

–Gn. 14:1) is mentioned in Isaiah, when the Canaanites and the Moabites and the Amorites (Noah's son Ham is the father of the Amorites) are discussed in the rest of the Scriptures, Genesis is the place to turn to get the Bible's theological introduction and overview of their significance and determinative character. Genesis introduces us theologically to all the major questions of life. What is mankind? What is marriage? What is work and rest from work in relation to G-d? In Proverbs it says that wine is a mocker (20:1). How does the Bible first introduce us to that fact? (Hint: see Gn. Chp 9. Read also Lv. 10:8-11; Nu. 6:1-4; Lk 1:15; Ro. 14:21.) How did the evil of polygamy begin? (Note Gn. 4:19 and Lamech's overweening desire for both women and violence—see Gn. 2:24 on monogamy.) What is sin? What is guilt? Does man have to sin? (See Gn. 4:7). How in the human heart did wickedness begin and proliferate over the earth? How did it happen that the life-blood was set apart as holy in the beginning, when G-d began to institute blood sacrifice as a necessary aspect of the faith of Abraham? Where did Moshe Rabbeinu and Yosef and the Bnei Yisroel come from? How did bondage, especially bondage in Egypt, come about? How can spiritual bondage be circumcised and rolled away from the human heart so that we might be awakened to personal da'as of G-d and become his true sons? Adam, Abel, Seth, Enosh, Enoch, Noah, Shem, Arphachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abraham show us sons of G-d, whereas the sons of the Serpent become a brood of 'Lamech's' swallowed in a

flood of wrath. The coming 'Descendant' is the 'zera HaIsha (the seed of the woman)' and is also part of the promise given to Abraham. Ga 3:16 interprets in this Messianic sense Gn 12:7; 13:15; 17:7; 22:18; 24:7. G-d promised many descendents but the fact that the word ZERA or SPERMA is singular Rav Sha'ul takes as a Messianic reference, not merely a reference to the nation. Rav Sha'ul sees the notion of promise, including a promised eschatological covenant (Gn 17:2), as central to the book of Genesis, because the Exodus from Egypt, the conquering of the land of Israel, the coming of the King Moshiach, and his inheritance of the nations are all an unfolding of the promise that has its beginning in Genesis (the word 'Genesis' is from a Greek word meaning 'origin'). Since a gracious promise from a sovereign G-d who creates out of nothing negates any notion of salvation through meritorious works-righteousness, Rav Sha'ul relies on Moses and Habakkuk to say 'amen' when Rav Sha'ul teaches that righteousness was credited to Abraham's faith when Abraham became the father of all (Jewish people and Gentiles alike) who believe (see Gn 15:6; Dt 7:7-8; 9:4-6; Habakkuk 2:4). This is the teaching of Moshiach in Yn 6:28-29. Although the book of Genesis tells us the origin of everything from marriage to polygamy and from the Edomites to the Sodomites, Rav Sha'ul shows us the most important doctrine that originates from Genesis, the doctrine of justification by faith alone (Ro 3:28). Important prophecies in Genesis are these: one descendent of Abraham will bless the nations

(see Gn 12:1-4; Isa 49:5-6); Abraham's descendants will be slaves 400 years in a land not their own (Genesis 15:13); Abraham's descendants will be delivered in the fourth generation (Gn 15:14-16); the land of Canaan would be given to Abraham's descendants as an inheritance (Gn 15:16-21) and the promise would be given graciously and miraculously through Yitzchak (Isaac) (Gn 17:21; 21:12).

2 Thus HaShomayim and Ha'Aretz were finished, and all the tza'va of them.

[2] And on Yom HaShevi'i Elohim finished His work which He had made; and He rested on the Yom HaShevi'i from all His work which He had made.

[3] Vayevarech Elohim et Yom HaShevi'i, and set it apart as kadosh: because that in it shavat (He had rested) from all His work which bara Elohim (G-d created) and made.

[4] These are the toldot of HaShomayim and of Ha'Aretz when they were created, in the Yom that Hashem Elohim made Eretz v'Shomayim,

[5] And every plant of the sadeh was not yet in ha'aretz, and every herb of the sadeh had not yet