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His current Torah classes can be found at:

www.NoahideSevenCommandments.com

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"The Seven Noahide Commandments are the basis of civilized society upon which our great nation was founded." So declared the US Congress in a resolution (HJ res. 104, 1991) signed by President G.W. Bush. It is therefore incumbent on every American to be familiar with these Seven Commandments that preceded Moses' Ten Commandments of Sinai.

This is the second in a series of books on the Noahide Seven Commandments as taught by Rabbi Dr. Z. Aviner at the "Virtual Yeshiva" of NoahideNations.com. The first volume on IDOLATRY appeared in press in 2007. This volume presents the classes on ADULTERY and BLOODSHED, the second and third Noahide Commandments, respectively. The topic of ADULTERY is presented through the Story of Eden and the Primordial Sin. The topic of BLOODSHED is presented through the Story of Cain and Abel - the first murder and the prototype of all murders. Then Noah's struggle against BLOODSHED is described, culminating with the Rainbow Covenant which encodes the eternal BLOODSHED Laws. These Heavenly Laws (Genesis 9:1-6) should be inscribed on the walls of every school and every public institution for all humankind to see.

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Rabbi Dr. Zvi Aviner

The Seven Commandments of Noah

Vol. I - IDOLATRY, Vol. III - BLOODSHED

Torah Classes On
The Seven Commandments of Noah
Volume II - ADULTERY
Volume III - BLOODSHED
Rabbi Dr. Zvi Aviner

"For this reason a man leaves his father and his mother and clings to his wife and they become one flesh."

(Genesis 2:24)

"Whoever sheds blood of man, in man's (court) shall his blood be shed, for in the image of ELoKiM made He the man."

(Genesis 9:6)

Torah Classes On

The Seven Commandments of Noah

Volume II – ADULTERY

Volume III – BLOODSHED

by

Rabbi Dr. Zvi Aviner



Fultus™ Books



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Volume II — ADULTERY

Volume III - BLOODSHED

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Introduction

This is the second in a series of books on the Noahide Seven Commandments, based on the classes I've been giving in the Virtual Yeshiva of NoahideNations.com. The first volume, IDOALTRY, appeared in 2007. This volume presents ADULTERY and BLOODSHED, the second and third Noahide Commandments, respectively.

My goal in giving these lectures has been not only to introduce the reader to the Jewish interpretation of the Bible (Torah) but also to the liturgy, prayers and Temple services that have derived from it. Thus the material used here is neither esoteric nor kabalistic. It represents, rather, the faith and aspiration of 'mainstream' Judaism as expressed in today's daily practice as it was in the Holy Temple of Jerusalem.

I wish to give thanks to my wife, Ziporah, for inspiring and supporting my work. I also wish to acknowledge the work of Mr. Ray Petterson, the mastermind behind the Virtual Yeshiva that allows so many BN to join our classes from all over the world. His dedication to BN should serve as an example. Last but not least I wish to thank Mrs. Elizabeth Raffel of Lafayette LA, for her excellent editorial work.

Rabbi Dr. Zvi Aviner, June 2008.

Torah Classes On
The Seven Commandments of Noah
Volume II - ADULTERY
The Story of Eden

ADULTERY Class 1: Where is the Garden of Eden?

"And no shrub of the field was yet on earth" (Genesis 2: 5)

1. Where is Eden?

Welcome to our Noahide Torah Class 1. Today we start learning about the **second** Noahide Commandment, ADULTERY. As might be expected, the Torah introduces it immediately following the **first** Noahide Commandment, IDOLATRY. As we've seen. Genesis Chapter 1 introduces IDOLATRY through the story of the Six Days of CREATION. The Torah continues and presents ADULTERY through the Story of the Garden of Eden (Genesis Chapters 2-3.)

The Primordial Sin in Eden was ADULTERY rather than Sex.

So where was Eden, and when was it formed?

Modern archeology seeks Eden beneath the sands of southern Iraq. Scholars argue that a city by that name — putatively rich with abundant and varied fruit trees — existed there. Still others scholars see Eden as a myth typical of ancient Mesopotamia. Indeed, we have found some ancient stories which resemble the Biblical account of Eden. It is plausible that Noah's descendants carried on his teachings about the Biblical Eden for generations, but in time the Story corrupted. The Torah however brings the Story of Eden in a context of the **specific** moral message pertaining to the Second Noahide Commandment. So again, **when** was Eden 'formed' and **where**?

2. These are the 'histories' of the Heavens and Earth

The Story of Eden (Genesis Chapter 2) starts as follows:

*“These are the **histories** of the **Heavens and the Earth**
when they were **re-created**,
on the Day that YHVH ELoKiM
Made Earth and Heavens” (Genesis 2: 4)*

This introduction to Eden Story presents several difficulties:

- (1) Why does the verse mention the ‘**histories**’ of Heavens and Earth? How many histories were there?
- (2) Why does the verse say that the Heavens and the Earth were ‘**re-created?**’
- (3) “*On the Day that YHVH ELoKiM **made** Earth and Heavens”* –What’s the difference between ‘**create**’ and ‘**made?**’
- (4) “*On **the Day that YHVH ELoKim made,**” **What Day** was it, exactly? Was it after the Sabbath (Chapter 1 ends with the Sabbath) or before the Sabbath?*
- (5) Why does the verse mention first the ‘Heavens and the Earth’ and then ‘the Earth and the Heavens’ in **reverse order?**
- (6) Why do the Attributes **YHVH ELoKiM** appear here ‘together,’ ‘**side by side,**’ while earlier in Chapter 1 ELoKiM appears in the open alone and YHVH appears only once and only as an Acronym?
- (7) When was Eden created?

Let’s answer these questions one by one.

3. Two directions of CREATION

Our first question was, How many ‘**histories**’ did the world have? This mystery is solved by the verse itself as it speaks about **two histories** of Creation:

- (1) Creating ‘Heavens and Earth,’
- (2) ‘Re-Creating’ ‘Earth and Heavens.’

Line 1 follows the order of events in Genesis Chapter 1--first ‘Heaven’ and then ‘Earth’. Line 2 describes re-Creating the world in the opposite direction: first ‘Earth’ and then ‘Heavens.’ How could that be?

Some might say that this is just a poetic way of the ancient Hebrew text which counts events back and forth. But the Midrash says Creation did indeed occur, in **two**

opposing directions: First from Day One to Day Six (Chapter 1) and then again in the opposite direction, from Day Six to Day One. What exactly happened?

4. Re-creating the world by His LOVE

To answer that, let's summarize what we've learned about the events of the Sixth Day: On the Sixth CREATIONAL Day, just before **making** Adam, The Attribute of Judgment, ELoKiM, 'consulted' the Attribute of Mercy, YHVH Asking YHVH to come and share the world with Him.

YHVH then came into ELoKiM'S world as a Ray of Light, a Shy Dove, or a Beautiful Cherub, and asked, 'Where can I rest my Wing? I find no creature here to understand my ways or perform my work Of Mercy, Forgiveness and Compassion. So how can I share your world, ELoKiM?'

Let's remember that YHVH and ELoKiM are Attributes of the Infinite, Nameless, ONE and Only Creator

ELoKiM then said to YHVH, "*Let Us Make Adam in Our Form and Our Image,*" And in Adam's heart you will dwell. Adam will know **us both** and perform our work in our ONENESS.

The Attribute of Mercy, YHVH, agreed, and they flew over CREATION like two **Cherubs-in-Love**, holding 'Wing' against 'Wing,' recreating and **consolidating** the world by their ONENESS.

Thus **Side by Side** the Attributes 'flew' over Creation, From the Sixth Day to the Fifth, Then from the Fifth Day to the Fourth, Then from the Fourth Day to the Third, Then from the Third Day to the Second, Then from the Second Day to the Beginning.

Thus they ‘flew’ from the Sixth Day to the Beginning, ‘
From ‘the Earth’ to ‘the Heavens,’
In the opposite direction to Genesis Chapter 1,
Consolidating all of Creation in their ONENESS
So it wouldn’t falter.

On each day of the week, the Levite Choir of the Holy Temple
Used to chant a Psalm song in remembrance of the events
That had taken place in the Story of Creation on that Day.
On the Sixth day of the week they chanted the following:
*‘YHVH has reigned, He will have donned grandeur
as the world was **consolidated**, It **should not falter...**’* (Psalms 93)

Following the ‘consolidation’ in YHVH ELoKiM’S Oneness, the world could sustain Adam. But this did not happen immediately. A trial had to be conducted — in Eden. Because both Attributes ruled over the Trial, they appear here **Side by Side**. Let’s read the verse again:

5. Why did YHVH ELoKiM appear ‘Side by Side’?

*“These are the histories of the Heavens and the Earth
When they were re-created,
On the Day that **YHVH ELoKiM** made
Earth and Heavens”* (Genesis 2: 4)

As we’ve just said, the two Attributes, YHVH ELoKiM, appear here, the first time ever, ‘SIDE BY SIDE.’ They won’t appear in that fashion through the entire Torah! Indeed, in Chapter 1, ‘ELoKiM’ appears ‘alone’ 32 times, equal to the numerical value of ‘lev’, heart. ELoKiM — as we recall from our IDOLATRY class — is the ‘Heart of Nature.’ Like the heart, ELoKiM sustains and nourishes the world. Chapter 1 also presents YHVH but only once, and only as an Acronym — at the transition from the Sixth to the Seventh CREATIONAL Days.

Then, in Chapter 2, along with the Story of Eden, **YHVH appears first time not as an Acronym but in full, and ‘in the open’**. Yet, SHE is shown ‘Side by Side’ with **ELoKiM**.

Only after Eden, **YHVH** appears **alone** without ELoKiM by Her Side.

Hence the Torah presents the Attributes in **three stages**, or **three phases** in the World's history:

(1) Chapter 1 telling the Story of Creation under the rule of ELoKiM 'alone,' while YHVH appears once as an 'hidden' Acronym.

(2) Chapter 2-3 showing the Story of Eden under the rule of YHVH ELoKiM — Together, Side by Side.

(3) From Chapter 4 and following showing life on Earth, with either YHVH or ELoKiM appearing in the open. We live under their rule and are called upon to know that they are ONE.

Hence Eden — where Adam and Eve were formed — was ruled by YHVH ELoKiM together, Wing against Wing in Love. Now let's ask,

6. How many times is YHVH ELoKiM mentioned?

Let's count the number 'YHVH ELoKiM' appears in the Story of Eden:

- (1) *On the Day that YHVH ELoKiM made Earth and Heavens (Genesis 2: 4)*
- (2) *For YHVH ELoKiM has not sent yet rain upon the Earth (Genesis 2: 5)*
- (3) *And YHVH ELoKiM formed the Adam, dust from the ground (Genesis 2: 7)*
- (4) *And YHVH ELoKiM planted a garden in Eden, at the east (Genesis 2: 8)*
- (5) *And YHVH ELoKiM caused to sprout from the ground every (Genesis 2: 9)*
- (6) *YHVH ELoKiM took the Adam and placed him in the Garden (Genesis 2: 15)*
- (7) *And YHVH ELoKiM commanded on the Adam saying (Genesis 2: 16)*
- (8) *YHVH ELoKiM said it is not good for the Adam to be alone (Genesis 2: 18)*
- (9) *And YHVH ELoKiM formed from the ground every beast (Genesis 2: 19)*
- (10) *And YHVH ELoKiM cast a deep sleep on the Adam (Genesis 2: 21)*
- (11) *YHVH ELoKiM built the side that He had taken from Adam (Genesis 2: 22)*
- (12) *The Serpent was cunning...that YHVH ELoKiM had made (Genesis 3: 2)*
- (13) *They heard the voice of YHVH ELoKiM walking in the Garden (Genesis 3: 8)*
- (14) *Adam and his wife hid from YHVH ELoKiM among the trees (Genesis 3: 8)*
- (15) *And YHVH ELoKiM called the Adam saying where are you (Genesis 3: 9)*

(16) And YHVH ELoKim told the woman what have you done (Genesis 3: 13)

(17) YHVH ELoKiM told the serpent because you have done this (Genesis 3: 14)

(18) And YHVH ELoKiM made to Adam and his wife garments (Genesis 3: 21)

(19) And YHVH ELoKim said behold, Adam has become like (Genesis 3: 22)

(20) And YHVH ELoKiM sent him out of the Garden of Eden (Genesis 3: 23)

Thus 'YHVH ELoKiM' appears 20 times in the Story of Eden. This shouldn't be a surprise, since ELoKiM says "let it be" 10 times in Genesis Chapter 1. As YHVH ELoKiM consolidated the world, the Attributes appear together twice as much: a total of 20 times.

7. On what Day was Eden Formed?

"And there was no shrub of the field was yet on Earth

And the grass of the field had not yet grown

For YHVH ELoKiM had not yet showered rain on Earth...

*And YHVH ELoKiM **formed** the Adam dust from the ground"*

(Genesis 2: 5 -7)

Having re-created the world, YHVH ELoKiM 'formed' Eden. It happened on a Day before grass, trees and even rain appeared on Earth. What Day could it be?

Considering that the Grass, Trees and Rain were created on the THIRD CREATIONAL Day, we must conclude that Eden was formed on the THIRD DAY **prior** to the decision to 'seed' Life on Earth, prior to any vegetation and even before any Rain had fallen. Thus the Garden of Eden, with its multiple trees, was formed before any life was seen on Earth! How can that be?

The Midrash explains it as follows: While YHVH ELoKiM re-created the World in a 'reverse' order, flying back in time from the Sixth Day to the Beginning, YHVH ELoKiM 'formed' Eden on the **THIRD CREATIONAL Day**, while there was not yet any Life seeded on Earth. Indeed, ELoKiM Judged the THIRD Day twice: the first time before the seeding of life then again at the end of the Day. Thus the Trial of Eden must have taken place before that crucial decision to seed Life on Earth. Now that we have identified the time, we may ask, **Where** exactly was Eden?

8. Eden ‘formed’ in the World of Planning

*“And YHVH ELoKiM **formed** Adam
From the dust of the ground
And **He** blew in his nostrils
A living soul; and Adam became
A Nefesh Hayah” (Genesis 2: 7)*

The Torah stipulates here that Adam was FORMED in Eden. The term ‘formed’ is the key to the understanding **where** was Eden. The Story of CREATION uses **three terms** to describe the process of CREATION:

- (1) To CREATE, conceive—Briah,
- (2) To FORM, plan—Yetzirah,
- (3) To MAKE in reality—Assiah.

What is the difference between them? Let’s assume I build a house. At first, I would ‘conceive’ of it or ‘**create**’ it in my mind. Thus I’d think of its purpose, its size and style. Then I’d engage an architect who’d plan the house for me in details—or **form** it on a paper as a ‘blue print.’

Only then I’d contract a builder who’d put the house on the ground in the real world. Thus any action we take passes through these three classical phases (‘worlds’):

- (1) The World of **Conceiving**, ‘Creating,’ Briah,
- (2) The World of **Planning**, ‘Forming,’ Yetzirah
- (3) The World of **Making** in reality, Assiah,

Note that these words are neither mystical nor esoteric. They are, rather, three necessary stages of our activity.

It is interesting to note that Chapter 1 uses only the term ‘**Create**.’ Thus the first verse says, *“In the Beginning, ELoKiM **created** the Heavens and the Earth”* (Genesis 1: 1). Chapter 2 in contrast uses almost exclusively the term ‘**form**.’ Thus Eden was ‘formed’ in the ‘Virtual World of Planning’ (World of Forming.) Adam too was first ‘formed’ from dust in the same Virtual World and placed in Eden, as it says:

*And YHVH ELoKiM planted a garden in Eden
and He placed in it the very Adam that He had **FORMED**” (Genesis 2:8)*

Only after the Eden Trial, YHVH ELoKiM '**made**' Adam from dust in the real world.(Chapter 2:4) So we shouldn't seek Eden under the sands of Southern Iraq. Eden was, rather, a 'virtual' Garden 'formed' in the World of Planning, a sort of Blue-Print Garden where a Virtual Adam and Eve were formed and placed for a trial — **before** there was any seed of grass, shrub or tree seen on Earth.

Thus on the THIRD Day, before there was any Life on Earth,
A crucial trial was conducted by the Heavenly Court.
YHVH ELoKiM formed Adam in the World of Planning,
To decide whether to place him on 'real' Earth.

If Adam and Eve won their Eden trial,
They would proceed to the ETERNAL Sabbath directly
Without having to face the Sorrow and Death on Earth.

But if Adam and Eve failed their Eden trial (as they finally did)
they would lose Eden and be placed on 'real' Earth.

In that case,

YHVH ELoKiM would seed the Earth with Life —
the grass, shrubs and trees of the Third Day.

Then on the Fourth Day, the Sun would appear.

This in turn would be followed by

the Fifth CREATIONAL Day bringing Fish in the Oceans, Birds in the sky

And Crocodiles emerging from the Water.

Then Cattle would be born, Beast would follow and everything that crawls would appear
on the Sixth Day, prior to the **making** of Adam and Eve on **real Earth**, in the real world.

Thus Life was seeded on Earth on the Third CREATIONAL Day, and all creatures
evolved afterwards,

With Adam and Eve on the CREATOR'S mind.

END OF ADULTERY CLASS 1
