GENESIS

בראשית

1 In the beginning God created the heavens and the earth ²The earth was without form, and void, and darkness was on the face of the deep And the Spirit of God was hovering over the face of the waters.

³Then God said, "Let there be light"; and there was light ⁴And God saw the light, that *it was* good, and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

6 Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." ³ Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament and it was so ⁸ And God called the firmament Heaven. So the evening and the morning were the second day.

⁹Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so ¹⁰And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

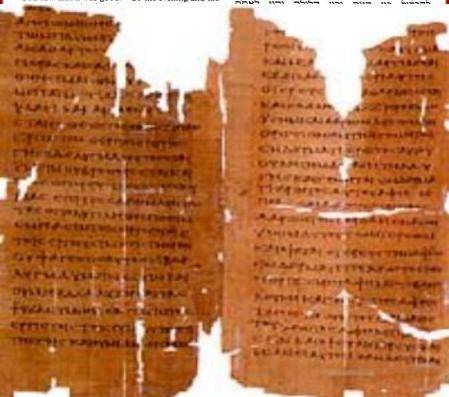
11 Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth", and it was so. 12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. 13 So the evening and the

בראשית ברא אלהים את השמים ואת רָאָרֶץ: צְּוְהָאָּרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחִשַּׁךְ עַל־ פני תהום ורוח אלהים מרחפת על־פני המים: מואמר אלהים יהי אור ויהי־אור: * וירא אלהים את־האור כיישוב ויכדל אלהים בין האור ובין החשר: זּ וַיִּקְרָא אַלֹהֵים וּ לָאוֹר יוֹם וַלַחשׁך קרא לַיַּלָה וַיִהִי־עֶרֶב וַיְהִי־בְּקֶר יִוֹם אֶחֶר: ויהי המים היי בקיע בּתוֹך המים ויהי 6 מבדיל בין מים למים: ז וַיַעש אַלהים אַת־הַרְקיַע ויבדל בין הפים אשר מתחת לרקיע ובין הפים אשר מעל לרקיע ניהייכן: ז ניקרא אלהים לרקיע שַׁמֵים וַיהי־עָרֶב וַיְהִי־בָקָר יִוֹם שֵׁנִי: י ניאמר אַלהִים יקוֹוּ הַפַּים מְתַחַת הַשְּׁמִים אַל־ מקום אחד ותראה היכשה ניהייכן: 10 ניקרא אַלהִים לַיַּבְשָׁה אֶרֶץ ולְמַקְוָה הַמֵּים קָרָא יַמִּים נירא אַלהִים כּי־מוֹב: וו נִיאמֶר אַלהֹים תַּדְשַא הָאָרֵץ דַשָּׁא עָשֶׁב מַזְרִיע זַרַע עץ פּרי עשה פּרי למינו אָשֵר וַרעוֹ־בָּוֹ עַל־הַאָרץ ויהי־כן: 12 וַתוֹצֹא הָאָרֶץ דֶשָא עָשֶב מַוְרָיַע זָרַע לְמִינֵהוּ וְעֵץ עִשֵּה־ פרי אשר זרעו־בו למינהו וירא אלהים פי־מוב: ניהייערב ויהייבקר יום שלישי:

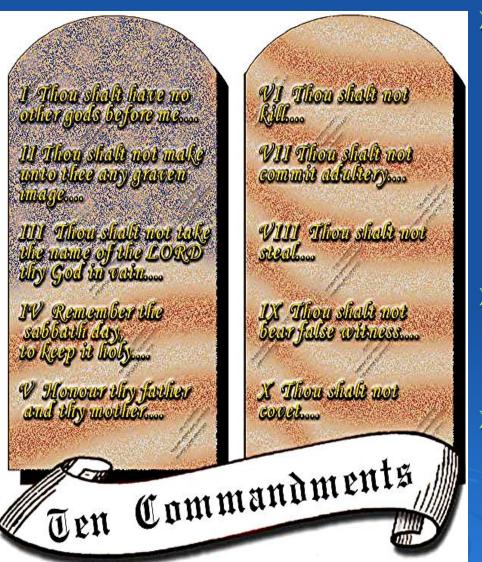
וואמר אלהים יהי מארת ברקיע השמים



- "AND these are..."
- Means that this is a continuation
- Ve-'elleh is a connecting term
- NO chapters and verses until the 13th Century
- An arbitrary system
- Bishop of Canterbury
- Rabbi did the same thing, but his chapter and verses were different
- As a result, some Bible versions have different chapter and verse markings than others



EXODUS 21 IS A CONTINUATION OF EXODUS 20



- BECAUSE OF the chapter marks that were added, it has been a gentile
 Christian premise that the 10 Commandments are separate from what comes before or after
- The 10 Commandments are the foundational principles AND the first 10 laws
- Like our Constitution Preamble, it acts as "a fence" around how all that follows must be considered

EXODUS 21:1

- ➤ Verse 1 "Now these are the <u>rulings</u> you are to present to them..."
- > RULES
- > LAWS
- > JUDGMENTS
- > ORDINANCES
- Verse 1 "Now these are the mishpat you are to present to them..."

MISHPAT and TZEDEK

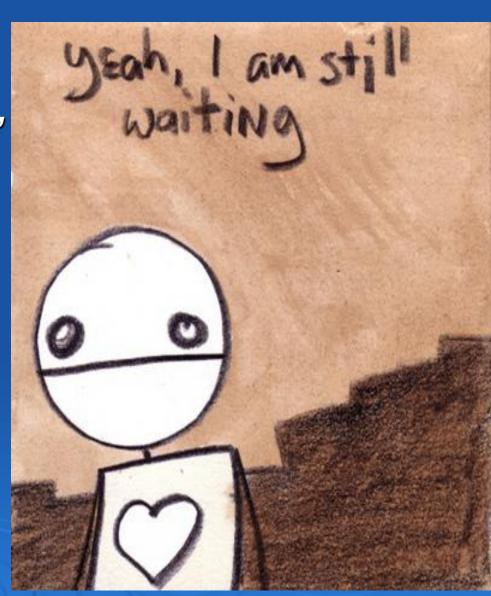
> These terms do NOT indicate "law"

These Hebrew concepts not readily translatable to Greek

> Powerful, divine concepts

Christian vs. OT Hebrew mindset

- Christian: "....we are so heavenly minded that we are no earthly good"
- Our time on Earth sometimes viewed as a waiting period, eternity is the goal
- OT Hebrews: paid little attention to heaven or eternity
- Their time on Earth was their focus

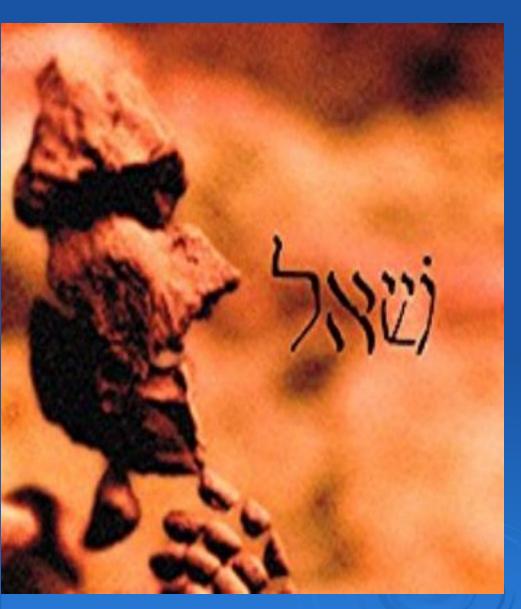


OT says little about death and afterlife



- Hebrews viewed death as a natural end to life
- Goal was to live out a full, natural life-span
- Bible term "cut-off" means to die prematurely
- Cut-off is the destiny of the wicked
- Bible term "they breathed their last and were gathered to their fathers", means that person lived a full, natural life-span

SHEOL



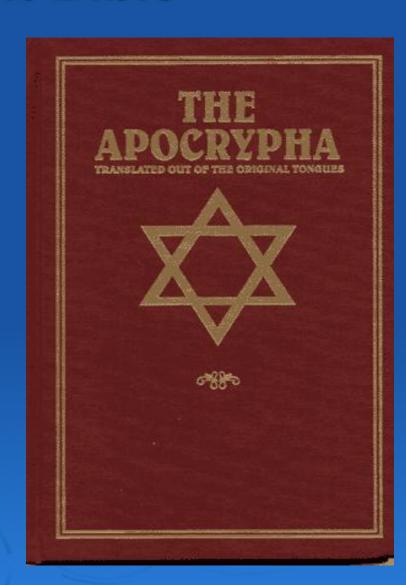
- OT "place of the dead"
- To the OT Hebrew, Sheol was simply the grave, the end of life
- Concept of SHEOL not the same as HADES (New Testament)
- Until about 550BC Hebrews did not have a belief system in an "afterlife"

Death was a <u>separation</u> from YHWH

- OT states ALL go to Sheol
- > OT Hebrews did NOT have a cult of the dead
- ALL other cultures ever found had a fully developed Underworld Myth
- Physical life was one's ONLY time to serve Yehoveh
- In Christ's day, Hebrews had developed a strong death and afterlife doctrine
- Olam haba = "the world to come"

Several books <u>removed</u> from the Protestant Bible

- Apocrypha spans the time from the end of the OT (400 BC) to O BC/AD
- Much manmade doctrine and tradition on death and afterlife
- > NOT formed by Scripture
- Afterlife still minor EXCEPT in times of great persecution



Christian view different than OT Hebrew view

- > OT HEBREW: present oriented
- After death no more opportunity to please Yahweh
- Therefore obedience and righteousness in this life was their aim
- > MODERN CHRISTIAN: future oriented
- > After death, an eternal life with God
- Goal is obtaining Eternal Security

What is SALVATION?

- > OT HEBREW
- An accomplished fact, via their forefathers
- Being a part of the setapart group (Israel)
- Saved by God's grace from being born a pagan

> NT CHRISTIAN

- A future reward for accepting Christ
- Forgiven of sins
- Righteousness based on the work of another (Christ)
- Eternity in a spirit world with God
- Saved from eternal death

The critical words mishpat and tzedek

- Mishpat is typically translated as "judgment, rule or justice"
- Tzedek typically translated as "righteous or righteousness"
- Modern Christian understanding of *TZEDEK*: "piety, holiness, Godliness" (righteous)

A VERT SPIRIT ORIENTED VIEW

TZEDEK (righteousness)

- > OT HEBREWS
- Sees righteous as:
- External behavior, attitude, obedience
- Fairness with his fellow man
- Doing Justice in God's eyes
- Standard for being just is "The Law"

- > N.T. CHRISTIAN
- Sees righteous as:
- Internal condition
- A spiritual goal
- Somewhat intangible
- A state of our spirits
- Created by our union with Christ

MISHPAT

- Martin Luther translated it to mean:
 - "To keep God's Word"
 - "To do justly"
- > Gen. 18:19 "...to keep the way of Yehoveh, to do what is right and just..."
- "...to keep the way of Yehoveh, to do <u>TZEDEK</u> and MISHPAT..."
- The "way of Yehoveh" is taught in DETAIL in the Covenant of Moses
- Judgment is usually NOT a negative term
- Judgment MORE means a determination, in the sense of a judicial ruling

What is <u>God's</u> righteousness?

- > It is all about SALVATION.
- God's tzedek refers to His saving will and purposes to create a redeemed people
- MEN are the <u>objects</u> of God's saving will
 - In God's eyes, a righteous man is one in whom His saving will is being carried out
- Since the advent of Christ, a righteous man is a Believer



Doing God's mishpat

- Means that man is acting according to the standard of right set down by Yehoveh as part of His saving will
- Mishpat = To Keep God's Saving Word
- Isaiah 1:27 "Zion will be redeemed with justice (mishpat); those who repent by righteousness (tzedek)"
- God's mishpat (Justice) is that man will not pay the penalty...GOD will pay it Himself!

THE GOSPEL



- "The revealed Word, of God's plan of salvation, for all mankind"
- God's Mishpat is the OT term for "Gospel"
- Isaiah 42:1-4
- "THE LAW" is the development of the Gospel
- > Gal. 3:6-8
- "The Gospel" was FIRST given to Abraham

The Torah is ALSO "The Gospel"

- > OT = Gospel Act One
- > NT = Gospel Act Two
- Rev. = Gospel Act Three (finale')
- > The REALITY of DUALITY:
 - The spiritual and the physical exist simultaneously
- Exodus 21:1 "This is the Gospel that you are to present to them..."

