

Beit Chachamin

PARSHAT BEREISHIT

17TH OCTOBER, 2025

COME & LEARN

THE BIG RECAP [PARSHA SUMMARY]

1 – God creates the heavens and the earth, and over six days He separates light from darkness, waters above from waters below, and sea from dry land, filling the world with plants, sun, moon, stars, fish, birds, and land animals. Humanity is created in God’s image, male and female, and is blessed to be fruitful, to fill the earth, and to rule over the creatures. God gives plants as food to humans and animals. On the seventh day God ceases from all the work of creation, blesses the day, and makes it holy.

2 – The creation of human from the dust of the earth, with God breathing life into it. God plants a garden in Eden, places the human there to till and tend it, and causes trees to grow, including the tree of life and the tree of knowledge of good and bad. A river flows out of Eden. God commands the human not to eat from the tree of knowledge and notes that it is not good for him to be alone, forming animals and birds from the ground and bringing them to him to be named.

3 – The human does not find a suitable partner among the animals, so God puts him to sleep, takes one of his sides, and builds it into a woman. A serpent speaks to the woman, questions God’s command, and she and the man eat from the forbidden tree, after which they become aware of their nakedness and hide from God. God punishes them with pain and struggle for the woman, toil and thorns for the man, and curse and enmity for the serpent. God makes garments for the man and woman.

4 – God says that the human has become like one who knows good and bad and expels him from the garden so he will not also eat from the tree of life and live forever, placing cherubim and a flaming sword to guard the way.

4 (cont.) – Adam and Eve have two sons, Cain and Abel; Cain kills Abel in the field after his own offering is not accepted by God. God confronts him and curses him to be a wanderer, though marking him so he will not be killed. Cain leaves God’s presence, settles in the land of Nod, and has a son, Enoch, after whom he names a city. The text then records several generations from Cain, down to Lamech and his children.

5 – Lamech takes two wives, Adah and Zillah. Adah’s sons are Jabal, ancestor of tent-dwellers and herders, and Jubal, ancestor of all who play lyre and pipe, while Zillah’s son Tubal-cain forges tools of copper and iron, and she also bears Naamah.

6 – Lamech boasts to his wives about killing a man, saying his vengeance will exceed that of Cain. Adam and Eve have another son, Seth, whom Eve sees as given in place of Abel, and in his time people begin to call on the name of the Lord. The text then gives a long genealogy from Adam through Seth, listing each generation’s age and descendants. Enoch is singled out as one who “walked with God,” and then “he was no more, for God took him,” instead of describing his death.

7 – The genealogy continues through Methuselah and Lamech to Noah, and it notes the ages at which these figures have children and die. Lamech names his son Noah, hoping he will bring relief from the cursed ground and human toil. Humanity multiplies on the earth, but God sees that human wickedness is great and that every inclination of their heart is only evil all day. God regrets making humans and resolves to wipe them out, but Noah finds favor in God’s eyes.

PARSHAT BEREISHIT

Parshat Bereishit highlights how, even after sin, exile, and death enter the world, the world and the people who are highlighted continue to move forward.

GENESIS 1:28

וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הַרְמֵשֶׁת עַל־הָאָרֶץ:

God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”

GENESIS 4:25

וַיַּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁתִּילִי אֱלֹהִים זֶרַע אַחֵר תַּחַת הַבֶּל כִּי הָרַגוּ קַיִן:

Adam knew his wife again, and she bore a son and named him Seth, meaning, “God has provided me with another offspring in place of Abel,” for Cain had killed him.

GENESIS 5:1–3

**זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ:
זָכָר וּנְקֵבָה בְּרָאִים וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה:
וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאֵת שָׁנָה וַיֵּלֶד בְּדַמּוֹתָו כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:**

This is the record of Adam’s line.—When God created humankind, it was made in the likeness of God; they were created male and female. And when they were created, [God] blessed them and called them Humankind.—

When Adam had lived 130 years, he begot a son in his likeness after his image, and he named him Seth.

GENESIS 6:8

וַיִּחַ מִצָּא חֵן בְּעֵינֵי ה'

But Noah found favor in the eyes of the LORD.

Read together, these sources show that Parshat Bereishit is deeply concerned with how life, family, and covenantal potential move forward across generations, insisting that even in a broken world, a future worth sustaining is continually being created.