

Part 1, Genesis 1-11:

Chapter 1 The beginning

“In the beginning God created the heavens and the earth”

I believe this in itself is already a very profound statement. Take it how you will but consider found a moment, it doesn't matter whether He made it in a literal 7 days or a million years, He still made it. (Arguing over these things is of course a silly topic, the author himself clearly doesn't care as he presents two conflicting stories of how the world was made, however both fit together quite well in the mosaic of Biblical and ancient thought concerning the world. The Biblical authors I believe were quite less worried about 'fact' as we think of it, but much more concerned with 'truth')

All the wonder and beauty and fun things in this world, where all made, intentionally, and while we may never know the full literal process on how it actually came to be, the Bible makes quite a profound statement in saying that it was made. This in itself must mean there is a meaning, things are made for a reason, I don't go out and make a pizza to do nothing with it, I make it to eat it. This is an encouraging thought I think, to know that this world was lovingly and intentionally crafted gives our ourselves a new level of appreciation towards God when we enjoy it, because, strangely enough, there's a lot of things that seem to exist with some added flavor to make it enjoyable: food didn't need to be tasty, landscapes didn't need to be beautiful to function, but they all do. Truly praise be to God for all this.

Another thing to consider is this: God is such that He is outside of Time, He made it of course. Now this means, In a sense, God is always creating the world. As for the biblical authors, they thought of God sustaining the world, and keeping everything spinning was part of the idea of God 'creating'. So in a way our daily existence, every breath we breathe is a profound act of creation and sustaining.

And yet what I find ever greater, increasing my joy in the idea of the human project (or perhaps my sadness) is the thought that in this world we were meant to order it as well with God, that Garden and blessing life was meant to outpour. The darkness still existed after God made light, so did the chaotic sea both filled with monsters even after land was made and were not humans ordered to "rule and subdue". To order the darkness as little images of God, to bring order and Garden life to all of existence, just as God did. I truly wish we had never left the path.

In the end however creation is not a one and down act, nor did the biblical authors think of it that way. A deer giving birth is called a act of creation. Yahweh sustaining the Land is called a act of creation. As Yah is outside of time this concept makes sense, everything is in the moment of creation from Yah's perspective

The phrase in genesis, God made a garden in the east in Eden, the phrase in the east can also mean, (which may mean what is before you) can also mean what was in time before you, ie in the past

Creation Story 1 (7 day):

Notes: The divine name Yahweh is note used in this story, only El

Begins with wild and waste, with darkness over the waters

Here waters is the main pre creation image

Day 1 Separated the light from the dark => Light created	Day 4 Created lamps in the skies to separate the day and the night AND to make the times and days => the sun and moon (and the stars too) ie given something to rule and explicitly told to separate light and dark (ie what Yah)
Day 2 Separated the waters above from the waters below, the vault that separates the two is the 'sky'	Day 5 Waters filled with swarms and sky filled with birds (and the Taneme are created too) Blessed to fill and multiply
Day 3 Pulled the dry land out of the waters making 'sea' and 'land' Bonus Words! Makes vegetation Given ability to make seed and reproduce	Day 6 Animals made to fill the land Bonus Words! Makes Humanity in Yahs own image Blessed to fill and multiply And given to rule to animals of the land, the fish in the sea, and the birds in the skies and rule over plants

Day 7:

No evening and morning, perpetual 7th day forever

Creation Story 2 (Garden):

Notes: Now the Divine name Yahweh is used

Here desert/wilderness is the main pre creation image with no water

The Falls:

Towards the end a little kiasim,
“Adama has become like one of us... must not reach out his hand”
Yah banishes adama from the garden
He drove the Adam from the garden
Sets up the cherubim and a flaming sword (no mention of who’s hand its in)

Comparison of cherubim and the Us, divine council, seedbed of the angel of the Lord, and more

Cain and Abel

You can read the statement of Eve with the birth of Cain of
“I have made a man with the help of God”
As possibly
“I have made a man, in comparison to God” //ie she created something, thinking now this compares to Yah
(The ‘with’ is often used as a comparison word in Hebrew)
Where at the end of the chapter with Seth she says
“God has granted me another child”
This time giving God the credit
This reading would also fit with parents being stupid and misusing/trying to scheme their way to blessing (in this case with children)
God then chooses Abel to subvert Eves pride
What cain says is literally “I cant carry the punishment/the thing he is being punished for” the word in Hebrew has the duel meaning
Here the deciver thing is called sin, contrasting and mirroring the role of the snake, but here in a new form, its called a beast that can be ruled, but cain gives in

Genealogies(May be split up a bit?):

Wickedness of the World:

The Flood:

A precursor to the exodus, flood of judgement but a way is provided for the remnant to be saved through Yahs provision (Passover) to come out on the other side.

Avraham story:

Circumsicon, after Abrahams and Sarahs abuse of Hagar, Abraham is asked to (as a sign of Yahs covenant that He will be the one provides a son) Abraham is made to harm his penis, the very

thing that was used to cause such damage, same as the sign in the sky and rain, in the same realm as what the flood destroyed, but as a sign of the promise that Yah would never do that again, its in the same realm

Yaaqov story:

Interesting how, Rachel takes the idol for Lavan and Yaaqov says is whoever stole it will die, but Rachel is never found out, but dies in child birth, after the birth of her second child

Yoseph and Yehudah story:

Yehudah insert: (may seem like a strange insert but works trust)

Lots of parallels to the story before, almost like Judah, as a surrogate for all the brothers, get retribution for selling Joseph off, Judah is noted as recovering from his grief really fast vs Yaaqov refusing to be comforted

There's the brothers saying "do you recognize this robe" and Tamar saying "who recognizes this staff and seal"

There's a deception

A sense of favoritism, Yaaqov favors Joseph, and Yehudah seems to favor his son over fulfilling his promise and duty

And a goat is used as a substitute in both stories

Being of this story matches beginning of the next story with Yoseph and Potiaphar's wife, meant to be read in parallel (and end of the last story with Joseph going down to Egypt, Judah going down from his brothers, and Joseph going down from his brothers)

Kind like lots of daughters doing virtually same thing to have families?

Also turning point for Yehudah? He recognizes his wrong and says Tamar is more righteous, cause next time he shows up, he is going to be offering his life up.

Additionally the story of the birth at the end mirrors the whole Yehudah story so far, the one who you thought was the younger and thus in the lesser position, prevails over the supposed older one, (ie Perez coming fully out of the womb first even though you wouldn't have thought that sense his brother put his hand out first) comments on whole story of Joseph as well of the younger being put close to death but through counter deception, is exalted and saves the family

All about doublings, double stories of brothers, double dreams in all dream instances, double stories of deceptions and counter deceptions, and center unit of chapter 41, Joseph says that the "two are one", that's why we are tracing the stories of two brothers, all within act 1 of 3

In Hebrew the word for house is the word for ark backwards

Because an emphasis is placed on Joseph commanding over Pharaoh's house

Joseph and Judah's stories are parallel, one in the same, and in the end peace is gotten through Judah giving his life up, and Joseph forgiving, but now merge them, plus this conflict is the 7th seed vs seed conflict in Genesis

Also when yaaqov is leaving for Egypt, Yah goes, Jacob, Jacob, and he responds Here I am” same as Mose, Abraham, and Samuel and etc

additionally there is no birth story for David, but 3 birth stories of birth narratives, Judah and Tamar, lots daughters, and the book of Ruth (whose last word is literally just David) it is because of these three stories that are linked together that David is born, showing that it will only be because of Yahweh's faithfulness and power that the seed of the women will continue and be preserved

Later in the Joseph story:

Simon is bound, Joseph gone, Yaaqov has lost 2 sons doesn't want to lose a 3rd, Yehudah lost 2 sons, doesn't want to lose the third, and Abraham when giving up Isaac as 2 'boys' going with them, 3 total, all about giving up children

Here after the brothers get their food, and heading home, they have food, money, and left a brother behind, this happens here losing Simon, and losing Joseph but contrast what they tell their father, one is truth and the other is a lie

Also a criticism perhaps of Reuben for being willing to give up his son's lives, also seems with the words of him trying to “restore Joseph to his father” perhaps to regain favor with his father after his sin against his concubine

Here in this story it's like Yaaqov wrestling with Yah and people, but his wrestling with people is his wrestling with Yah and his reconciliation with Esau is his reconciliation with Yah (he says to Esau seeing your face is like seeing the face of Yah), and here the brothers realize that what they did is being done back on them by Yah (or that's what they say) but it's Joseph, their conflict with their brother is their conflict with Yah

Brothers bring a food offering to Joseph, while Joseph preparing a slaughtered animal, but Judah is another offering, Cain and Abel offering?

Also when the brothers are leaving and the silver cup is found in Benjamin's sacks, LOTS of parallels by Rachel taking the idols from Lavan but the roles are reversed, they are replaying the things of their parents

As you go along the scroll of Genesis and follow the chosen line you constantly see where the non-chosen line is being reconnected and reintegrated with the chosen line

In Joseph the line of Ham and Shem are remerged together, as is wife is Egyptian and they are being incorporated into the chosen family

For when Yaaqov is blessing Joseph's sons

Look at Isaiah 19, here the nations are already getting incorporated into the family of Yahweh, and it's starting here, this is why Yaaqov in this section says nations plural will come from him

At the end of this story, the brothers fear a measure for measure justice, which mind you is what the Torah commands, but instead, Joseph forgives

Why Judah picked? While of the first three sons of Leah he is the only one that she just straight praises Yah for, already a theme of 3 things and then a bonus 4th, in the creation, days 3,6 Yah speaks a bonus 2nd time for that day, both those times relate to the emergence of seed + also Yah can pick whoever he wants

Plus for 3 even for 4 is a common motif and usual the 4th thing is the punch and main point or longer or etc

Blessing of the brothers

Simon and Levi cursed to be scattered, Simon after judges chapter 1 is never heard of again after being told they don't get their land from their enemies, and Levi is scattered among the nation as the priests, which seems to be turned to a blessing bc they helped Moses in the golden calf story and it's told that they earn a blessing and thus go into the priest help stuff

For Judah too, it seems this functions by analogy to Joseph's dreams/predictions of ruling the brothers, as reward maybe for offering his life becoming servant/slave to Joseph, and that what gets them the salvation Joseph offers, he is set up to rule like Joseph, very analogies to Joseph's dreams so know, as we saw them come true for Joseph, we know they will come true for Judah, via the similar way, by going into the pit, dying, to be raised up, Joseph is a type, a pattern/mold for which kings can be compared, a pattern to which a future seed of Judah to fulfill

David and Joseph parallels:

Shepherds

Selected to rule over brothers

Sent to help troubled king who has bad/troubled spirit (pharaoh cause of dreams, Saul)

Yahweh is with them

Elevated by kings

Called beautiful of appearance

Both sent to inquire of the peace of their brothers (what David does in Goliath story)

Clothed in royal clothes and put in chariot by king

Both predict a foreign leader will have their head lifted off

Both endowed by understanding by the spirit of Yah

David sent to Saul with a young goat, while Joseph is replaced by a goat by brothers

David, last born loved by Saul, Joseph, late born loved by Jacob

David finds favor in Saul's eyes, Joseph finds favor in eye of Potiphar and prison officer

Jonathon son of David loves David, and he says his life is bound up with David's life, and Judah says to Joseph that Benjamin is loved by Jacob and his life is bound up with him

Jonathon strips off his royal clothes to give to David and Joseph's brothers strip him of royal garment

Jonathon and David's goodbye modeled off reunion scene of Joseph and his brothers

David almost makes it to the end living out the Joseph story but fails

Tamar and Ammons failure in David is modeled off of Judahs failure

Also the until to him whom it belongs, as another meaning, that word until, also unto, unto (the only meaning of the word used in poetry, is often a shorthand for unto forever, unto ... etc you get it,) so jewish interpretation always put that unto on the end of sentence before twill not depart from in-between his feet unto ... ie forever, lots of parallels to 2samuel 7 poem from Nathan, there his house will endure forever and he will rule forever (positive meaning of rode,) but will also be punished with human rod when it sins

The rode of punishment never left the tribe of judah, the cross holds it eternally, and the rule of them holds forever because of it

Jacobs request to be buried in that one spot is a big eden spot, saying he wants to go after he dies to the eden spot, almost as the authors making a claim as to the future after death of going to eden or in the future being ultimately gathered to eden

The word in greek for paradise is used in place of garden in Hebrew, Jesus uses it when on the cross in Luke, it seems to be the temp spot where people go having lost their material side to be sustained by Yah until heaven and earth are rejoined

This almost sets up the necessity of the resurrection of the body if Yah has committed to the physical world outside of Yahs self