

that this is imperfect "he-will-create" YUD VET RESH ALEF with

CONVERSIVE VAV PATACH DAGESH?

#245. Review #3.

#246. Review #4.

#247. ha-tahn-nee-NEEM "the sea-monsters" --Root TAV NOON YUD

FINAL NOON --This word is used of the powerful creatures G-d has

made. In Isaiah 27:1 the word is used of Leviathan the serpent

whom the L-rd will destroy and who symbolizes the power of evil

and the anti-G-d nations.

#248. Review #190. An adjective, when attributive, follows its

noun, and agrees with it in gender, number and definiteness.

Compare the endings of #248 and #247.

#249. Review #6.

#250. kohl (not kahl) This KAMATZ is a KAMATZ HATOOF and is not

pronounced like a KAMATZ. It means "all." It can also mean "any."

Review #15.

#251. Review #234.

#252. Review #235.

#253. ha-roh-MEH-set "the (one) creeping/moving" --A participle

from the root RESH MEM SIN "he creeped/glided along/moved

about." The participle stresses the doer of the action. The

participle is also like an adjective modifying in this case word

#235, a feminine noun. Therefore we should not be surprised to

see a feminine ending TAV on this participle.

#254. Review #71.

#255. shah-ruh-TSOO "they swarmed" --Review #231.

#256. Review #21.

#257. luh-mee-nay-HEHM "to their kinds/types" --Review #128.

HAY SEGOL FINAL MEM at the end of this form is a pronominal

suffix 3rd person masculine plural "their."

#258. Review #6.

#259. Review #250.

#260. Review #236.

#261. kah-NAHF "wing" --This word is found in Daniel 9:27 where

it means "wing" ..."and on a wing will be a desolating

abomination: even until the End, even one being decreed (by G-d),

overwhelms the desolator." This passage is about a wing of the

Beis Hamikdash that the Anti-Moshiach will desecrate. The

winglike top corner of the Temple could be the pinnacle of

Mat.4:5, or possible the winglike top corner of the altar.

#262. Review #142.

#263. Review #28.

#264. Review #3.

#265. Review #32.

#266. Review #33.

GEN.1:22

267 vah-yeh-vah-REHKH 268 oh-tahm 269 Eh-loh-HEEM 270 lay-MOHR

271 peh-ROO 272 oor-VOO 273 oo-meel-OO 274 et

275 hahm-MY-eem 276 ba-yahm-meem 277 v'ha-OHF 278 YEE-rev

279 ba-AH-rets

267. vah-yeh-vah-REHKH "and (He) blessed" from the root BET RESH

FINAL CHAF, "he blessed." Now here you have a new stem, the piel

intensive stem. The characteristic of the intensive piel stem is

dagesh forte in the second radical or letter of the root, in this

case RESH. However, as we saw in #21, RESH rejects the dagesh

dot so you cannot use that indicator to identify this word as a

piel. You must just memorize it as a piel stem.

#268. Review #204.

#269. Review #3.

#270. lay-MOHR "to say" --We translate this as "saying" and

know that what follows is a direct quotation that should be put

in quotation marks.

#271. peh-ROO "be-ye-fruitful" --a Qal imperative 2nd person

plural of PAY RESH HAY, "he bore fruit/was fruitful." Yochanan

15:5,8 is an allusion to this verse.

#272. oo-ruh-VOO "and-multiply-ye/increase ye --a Qal

imperative 2nd person plural of RESH VET HAY "he multiplied.

#273. oo-meel-OO "and-fill-ye" from the root MEM LAMMED ALEF

"he filled" a Qal imperative 2nd person plural.

#274. Review #4.

275. Review #21.

#276. Review #111.

277. Review #236.

#278. YEE-rehv "let it multiply" --Review #272.

#279. Review #1 and #7.

GEN.1:23

280 vah-yeh-HEE 281 EH-rev 282 vah-yeh-HEE

283 VOH-kehr 284 yom 285 chah-mee-SHEE

#280. Review #26.

#281. Review #48.

#282. Review #26.

#283. Review #50.

#284. Review #43.

#285. khah-mee-SHEE "fifth."

GEN.1:24

286 vay-YOH-mer 287 Eh-loh-HEEM 288 toh-TSAY 289 ha-AH-rets

290 NEH-fesh 291 chai-YAH 292 luh-mee-NAH 293 beh-hay-MAH

294 vah-REH-mehs 295 veh-chay-TOH 296 EH-rets 297 leh-mee-NAH

298 vah-yeh-HEE 299 khehn

#286. Review #22.

#287. Review #3.

#288. toh-TSAY "let her cause to bring out" hifil imperfect 3rd

person feminine singular at YUD TZADE ALEF "he went forth."

Review #136. This word in the hifil means "produce" both here

and in #136.

#289. Review #7. This is the feminine subject of #288.

#290. Review #234 end #235.

#291. Review #234 and #235.

#292. luh-mee-NAH "to her kind" --Review #128 and note the

difference between the masculine singular pronominal suffix

CHOLOM and the feminine singular pronominal suffix KAMATZ HAY,

here and in Gen. 3:15 "her seed" (i.e. the Moshiach). The dot in

the HAY is not a dagesh but a mappiq to differentiate the 3fs

suffix from a feminine noun ending KAMATZ HAY, as in the next

word, #293, which is a feminine noun.

#293. beh-hay-MAH "beast, animal, cattle"

#294. vah-REH-mehs "and creeping things" --Review #253.

#295. vuh-khahy-TOH "and beast of." The TAV tells you that

chay-YAH "beast" is in construct with #296. The CHOLOM is an old

ending, now obsolete. This word "beast" is what the King of

Babylon becomes in Dan. 4:13(16) for seven "times" or years. In

chps 13,17,18 in the book of Revelation the King of Babylon is
the Anti-Moshiach "Beast" who makes unsaved people take the "mark
of the Beast." See. Rev. 16:2. Although the word in Daniel is
Aramaic, it is the same word. Remember that Anti-Moshiach Beast
Hitler who made the Jewish people carry the mark of his tatoo,
marking them for death. This kind of word study helps one follow
Yochanan's thought. The Anti-Moshiach will be a killer, like a
wild animal, and he will have not one shred of humanity or human
compassion or mercy. Don't confuse this word for the noun
"beast" with the word (verb) for "be/stay alive" or the word
meaning "life," Chai, or this same word in the plural, Chayyim.

#296. Review #7.

#297. Review #292.

#298. Review #79.

#299. Review #80.

GEN.1:25

300 vay-yah-ahs 301 Eh-loh-HEEM 302 et 303 chay-yaht

304 ha-AH-rets 305 leh-mee-NAH 306 v'et 307 ha-beh-he-MAH

308 leh-mee-NAH 309 v'et 310 kol 311 REH-mes 312 ha-ah-dah-MAH

313 leh-mee-NAY-hoo 314 vay-yahr 315 Eh-loh-HEEM 316 kee 317 tov

#300. Review #64.

#301. Review #3.

#302. Review #4.

#303. Review #295.

#304. Review #7.

#305. Review #292. "after her kind."

#306. Review #6.

#307. Review #293.

#308. Review #292.

#309. Review #6.

#310. Review #250.

#311. Review #253.

#312. ha-ah-dah-MAH "the ground, the earth" --Keep in mind that

this word is made of the same root radicals or letters as Man

(ALEF DALET FINAL MEM, which is like saying that the first man

was named Mr. Mud (which is surely what his name was after the

fall!). This word-play is lost in English. Another reason to

learn Hebrew. There is the Adam from the mud and there is the

Adam from Shomayim.

#313. Review #292.

#314. Review #28.

#315. Review #3.

#316. Review #32.

#317. Review #33.

GEN.1:26

318 vay-YOH-mehr 319 Eh-loh-HEEM 320 nah-ah-SEH 321 ah-DAHM

322 bay-tsahl-MAY-noo 323 kee-duh-moo-TAY-noo 324 vuh-yeer-DOO

325 veed-GAHT 326 ha-YOM 327 oo-vuh-OHF 328 hahsh-shah-MY-yeem

329 oo-va-beh-hey-MAH 330 oo-veh-CHOL 331 ha-AH-retz

332 oo-veh-KHOL 333 ha-REH-mes 334 ha-roh-MESH 335 ahl

336 ha-AH-rets

x#318. Review #22.

#319. Review #3.

#320. Review #64. See the NOON -- this tells you the form is

1st person common plural "we." However, here the verb is not

imperfect but cohortative--"let us make." G-d is speaking to His

Spirit mentioned back in 1:2. Up till now G-d has used the

jussive ("let there be"); now He uses the cohortative ("let us

make") as He prepares to use His Spirit in the creation of a

unique spiritual being made in His image, namely Mankind. Because

of the complexity in the being of the One G-d, He can communicate

with his rational creative Word (Ps. 33:6) and also with His

Spirit. Man, who is likewise both rational and spiritual can

deliberate within himself like G-d does in Gen. 11:7 NOON RESH

DALET HAY "let us go down" and Isaiah 6:8 "Who will go LAMMED

KAMATZ NOON SHURUK for us?"

#321. ah-DAHM "mankind" (not a proper name here in this verse).

ha-ah-DAHM "the man." Ah-dahm = Adam.

#322. bay-tsahl-MAY-noo "in-our-image" --Notice the

inseparable preposition at the beginning of the form. Review #1.

The root is TZADE SEGOL LAMMED SEGOL FINAL MEM "image" as

in

p.306 in your Hebrew lexicon and as in Gen.5:3 "when Adam had

lived 130 years he had a son in his own image." Review #321 to

see how human beings resemble G-d in a way that animals, lacking

rationality and a human spirit, do not. Notice the pronominal

suffix "our" (NOON SHURUK at the end of the form. Not "my image"

but "our image." Elohim HaAv, and Ben haElohim Moshiach Chochmah

of G-d (Psa. 2:7; Mishle 30:4) and the Ruach Hakodesh. Moses was

made aware of the complexity within the unity of the One G-d who

is Eh-loh-HEEM and Roo-ahkh ha-Eh-loh-HEEM, the Spirit of G-d and

D'vahr ha-Eh-loh-HEEM, the Word of G-d. It is foolhardy and

faithless to assert that such an idea is foreign to the Hebrew

Bible when it is literally staring right at you there in the

text.

#323. "kee-duh-moo-TAY-noo" according to our likeness" as in

Ezek. 1:26 where it says that on G-d's throne was the "likeness

as the appearance of a man" --the root is d'mut DALET SH'VA MEM

SHURUK TAV "likeness." KAF SH'VA "as, while, according to" is

an inseparable preposition.

#324. vuh-yeer-DOO "and let them rule" --root RESH KAMATZ

DALET KAMATZ HAY "he rules." This is jussive 3rd person masculine

plural. Man is like G-d in that he can rule over the rest of the

creation with G-d-like dominion.

#325. vee-duh-GAHT "over the fish of" --root DALET GIMMEL HAY

= "fish." The TAV tells you it is in construct with #326.

Review #109.

#326. Review #111.

#327. oo-vuh-OHF Review #236. There are a few rules to

remember concerning when the SH'VA is pronounced with an "uh"

sound. (Otherwise it is a silent syllable divider as in #324.)

SH'VA is generally pronounced at the beginning of a word as in

#1. SH'VA is generally pronounced if there are two of them, in

which case only the second of them would be pronounced as in

#231. A SH'VA under a dotted letter is generally pronounced as

in #189. A SH'VA is generally pronounced when it follows CHEEREK

as in #325 or #397, when it follows SHURUK as in #330, when it

follows CHOLOM as in #826, when it follows TZAYREH, as in #853,

and when it follows KAMATZ as in #255 (though there are

exceptions, so let the accents help you). The SH'VA is generally

silent in the following CHATAF PATACH, CHATAF SEGOL, CHATAF

KAMATZ

#328. Review #5.

#329. Review #293.

#330. Review #250.

#331. Review #7.

#332. Review #250.

#333. Review #294

#334. Review #253

#335, Review #13.

#336. Review #7.

GEN.1:27

337 vay-yeev-RAH 338 Eh-loh-HEEM 339 et

340 ha-ah-DAHM 341 beh-tsahl-MOH 342 beh-TSEH-lehm

343 Eh-loh-HEEM 344 bah-RAH 345 oh-TOH 346 zah-KHAR

347 oon-keh-VAH 348 bah-RAH 349 oh-TAHM

#337. Review #244.

338. Review #3.

339. Review #4

#340. Review #321 and #312.

#341. buh-tsahl-MOH "in His image" --Review #322 and #128.

#342. buh-TSEH-lehm. Notice the accent. Review #322.

#343. Review #3.

344. Review #2.

#345. oh-TOH "him" Review #204. When for any reason it is better

to put the suffix somewhere else rather than at the end of the

verb, it can be connected with the sign of the direct object ALEF

TAV as here, CHOLOM + ALEF TAV = #345. Review #128.

#346. zah-KHAHR "male"

#347. oo-neh-keh-VAH "and female" from NOON KOOF VET HAY

"female." The inseparable conjunction ("and") VAV before a

consonant with SH'VA becomes SHURUK as here and also in #327 and

#330. When you see the ending KAMATZ HAY as here, it is an

indication of feminine gender. Notice mankind is male and

female, humanity being incomplete one without the other, and the

complex unity of the Echad G-d not reflected without

male-and-female, two who can generate three. A similar

reflexion of G-d and his complex personhood is found in Daniel

7:13-14.

#348. Review #2.

#349. Review #204.

GEN.1:28

350 vah-y'vah-rech 351 oh-TAHM 352 Eh-loh-HEEM 353 vay-YOH-mehr

354 lah-HEHM 355 Eh-loh-HEEM 356 p'ROO 357 oor-VOO

358 oo-meel-OO 359 et 360 ha-AH-rets 361 veh-kheee-vuh-SHOO-hah

362 oor-DOO 363 beed-gaht 364 hay-YAHM 365 oo-vuh-OHF

366 hahsh-shah-MY-yeem 367 oo-veh-khohl 368 chai-YAH

369 ha-roh-MEH-set 370 ahl 371 ha-AH-rets

#350. Review #267.

#351. Review #204.

#352. Review #3.

#353. Review #22.

#354. Iah-HEHM "to them." Review #63.

You need to know these pronominal suffixes.

3ms HAY SHURUK or KAMATZ YUD VAV or CHOLOM "his,"

3mp HAY SEGOL FINAL MEM "their, them" (as in this word #354)

3fs HAY KAMATZ or KAMATZ HAY with mappiq (see #292) "her"

3fp HAY SEGOL FINAL NOON "their, them"

2ms FINAL CHAF with KAMATZ "you, your"

2mp CHAF SEGOL FINAL MEM "you, your"

2fs FINAL CHAF with SH'VA "you, your"

2fp CHAF SEGOL FINAL MEM "you, your"

1cs CHEEREEK YUD "my, me"

1cp NOON SHURUK "our, us" (see #320)

#355. Review #3.

#356. Review #271.

#357. Review #272.

#358. Review #273.

#359. Review #4.

#360. Review #7.

#361. veh-khee-vuh-SHOO-hah "and subdue-you (plural)-her" from

KAF VET SHIN, "he subdues" --Review 3fs pronominal suffix in

#354. Notice the KUBUTZ under the SHIN and review #15. This is

the SHURUK written defectively. #356, #357, #358 and this word

are all masculine plural imperatives or commands. These are

commandments to the human race. You should be aware of all the

imperatives in the Bible because obeying G-d is your duty. All

these imperatives look like the 2mp imperfect active verb without

the TAV in front.

#362. oo-ruh-DOO "and rule ye." Review #324. Another imperative.

Does not G-d command us to rule and reign and be overcomers?

Remember Revelation's refrain "to him who overcomes I will

give...?" Notice this word and how it unifies the meaning: The sun rules over the day, the moon rules over the night, the tree rules over eternal life, mankind rules over creation in the divine image and after the divine likeness, the husband rules over the wife, the Moshiach will rule over (actually crush Satan's head) the seed of the Serpent, and G-d rules over all.

The Fall is rebellion against this G-d-ordained ruling order in the cosmos. The Olam Hazei is in rebellion, just as Rav Sha'ul was as long as he was part of the world and attacking the Messianic Jewish people. Do you think it's time you stop your rebellion?

#363. Review #325. Is the SH'VA pronounced? Review #327.

#364. Review #111. Notice the definite article. The article cannot be prefixed to a noun in the construct state (#363 is in the construct state--review #109); if the article is needed, it is given to the noun following, as here.

#365. Review #236.

#366. Review #5.

#367. Review #250.

#368. Review #295 "living."

#369. Review #253.

#370. Review #13.

#371. Review #7.

GEN.1:29

372 vahy-YOH-mehr 373 Eh-loh-HEEM 374 hee-NAY

375 nah-TAH-tee 376 lah-khehm 377 et 378 kol 379 EH-sev 380

zoh-RAY-ah 381 ZEH-rah 382 ah-sher 383 ahl 384 p'NAY

385 khohl 386 ha-AH-rets 387 v'et 388 kol 389 ha-aitz 390 ah-sher

391 boh 392 p'REE 393 aitz 394 zoh-RAY-ah 395 ZAH-rah

396 lah-KHEHM 397 yee-heh-yeh 398 leh-ohkh-LAH

#372. Review #22.

#373. Review #3.

#374. hee-NAY "Look!" This word means "pay attention."

Unfortunately, we don't pay attention to eating habits, even

though G-d has made the gift of vegetables and green, leafy herbs

and fruits available "for food" to the human race. Nutritionists

know that these will not have the adverse effects on health that

other types of diets have. Obese people often lose weight by

eating lots of vegetables and cutting down on other foods. This

verse needs to be meditated on by people who are foodoholics.

Look at what Prov. 23:20-21 says about the glutton ZAYIN CHOLOM

LAMMED TZAYREH LAMMED who gorges himself on flesh/meat.

#375. nah-TAH-tee "I have given" --Qal perfect 1st common

singular. Someday when you are depressed and you feel you have

nothing, take your Englishman's Hebrew and Chaldee Concordance of

the Old Testament (Baker Book House Publishers) and look up NOON

TAV FINAL NOON "he gives" and see the hundreds and hundreds of

times it occurs on pages 851-863 in that book and you will be

overwhelmed with all G-d has given you and the world and the

Jewish people.

#376. Review #42 and #354.

#377. Review #4.

#378. Review #250.

#379. Review #121.

#380. zoh-RAY-ah "seed-bearing" This is a participle as we see

from the CHOLOM. Participles are also indicated by a preformative

MEM. Review #122.

#381. Review #123.

#382. Review #71.

#383. Review #13.

#384. Review #14.

#385. Review #250.

#386. Review #7.

#387. Review #6.

#388. Review #250.

#389. Review #124.

#390. Review #71.

#391. Review #131. Notice the dagesh makes it "boh" instead of

"voh."

#392. Review #125. This is in construct with #393. Review #109.

#393. Review #124.

#394. Review #380.

#395. ZAH-rah "seed" Review #123 and #3 (the accent we spoke of

in #3 has lengthed this vowel because it is "in pause").

#396. Review #42 and #354.

#397. yee-huh-yeh "he/it shall be" imperfect 3ms of #24. Is the

SH'VA pronounced? Review #327.

#398. luh-ohkh-LAH "for food" --See the verb "he ate" in #116.

GEN.1:30

399 oo-leh-khohl 400 chai-YAHT 401 ha-AH-rets 402 oo-leh-KHOHL

403 ohf 404 hash-shah-MY-yeem 405 oo-leh-KHOHL 406 roh-MES

407 ahl 408 ha-AH-rets 409 ah-sheer 410 boh 411 NEH-fesh

412 chai-YAH 413 et 414 kohl 415 YEH-rek 416 EH-sev

417 leh-ohkh-LAH 418 vay-yeh-HEE 419 khehn

#399. Review #250. "and-to-every-of."

#400. Review #295.

#401. Review #7.

#402. Review #250.

#403. Review #236.

#404. Review #5.

#405. Review #250.

#406. Review #253. Do you see the CHOLOM that makes this a

participle? Review #380.

#407. Review #13.

#408. Review #7.

#409. Review #71.

#410. Review #131.

#411. Review #234.

#412. Review #235. Translate #234 and #235 as "breath of life."

#413. Review #4.

#414. Review #250.

#415. YEH-rehk "green" from YUD RESH KOOF "green."

#416. Review #121.

#417. Review #398.

#418. Review #79.

#419. Review #80.

GEN.1:31

420 vay-yahr 421 Eh-loh-HEEM 422 et 423 kohl 424 ah-sheer 425

ah-SAH 426 v'hee-NAY 427 tov 428 meh-OHD 429 vah-yeh-HEE 430

EH-rev 431 vah-yeh-HEE 432 VOH-kehr 433 yom

434 ha-shee-SHEE

#420. Review #28.

#421. Review #3.

#422. Review #4.

#423. Review #250.

#424. Review #71.

#425. Review #64.

#426. Review #374.

#427. Review #33.

#428. meh-OHD "very, exceedingly." This is an adverb modifying

the adjective #427. The perfection and harmony of the universe

and the earth and all that is in it is "very good."

#429. Review #26.

#430. Review #48.

#431. Review #26.

#432. Review #50.

#433. Review #43.

#434. "ha-shee-SHEE" "the sixth." Go back and make sure you can

count from one to six in Hebrew.

GEN.2:1

435 vah-yuh-khoo-LOO 436 hahsh-shah-MY-yeem

437 veh-ha-AH-rets 438 vuh-KHOHL 439 tseh-vah-AHM

#435. vah-yuh-khoo-LOO "and they were finished" from the root

CHAF LAMMED HAY "he finished." Review #116 and #267 where you

were introduced various verb stems and the force of their

meaning. In the piel (intensive active) stem, this verb means

finish. In the pual (intensive passive) this verb means "be

finished" which is the meaning here. The KUBUTZ in verbal forms

marks the passive, and under the first radical or letter of the

root, as here, marks the pual stem.

#436. Review #5.

#437. Review #7.

#438. Review #250.

#439. tsuh-vah-AHM "their hosts, array" from TZADE VET ALEF,

"army, host." The L-rd is the L-rd of Hosts or Armies in the Bible, Adonoy Tz'vaot. --Notice the pronominal suffix, "their array." Review #354.

GEN.2:2

440 vah-yuh-KHOHL 441 Eh-loh-HEEM 442 bahy-YOM

443 hah-shuh-vee-EE 444 meh-lahkh-TOH 445 ah-sher 446 ah-sah

447 vahy-yeesh-BOHT 448 bah-YOM 449 hash-shuh-vee-ee

450 mee-KOHL 451 meh-lahkh-TOH 452 ah-sher 453 ah-sah

#440. vah-yuh-KHAHL "and he finished." Review #435.

#441. Review #3.

#442. bahy-YOHM "by the day" Do you see the definite article has been omitted? When the definite article HAY PATACH DAGESH is preceded by a preposition (as here) it is omitted and its vowel is thrown back to fall under the preposition. Do you see the dagesh of the definite article in the YUD? What two things tell you the definite article is hidden in this word? Remember it is

not "by day" but "by the day." Moshe Rabbeinu is teaching, "If

G-d can finish all His work by the Sabbath, why can't you

Sabbath-breakers finish all your work by the Sabbath?" #443.

hah-shuh-vee-EE "the seventh". (Jewish people "sit shivah" or

seven days as a period of avelut (mourning) when a loved one

dies). Review #248.

#444. muh-lahkh-TOH "his work" Review #354. This is a noun MEM

LAMMED ALEF CHAF HAY = "work, occupation. workmanship, service."

Shliach Sha'ul says that whoever is not willing to engage in

this, let him not engage in eating either (II Thes. 3: 10).

#445. Review #71.

#446. Review #64.

#447. vahy-yeesh-BOHT "and he rested" Qal imperfect with

CONVERSIVE VAHV. --root SHIN VET TAV "he rested." This is where

we get the noun SHABBAT or Sabbath, which we see begins on Friday

evening and ends on Saturday evening, with Yom Rishon, Yom

HaAdon, actually starting on Saturday evening and ending just before Sunday evening, according to the Biblical reckoning that a day begins at evening. The early believers in the Brit Chadasha observed both days (I Cor. 16:2; Acts 20:7; Rev. 1:10; Acts 21:20) and, since the thing that ultimately matters is the new birth, we're warned not to take an arrogant attitude toward either day or toward anyone who observed either day (Rom. 14:5,10). However, in Jewish ministry we cannot neglect starting messianic synagogues with a full array of week-end services where we minister on both Shabbos and Yom haAdon the days like the first Brit Chadasha Kehillah in Yerushalayim.

#448. Review #442. The preposition can mean "by, in, on, over, with." Here it means on.

#449. Review #443.

#450. mee-KOHL --Review #250 and #72. "from all of."

#451. Review #444.

#452. Review #71.

#453. Review #64.

GEN.2:3

454 vah-y'vah-REHKH 455 Eh-loh-HEEM 456 et 457 yom

458 hash-shuh-vee-ee 459 vah-yuh-kah-DAYSH 460 oh-TOH 461 kee

462 voh 463 shah-VAHT 464 mee-KOHL 465 muh-lahkh-TOH

466 ah-sheh 467 bah-RAH 468 Eh-loh-HEEM 469 lah-ah-SOHT

#454. Review #267.

#455. Review #3.

#456. Review #4.

#457. Review #43.

458. Review #443.

#459. veh-yuh-kah-DAYSH "and he made holy, he sanctified, set

apart" --from KOOF DALET SHIN "he was holy." This is the piel

(intensive or causative) stem. Review #267 and look for the

dagesh forte in the second radical or letter of the root.

#460. oh-TOH "it" Review #204 and #354.

#461. Review #32.

#462. Review #32 but here it means "because."

#463. Review #447.

#464. Review #450.

#465. Review #444.

#466. Review #71.

#467. Review #2.

#468. Review #3.

#469. This is the Qal infinitive of the verb you had at #64.

There are two infinitive forms, the infinitive construct and the infinitive absolute. When you see a preposition (as here) affixed to an infinitive or pronominal suffixes attached to the end, you know it is an infinitive construct. The infinitive construct is a verbal noun, the name of the action or state expressed by the verb. Here "to make" = "in making. creating." So here we see

that rest is holy, not worldly recreation. Notice the SAMECH in
the right hand margin of BHS next to this word and review #159.

This is the end of the first of 167 Sedarim in the Torah.

GEN.2:4

470 EH-leh 471 tohl-DOHT 472 hahsh-sha-MY-yeem 473 veh-ha-AH-rets

474 buh-hee-bahr-AHM 475 buh-YOHM 476 ah-SOT 477 Adonoy

478 Eh-loh-HEEM 479 EH-rets 480 v'shah-MY-yeem

#470. EH-leh "these" --This is a demonstrative pronoun. You
need to learn it. Also "this" ZAYIN SEGOL HAY (masculine) and
"this ZAYIN CHOLOM ALEF TAV (feminine).

#471. tohl-DOHT "account/history of generations." Here we see
that the creation of the heavens and the earth was an historic
event as opposed to the Greek idea of the eternality of the
universe. This word #471 is a major organizing word for
outlining the book. See its reappearance 5:1; 6:9; 10:1;
11:10,27; 25:12, 19; 36:1, 9; 37:2.

#472. Review #5.

#473. Review #7.

#474. buh-hee-bahr-AHM "when to be created them" or "in their

being created." Review #2. This is a Nifal (passive stem)

infinitive construct (review #469) governed by the preposition

BET. The nifal NOON has become dagesh forte in the VET (review

#203). The other sign that this is a nifal infinitive construct

stem is the KAMATZ under the first radical with the HAY in front

of it. Do you see that the pronominal suffix is "them" or

"their" (review #354).

#475. Review #448 but here no def. article.

#476. Review #469.

#477. The original pronunciation of YUD HAY VAV HAY is sacred

but we say Hashem (literally, the Name). The JW cult

mispronounces and blasphemes his holy name. Jewish people read

Adonai and put the vowel points of that word under this word in

order to remind them not to use the sacred name itself. Review

#6.

#478. Review #3.

#479. Review #7.

#480. Review #5. We need to make this verse more fluent in

English, "This is the history of the generations of the heavens

and the earth when they (the heavens and the earth) were

created."

GEN.2:5

481 vuh-KHOHL 482 SEE-ahkh 483 hahs-sah-DEH484 TEH-rehm 485

yee-heh-YEH 486 vah-AH-rets 487 vuh-KHOHL 488 EH-sev 489

hahs-sah-DEH 490 Teh-rehm 491 yeets-MAHKH 492 kee 493 lo 494

heem-TEER 495 Adonoy 496 Eh-loh-HEEM 497 ahl

498 ha-AH-rets 499 vuh-ah-DAHM 500 AH-yeen 501 lah-ah-VOHD 502 et

503 ha-ah-dah-MAH

#481. Review #250.

#482. SEE-ahkh "desert shrub of"--Review #16 to pronounce the last syllable.

#483. hahs-sah-DEH "the field" Root SIN DALET HAY = "field, land."

#484. TEH-rehm "not yet" --This is an adverb, here modifying the verb in #485.

#485. Review #397.

#486. Review #7.

#487. Review #250.

#488. Review #121.

#489. Review #483.

#490. Review #484.

#491. yeets-MAHKH "he sprang up" --Root TZADE MEM CHET "he sprouted, branched out." This verb has the same root letters found in the noun for the allegorical name of the Moshiach, "The Branch" TSEH-mahkh in Jer. 23:5-6 and Zech. 3:8; Ezra 3:8;

6:11-12. and it says Yehoshua/Yeshua is "his" name. In Acts 7:45

we find out that the Greek word for Yehoshua, Joshua, and Yeshua

is all the same word, proving that the Hebrew name of our

Messiah, Yehoshua, according to the Brit Chadasha and the Tanakh

Scriptures is the name of Moshiach. (See HOW TO POINT TO

MOSHIACH IN YOUR RABBI'S BIBLE on this word from our AFII

website at <http://www.afii.org>) This is a Qal imperfect 3ms

verb. Remember the imperfect tense has the incomplete idea that

the action of the verb had not yet come to pass or is not

completed.

#492. Review #32.

#493. loh "not, no."

#494. heem-TEER "he had caused rain" --The root is MEM TET RESH

"he/it rained" but the HAY preformative means it is the hifil

stem of the root. Review #116.

#495. Review #477.

#496. Review #3.

#497. Review #13.

#498. Review #7.

#499. Review #321.

#500. AH-yeen "was not" --This is a substantive (noun) meaning

"nothing" but it is used as a predicate "and there was not." See

the word used in Dan.9:26, "And after the 62 heptads Moshiach

will be cut off and there was not to him." Or "Moshiach will be

cut off [violently killed] and not for him [i.e. for himself, see

Isaiah 53:5 "he was wounded/pierced for OUR transgressions," not

for HIS transgressions.]

#501. lah-ah-VOHD "to work" --Qal infinitive construct of the

verb AYIN VET DALET "he worked, served." The CHOLOM is a sign of

the Qal infinitive construct. Review #469.

#502. Review #4.

#503. Review #312. In the beginning, everything is barren

because the L-rd had not yet "worked" the land by causing rain to fall on it, and there was not yet a man to "work" the land by tilling it or farming it. We see here that when man comes an the scene, G-d intends him to be a fruitful co-laborer with G-d (I Cor. 3:9).

GEN.2:6

504 veh-EHD 505 yah-ah-LEH 506 meen 507 ha-AH-rets

508 veh-heesh-KAH 509 et 510 kohl 511 p'NAY 512 ha-ah-dah-MAH

#504. veh-EHD "but spring".

#505. yah-eh-LEH "it used to go, rise" --Qal imperfect of AYIN

LAMMED HAY, "he went up." The imperfect in past sense expresses duration or customary action.

#506. Review #72. #507. Review #7.

#508. veh-heesh-KAH "and He watered" --Root SHIN KOOF HAY "he gave to drink, he watered." This is the hifal stem. Do you see

the HAY? The CONVERSIVE VAV VAV PATACH DAGESH gives the

verb

the

same force as the verb in #505. Review #21 for why there's no

dagesh or dot in the HAY.

#509. Review #4. #510. Review #250. #511. Review #20.

#512. Review #312.

GEN. 2:7

513 vahy-yee-TSEHR 514 Adonoy 515 Eh-loh-HEEM 516 et

517 ha-ah-DAHM 518 ah-FAHR 519 meen 520 ha-ah-dah-MAH

521 vahy-yee-PAHKH 522 beh-ah-PAHV 523 neesh-MAHT 524

chai-YEEM

525 vay-yeh-HEE 526 ha-ah-DAHM 527 luh-NEH-fesh 528 chai-YAH

#513. vahy-yee-TSEHR "and He formed" Root YUD TZADE RESH "he

formed" --This is the Qal imperfect with CONVERSIVE VAHV VAV

PATACH DAGESH

#514. Review #477. #515. Review #3. #516. Review #4.

#517. Review #321.

#518. ah-FAHR "dust." If one sees how a dead body decomposes and

in time becomes dust, it does not take much of a chemist to see

that such is the "stuff" of which the body is made and returns.

Man is made of dirt, he works or tills the dirt, and he returns

to it (see 3:19 where the same word is used), but if we are the

clay, G-d is the potter who shapes us (see #513).

#519. Review #72.

#520. Review #312.

#521. vahy-yee-PAHKH "and He breathed" from the root NOON FINAL

NOON FAY CHET meaning "to blow." The NOON is assimilated into

dagesh forte in the PAY. Do you see why it is perfect and not

imperfect? CONVERSIVE VAHV changes imperfect to perfect. G-d

breathed the breath of life into Man's nostrils (Gen.2:7), and it

is through the nostrils that man breathes so also lives. (See

Isa.2:22, which says "Turn away from mortals, which has only the

breath in its nostrils. Of what account are they?") The sneeze of
the son of the Shunammite woman in II Kings 4:35 shows that life
has returned. But more profoundly Yochanan says, "In Him was (the
breath of divine) life, and the life was the light of Man"
(Yochanan 1:4) and he breathed on them (to regenerate them in the
divine life) and they received the Ruach Hakodesh (Yochanan
20:22).

#522. beh-ah-PAHV "into his nostrils" --Root is ALEF FINAL FAY
nose. 3rd masculine singular suffix, review #354.

#523. Review #234. This word is in construct with #235.

#524. Review #235.

#525. Review #24 and #26. --"and he became" (the subject of this
verb is #526.

#526. Review #321. #527. Review #234. #528. Review #235.

GEN.2:8

529 vahy-yeet-TAH 530 Adonoy 531 Eh-loh-HEEM 532 gahn

533 beh-EH-dehn 534 mee-KEH-dehm 535 vah-YAH-sehm 536 shahm

537 et 538 ha-ah-DAHM 539 ah-sheh 540 yah-TSAR

#529. vahy-yeet-TAH "and he planted" from NOON TET AYIN "he
planted" Review #203.

#530. Review #477. #531. Review #3. #532. gahn "garden".

#533. beh-EH-dehn "in Eden." Notice the accent.

#534. mee-KEH-dehm "from East, in East" --KOOF DALET FINAL MEM

=

East. Review #72.

#535. vah-YAH-sehm "and he put" --Root SIN YUD FINAL MEM = he
put.

#536. "shahm" there. #537. Review #4.

#538. Review #321. #539. Review #71.

#540. Review #513.

GEN.2:9

541 vahy-yahts-MAHKH 542 Adonoy 543 Eh-loh-HEEM 544 meen

545 ha-ah-dah-MAH 546 kohl 547 aitz 548 nehkh-MAHD

549 leh-mahr-AY 550 vuh-tov 551 leh-mah-ah-KHOHL 552 vuh-aitz

553 ha-chai-YEEM 554 beh-TOHKH 555 ha-gahn 556 vuh-aitz

557 ha-DAH-aht 558 tov 559 vah-RAH

#541. vahy-yahts-MAHKH --Review #491. The PATACH under the

preformative is an indicator of the hifil stem. Review #116. "he

caused to sprout forth."

#542. Review #477. #543. Review #3. #544. Review #72.

#545. Review #312.

#546. Review #250. Before an indefinite noun (without the

definite article) this word may mean "all kinds of."

#547. Review #124. "all kinds of trees."

#548. nehkh-MAHD "being pleasant"--from NOON CHET MEM RESH

"to

be desirable" --The NOON indicates nifal. Review #116.

#549. leh-mehr-AY "to sight" Review #28. The noun is formed out

of the verb by the prefix MEM.

#550. Review #33.

#551. leh-mah-ah-KHOHL "for food." "Good for eating." Review

#398.

#552. Review #124.

#553. Review #295. Do you see how the plural ending might be a

"plural of extension" (as in AYIN CHOLOM LAMMED MEM YUD

FINAL

MEM which is the plural of AYIN LAMMED FINAL MEM "ancient time,

ages" and in the plural means everlasting ages or eternity or

forever as in Isaiah 51:9 (cf. Isa. 53:1) regarding the Z'ro'a

Hashem Moshiach)? Remember the plural ending of Elohim is not a

true plural but a plural of majesty or plural of excellence."

The word #553 is in the Hebrew Bible used of endless life not

only in Daniel 12:2 but from the beginning, right here, as is

clear in Gen. 3:22 "he might reach out his hand and take also

from the tree of life, and eat, and live forever." So the notion that the concept of Chayyei Olam (Eternal Life) is a late idea in Judaism is a liberal untruth. Such was the Besuras haGeulah from the beginning. We are making every sacrifice to see Jews and Non-Jews delivered from judgment because as Daniel 12:2 makes clear, Shomayim and Gehinnom are forever.

#554. Review #57. "In the middle of" suggests its central importance.

#555. Review #532. #556. Review #124.

#557. ha-DAH-ahs "the knowledge" from the root YUD DALET AYIN

"he knew." Review #248. Notice the accent under the second syllable.

#558. Review #33.

#559. vah-RAH "and evil RESH AYIN = evil. Review #124 for the meaning of this expression.

GEN. 2:10

560 veh-nah-HAHR 561 yoh-TSEH 562 meh-EH-dehn

563 leh-hahsh-KOHT 564 et 565 ha-gahn 566 oo-mee-SHAHM

567 yee-pah-REHD 568 veh-hai-YAH 569 leh-AHR-bah-ah

570 rah-SHEEM

#560. veh-nah-HAHR "and river/stream."

#561. Review #288. "going forth" The CHOLOM tells you this is an active participle of the Qal stem. Review #406.

#562. meh-EH-dehn "from Eden." Review #72.

#563. Review #508. leh-hahsh-KOHT "to cause to drink, i.e. to water." This is a hifal infinitive construct (note the HAY). Review #469.

#564. Review #4. #565. Review #532.

#566. oo-mee-SHAHM Review #72 and #536.

#567. yee-pah-REHD "it divides itself." Note the assimilated

NOON seen as dagesh forte in the PAY. The nifal can be either passive or reflexive, here reflexive. Review #116. The KAMATZ

under the first radical is the second indicator of the nifal

stem.

#568. veh-hay-YAH "and it became" Review #9.

#569. leh-AHR-bah-ah "for four" --Review #228.

#570. rah-SHEEM "heads, head streams" --Review #1. The Zohar

speaks about three heads in Elohim, see EVERYTHING YOU NEED TO

GROW A MESSIANIC SYNAGOGUE and EVERYTHING YOU NEED

TO

GROW A MESSIANIC YESHIVA on our website. Download the files.

GEN. 2:11

571 shehm 572 ha-eh-KHAD 573 pee-SHOHN 574 hoo 575 ha-soh-VEHV

576 et 577 kol 578 EH-rets 579 ha-khah-vee-LAH 580 ah-sher

581 shahm 582 haz-zah-HAHV

#571. shehm "name" not to be confused with #536.

#572. Review #52.

#573. pee-SHOHN. Scholars believe that this river flowed into

what is today the Persian Gulf, an area which is important in the beginning of the Bible and may prove important in end-time prophetic fulfillments in our own day.

#574. hoo "he/it" (is).

#575. ha-soh-VEHV "the one winding" --Root SAMECH VET VET "to turn around, go around, surround." Do you see this is a participle? Review #406.

#576. Review #4. #577. Review #250.

#578. Review #7 and #546.

#579. ha-khah-vee-LAH "the Havilah" In Gen. 25:18 Havilah is Ishmaelite territory and seems to be in southwestern Arabia.

#580. Review #71. #581. Review #536.

#582. haz-zah-HAHV "the gold" --Do you see the definite article?

ZAYIN HAY VET = "gold."

GEN. 2:12

583 oo-zah-hahv 584 ha-AH-rets 585 ha-HEE 586 tov 587 shahm

588hahb-DOH-lahkh 589 veh-EH-vehn 590 ha-SHOH-hahm

#583. Review #582. Remember #38 because it falls before a consonant with SH'VA.

#584. Review #7.

#585. This is archaic. ha-HEE "the that(f.)" here used as a remote demonstrative pronoun modifying #584, which is also feminine. Review #470.

#586. Review #33. #587. Review #536.

#588. hahb-DOH-lahkh "bdellium" --a fragrant yellowish transparent gum to which manna is compared in Num.11:7.

#589. veh-EH-vehn "and stone of" This word "stone" refers to the Moshiach in Dan.2:35 and Psalm 118:22. The "Builders" of Judaism rejected this Stone (Psalm 118:22; Isaiah 53).

#590. ha-SHOH-hahm "the onyx."

GEN. 2:13

591 vuh-SHEHM 592 hahn-nah-HAHR 593 ha-shay-NEE

594 ghee-KHOHN 595 hoo 596 ha-soh-VEHV 597 et 598 kohl

599 EH-rets 600 Koosh

#591. Review #571. #592. Review #560.

#593. Review #90 and #248. Do you the definite article?

#594. ghee-KHOHN --This river is associated with the Nile and

Egypt as is the river at #573.

#595. hoo "that (m.) (was)" --Here the remote demonstrative

pronoun "that (m.)" modifying the masculine noun #592 has the

force of a copula or "linking verb." Review #585.

#596. Review #575. #597. Review #4.

#598. Review #250. #599. Review #7 and #546.

#600. koosh "Cush" (this word may indicate western Iran here

although normally it refers to ancient Nubia or modern northern

Sudan, a land of famine and fundamentalist Islamic despotic

government now. This word describes one of Gog's allies, along

with Iran and Libya in Ezekiel 38:5 when an end-time invasion of

Israel takes place.)

GEN. 2:14

601 veh-shem 602 hahn-nah-HAHR 603 ha-sheh-lee-SHEE

604 chee-DEH-kehl 605 hoo 606 ha-hoh-LEHKH 607 keed-MAHT

608 ah-SHOOR 609 vuh-hahn-nah-HAHR 610 ha-ruh-vee-EE 611 hoo

612 fuh-RAHT

#601. Review #571. #602. Review #560.

#603. Review #159. #604. hee-DEH-kehl "Tigris."

#605. Review #595.

#606. ha-ho-LEHKH "the one running/going" Qal active participle

(see the CHOLOM?) of HAY LAMMED FINAL CHAF "he went, walked."

The

participle often serves as the equivalent of a relative clause,"

which flows etc" --From this root we get the noun halakhah,

which is the legal part of the Talmud where the rabbis discuss

how one must "walk," according to the laws of the Bible and their

own traditions, which they call "the oral law."

#607. keed-MAHT "eastward of" Review #534.

#608. ah-SHOOR "Assyria" See Micah 5:5. This is Iraq, which

the Bible says will invade Israel. (The Northern kingdom of

Israel and its capital Samaria were invaded and destroyed in 722

B.C.E. as a partial fulfillment of Micah's prophecy.) "The

Assyrian" is the eschatological enemy of Israel, like Gog in

Ezekiel (both invade Israel in the last days). Apparently, Micah

expected the Moshiach to come at the end of the Assyrian (Iraqi?)

crisis in the last days.

#609. Review #560. #610. Review #228.

#611. Review #595. #612. fuh-RAHT "Euphrates"

GEN 2:15

613 vahy-yek-KAHKH 614 Adonoy 615 Eh-loh-HEEM 616 et

617 ha-ah-DAHM 618 vahy-yah-nee-KHAY-hoo 619 vuh-gahn

620 EH-den 621 leh-ahv-DAH 622 oo-leh-shahm-RAH

#613. vahy-yeek-KAHKH "and he took" from LAMMED KOOF CHET "he took" but here the LAMMED is assimilated as in #203. Do you see the imperfect indicator YUD and the conversive VAV that makes the imperfect perfect? Review #22.

#614. Review #477. #615. Review #3. #616. Review #4.

#617. Review #321.

#618. vahy-yahh-nee-KHAY-hoo "and He caused to put/rest him"

hifil stem from NOON VAV CHET "he gave rest, put" with 3rd masculine pronominal suffix ending "him" --Review #354.

#619. Review #532. #620. Review #533.

#621. Ieh-ahv-DAH "to work her (i.e. the garden)" --Review

#501.

#622. oo-leh-shahm-RAH "and to cars for/keep her" 9DV "he keeps,

watches" Review #621. The infinitive form of the verb is

"infinite," without the limits of person, gender, number, or

tense and does not need to agree with any other word in the

sentence. In English, "I went to serve," serve is an infinitive indicated by the word "to" and the unconjugated form of the verb. #621 and #622 are both infinitive constructs. So G-d put man on earth to till his garden and to keep it. The purpose for which man was created was to work and take care of G-d's world as G-d's steward. Ecclesiastes (Kohelet) says man should find pleasure in this. The Thessalonian epistles says that man, even regenerate man, must work. Here in this verse we find the reason. It was for this cause that we were created in the beginning. One of the things that requires work is Textual Criticism. This is the task of reconstructing the original inerrant text of the Bible from the available manuscripts, versions, and ancient translational clues. If you look at page 192 in your Biblica Hebraica and look at Lev.20:10 you will see five Hebrew words sandwiched in between two a's. These five words are ISH ASHER YINAF ES ESHET. If you look down at the bottom of

the page in the BHS textual apparatus, you will see the note 10
a-a > G min, dl (dttg). This means that these Hebrew words are
absent from the Septuagint, and that you should delete them,
because this is dittography, the accidental duplication of a
letter or letters in a single word or group of words. If you
notice, these five words are an almost exact duplication of the
first five words in the verse. The scribe's eye skipped and he
unwittingly copied these words twice. Now do you see why you need
the Biblica Hebraica? How can we begin preaching a text until we
have first established the text? See p.218.

GEN 2:16

623 vah-yuh-TSAHV 624 Adonoy 625 Eh-loh-HEEM 626 ahl

627 ha-ah-DAHM 628 leh-MOHR 629 mee-KOHL 630 aitz 631 ha-gahn

632 ah-KHOHL 633 toh-KHEHL

#623. vah-yuh-TSAHV "and He commanded" from the root TZADE VAV

HAY, "he commanded." This is imperfect with CONVERSIVE VAV.

The PATACH under the first radical indicates it is a piel intensive stem. We get the word MITZVAH from this same root, meaning a deed, duty, or commandment. Orthodox Jews believe they have found 613 MITZVOT in their Scripture which they must obey.

The problem is that "merit" gets involved in their thinking. In

THE TORAH: A MODERN COMMENTARY (UNION OF AMERICAN HEBREW

CONGREGATIONS, NEW YORK, 1981), the comment says that "the mainstream of Judaism" refused to make the "tale of Eden" an important aspect of its world view and maintained that the only road to salvation was through g-dly deeds (mitzvot) rather than through belief in a Moshi'a (savior), and that "while man tended to corruption (Gen. 6:5; 8:21), he was not basically a corrupt creature." Notice the Pelagianism dressed up like Judaism. The comment goes on to assert that by carrying out G-d's commandments man can overcome or at least control the yetzer hara and thereby

develop his impulse for good. In this view mitzvot inoculate against sin. Later we will analyze the Pelagian error in this statement. For right now, realize that the early Jewish followers of Moshiach in the first century had zeal for the mitzvot (Acts 21:20) but did not rely on mitzvot for salvation (Eph. 2:8-9). To reach the Orthodox Jews and the Chassidic Jews with the Good News, messianic synagogue planters need to be raised up by G-d and trained to establish shuls that are zealous for the mitzvot and which put themselves as if subject to the Law to win those who are under the Law (I Cor. 9:20). To see what that entails, one must ask, "When we see the Orthodox Jewish man hurrying to shul every day, which laws is he so zealous to observe?" To answer the question, start by reading Abraham Chill's THE MITZVOT, the commandments and their rationale, Keter Publishing, 1974.

#624. Review #477. #625. Review #3. #626. Review #13.

#627. Review #321 #628. Review #270.

#629. Review #72 and #250. #630. Review #124.

#631. Review #532.

#632. Review #116. Remember we said an infinitive can be either

an infinitive construct or an infinitive absolute. This is a Qal

infinitive absolute (the form that stands alone without pronouns

or prepositions) and we translate it "to eat." The KAMATZ under

the first radical and the CHOLOM between the second and third

radicals are the indicators.

#633. same root as #632. VERY IMPORTANT: the imperfect active

2ms. Do you see the TAV preformative? G-d is talking to the man

as the kohen of his own household and he is giving the

commandment to him, not to his wife. The man is the head of the

household, not the wife. Later we will see that the woman does

not check with the head of her household, her husband, before she

gets involved with the forbidden tree and the Tempter. She in

effect goes over the head of his office, like Korah in the wilderness with Moses. She does not respect her head. I Cor. 11 is on this problem. And the man does not function as the kohen of his bayis (household). Look at the verb --"you (masculine singular) may eat." Notice the infinitive absolute emphasizes the verb. This is why the translations say "you may indeed eat" or "you may freely eat." Do you see the same root ALEF CHAF LAMMED "he ate" used in both #632 and #633?

GEN. 2:17

634 oo-meh-AITZ 635 ha-DAH-aht 636 tov 637 vah-rah 638 lo 639

toh-KHOHL 640 mee-MEHN-noo 641 kee 642 buh-YOM

643 ah-KHOHL-khah 644 mee-MEHN-noo 645 MOHT 646 tah-MOOT

#634. Review #72 and #124. #635.Review #124.

#636. Review #124. #637. Review #124.

#638. Review #493. #639. Review #633.

#640. Review #72 and #354. MEM CHEEREK FINAL NOON (MIN)

takes

a special form before suffixes. The HAY is assimilated and represented by dagesh forte in the NOON. mee-MEHN-noo = "from it."

#641. Review #32. #642. Review #1 and #43.

#643. ah-KHOHL-khah "your eating" --This is an infinitive construct. Review #469.

#644. Review #640.

#645. Review #633 on the force of the infinitive absolute. The root in both #645 and #646 is MEM VAV TAV "he died." It looks different because it is a so called "hollow verb. "dying."

#646. tah-MOOT "you will die." This is also an imperfect active 2nd person masculine singular verb as in #633. Because the infinitive absolute in #645 emphasizes the verb, the root of which is repeated in #646, we should translate, "dying you will die" into more fluent "you will indeed die." G-d is emphasizing

the lethal aspect of disobeying his commandment. So the text of Gen. 2:17 is saying that the man who scorns G-d's sovereign and revealed will in the Holy Scriptures and instead chooses moral autonomy will eat the corrupting fruit of his sin. This is an epochal commandment to the entire old humanity in Adam. We will soon see in the narrative that man by nature is lost in the fall and eats of this tree by nature and has a blind and stubborn heart needing spiritual circumcision and a Deliverer. When the Moshiach comes on the scene as the new Adam with the tevilah of the Ruach Hakodesh and the spiritual rebirth for man, a new humanity will begin to be fruitful and multiply all over the earth in anticipation of the new heavens and the new earth and the new Jerusalem coming down from heaven. This new Adam will say, "My food (not from the tree of the knowledge of good and evil) is to do (not my own will as in moral autonomy) but the will of him who sent me" (Yochanan 4:34).

GEN. 2:18

647 vahy-YOH-mehr 648 Adonoy 649 Eh-loh-HEEM 650 lo 651 tov

652 heh-YOHT 653 ha-ah-DAHM 654 leh-vah-DOH 655 EH-eh-seh

656 lo 657 AY-zehr 658 keh-nehg-DOH

#647. Review #22. #648. Review #477. #649. Review #3.

#650. Review #493. #651. Review #33.

#652. Review #9. This is an infinitive. "to be"

#653. Review #321.

#654. leh-vah-DOH "in his separation, i.e. alone" BET PATACH

DALET = separation (noun). Review #354. It may not be G-d's

will for every person to marry, but it is G-d's will for people

not to be separate from Messianic fellowship. It is not good to

separate oneself from G-d's people and be alone. The mental

illness and spiritual immaturity we see even in believers often

stems from this problem, where people willfully cut themselves

off from Messianic chavurah and the Moshiach's Tish and go their

own way and stubbornly do what is not good for them.

#655. Review #64, especially Imperfect active 1cs, EH-eh-seh "I

will make." The mappiq dot in the last HAY in BHS is unusual and

is not followed by most manuscripts. It is not the feminine

singular suffix "her" as in "her seed" in Gen. 3:15. Ignore it

here.

#656. Review #44 and #354.

#657. AY-zehr "helper." Man needs help. In separation he is

weak and not adequate, in the sense that he is in a situation

that is not good.

#658. keh-nehg-DOH "like opposite to him" NOON GIMMEL DALET =

"opposite to." Review #354 and #323, which can also mean

"like." This has the idea of complementary as opposed to

identical. The helper corresponds to and complements the

opposite sex. We will see later in the Torah (Deut. 22:5) that

G-d does not want the sexes to dress alike because to do so

obscures this aspect.

GEN. 2:19

659 vahy-yee-TSEHR 660 Adonoy 661 Eh-loh-HEEM 662 meen

663 ha-ah-dah-MAH 664 kohl 665 chai-YAHT 666 hahs-sah-DEH

667 vuh-et 668 kohl 669 ohf 670 hahsh-sha-MY-yeem

671 vahy-yah-VAY 672 el 673 ha-ah-DAHM 674 leer-OHT 675 mah

676 yee-krah 677 lo 678 vuh-KHOHL 679 ah-sheer 680 yeek-RAH

681 lo 682 ha-ah-DAHM 683 NEH-fesh 684 chai-YAH 685 hoo

686 sh'MOH

#659. Review #513. #660. Review #477. #661. Review #3.

#662. Review #72. #663. Review #312.

#664. Review #250. Remember this word can also mean "every."

#665. Review #295. #666. Review #483. #667. Review #6.

#668. Review #250. #669. Review #236.

#670. Review #5. Here the word means "the air."

#671. vahy-yah-VAY "and He caused to come/He brought" --Hifil

imperfect 3rd. masc. singular with VAV conversive of the root BET

CHOLOM ALEF he "he brought in." Normally you would have PATACH

under the preformative in a hifil stem (Review #541) but because

it is in an open syllable (a syllable without a consonant at the

end) it becomes KAMATZ here.

#672. ehl = "to" --This is a preposition. #673. Review #321.

#674. Review #28. This is an infinitive construct "to see."

Notice man is not predisposed by an eternal decree to do

everything. G-d watches man exercise a certain amount of

freedom here, which is something hypercalvinists don't allow G-d

the freedom to do. Even now we are "in the garden" under

surveillance in a sense, because G-d is watching to see if we'll

use our freedom to name sin in our lives and turn in teshuvah.

#675. mah "what~ (This is the interrogative "what?", a word

you will need to use a great deal in speaking conversational

Modern Hebrew.) For the task of learning this, you may want to

acquire Haiim B. Rosen's A textbook of Israeli Hebrew, University
of Chicago Press, 1966.

#676. Review #40. There is no VAV reversive so we translate it
imperfect "he would call/name" --Is the SH'VA pronounced? Review

327. yee-kuh-rah

#677. Review #131. This is "to it." Review #42.

#678. Review #250. #679. Review #71. #680. Review #676.

#681. Review #677.

#682. Review #321.

#683. Review #234. This word can also mean "creature."

#684. Review #235. #685. Review #595.

#686. Review #571 and #354. The CHOLOM pronominal suffix

changes the TZAYREH under the SHIN in "name" to SH'VA.

GEN. 2:20

687 vahy-yeek-RAH 688 ha-ah-DAHM 689 sheh-MOHT 690 leh-CHOHL

691 ha-beh-he-MAH 692 oo-leh-OHF 693 hahsh-shah-MY-yeem

694 oo-leh-KHOHL 695 chai-YAHT 696 has-sah-DEH 697 oo-l'ah-DAHM

698 lo 699 mah-TSAH 700 EH-zehr 701 kuh-nehg-DOH

#687. Review #40. #688. Review #321.

#689. Review #571. Notice the feminine plural ending on

CHOLOM TAV on this noun as opposed to the masc. pl. ending in

#553. Because man is able to label the rest of his world, he has

discernment on a completely different level than that of the

animal kingdom. Part of the divine image in man is the G-d-like

ability to assign names (cf.#40-#46).

#690. Review #250. #691. Review #293. #692. Review #236.

#693. Review #670. #694. Review #250. #695. Review #295.

#696. Review #483. #697. Review #321. --"but for the

man/mankind".

#698. Review #493.

#699. mah-TSAH "he found" --MEM TZADE ALEF "he found"

#700. Review #657.

#701. Review #658. "to correspond to" "to suit" "matching him."

As far as the animal kingdom is concerned, man is matchless. He is not an animal. There is nothing in the animal kingdom that corresponds to him. You could wait a billion years and the ape family could not join and become part of the human family because the human family is matchless and nothing in the animal kingdom corresponds to it. Unlike an animal, "the human spirit is the lamp of the L-rd, searching every innermost part" (Prov. 20:27).

GEN. 2:21

702 vahy-yah-PAYL 703 Adonoy 704 Eh-loh-HEEM 705 tahr-day-MAH

706 ahl 707 ha-ah-DAHM 708 vahy-yee-SHAHN 709 vahy-yee-KAHKH

710 ah-KHAHT 711 meets-tsahl-oh-TAHV 712 vahy-yees-GOHR

713 bah-SAHR 714 tahkh-TEHN-nah

#702. vahy-yah-PAYL "so He made/caused fall --root NOON FAY

LAMMED, "he caused to fall."The PATACH under the preformative

YUD tells you the verb stem is hifil (causative force). Do you

see how the first radical of the root is a NOON that has

assimilated to dagesh forte in the YUD? Do you see the PATACH

hifil indicator under the preformative? Review #541 and #203.

#703. Review #477. #704. Review #3.

#705. tahr-day-MAH "deep sleep"

#706. Review #13. #707. Review #321.

#708. vahy-yee-SHAHN "and he slept" --root YUD SHIN FINAL NOON

"he slept"

#709. Review #613.

#710. Review #52. Notice this word is in construct with

#711 so we supply an "of." This is feminine of ECHAD.

#711. meets-tsahl-oh-TAHV "from ribs of him." Here we have a

feminine noun TZADE LAMMED AYIN. Review #689, #354 and #77.

The

word can also mean "side" as in Exod. 26:20 "the (north) side of

the tabernacle...." suggesting that male and female are made

equal, out of essentially the same essence, and are complementary, different "sides" of the same thing, with humanity incomplete without both, just as Elohim is incomplete without his Dvar Hashem Moshiach and his Ruach Hakodesh (Gen. 2:24; Deut. 6:4).

#712. vahy-yees-GOHR "and He closedup" from SAMECH GIMMEL

RESH

"he shut/closed".

#713. bah-SAHR "flesh." This is a very important theological

word in the Bible. It can mean 1) meat or muscle of animals or

man; 2) humanity at large 3) what is frail or perishable about

the human race 4) in the Brit Chadasha Scriptures it is

translated with the Greek word SARKS and is a technical term for

the life of the old human nature unrenewed by the Ruach

Hakodesh.

#714. tahkh-TEHN-nah "in place of it (rib). The word can mean

"under" (Review #72). It can also mean "below, instead of," and here it means "in place of." Review #354. Do you see the pronominal suffix "her" referring to the rib which is a feminine noun? The NOON is a connecting letter.

GEN. 2:22

715 vahy-yee-VEHN 716 Adonoy 717 Eh-loh-HEEM 718 et

719 hats-tseh-LAH 720 ah-sheh 721 la-KAHKH 722 meen

723 ha-ah-DAHM 724 leh-eesh-SHAH 725 vah-y'vee-EH-hah 726 el

727 ha-ah-DAHM

#715. vahy-yee-VEHN "then He made/built" from the root BET NOON

HAY "he made/built." The Stone that ha-Bonim (the Builders)

rejected has become the chief cornerstone. (Ps. 118:22) The word

ha-Bonim in that verse is from this same root. The builders of

Judaism were destined to reject the Moshiach. See Isaiah 53.

#716. Review #477. #717. Review #3. #718. Review #4.

#719. Review #711 and #21 on the definite article.

#720. Review #71. #721. Review #613. #722. Review #77.

#723. Review #321.

#724. leh-eesh-SHAH "into woman"--ALEF SHIN HAY, means "woman"

(see #738). The word sounds like the word for "man" (see #740),

and the author will make a word play in Gen. 2:23 on these two

words "nashim" = plural.

#725. Review #671 and #354.

#726. Review #97. #727. Review #321.

GEN. 2:23

728 vahy-YOH-mehr 729 ha-ah-DAHM 730 zoht 731 ha-PAH-ahm

732 EH-tsehm 733 meh-ah-tsah-MAHY 734 oo-vah-SAHR

735 mee-beh-sah-REE 736 luh-ZOHT 737 yee-kah-REH 738 ee-SHAH

739 kee 740 meh-EESH 741 loo-kah-CHAH 742 zoht

#728. Review #22. #729. Review #321.

#730. Review #470. This is the first time a human being speaks

in the Bible, so we should expect it to be an important saying,

"This (one)"

#731. See the definite article. PAY AYIN FINAL MEM = "time, stroke." Here the article has demonstrative force "this time."

See Gen.29:34, where Rachel says, "Now HAY PAY AYIN FINAL MEM this time my husband will become attached to me."

#732. EH-tsehm "bone" --Do you see the accent on the first syllable. Look at your Biblica Hebraica.

#733. Review #732, #354, #72. #734. Review #713.

#735. Review #713, #354, #72.

#736. Review #470, #42.

#737. Review #40. "it (i.e. the flesh/bone) shall be called."

The KAMATZ under the first radical is a sign of nifal imperfect
3ms.

#738. Review #724. #739. Review #32.

#740. "Ish" = "man" --Review #72.

#741. Review #613. The KUBUTZ under the first radical of the root

indicates the pual verb stem (Review #435). "she was taken"

#742. "this (one)" --Review #470 and #730. Notice this is the subject of #741.

GEN. 2:24

743 ahl 744 ken 745 yah-ah-zahv 746 eesh 747 et 748 ah-VEEV

749 vuh-et 750 eem-MOH 751 vuh-dah-VAHK 752 beh-eesh-TOH

753 vuh-ha-YOO 754 luh-vah-SAHR 755 eh-KHAHD

#743. Review #13.

#744. Review #80. This is an idiom (an expression whose meaning cannot be derived from its constituent elements, as "kick the bucket" is an idiomatic expression meaning "to die." "upon so (#743 and #744)" means "therefore." Memorize it. These means that Gen. 2:23 explains Gen. 2:24. "Therefore" means for this reason.

#745. yah-ah-zahv "he will leave/forsake" AYIN ZAYIN VET = leave. Notice the "he." It does not say the woman will achieve

the detachment from parents that the man achieves or should achieve when he stops being a child and marries and starts his own family. The woman may cling to her husband but she does not forsake her parents as completely as the man does. This is a shrewd psychological insight and means that in marriage counselling the man should be advised to take a good look at his prospective father-in-law and especially his prospective mother-in-law since his fiancée is not likely to forsake either one of them, especially her mother.

#746. Review #740. #747. Review #4.

#748. Review #354. ALEF VET = "father." Review #354. Moshiach

Yehoshua called G-d by the intimate and affectionate word for

Father (AB-bah) "dear Father." Can you?

#749. Review #4.

#750. Review #354. ALEF TZAYREH FINAL MEM = mother. Mommy

in modern Hebrew is EEM-mah.

#751. The VAV reversive makes it imperfect "and he will unite."

DALET VET KOOF = "he united."

#752. Review #724, #448, #354

#753. Review #171. Notice #525 and #527 where this verb is

often followed by LAMMED SH'VA in which case we do not translate

LAMMED SH'VA in English.

#754. Review #713.

#755. Review #52. Notice that a cluster of grapes is a

complexity in Num. 13:23.

GEN. 2:25

756 vahy-yee-huh-YOO 757 sheh-nay-HEM 758 ah-roo-MEEM

759 ha-ah-DAHM 760 veh-eesh-TOH 761 veh-lo

762 yeet-bo-SHAH-shoo

#756. Review #171 with VAV conversive.

#757. Review #188, #354.

#758. AYIN RESH CHOLOM FINAL MEM = "naked, nude."

#759. Review #321.

#760. Review #724, #354. "his woman, his wife"

#761. Review #493.

#762. The root is VET CHOLOM SHIN = "was ashamed." This is the hitpael stem named after the "hit" HAY CHEEREEK TAV that precedes

the perfect, imperative, and infinitive forms of the verb and

tells you that the verb has an intensive reflexive force as in

#762 which is a hitpael 3mp "they were intensely ashamed of

themselves". First there was the primal innocence before the Fall.

"The fall of mankind" refers to that sense of primal shame and

lost innocence that rebellious morally autonomous Man experiences

as part of his ontology (nature of existence). This verse

together with Gen. 3:7 tells us that there is now deep primal

guilt in every human being and that this is part of our very

nature as members of the race of Adam and we cannot be truly

happy and at peace with ourselves or anyone else until we have

regeneration and reconciliation with G-d.

GEN. 3:1

763 veh-hahn-nah-KHAHSH 764 ha-yah 765 ah-ROOM 766 mee-KOHL

767 chay-YAHY 768 has-sah-DEH 769 ah-sher 770 ah-SAH 771 Adonoy

772 Eh-loh-HEEM 773 vahy-YOH-mehr 774 el 775 ha-eesh-SHAH

776 ahf 777 kee 778 ah-MAHR 779 Eh-loh-HEEM 780 lo

781 tohkh-LOO 782 mee-KOHL 783 aitz 784 ha-gahn

#763. veh-hahn-nah-KHAHSH "now the Snake" (Deut. 8:15 speaks of

poisonous snakes.) The word for snake is NOON CHET SHIN,

Nah-KHASH. But we are going to see that this Snake has enough

power in his venom to bite the whole human race and therefore

enslave them all to the fear of death, because he is "the devil

that ancient serpent" (Rev. 12:9; 20:2; Heb. 2:14-15). See also

Isa. 27:1 and Job 26:13.

#764. Review #9.

#765. ah-ROOM, AYIN CHATAF PATACH RESH SHURUK FINAL

MEM "crafty, shrewd in the sinister sense of full of wiles, very

tricky." The author seems to be making a word play on "nude" AYIN

CHATAF PATACH RESH CHOLOM FINAL MEM and this word

"shrewd."

Compare words #758 and #765.

#766. Review #250 and #77. "more than all of" (notice that

comparison is expressed by means of the MEM CHEEREK FINAL

NOON

preposition).

#767. Review #295. #768. Review #483.

#769. Review #71. #770. Review #64. #771. Review #477.

#772. Review #3.

#773. Review #22. #774. Review #97. #775. Review #724.

#776. Indeed?

#777. really? (#776 and #777 are together an idiom--review #744

-- with the thought something like, "Really? Just to think that

(G-d gave you such an unreasonable commandment)..." The Serpent is acting shocked with G-d's supposedly severe commandment, which he twists in a subtle lie that makes the commandment seem severe, which it really isn't. The commandment is generous. Everything is given to them except one thing: the license to be disobedient and morally autonomous, proudly thinking that they are shrewd enough to discern good from evil without G-d's teaching or the Torah of his mitzvot.

#778. Review #22.

#779. Review #3. (Notice He is not called by His personal covenant name (see #477) used by those who know Him but by a remote label, which tells you something about the Adversary's relationship with G-d.)

#780. Review #493.

#781. Review #116. This is imperfect 2mp ["you (plural) shall eat"]. Notice Gen. 2:16 and see how the Snake twists the mitzvah

(commandment). The woman also garbles it. The reason that neither one of them know it is because it was not given to either one of them but to the kohen of the Bayis, the mashgiach ruchani (spiritual overseer) of the mishpachah family unit, the man. Look at #639 and #633 which shows that the commandment was 2ms, given to the man, who is not even included in the discussion but these two kehillah splitters. Don't miss this nuance in the Hebrew.

In a way, this is the first "Brit Chadasha kehillah split" in the Bible, since the one in charge, the mashgiach ruchani of the home, has his authority ignored, and a rebellious, demonic plot is carried out with the help of a presumptuous "congregant" in league with the devil and, moreover, a "congregent" who is not in charge and has no kehillah office to be in charge but takes over at Satan's urging.

#782. Review #72 and #250.

#783. Review #124.

#784. Review #532.

GEN. 3:2

785 vah-toh-MEHR 786 ha-ee-SHAH 787 el 788 hahn-nah-KHAHSH

789 mee-p'REE 790 aitz 791 ha-gahn 792 noh-KHEHL

#785. Review #22. With verbs that have it for the first radical

of their root ALEF you will often see the CHOLOM after TAV in the

imperfect.

#786. Review #724. #787. Review #97.

#788. Review #763.

#789. Review #125 and #72. #790. Review #124.

#791. Review #532.

#792. Review #116. lcp imperfect "we may eat"

GEN. 3:3

793 oo-mee-p'REE 794 ha-AITZ 795 ah-sheer 796 beh-TOHKH

797 ha-gahn 798 ah-mahr 799 Eh-loh-HEEM 800 lo 801 tohkh-LOO

802 mee-MEH-noo 803 v'lo 804 teeg-guh-OO 805 bo 806 pehn

807 teh-moo-TOON

#793. Review #125 and #72. #794. Review #124.

#795. Review #71.

#796. Review #57. #797. Review #532.

#798. Review #22. #799. Review #3. #800. Review #493.

#801. Review #116.

#802. Review #640. #803. Review #493.

#804. teeg-guh-OO "you shall touch" --Note how the NOON is

assimilated into the GIMMEL by means of dagesh forte. 2mp

imperfect of NOON GIMMEL AYIN, "he touched." Note that SHURUK

+

TAV = imperfect 2mp. Look at Gen.2:16-17 again and you will see

that she is adding to G-d's word, something Deut.4:2 specifically

forbids, and something Rabbinic Judaism and all non-Biblical

religions do. When Rabbinic Judaism at Yavneh (near Jaffa,

Israel), around the year 100 C.E., began formulating the liturgy

so that Yom Kippur, the Day of Atonement, could be transferred from the Beis Hamikdash in Yerushalayim to the synagogue, effectively substituting prayer and good deeds, confession and repentance, for Lev. 17:11 "It is the blood that makes atonement for the soul," the rabbis followed the sin of the woman in our text here, Gen. 2:16-17, and added to G-d's word. They should have believed Isaiah: Moshiach "gives his life as an asham guilt offering for sin" (Isaiah 53:10). Remember the Reformation watchword Sola Scriptura (the Bible alone is authoritative for faith), which means that only the Bible can tell us how to live or how to interpret Scripture. Rom. 4:17 has to tell us how to interpret Gen. 1:1. If we trust some liberal commentator we are letting his words add to G-d's word. An even so helpful a commentary as the Talmud must not be placed on the same par as the Bible. We devote our attention not to man's word but to G-d's inspired and anointed Word.

#805. Review #131. #806. pehn "lest/so that ...not"

#807. Review #645. This has an archaic ending in the final NOON

at the end. This verb is imperfect 2mp. Look at the indicators

and review #804. Note how KUBUTZ can be SHURUK as here.

GEN. 3:4

808 vah-YOH-mehr 809 hahn-nah-KHAHSH 810 el 811 ha-ee-SHAH

812 lo 813 moht 814 eh-moo-TOON

#808. Review #22. #809. Review #763.

#810. Review #97. #811. Review #724.

#812. Review #493.

#813. Review #645. (This is a Oal infinitive absolute--Review

#632.) Here the Snake implies that G-d is a liar not to be

trusted and, surprisingly, the woman doesn't resist this idea or

the devil who conceived it.

#814. Review #807 and especially #646 ("you will indeed/surely

not die"--a direct contradiction).

GEN. 3:5

815 kee 816 yoh-DAY-ah 817 Eh-loh-HEEM 818 kee 819 beh-YOHM

820 ah-khohl-KHEHM 821 mee-MEH-noo 822 veh-neef-kuh-KHOO

823 ay-nay-KHEHM 824 vee-h'yee-TEHM 825 kay-loh-heem 826 yod-AY

827 tov 828 vah-rah

#815. Review #32. "For" (what follows is the secret evil reason

G-d supposedly has for giving his allegedly unreasonable mitzvah

commandment, according to the devil's big lie)

#816. Review #557. "he knows" yoh-DAY-ah (see accent in BHS,

Biblica Hebraica Stuttgartensia).

#817. Review #3.

#818. Review #32.

#819. Review #412.

#820."of your eating" This is a Qal infinitive construct with

the pronominal suffix given to you in #354.

#821. Review #640.

#822. veh-neef-kuh-KHOO "they will be opened" nifal perfect with

VAV reversive 3p from root ~ "he opened" --Which SH'VA is

pronounced? Review #327.

#823. Review #354. ay-nay-KHEHM your eye: from AYIN YUD FINAL

NOON = "eye".

#824. Review #171. Notice 2mp perfect with reversive VAV.

Notice in #822 and #824 the conjunction VAV is used to connect a

statement of time with the clause to which it relates. Note: in

the day of your eating then will be opened your eyes and then you

will be like G-d (morally autonomous).

#825. Review #32 and #3. "like G-d" Satan is saying that

equality with G-d is a thing that can be grasped (Phil. 2:6).

However, instead of becoming like G-d we are a race condemned to

"eternal shame" (Gen. 2:25; 3:7; Dan. 12:2) unless we have that

primordial shame washed away by the Moshiach's blood (Lev. 17:11;

Isaiah 53:10; Heb. 9:22; Babylonian Talmud Yoma 5a, Menahoth 93b,

Zebahim 6a), which is the only acceptable blood we have, now that

the center of Judaism, the Beis Hamikdash, has been taken away.

#826. Review #557. #827. Review #33.

#828. Review #124.

GEN. 3:6

829 vah-TEH-reh 830 ha-ee-SHAH 831 kee 832 tov 833 ha-aitz

834 leh-mah-ah-KHOHL 835 vuh-KHEE 836 tah-ah-vah 837 hoo

838 lah-ay-NAHY-eem 839 vuh-nehkh-MAHD 840 ha-aitz

841 leh-hahsh-KEEL 842 vah-tee-KAHKH 843 mee-peer-YOH

844 vah-toh-KHOHL 845 vah-tee-TEHN 846 gahm 847 luh-ee-SHAH

848 ee-MAH 849 vahy-yoh-KHAHL

#829. Review #28. Imperfect 3fs with VAV conversive.

#830. Review #724. #831. Review #32.

#832. Review #33. #833. Review #124.

#834. Review #398. #835. Review #32.

#836. tah-ah-vah "delight" The verb ALEF VAV HAY for "want" or

"desire" (as found in the tenth commandment against coveting--see

Deut.5:21 "you shall not desire your neighbor's house etc") is

turned into a substantive or noun "delight" with the prefix TAV.

#837. hoo "he" (this refers to the tree). You need to learn some

of the independent pronouns: anachnu (we 1cp), ani, anochi (I

1cs), atem (2mp), atah (2ms), aten (2fp) at (2fs), hem hemmah

(3mp), hoo (3ms), hen hennah (3fp), hee (3fs)

#838. Review #823 and #42. #839. Review #548.

#840. Review #124.

#841. leh-hahsh-KEEL hifil infinitive construct of "to make or

cause to be wise" SIN CHAF LAMMED -- The way of death offers a

false wisdom and a g-d-like knowledge and beckons with

eye-catching, desirable allurements and pseudo-wisdom as well as

individualistic ethics.

#842. Review #613. #843. Review #125 and #72 and #354.

#844. Review #116.

#845. Review #203 and compare #375. First one person corrupts

himself/herself and then becomes a "serpent of temptation" to

corrupt someone else.

#846. gahm "also"

#847. Review #325 and #42 and #354. "to her man/ her husband"

#848. ee-MAH "together with her" Review #354. = AYIN CHEEREK

FINAL MEM "with, together with." "who was with her"

#849. Review #116. Compare #22 to see imperfect with reversing

VAV. "and he ate."

GEN. 3:7

850 vah-tee-pah-KAHK-noo 851 ay-NAY 852 sheh-nay-HEHM

853 vahy-yay-duh-OO 854 kee 855 ay-roo-MEEM 856 hem

857 vahy-yeet-peh-ROO 858 ah-leh 859 tuh-ay-NAH

860 vah-yah-ah-SOO 861 la-HEM 862 chah-go-ROT

#850. Review #822. imperfect passive (nifal) 3fp with VAV

CONVERSIVE "and they were opened." This is a nifal stem

imperfect (note the dagesh forte in the first radical of the root

and also the KAMATZ under it).

#851. Review #823. Do you see how the form changes when it is

in construct with the following word and we have to translate by

adding an "of"?

#852. Review #188 and #354.

#853. Review #557. Oal imperfect 3mp with VAV conversive.

Figure out the pronunciation. "vahy-yay-duh-OO" Do you see that

the SH'VA has to be pronounced and is just a silent syllable

divider. Review #327. #854. Review #32.

#855. Review #758. The plural is somewhat irregular here.

#856. Review #837.

#857. vahy-yeet-puh-ROO "and they sewed" root TAV FAY RESH; "he

sewed" This is Qal imperfect 3mp with VAV conversive. Yochanan

3:19 says that unregenerate fallen Man tries to use darkness as a

covering of evil deeds. Man is always sewing a web of concealment

to try to mask, even from his own eyes, his primal guilt and
fear before a Holy G-d.

#858. AYIN LAMMED HAY = leaf. Notice it is the construct state
with #859.

#859. TAV ALEF NOON HAY = "fig (tree)" Is there any symbolic
significance of this verse in the Brit Chadasha Scriptures in
that the fig tree Moshiach Yehoshua curses (Mark 11:13-14,21) and
the one that blooms in the "summer" of the last days (Mark
13:28-29) as Israel comes to faith in our Moshiach is the
"covering" of the world, namely a symbol of the people both of
the Temple and the Jerusalem atonement, the Jews?

#860. Review #64. #861. Review #837.

#862. CHET GIMMEL CHOLOM RESH HAY = "loin covering girdle or
loincloth" The kohen wore a linen ephod as did King David. The
Second Adam Moshiach Yehoshua may or may not have had one (Roman
victims such as he was were often naked) but He knew only our

primal shame in such nudity, for he had none of His own.

GEN. 3:8

863 vah-yeesh-meh-OO 864 et 865 kol 866 Adonoy 867 Eh-loh-HEEM

868 meet-hah-LEHKH 869 bah-gahn 870 luh-ROO-ahkh 871 ha-YOHM

872 vah-yeet-chah-BEH 873 ha-ah-DAHM 874 vuh-eesh-TOH

875 mee-p'NAY 876 Adonoy 877 Eh-loh-HEEM 878 buh-TOHKH 879 aitz

880 ha-gahn

#863. SHIN MEM AYIN = he heard. This word is found in the "Shema"

confession in Deut.6:4. vahy-yeesh-muh-OO "and they heard."

#864. Review #4.

#865. KOOF CHOLOM LAMMED = "sound, voice" Deut.4:12 says that

this is the way G-d revealed himself, by his voice from the fire,

with no idolatrous form or image. In the Day of the L-rd, which

will be inaugurated with plagues and will climax in fire, there

will be the voice of the L-rd and the archangel(I Thes.4:16).

#866. Review #417. #867. Review #3.

#868. Review #606. This is a hitpael (Review #762) participle meaning "walking." Review #762. This is a masculine singular hitpael participle, as is indicated by the MEM.

#869. Review #532.

#870. Review #16. "In the breeze of" i.e. the windy or breezy cooler early evening as opposed to "the heat of the day." This is the word for wind or Spirit.

#871. Review #442.

#872. This is the hitpael of CHET VET ALEF, "he hid" --Review #762, "he intensively hid himself." Notice Adam is supposed to be the kohen of his home, but ironically the only thing he takes the lead in is hiding from G-d."

#873. Review #321. #874. Review #724 and 354.

#875. Review #14.

#876. Review #477. #877. Review #3. #878.

Review #57."among"

#879. Review #124.

#880. Review #532. Notice that Man hides among the trees of the garden. Like a modern day atheist hiding out in his faculty post at the local university, Man uses his source of self-sufficient knowledge and moral autonomy (a tree) to flee and hide from G-d.

GEN. 3:9

881 vah-yeek-RAH 882 Adonoy 883 Eh-loh-HEEM 884 el

885 ha-ah-DAHM 886 vahy-YOH-mehr 887 lo 888 ah-YEH-kah

#881. Review #40. #882. Review #477. #883. Review #3.

#884. Review #97.

#885. Review #321. #886. Review #22. #887. Review #42 and

#354.

#888. "where (are) you? ALEF TZAYREH YUD = "where?" also ALEF

TZAYREH YUD FAY CHOLOM HAY = "where?" The CHAF

KAMATZ HAY is a fuller way to write the pronominal suffix for

2ms. Review #354. Morally autonomous man is lost and condemned

under the wrath of G-d, without a relationship of mishma'at and shalom with the G-d he has offended and forfeited personal knowledge of.

GEN. 3:10

889 vay-YOH-mehr 890 et 891 kol-KHAH 892 shah-MAH'tee

893 bah-gahn 894 vah-ee-RAH 895 kee 896 ay-ROHM 897 ah-NOH-khee

898 vah-eh-chah-VEH

#889. Review #22. #890. Review #4.

#891. Review #865 and #354. Notice how this word, which is the

direct object of the verb, should be in italics in your

translation because it is put before the #892 verb rather than

after it as in the normal manner. Sinners fear not idols but the

voice of the one true G-d who did not show his form or any

idolatrous image either to Adam or on the holy mountain in

Deut.4.

#892. Review #863. This is a perfect active Ics verb.

#893. Review #448 and #532.

#894. YUD KAMATZ RESH TZAYREH ALEF = "he feared" Qal

imperf 1cs with VAV conversive. The tragedy of man is that he

knows about G-d's existence but, unless G-d opens his heart, he

hides from G-d and shamefully flees from His presence. #895.

Review #32.

#896. Review #758. #897. Review #837.

#898. Review #872. This is the nifal imperfect 1cs with VAV

conversive. Notice the nifal (passive) often has a reflexive

force. We translate "I hid myself." We hide the self but G-d

wants the self made completely new in G-d's perfect image, the

Son of Man, the Son of G-d, His Word, Moshiach

Yehoshua.

GEN. 3:11

899 vay-YOH-mehr 900 mee 901 hee-geed 902 leh-CHAH 903 kee

904 ay-ROHM 905 AH-tah 906 ha-meen 907 ha-aitz 908 ah-sheer

909 tsee-vee-TEE-chah 910 leh-veel-TEE 911 ah-KOHL

912 mee-MEH-noo 913 ah-KHAHL-tah

#899. Review #22. #900. mee = "who?"

#901. This is a hifal (causative) perfect 3ms of NOON FINAL

NOON GIMMEL DALET "he made known" with the NOON assimilated

into

the GIMMEL. Remember if a letter elides, it simply disappears; if

it assimilates, it leaves a dagesh behind; if it is quiescent the

letter can be seen but is not heard, as is the case with the ALEF

in #899.

#902. Review #42 and #354. #903. Review #32.

#904. Review #758.

#905. Review #837 (notice: G-d is talking to the head of the

house, the man).

#906. Review #72. Notice the HEH interrogative HAY CHATAF

PATACH

prefixing the preposition. This signals a question being asked.

#907. Review #124 and #21. #908. Review #71.

#909. Review #623 and #354. This is a piel perfect lcs. Notice

the suffix. He is still talking to the man. The dagesh forte in

the second radical is characteristic of the piel which has an

intensive active force.

#910. BET LAMMED TAV YUD is the negative "not" used with

inseparable prepositions such as #42.

#911. Review #116. #912. Review #640.

#913. Review #116. (Notice the absolute infinitive #911 and verb

#913 together emphasize the verb "I commanded you not to EAT"

--Review #633.)

GEN. 3:12

914 vahy-YOH-mehr 915 ha-ah-DAHM 916 ha-ee-SHAH 917 ah-sheh

918 na-TAH-tah 919 ee-mah-DEE 920 hee 921 nah-t'NAH 922 lee

923 meen 924 ha-aitz 925 vah-OH-khehl

#914. Review #22. #915. Review #321.

#916. Review #724. #917. Review #71.

#918. Review #375. Qal perfect active 2ms.

#919. Review #848 and #354.

#920. Review #837. The independent pronoun used as subject of a

verb is expressed whenever, as here, it is emphatic. "The woman

whom You put with me she gave to me from the tree and I ate."

Man blames both G-d and others for his sin, thus excusing

himself and trying to justify himself.

#921. Review #375. #922. Review #42 and #354.

#923. Review #72. #924. Review #124.

#925. Review #116. Notice this is a VAV conversive but the dagesh

forte has been rejected by the ALEF (Review #21) and the VAV

conversive has a VAV KAMATZ instead of a VAV PATACH in this verb.

While you may be sure that VAV PATACH DAGESH in front of a verb

makes it VAV conversive, not every prefixed VAV indicates VAV

reversive and you have to look at the context to see which are simple conjunctions and which reverse the tense of the verb.

GEN. 3:13

926 vah-YOH-mehr 927 Adonoy 928 Eh-loh-HEEM 929 lah-ee-SHAH

930 mah 931 zot 932 ah-SEET 933 vah-toh-MEHR 934 ha-ee-SHAH

935 ha-nah-KHAHSH 936 hee-shee-AH-nee 937 vah-oh-KHEL

#926. Review #22. #927. Review #477.

#928. Review #3. #929. Review #42 and #724.

#930. mah = what? Review #900 for another interrogative pronoun

you need to memorize.

#931. Review #470.

#932. Review #64. perfect active 2fs. "what this you did?"

#933. Review #22.

#934. Review #724. #935. Review #763.

#936. Review #354. NOON SHIN ALEF = "he deceived" See the HEH?

hifil perfect 3ms. Do you see the assimilated NOON of the root?

Notice the warp in mankind. Instead of repenting, demonic powers

are blamed. The nature tendency to sin that we will see in

Mankind from here on until we get to Moshiach is already in

operation. This is the doctrine of Chet Kadmon, Original Sin,

Rom. 5:12.

#937. Review #116.

GEN. 3:14

938 vah-YOH-mehr 939 Adonoy 940 Eh-loh-HEEM 941 el

942 ha-nah-KHAHSH 943 kee 944 ah-see-TAH 945 zot 946 ah-ROOR

947 ah-TAH 948 mee-KOHL 949 ha-beh-heh-MAH 950 oo-mee-KHOHL

951 chay-YAHT 952 has-sah-DEH 953 ahl 954 geh-khoh-NEH-chah

955 teh-LEHKH 956 vuh-ah-FAHR 957 toh-KHOHL 958 kol 959

yeh-MAY

960 chay-YEH-chah

#938. Review #22. #939. Review #477. #940. Review #3.

#941. Review #97.

#942. Review #763. #943. Review #462.

#944. Review #64 2nd person masculine perfect. See how the

personal indicators of the perfect are affixed at the end

instead of the beginning as in the imperfect.

#945. Review #470. This is a demonstrative adjective, pointing

out the thing that the Snake did.

#946. This is a Qal passive participle of ALEF RESH RESH, "curse"

"being cursed" --In the Bible when one curses someone or

something, one invokes G-d's judgment on that person or thing.

Notice how similar this word looks to #765. Do you think Moses

is making a point with this word-play? What is it?

#947. Review #837.

#948. Review #77, #250. In Hebrew we compare and say "more than"

by using the particle MEM CHEEREK FINAL NOON in front of a noun

or adjective. "more than all"

#949. Review #293.

#950. Review #948. In front of the letters VET MEM FAY the conjunction VAV SH'VA becomes the long vowel SHURUK.

#951. Review #295. #952. Review #483.

#953. Review #13.

#954. Review 2ms suffix in #354, telling you G-d is referring to the belly of the masculine Snake and not the woman. GIMMEL CHET CHOLOM FINAL NOON = belly.

#955. Review #606. imperfect 2ms.

#956. Review #518. #957. Review #116. #958. Review #250.

#959. Review #43.

#960. Review #295 and #354. The snake was worshipped as a g-d in Egypt but Moses is saying that the "shrewd g-d of this world" is cursed (the word "shrewd" and the word "cursed" sounding alike in Hebrew). To crawl and eat dust is a figurative way of saying "live in abject humiliation and defeat" as a vanquished enemy (Ps. 72:9; Isa. 49:23; Mic. 7:17). The Snake g-d of the Olam

HazeH this world is defeated by the true G-d, the G-d of Israel.

GEN. 3:15

961 v'ay-VAH 962 ah-SHEET 963 bey-neh-CHAH 964 oo-VAYN

965 ha-ee-SHAH 966 oo-vayn 967 zah-ah-CHAH 968 oo-vayn

969 zahr-AH 970 hoo 971 yeh-shoof-CHAH 972 rosh 973 v'ah-tah

974 teh-shoo-FEH-noo 975 ah-KEV

#961. ALEF TZAYREH YUD VET KAMATZ HAY = enmity, personal

hostility. This is the "ancient enmity" (Ezek. 35:5) that is at

the center of this life and which only the death of Moshiach and

his love can excise. We are going to see this hatred and

hostility erupt in bloodshed and fratricide in the next chapter.

(See Brown, Driver, and Briggs, Hebrew Lexicon, p.33, Oxford,

1972, and its Index by Bruce Einspahr, Moody Press, 1976. See

also below in chapter five the additional material on Gen. 3:15.)

#962. SHIN YUD TAV "he set/put" imperfect 1cs.

#963. Review 136 and #354 2ms suffix "between you (snake)."

#964. Review #38.

#965. Review #724. Notice it is "the woman" with a definite

article just as it is "the virgin" with a definite article in

Isaiah 7:14, as if a Messianic allusion to this verse is implicit

in the definite article in Isaiah 7:14.

#966. Review #38.

#967. Review #763 and #354. 2ms suffix again "your (snake)

offspring." This word leads us to believe that we will see people

arising later in the story who are full of wiles and have a

nature that is wickedly shrewd, like the Snake (3:1). The

offspring of the Snake is set in contrast with the "Seed of the

Woman" here and with the "sons of G-d" in Gen. 6:2 and with the

seed of Moshiach in Isaiah 53:10, the Messianic believers. The

first such offspring of the Snake will be Cain the murderer. The

first "son of G-d" will be Abel the first g-dly worshipper to

offer an acceptable blood sacrifice and in a sense the first

martyr for true Messianic religion. The enmity between the sons of G-d and the offspring of the Snake will continue throughout the history of Man until the Seed of the Woman crushes the head of the serpentine anti-G-d humanity, the Anti-Moshiach.

Expectation is building in this verse for a coming eschatological Redeemer-Ruler, a Moshi'a Savior from sin and death, a "Great Descendent" or "Seed" ZAYIN SEGOL RESH PATACH AYIN. In Genesis we

see the "Fall" or "creation being subjected to futility" (Rom. 8:20) and the whole human race being brought under the bondage of the law of sin and death (Rom. 6:23) and all this occurred long before the death-dealing Law of Moses was given at Mt. Sinai.

Romans 5:12 tells us how to view this chapter. Adam is an epochal figure whose failure and fall determines the character of all encompassed in his epoch; that is, all of G-d-alienated

humanity is in need of the epoch of the second Adam, the New Man,

the Moshiach, and especially in need of the new life that flows from him. When we look at the first man lying on the ground dead (Gen. 5:5), the Bible is showing us the first sinner of a sinning/dying epoch which only the Moshiach's death brings to an end (II Cor. 5:14). This verse contains a promise so vast that the Exodus from Egypt, the conquering of the land of Israel, the building of the Beis Hamikdash, and the return from the Exile, are all part of the process of making the way straight for the coming of this One who will crush Satan's head. The theme of the eschatological Deliverer is enlarged by Isaiah. Since Satan deceives and tempts to sin, death is both sin's penalty and Satan's power (Isa. 27:1). Isaiah shows us a deliverer coming who can wrest this Satanic power away, pay sin's penalty, defeat both sin and death itself (Isa. 53:10-12), and so reveal the new life where the exile of sin (Isa. 59:2) is ended in a mighty exodus from death's eternal torment (Isa. 66:24; 14:11; 48:22;

50:11; 57:21; 1:31). This deliverer will come from the line of Seth (Gen. 4:25), from the offspring of Shem (Gen. 9:26), from the family of Abraham (Gen. 12:3), from the seed of Isaac (Gen. 26:3) and from the sons of Ya'akov (Gen. 46:3) and from the tribe of Judah (Gen.49:10), and of course, he must be Jewish and an Israelite living on the land (Deut. 17:15;18:15).

#968. Review #38.

#969. Review #292. Notice the suffix #354. Keep in mind that Khavvah (Eve) is a virgin here. The seed of the virgin is an odd phrase, since the seed is in the man unless G-d works a miracle.

This is one of the first Biblical references to the Moshiach who will be referred to again later in verses that seem to have this passage in mind: Gen.49:10 (obedience of the wicked peoples belongs to him), Isa. 7:14 (the "G-d-with-us" miraculous ben haAlmah will be born of a virgin to the House of David and Judah's enemies will be defeated) and Mic. 5:3 ("G-d will

abandon His people only until she who is imminently about to go into labor and bring forth" finally gives birth to the Moshiach).

This is no etiological myth explaining why there is hostility between the serpent world and mankind. The Serpent was no ordinary serpent and the Seed of the Woman will be no ordinary man. In both the Palestinian targums (Targum Pseudo-Jonathan, Targum Neofiti, and Fragment-Targum) and in rabbinic literature (Babylonian Talmud, Sot. 49b) is a Messianic interpretation given to this text. Rom. 16:20; Yochanan 2:4; 6:70; 8:44 are some of the Brit Chadasha passages that corroborate the interpretation that sees both Satan and his "children" and the Moshiach and the "seed" of the elect woman Israel that are with him (Isaiah 53:10).

#970. Review #837 and #920 on emphatic force of the pronoun. "As for him (the Seed of the Woman Moshiach)" he...

#971. SHIN VAV FINAL FAY "bruise/crush." Notice the object

suffix and review #354. Qal imperfect 3ps. Compare Isa. 53:5

"he was crushed for our iniquities" using another word meaning

"crushed" DALET CHAF ALEF. That the same word is used in #974

and a serpent would not ordinarily "crush" a human heel is beside

the point. This is no ordinary serpent but the Tempter of the

whole human race.

#972. Review #1. This is called accusative of specification. "As

for him, he will crush you, that is, (your) head (,Snake)."

#973. Review #837. Because this is a 2ms we know it refers to

the Snake.

#974. Review #971. Qal imperfect 2ms with object suffix that is

3ms "him." Note the pronominal suffix HAY SHURUK (him) with the

connecting syllable SEGOL NOON.

#975. Review #972. "As for you, you will crush him, that is

(his) heel" This implies that the Moshiach will have to be

utterly crushed, he will have to die, but the lethal blow will

hit the site of his heel, one of the five wounds of Moshiach at

Golgotha. Ya'akov is the word for Jacob, and it means "he

grasps the heel."

GEN. 3:16

976 el 977 ha-ee-SHAH 978 ah-mar 979 hahr-bah 980 ahr-BEH

981 eets-voh-NEHCH 982 veh-he-roh-NEHKH 983 beh-EH-tshv

984 teh-luh-DEE 985 vah-NEEM 986 veh-el 987 ee-SHEHKH

988 teh-shoo-kah-TEHKH 989 veh-hoo 990 yeem-SHOHL 991 bakh

#976. Review #97. #977. Review #724.

#978. Review #22.

#979. Review #272. See #645 and #646 on the infinitive

absolute and verb, which together emphasize the idea of the

action. "to cause to multiply" hifil infinitive absolute.

#980. Review #272. "I will cause to multiply" hifil imperfect

1cs.

#981. AYIN TZADE VET CHOLOM FINAL NOON = pain, toil.

Review

#354. Notice this is a 2fs pronominal suffix. Compare it to the

2ms pronominal suffix in #971.

#982. HAY RESH CHOLOM FINAL NOON = "pregnancy, conception, childbearing" Review #354.

#983. Review #981, #448.

#984. YUD LAMMED DALET = "bear, beget, father someone" imperfect

3ms. In Isaiah 7:14 it says that the virgin will be with child

(pregnant) and will bear (using this word #984) a son and she

will call his name Immanuel.

#985. plural of BET TZAYREH FINAL NOONi; = son (BET PATACH

TAV

bat = daughter).

#986. Review #97. #987. Review #740 and #354.

#988. TAV SHIN SHURUK KOOF HAY = "longing, urge, desire"

Review #354. Notice 2fs pronominal in #988 and #991 also. This

same word will be used in Gen. 4:7 when it says that "sin is crouching at the door and its desire/longing is to have you." It could have a negative meaning of wanting to control and dominate. Her husband, however, is the one to whom she is accountable, and her desire is for him (see #990).

#989. Review #837 and #920 on the emphatic use of the pronoun.

#990. Review #194. imperfect 3ms.

#991. Review #354. "over you (f.s.)"

GEN. 3:17

992 oo-leh-ah-DAHM 993 ah-mahr 994 kee 995 shah-mah-TAH

996 leh-KOHL 997 eesh-teh-KHAH 998 vah-toh-KHOHL 999 meen

1000 ha-etz 1001 ah-sheer 1002 tsee-vee-tee-CHAH 1003 leh-MOHR

1004 lo 1005 toh-CHOHL 1006 mee-MEH-noo 1007 ah-roo-RAH

1008 ha-ah-dah-MAH 1009 bah-ah-voo-REH-chah

1010 beh-eets-tsah-vohn 1011 toh-chah-LEH-noo 1012 kol

1013 yeh-MAY

#992. Review #42 and #321. Moses will make a play on words

with "Adam" in verse 19.

#993. Review #22. #994. Review #462. #995. Review #863.

#996. Review #865 (see #997. He listened to the voice of his wife

rather than to the voice of G-d, whom Adam hides from in Gen.

3:10 just as the children of Israel similarly hide in Deut

5:24-21, a point in favor of common authorship, but more

importantly an important insight about fallen man).

#997. Review #724 and #354.

#998. Review #116. Do you see the VAV conversive?

#999. Review #77.

#1000. Review #124. Do you see the definite article? Adam's sin

was listening to a human voice rather than G-d's word, thus

effectively adding to the Bible (Deut. 4:2). This is where

Rabbinic Judaism and Biblical Judaism parts company. He chose a

life wherein he could obtain his own knowledge of good and evil

apart from the abundant life that G-d provides through his word.

Whoever chooses that life will find death, and whoever tries to keep his life and go his own way searching for a knowledge of good and evil will lose his life.

#1001. Review #71. This is a relative pronoun, introducing the clause that follows, with the antecedent "tree (of the knowledge of good and evil)" being referred to. G-d wants to talk about the way of moral autonomy that he specifically forbade.

#1002. Review #623 and #354. Notice the 2ms suffix. G-d is talking to the man, the priest of the home. The woman is ignored.

The father is ultimately responsible.

#1003. Review #270. What follows is direct speech.

#1004. Review #493. #1005. Review #116.

#1006. Review #640.

#1007. Review #946. Qal passive participle

#1008. Review #312. This is a feminine noun, as you see from

its KAMATZ HAY ending and from the 3fs suffix in #1011.

#1009. Review #354. BET AYIN VET SHURUK RESH = "because of"

#1010. Review #981 and #448. "by painful toil"

#1011. Review #116. Notice 3fs suffix referring you back to

#1008.

#1012. Review #250.

#1013. Review #43. Do you see the plural construct ending?

#1014. Review #295.

GEN. 3:18

1014 chai-YEH-chah 1015 veh-KOHTS 1016 veh-dahr-DAHR

1017 tahts-MEE-ahkh 1018 lach 1019 vah-ah-khahl-TAH 1020 et

1021 EH-sehv 1022 hahs-sah- DEH

#1015. "and thorn"

#1016. "and thistle"

#1017. Review #491 hifil. she (the ground) will cause to spring

forth/sprout.

#1018. "for you (2ms)" It looks like 2fs but the atnah puts the
word in pause and changes the vowel. This is why it is a FINAL

CHAF SH'VA

#1019. Review #116.

#1020. Review #4. #1021. Review #121. #1022. Review #483.

GEN. 3:19

1023 beh-zeh-AHT 1024 ah-PEH-chah 1025 toh-KHOHL 1026 LEH-chem

1027 ahd 1028 shuv-CHAH 1029 el 1030 ha-ah-dah-MAH 1031 kee

1032 mee-MEH-nah 1033 loo-KAHKH-tah 1034 kee 1035 ah-far

1036 AH-tah 1037 veh-el 1038 ah-fahr 1039 tah-shuv

#1023. ZAYIN AYIN HAY = "sweat, perspiration" Review #448 "by

sweat of" Do you see the TAV construct ending?

#1024. Review #522. literally "nostrils, nose" we translate"

brow" 2ms suffix.

#1025. Review #116.

#1026. literally "bread" we translate "food" In Mic.5:2 the

place of the Moshiach's birth is Beth-Lechem "house of bread"

#1027. "until"

#1028. SHIN SHURUK VET = "to turn back, return" From this word

we get the word repentance teshuvah TAV SHIN SHURUK VET HAY =

teshuvah

#1029. Review #97.

#1030. Review #312. Do you see the play on words? It's like

saying "Mr. Mudd, by the sweat of your face you shall eat bread

until you return to the mud."

#1031. Review #462.

#1032. Review #640 and #354. "from her (the ground)"

#1033. Review #613 and #435 on pual. "you were roughly taken"

pual perfect 2ms passive intensive. The KUBUTZ under the first

letter tells you it is a pual. Notice also the dagesh forte in

the middle letter of the root. Remember the difference between

the active and the passive voice. In the passive voice the

subject is the recipient of the action of the verb rather than

the agent. The active voice is the state of the verb in which the

subject is doing the action.

#1034. Review #462. #1035. Review #518.

#1036. Review #837 and #920 on emphatic use of pronouns.

#1037. Review #97. #1038. Review #518.

#1039. Review #1028. Having completed this short Introduction

to Biblical Hebrew course, it is our hope that you see that "all

we like sheep have gone our own way" (Isaiah 53:6) eating from

the tree of the knowledge of good and evil, but that Hashem has

laid on Moshiach the iniquity of us all (Isaiah 53:6), and

therefore the Aitz of Moshiach Yehoshua (Deut. 21:23) has become

for us who are being delivered from Judgment the Aitz haChayim.

SHORT NOTE ON BIBLIA HEBRAICA STUTTGARTENSIA (BHS):

If you look on the bottom of page 3 of the BHS you will see

various abbreviations. A few of them are important to recognize

now. For example, look at the symbol for the Samaritan Pentateuch, a 5th century Hebrew document, and the Septuagint (G), a 3rd-2nd century Greek translation. In Genesis 2:2, in the fourth Hebrew word in the verse, HAY SHIN VET YUD AYIN YUD, we see an a superscript pointing us to the bottom of the page in the BHS textual apparatus. There we see that the Syriac (S) Aramaic translation also supports the reading HAY SHIN SHIN YUD ("the sixth") rather than the seventh day. This appears to be a "correction" in these versions to make it clear that G-d was not active on the seventh day. In this case the Masoretic reading is preferable. At the front of the BHS, on pages XLIV-XLVIII, you see other abbreviations, such as that for the Dead Sea Scrolls (Q). Some of these you will begin to recognize.