

B'reshit / In the Beginning

Commentary Y1-01

Genesis 1:1 – 2:3 Isaiah 42:5-8 Psalm 1 Colossians 1:1-23

Triennial Year 1 – Week 1

*Blessed are You, Yahweh our God, King of the Universe,
Who chose us from among all peoples by giving us Your Torah.
Blessed are You, Yahweh, giver of the Torah.*

Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

B'reshit bara Elohim et ha-sh'maim v-et ha-eretz

Reader 1 Amen* ¹ In the beginning God created the heavens and the earth. ² And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. ³ Then God said, "Let there be light"; and there was light. ⁴ And God saw that the light was good; and God separated the light from the darkness. ⁵ And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

Reader 2 Amen* ⁶ Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." ⁷ And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. ⁸ And God called the expanse heaven. And there was evening and there was morning, a second day.

Reader 3 Amen* ⁹ Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. ¹⁰ And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. ¹¹ Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth"; and it was so. ¹² And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that it was good. ¹³ And there was evening and there was morning, a third day.

Reader 4 Amen* ¹⁴ Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; ¹⁵ and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. ¹⁶ And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. ¹⁷ And God placed them in the expanse of the heavens to give light on the earth, ¹⁸ and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. ¹⁹ And there was evening and there was morning, a fourth day.

Reader 5 Amen* ²⁰ Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." ²¹ And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. ²² And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." ²³ And there was evening and there was morning, a fifth day.

Reader 6 Amen* ²⁴ Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. ²⁵ And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. ²⁶ Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." ²⁷ And God created man in His own image, in the image of God He created him; male and female He created them. ²⁸ And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth." ²⁹ Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; ³⁰ and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so. ³¹ And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Reader 7 Amen 2:*¹ Thus the heavens and the earth were completed, and all their hosts.² And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done.³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

*Blessed are You, Yahweh our God, King of the Universe,
Who in giving us Yeshua, the Living Torah, has planted everlasting life in
our midst.*

Blessed are You, Yahweh, giver of the Torah.

*Blessed are You, Yahweh our God, King of the Universe,
Who selected good prophets, delighting in their words which were spoken
truthfully.*

*Blessed are You, Yahweh, Who chose the Torah, Your servant Moses, Your
people Israel,
and the prophets of truth and righteousness.*

Isaiah 42

Reader 8 Amen*⁵ Thus says El Yahweh, Who created the heavens and stretched them out, Who spread out the earth and its offspring, Who gives breath to the people on it, and spirit to those who walk in it,⁶ "I am Yahweh, I have called you in righteousness, I will also hold you by the hand and watch over you, and I will appoint you as a covenant to the people, as a light to the nations,⁷ to open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison.⁸ "I am Yahweh, that is My name; I will not give My glory to another, nor My praise to graven images.

Psalm 1 (to be sung)

¹ How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers!² But his delight is in the law of Yahweh, and in His law he meditates day and night.³ And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.⁴ The wicked are not so, but they are like chaff which the wind drives away.⁵ Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.⁶ For Yahweh knows the way of the righteous, but the way of the wicked will perish.

Colossians 1:1-23

Reader 9 Amen* ¹ Paul, an apostle of Messiah Yeshua by the will of God, and Timothy our brother, ² to the saints and faithful brethren in Messiah who are at Colossae: Grace to you and peace from God our Father. ³ We give thanks to God, the Father of our Lord Yeshua the Messiah, praying always for you, ⁴ since we heard of your faith in Messiah Yeshua and the love which you have for all the saints; ⁵ because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel, ⁶ which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth; ⁷ just as you learned it from Epaphras, our beloved fellow bond-servant, who is a faithful servant of Messiah on our behalf, ⁸ and he also informed us of your love in the Spirit.

Reader 10 Amen* ⁹ For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, ¹⁰ so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; ¹¹ strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously ¹² giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. ¹³ For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

Reader 11 Amen* ¹⁵ And He is the image of the invisible God, the first-born of all creation. ¹⁶ **For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him.** ¹⁷ And He is before all things, and in Him all things hold together. ¹⁸ He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. ¹⁹ For it was the Father's good pleasure for all the fullness to dwell in Him, ²⁰ and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Reader 12 Amen* ²¹ And although you were formerly alienated and hostile in mind, engaged in evil deeds, ²² yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- ²³ if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

*Blessed are You, Yahweh our God, King of the Universe,
Rock of Ages, righteous throughout all generations.
You are the faithful God, promising and then performing, speaking and then
fulfilling,
for all Your words are true and righteous.
Faithful are You, Yahweh our God, and faithful are Your words,
for no word of Yours shall remain unfulfilled;
You are a faithful and merciful God and King.
Blessed are You, Yahweh our God, Who is faithful in fulfilling all Your
words.*

Commentary:

Harmony of the Four Readings

Genesis 1:1-2:3 *Because of the things called 'first,' Elohim created the heavens and the earth . . . (v.1).*

Isaiah 42:5 *"Thus says El-Yahweh, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it; He that gives breath to the people upon it, and spirit to them that walk therein:*

Psalms 1 *Blessed is the man that walks not in the counsel of the ungodly, nor stands in the manner of sinners, nor sits in the seat of the scornful; but his delight is in the torah of Yahweh, and in His Torah he meditates day and night (v.1-2).*

Colossians 1:1-23 *For by Him (Yeshua) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him,*

and for Him: and He is before all things, and by Him all things consist (v.16-17).

The First Word

בְּרֵאשִׁית / *B'reshit* is the first word of the Torah, the title of this Torah *seder* (ordered reading), and the original name of the Book of Genesis.

ב / *Beit* (ba-EET) is the second letter of the Hebrew alephbet. In its various forms it is a pictorial representation of a house or tent. As a prefix to the first word, it means “in” or “because of.”

רֵאשִׁית / *Reshit* (ray-SHEET) is made up of five characters that pictorially represent (ר) head – implying top or beginning, (ש) ox – implying strength, (ט) teeth – implying words, (י) hand – implying work, and (ת) sign – the last letter of the alephbet, which was originally a cross. The word means “first” – first in time or position or authority. Its antonym is **אַחֲרֵית** / *akharit* (a-kha-REET) – “last,” as in last days (Isaiah 2:2). Another form of these words is used where Yahweh says He is the *reshon* / first and the *akharon* / last (Isaiah 44:6), and likewise concerning Yeshua at the end of the Bible (Revelation 22:13 – equivalent Greek *protos* and *eschatos*).

The Apostle John said (John 1:1,3,14): *Protos / First (in time and authority) was the Word, and the Word was with God, and the Word was God. . . All things were made by Him. . . And the Word became flesh and dwelt among us.*

B'reshit may be well translated “In the beginning.” It may also be properly translated “Because of the (things called) first.” And this “first” or “beginning” anticipates the “last” or “end / result.”

In the beginning, because of Yeshua who is the First and the Last, the Almighty, the Living Word of Yahweh, the One who works all things according to His own pleasure, whose sign is a cross . . . Elohim created the heavens and the earth. The Apostle Paul amplifies this: *For by Him (Yeshua) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist* (Colossians 1:16-17).

This beginning of six days of creation anticipated the last day of the week, the Holy Sabbath, when all would be at peace. This One who is First knowingly anticipates being Last – all that He began will return to Him in glorification – all will be at peace.

From this we may also understand that because of firstfruits, the heavens and earth were created. If it were not for those people (firstfruits – James 1:18) chosen to bear God’s name, the earth would not exist. If it were not for God’s people giving their first and best (firstfruits) for His service, the earth would not exist. (Note that this means tithing preceded and supercedes both Levites and Abraham.) And ultimately, if it were not for Messiah (firstfruits – 1 Corinthians 15:20), the heavens and earth would not exist.

This is a call to lift our eyes to God. We need to continually recognize all things as being from Him, and hence bless God for each thing He allows us to use. We should joyfully give priority to service for His kingdom. This is the basis for creation. This is the meaning of loving God with all of our heart, soul, and might, and loving our neighbor – who is created in His image.

The first word of the Torah is foundational to the whole Bible!

God’s Names

Elohim is a name for God representing Him as judge. He judged His creation as “very good.” In this creation account, only this generic term for God – “Elohim” – is used. From the next sentence (Genesis 2:4), God’s unique, descriptive, memorial name is added – “*Yahweh Elohim*.” With the added name, His attribute of *Eternal Gracious One* is represented, as His dealings with man are brought into fuller consideration.

Creation Week

The sages say, “End of deed, first in thought.” Before a builder starts a foundation or forms walls, he has a final house plan in mind. God spent six days creating the heavens and the earth, with the end deed being the Sabbath; but the Sabbath was the original goal, the first in thought.

Here we see that God established a week as seven days, and a day as “evening and morning” – sunset to sunset.

Light & Dark	-----	-----	Sun & Moon			
	Water & Air	-----	-----	Fish & Birds		
		Land & Veg	-----	-----	Beast & Man	
-----	-----	-----	-----	-----	-----	Rest

In the six days of creation, a pairing may be seen. On day one, God created light and darkness; on the fourth day, He set in place the sun and moon to control the light and darkness. On the second day, God separated the waters of the oceans from the waters above the earth, placing air between; on the fifth day, He placed fish in the oceans and birds in the air. On the third day God made dry land appear, and placed vegetation within it; on the sixth day, He placed beasts on the dry land, and finally man to tend the Garden.

But the Sabbath relates to the goal before day one of creation, as a kind of firstfruit. Sabbath is not a day for us to make-up for physical rest lost during our too-busy workweek; Sabbath is to be the goal of our workweek! We are to work six days for our sustenance in order to spend the Sabbath worshipping God.

Only the seventh day has no mention of evening and morning. It is called The Day of Eternity; it partakes of God’s timelessness. It is the day when Messiah makes it His dwelling place.

Genesis 2:³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created to bring forth / perform / reproduce.

[בָּרָא אֱלֹהִים לַעֲשׂוֹת – Bara Elohim l’asot – Created Elohim to bring-forth.]

God brought forth animals “from the earth,” but He “formed man from the dust of the ground, and breathed into his nostrils the spirit of life.” Therefore, animals are seen as from the earth, but man as a combination of earthly and heavenly. Solomon refers to “the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth” – Ecclesiastes 3:21.

Earth's Millennial Week

God is “declaring the end from the beginning” – Isaiah 46:10. From the beginning – six days of creation and a Sabbath, we see the end of this world prophetically declared – six millenniums and the thousand-year reign of Messiah. It is written, “one day is with Yahweh as a thousand years, and a thousand years as one day,” referring specifically to the end of this world – see 2 Peter 3:8.

Light & Dark	Water & Air	Land & Veg	Moon & Sun	Fish & Birds	Beast & Man	Sabbath
Good & Evil	Great Flood	Canaan	David & Yeshua	Last Days	Beast & Son of Man	Millennium

On day one of creation, God differentiated between light and darkness. In the first millennial day, Adam’s day, man learned to differentiate good and evil. God told Adam that he would die the day he ate of the fruit of knowledge; he died before the end of his first millennial day, at age 930 – Genesis 5:4.

On the second day of creation, God separated the waters under the firmament from those above. In the second millennial day, Noah’s day, God “opened the fountains of the deep” and “the windows of heaven” and brought the waters back together to flood the earth, then separated them again forever. Noah lived most of the second millennium (from AM 1056 - 2006, 950 years – Genesis 9:29). The great flood was in the 600th year of Noah’s life, AM 1656.

Only upon completion of the second day did God not say that it was good. The sages say that the angels were created on this day.

On the third day of creation, God brought forth dry land and vegetation. In the third millennial day, Abraham’s day, God gave His people the land of Canaan with bountiful vegetation. Abraham, Isaac, Jacob and Moses were of this day.

On the fourth day of creation, God set the sun and moon in their places. The moon is seen by the sages as a symbol of Messiah. The fourth millennial day is the day of Messiah. (Messiah means the anointed one; men were anointed to be King of Israel, Priest of the Most High God, or Prophet of Jerusalem.) David was the forerunner Messiah King at the beginning of this day (shortly

after AM 3000), and Yeshua came as the ultimate Messiah King, Priest, and Prophet near the end of this day (before AM 4000).

Interestingly, the Talmud says that Messiah should have come in the fourth millennium, but because Israel was so sinful, He would not come until the end of the sixth millennium. But He did come in the fourth, and He will also come in the end of the sixth! (This is not to imply a certain year.)

The fifth and sixth millennial days are referred to as the last days – 2 Peter 3:3. On the sixth day, after creating beasts, God said, “Ki Tov” – it is good / finished. Then He created man. When everything was finished, God said, “Tov M’ode” – very good. It all worked together as planned.

1 st Adam			2 nd Adam			
	Flood			Nations		
		Canaan			Land Restored	
						Peace

Again, a pairing of the days may be seen. On millennial day one, Adam was brought forth; on the fourth millennial day, Yeshua – the second Adam (1 Corinthians 15:45) was brought forth. On the second day, a flood took idolatrous men from the earth; on the fifth day, the nations (Biblically symbolized as waters – Revelation 17:15) took idolatrous Israel from Canaan. On the third day, God gave His people Canaan land; on this sixth millennial day, they are being restored to that land.

The goal, the millennial Great Sabbath, is approaching; we are told to labor to enter into this Sabbath rest (Hebrews 4:11), just as we are to labor six days in order to worship on the weekly Sabbath. While the sacrifice of Yeshua settles our redemption, our faithfulness in torah-observance bears on our position in the millennial Sabbath (Matthew 25:21, 23).

The word *Shabbat* (Sabbath) is also *shevet* (dwelling): it is the time when *Emmanuel* (God with us) will dwell on earth.

God commands us, “Sanctify (make separate) My Sabbaths; and they shall be a sign between Me and you, that you may know that I am Yahweh your God.” On Erev Shabbat, that is on Friday before sunset as the Sabbath approaches each week, we pronounce a blessing and light Sabbath candles. For *Havdallah*, that is after Saturday’s sunset at the end of each Sabbath, we pronounce a blessing and light a special bright candle, then

extinguish it in a glass of grape juice or wine. By lighting fires just before and after the Sabbaths, we symbolically “make separate (God’s) Sabbaths” – during which we are forbidden to light fires (Exodus 35:3).

This ancient symbolic means of sanctifying the Sabbath seems prophetic: the Sabbath Millennium will be preceded (*Erev Shabbat*) by the fires of war of the great tribulation (Revelation 16). It will be followed (*havdallah*) by fire from heaven being quenched in the blood of the wicked (Revelation 20:7-9). There will be a thousand years of Shabbat Shalom (Sabbath peace) between the fires that make the Sabbath separate (Revelation 20:1-6).

For thousands of years, God’s people have lighted lamps (oil lamps / candles) for Erev Shabbat – preceding the Sabbath, and for *havdallah* – following the Sabbath, the *havdallah* candle being turned upside down and extinguished in a glass of wine. This is done to fulfill the Scriptures, to sanctify the Sabbath – to mark out the beginning and ending, to set it apart from the work week. In the book of The Revelation of Yeshua the Messiah, we see that the pyres of war will be ignited preceding the Millennial Sabbath, and following that Great Sabbath, fire from heaven will be extinguished in the blood of the wicked.

For Us

“¹ For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; ² and all were baptized into Moses in the cloud and in the sea; ³ and all ate the same spiritual food; ⁴ and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Messiah. ⁵ Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. ⁶ **Now these things happened as examples for us**, so that we would not crave evil things as they also craved. ⁷ Do not be idolaters, as some of them were; as it is written, ‘The people sat down to eat and drink, and stood up to play.’ ⁸ Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. ⁹ Nor let us try the Lord, as some of them did, and were destroyed by the serpents. ¹⁰ Nor grumble, as some of them did, and were destroyed by the destroyer. ¹¹ **Now these things happened to them as an example, and they were written for our**

instruction, upon whom the ends of the ages have come” – 1 Corinthians 10:1-11.

Consider what millions of people have suffered – because of our needed instruction, because we are called “first”. At great cost the way has been portrayed to us.

If we believe that evolution and man are in control, then we are denying God: we are making ourselves to be gods. We must believe that God is, and that He is the rewarder of those who diligently seek Him (Hebrews 11:6).

Rev. 11/13/09 ddd

הַשָּׁמַיִם וְהָאָרֶץ בַּיּוֹם אֲשֶׁר יָצְרָה יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:
אֵלֶּה תּוֹלְדוֹת

Elleh toldot hashamaim v'ha-aretz b'hi-baram b'yom asot Yahweh Elohim
erezt v'shamaim.

Reader 1 Amen* ⁴ These are the generations of the heavens and the earth when they were created, in the day that Yahweh Elohim made earth and heavens. ⁵ Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh Elohim had not sent rain upon the earth; and there was no man to cultivate the ground. ⁶ But a mist used to rise from the earth and water the whole surface of the ground.

Reader 2 Amen* ⁷ Then Yahweh Elohim formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. ⁸ And Yahweh Elohim planted a garden toward the east, in Eden; and there He placed the man whom He had formed. ⁹ And out of the ground Yahweh Elohim caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Reader 3 Amen* ¹⁰ Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. ¹¹ The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold. ¹² And the gold of that land is good; the bdellium and the onyx stone are there. ¹³ And the name of the second river is Gihon; it flows around the whole land of Cush. ¹⁴ And the name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

Reader 4 Amen* ¹⁵ Then Yahweh Elohim took the man and put him into the garden of Eden to cultivate it and keep it. ¹⁶ And Yahweh Elohim commanded the man, saying, "From any tree of the garden you may eat freely; ¹⁷ but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

Reader 5 Amen* ¹⁸ Then Yahweh Elohim said, "It is not good for the man to be alone; I will make him a helper suitable for him." ¹⁹ And out of the

ground Yahweh Elohim formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.²⁰ And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.²¹ So Yahweh Elohim caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place.²² And Yahweh Elohim fashioned into a woman the rib which He had taken from the man, and brought her to the man.²³ And the man said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man."²⁴ For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.²⁵ And the man and his wife were both naked and were not ashamed.

Reader 6 Amen 3:*¹ Now the serpent was more crafty than any beast of the field which Yahweh Elohim had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"² And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"⁴ And the serpent said to the woman, "You surely shall not die!"⁵ "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.⁸ And they heard the sound of Yahweh Elohim walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh Elohim among the trees of the garden.

Reader 7 Amen 9* Then Yahweh Elohim called to the man, and said to him, "Where are you?"¹⁰ And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself."¹¹ And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"¹² And the man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."¹³ Then Yahweh Elohim said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."¹⁴ And Yahweh Elohim said to

the serpent, "Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life; ¹⁵ And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel." ¹⁶ To the woman He said, "I will greatly multiply your pain in childbirth, in pain you shall bring forth children; yet your desire shall be for your husband, and he shall rule over you." ¹⁷ Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in toil you shall eat of it all the days of your life. ¹⁸ "Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; ¹⁹ by the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return." ²⁰ Now the man called his wife's name Heva (Eve), because she was the mother of all the living. ²¹ And Yahweh Elohim made coverings of skin for Adam and his wife, and clothed them.

Ezekiel 28:11-26

Reader 8 Amen* ¹¹ Again the word of Yahweh came to me saying, ¹² "Son of man, take up a lamentation over the king of Tyre, and say to him, "Thus says Yahweh Elohim, "You had the seal of perfection, full of wisdom and perfect in beauty. ¹³ "You were in Eden, the garden of God; every precious stone was your covering: the ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the lapis lazuli, the turquoise, and the emerald; and the gold, the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared. ¹⁴ "You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire. ¹⁵ "You were blameless in your ways from the day you were created, until unrighteousness was found in you. ¹⁶ "By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire. ¹⁷ "Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. ¹⁸ "By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries.

Reader 9 Amen* Therefore I have brought fire from the midst of you; it has consumed you, and I have turned you to ashes on the earth In the eyes of all who see you. ¹⁹ "All who know you among the peoples are appalled at you; you have become terrified, and you will be no more." ²⁰ And the word of Yahweh came to me saying, ²¹ "Son of man, set your face toward Sidon, prophesy against her, ²² and say, 'Thus says the Lord God, "Behold, I am against you, O Sidon, and I shall be glorified in your midst. Then they will know that I am Yahweh, when I execute judgments in her, and I shall manifest My holiness in her. ²³ For I shall send pestilence to her and blood to her streets, and the wounded will fall in her midst by the sword upon her on every side; then they will know that I am Yahweh. ²⁴ "And there will be no more for the house of Israel a prickling brier or a painful thorn from any round about them who scorned them; then they will know that I am Yahweh Elohim." ²⁵ "Thus says Yahweh Elohim, "When I gather the house of Israel from the peoples among whom they are scattered, and shall manifest My holiness in them in the sight of the nations, then they will live in their land which I gave to My servant Jacob. ²⁶ "And they will live in it securely; and they will build houses, plant vineyards, and live securely, when I execute judgments upon all who scorn them round about them. Then they will know that I am Yahweh their Elohim.""

Psalm 2 (*to be sung*)

¹ Why are the nations in an uproar, and the peoples devising a vain thing? ² The kings of the earth take their stand, and the rulers take counsel together against Yahweh and against His Anointed: ³ "Let us tear their fetters apart, and cast away their cords from us!" ⁴ He who sits in the heavens laughs, Yahweh scoffs at them. ⁵ Then He will speak to them in His anger and terrify them in His fury: ⁶ "But as for Me, I have installed My King upon Zion, My holy mountain. ⁷ I will surely tell of the decree of Yahweh: He said to Me, 'You are My Son, today I have begotten You. ⁸ Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession. ⁹ You shall break them with a rod of iron, thou shalt shatter them like earthenware.' " ¹⁰ Now therefore, O kings, show discernment; take warning, O judges of the earth. ¹¹ Worship Yahweh with reverence, and rejoice with trembling. ¹² Do homage to the Son, lest He become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!

Romans 5:12-21

Reader 10 Amen* ¹² Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- ¹³ for until the Law sin was in the world; but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. ¹⁵ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Yeshua the Messiah, abound to the many. ¹⁶ And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

Reader 11 Amen* ¹⁷ For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Yeshua the Messiah. ¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. ¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. ²⁰ And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more, ²¹ that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Yeshua the Messiah our Lord.

Commentary:

תְּלִדָּה / *Toldah* (Generation) is from the root word *yalad* – to bear young. *Tav* is a cross sign, *lamed* is a staff – meaning toward or teach, *dalet* is a door or a way, *heh* is upraised arms meaning behold: behold the way toward the cross.

“*These are the beginnings.*” The Torah is foundational to the entire Bible, and in the first part of Genesis we can see the roots of major Biblical themes. In today’s portion, we first see God’s character represented by His Holy Name, then the creation of man, his dwelling place, his fall, and origins of the ordinances of circumcision and baptism.

God's Holy Name (See www.messianic.ws/name.htm)

“Elohim” refers to the creator who judges His creation – He saw that it was very good. “Yahweh” refers to the Eternal who is gracious. Here we first see “Yahweh Elohim” (v.2:4, commonly translated “the Lord God”), the Eternal who is gracious with His creation that He judges. “Yahweh” is His memorial name for all generations (Exodus 3:15). It also indicates God's attribute of being eternal – (Hayah, Hoveh, V'yih-yeh) He was, He is, and He will be – and His attributes of omnipresence, omnipotence, and etc.

Here is modern rabbinic teaching concerning the Name Yahweh: *“This is also the proper name of God. In respect for its intense holiness, it is not pronounced as it is spelled. In prayer or when reciting a complete verse of the Torah, it is pronounced Adonoy (Lord). Otherwise it is referred to as HaShem (the Name)”* [The Chumash on Genesis 2:4].

In Scripture, God's memorial Name is used approximately 7,000 times, far more than any other proper noun, and by all kinds of speakers. The command to use it is the most repeated command in the Bible, though it is not enumerated with the 613 as compiled by modern rabbinic sources. We are repeatedly commanded to *“Praise the Name Yahweh”* (Psalm 7:17, Joel 2:26, Isaiah 42:8), but *“Not use His name in vain”* (Exodus 20:7). We are to use it only with utmost respect and honor, not as a common word. [I have a hard time seeing justification for replacing the Name, when reading Scripture or blessing God, with a common word such as “Lord” or “the Name”.]

While God did not indicate this name to man until Moses (Exodus 3:15), some 2500 years after Adam was created, yet Moses used it in writing the Torah, from this account of God's original dealings with man. From Adam, through Moses, to the present, the Eternal God has dealt with man by grace. He does not change (1 Samuel 15:29, Malachi 3:6).

Creation of Man

Though God created trees and vegetation on the third day (v.1:11), they did not grow above ground before the end of the sixth day – when man was created: *“Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh Elohim had not sent rain upon the earth; and there was no man to cultivate the ground”* (v.2:5). The sages say that

crops did not come to fruition until there was man to bless His Name for them.

God took Adam's body and breathed into it the spirit of life, and Adam became a living soul (v.2:7). The body without the spirit is dead (James 2:26). "Soul" is commonly used with feelings that require the spirit to be with the body – as when a soul desires food. It seems to represent the combination of the other two.

God did not finish creating until the end of the sixth day, "Friday" (He rested from creating on the Holy Sabbath): His final creation was man – male and female (Gen 1:27, 31).

On the sixth day, God created Adam, and then placed him in the garden with instructions forbidding the Tree of Knowledge (v.2:15-17), and finally created Eve (v.2:22). Some may like to call Eve the crowning achievement of creation. Eve (*Heva*) means living (v.3:20). Adam called her "*ishah*" (woman), because she was taken from "*ish*" (man) (v.2:23).

Eden (See www.messianic.ws/eden.htm)

The Hebrew "*Gan Edan*" is usually translated into English as "Garden of Eden;" in the Greek Septuagint, it is translated "*Paradisos*," which is subsequently translated into English as "Paradise." As Yahweh placed the Garden of Eden for man on the ancient earth, so on the renewed earth God will establish Paradise – Eden. The same items found in the original Eden (Genesis 2) are to be found in the future Eden (Revelation 2 & 22). These include: the river flowing out from Eden (Gen 2:10 / Rev 22:1), the tree of life (Gen 2:9 / Rev 2:7 & 22:2), and God walking with man (Gen 3:8 / Rev 21:3).

Man was charged with keeping Eden's garden, and was not to seek to be like God (Genesis 3:5).

***Chattat* - Man's Fall**

While Torah means to point or aim – Messiah is the goal of the Torah (Romans 10:4), sin (Heb. *chattat*) means to miss the mark – to fall short of the goal.

God said to Adam, “*Because you listened to the voice of your wife . . .*” (v.3:17); so we see that Adam chose between pleasing God and pleasing the one who was offering a momentary enticement. How often do we do this? Adam was graciously given Eve, then pointed to her for an excuse for his sin (v.3:12). Eve pointed to the serpent for an excuse (v.3:13). God faulted all three. Interestingly, Adam replied (literal translation of v.12 Heb. *v’ochel* – future tense), “*I ate and will eat again*”! This seems to be an admission that he would likely do the same again in similar circumstances.

Adam died spiritually the day he sinned (shown by his hiding from God), and he died physically on the same millennial day (he lived to 930 years, short of one millennium).

Though Eve sinned before Adam, it was through Adam that a sin nature was inherited by all mankind (Romans 5:12). Therefore, Yeshua, “the seed of the woman”, did not inherit sin, having no earthly father.

Some would say that *ha-satan* (satan) was created before this week of creation. Some rabbinic sources teach that angels were created on the second day of creation. God says that all things, in heaven and earth, were created in these six days (Exodus 20:11). See Ezekiel 28:13.

Adam and Eve glowed with the glory of God (See www.messianic.ws/eden.htm). Trees of the garden did not glow. When Adam and Eve sinned, they lost their glow; and perceiving their “unclothed” state, covered themselves with leaves and hid among the trees of the garden (v.3:7-8). They tried to look like trees, which did not glow.

A Promised Redeemer

This week’s portion includes Gen 3:15, “*Yahweh Elohim said to the serpent. . . , ‘I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, when you shall bruise His heel.’*”

Let us consider Yeshua, with no earthly father, called the Seed of the woman (see Gal 3:16). He is “the prophet like Moses” (Deut 18:15; Acts 3:22, 7:37), leading the church through the wilderness (Acts 7:38). Marching a straight line, He plants His foot on the earth (2000 years ago), and a little viper snake (*haSatan*) bites His heel (crucifixion). He takes a step backwards and steps on the snake, crushing its head (destroying its power by His resurrection).

The flock is temporarily scattered (Matt 26:31), but the snake no longer poses a danger to it – the church will never be swallowed up by death (Matt 16:18), but will march on to an ultimate glorious life!

***Brit Milah* – Covenant of Circumcision**

Then God clothed them with skin (v.3:21). We often hear that this was animal skin, indicating a slain animal; but the text does not say so. Having lost their covering of light, they may have been, for the first time, covered with human skin. Some rabbinical sources suggest that they were “uncircumcised”, given foreskin and hymen (circumcision, prescribed on the eighth day for a man and at marital consummation for a woman, being seen as our return to the original holy state). The latter two ideas may coincide. In any case, it was God who provided the atonement (covering).

We know that circumcision is an ordinance of God – of that category of commandments where men are to perform some physical act to display spiritual truth. We know that circumcision indicates partaking in God’s Covenant – to be of His people. Here we may see that it represents going back to the original state, before the fall, which is the ultimate purpose of God’s covenant.

***Mikvah* - Baptism** (See www.messianic.ws/mikvah.htm)

The portion about the river (v.2:10-14) seems to be a parenthetical clause – its relationship to the rest of the chapter is not obvious. We see this river again in Revelation 22:1-3. The Talmud teaches that all the water in this world had as its source this river from Eden. The *Mikvah Mayim* (baptismal water) is our primary contact with the Garden of Eden: when we immerse in it, we are born again – symbolically from the *Mem* for *Mayim*, picturing our spiritual birth by the Word of God.

Today, many Christian groups take the “New Testament” (a misnomer) to replace the “Old Testament”, and take baptism to be something new started by John the Baptist. It is commonly taken to be a “public” act, often performed at the front of a church sanctuary.

Immersion in a *mikvah* is an ordinance of the Torah. An ordinance is a symbolic act to demonstrate spiritual truth. Baptism is not a public act: clothing is not an option. John would not have baptized men in the Jordan

when women were present. “The baptism of repentance for the remission of sins” (Mark 1:4, Luke 3:3) is an ordinance performed during the forty days preceding *Yom haKippurim* / the Day of the Atonements.

We know that baptism pictures burial and resurrection. When we are baptized, we are to rise in newness of life, to serve God. Ultimately, we are to physically rise from the dead to the original sinless state – in Eden.

Torah for All from Beginning (See www.mesianic.ws/perspective.htm)

Yahweh, the Gracious One, gave Torah (instruction) to Adam. Adam should have acted in love towards God and Eve, but Adam disobeyed, ultimately hurting himself and others.

Adam was created at the end of the sixth day, and the Holy Sabbath was made next. Yeshua said “*the Sabbath was made for man*” (Mark 2:27) – it was made initially for Adam.

The Ten Commandments were given through Moses, the first five to show us how to love Yahweh, the last five to show us how to love our neighbor. The Fourth Commandment is to “*remember the Sabbath, to keep it holy*” – as it was established in the beginning.

The Commandments were “*added because of transgressions*” (Galatians 3:19) – to show people that they were fallen far from the original instructions. They were not some monumental change in requirements.

The Torah was not only for one group of people. After God chose Israel to be “*a light to the world*” (Isaiah 42:6, 49:6, 60:3) – to take God’s instruction to everyone, He took the priesthood from the firstborn (since Adam) and gave it to the Levites (Numbers 3:12).

The title, “*These are the beginnings*”, indicates that this portion of Genesis is foundational to the whole of history.

Hen Ha-adam / Behold, the Man!

Commentary Y1-03

Genesis 3:22 – 4:26 Isaiah 42:8 Psalm 3 Romans 3:1-24

Nisan 19, 5770 / Apr 3, 2010

This reading is during the week of the Feast of Unleavened Breads

וַיֹּמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאָחָד מִמֶּנּוּ לַדַּעַת טוֹב וְרָע

V'yomer Yahweh Elohim hen ha-adam hayah k'akhad mimennu ladaat tov
v'ra

Reader 1 Amen* ²² Then Yahweh Elohim said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever "-- ²³ therefore Yahweh God sent him out from the garden of Eden, to cultivate the ground from which he was taken. ²⁴ So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.

Reader 2 Amen* **4:**¹ Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of Yahweh." ² And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. ³ So it came about in the course of time that Cain brought an offering to Yahweh of the fruit of the ground. ⁴ And Abel, on his part also brought of the firstlings of his flock and of their fat portions.

Reader 3 Amen* And Yahweh had regard for Abel and for his offering; ⁵ but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. ⁶ Then Yahweh said to Cain, "Why are you angry? And why has your countenance fallen? ⁷ "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." ⁸ And Cain told Abel his brother.

Reader 4 Amen* And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. ⁹ Then Yahweh said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" ¹⁰ And He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. ¹¹ "And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹² "When you cultivate the ground, it shall no longer yield

its strength to you; you shall be a vagrant and a wanderer on the earth." ¹³ And Cain said to Yahweh, "My punishment is too great to bear!" ¹⁴ "Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me." ¹⁵ So Yahweh said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And Yahweh appointed a sign for Cain, lest anyone finding him should slay him.

Reader 5 Amen* ¹⁶ Then Cain went out from the presence of Yahweh, and settled in the land of Nod, east of Eden. ¹⁷ And Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son. ¹⁸ Now to Enoch was born Irad; and Irad became the father of Mehujael; and Mehujael became the father of Methushael; and Methushael became the father of Lamech.

Reader 6 Amen* ¹⁹ And Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah. ²⁰ And Adah gave birth to Jabal; he was the father of those who dwell in tents and have livestock. ²¹ And his brother's name was Jubal; he was the father of all those who play the lyre and pipe. ²² As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah. ²³ And Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Give heed to my speech, For I have killed a man for wounding me; And a boy for striking me;" ²⁴ "If Cain is avenged sevenfold, Then Lamech seventy-sevenfold."

Reader 7 Amen* ²⁵ And Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, she said, "God has appointed me another offspring in place of Abel; for Cain killed him." ²⁶ And to Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of Yahweh in profane ways.

Isaiah 42:8

Reader 8 Amen* "I am Yahweh, that is My name; I will not give My glory to another, nor My praise to graven images.

Psalm 3 *A Psalm of David, when he fled from Absalom his son.*

O Yahweh, how my adversaries have increased! Many are rising up against me. ² Many are saying of my soul, "There is no deliverance for him in God." Selah. ³ But You, O Yahweh, are a shield about me, my glory, and the One who lifts my head. ⁴ I was crying to Yahweh with my voice, and He answered me from His holy mountain. Selah. ⁵ I lay down and slept; I awoke, for Yahweh sustains me. ⁶ I will not be afraid of ten thousands of people who have set themselves against me round about. ⁷ Arise, O Yahweh; save me, O my God! For You have smitten all my enemies on the cheek; You have shattered the teeth of the wicked. ⁸ Salvation belongs to Yahweh; Your blessing be upon Your people! Selah.

Romans 3:1-24

Reader 9 Amen* ¹ Then what advantage has the Jew? Or what is the benefit of circumcision? ¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; ³ What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? ⁴ May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "That You might be justified in Your words, and might prevail when You art judged." ⁵ But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) ⁶ May it never be! For otherwise how will God judge the world? ⁷ But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? ⁸ And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

Reader 10 Amen* ⁹ What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; ¹⁰ as it is written, "There is none righteous, not even one; ¹¹ there is none who understands, there is none who seeks for God; ¹² all have turned aside, together they have become useless; there is none who does good, there is not even one. ¹³ Their throat is an open grave, with their tongues they keep deceiving, the poison of asps is under their lips; ¹⁴ whose mouth is full of cursing and bitterness; ¹⁵ their feet are swift to shed blood, ¹⁶ destruction and misery are in their paths, ¹⁷ and the path of peace have they not known. ¹⁸ There is no fear of God before their eyes." ¹⁹ Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; ²⁰

because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.²¹ But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,²² even the righteousness of God through faith in Yeshua the Messiah for all those who believe; for there is no distinction;²³ for all have sinned and fall short of the glory of God,²⁴ being justified as a gift by His grace through the redemption which is in Messiah Yeshua;

Commentary *This reading is during Passover week.*

אָדָם / Adam (man) is composed of three Hebrew letters: *aleph* – a pictogram of an ox, representing strength, *dalet* – picturing a door, meaning a way, and *mem*, water or womb. Since *dam* (*dalet mem*) is the word for blood, Adam can mean “first blood.”

Last Monday evening (2004, 2007, 2010) we celebrated the Seder of the Passover Lamb, marking the beginning of the seven-day Feast of Unleavened Breads. We performed the ordinances picturing Yeshua’s crucifixion.

Last Tuesday evening was the time to reap the first *ephah* (bushel) of the best of the new barley crop. On Wednesday morning, an *omer* (tithe of an *ephah*) of fine flour from that first bushel would be mixed with olive oil, and waved with a lamb before Yahweh. That would be the first of fifty days of counting the *Omer*.

“Until the day after the seventh week you shall count, fifty days” –
Leviticus 23:16.

On this Sabbath we say:

“Blessed are You, Yahweh our God, King of the Universe,
Who has sanctified us by His Word, and instructed us to count the Omer.
Today is the fourth day of the Omer.”

The Seventh Day of Unleavened Breads (this coming Monday in 2007) is a Holy Day (Exodus 12:16; Leviticus 23:8; Numbers 28:25). It is known as “The Day of Faith.”

It is the anniversary of Noah and his family being saved by faith when the rest of the world were drowned in the Great Flood.

It is the day Israel was saved by faith when the Egyptian army was drowned in the Red Sea (Exodus 14:31).

(V.3:22) “Behold, the man has become unique among the terrestrial ones, discerning good and evil.” Now, lest he live forever in a state of pursuing self-gratification, God banished him from Paradise where he could eat of the Tree of Life. Man was created to glorify Yahweh, Who says, “*I am Yahweh, that is My name; I will not give My glory to another*” (Isaiah 42:8).

(V.4:1) “*Heva (Eve) conceived and gave birth to Ka-yeen (Cain).*” There are three possible translations of her statement:

- (1) Eve said, “*I have gotten a manchild with Yahweh.*” Adam and Eve were created without man’s participation, but Cain was created through a partnership of God and man.
- (2) Eve said, “*I have gotten a manchild for Yahweh.*” Cain was brought forth for the purpose of worshipping Yahweh. She could have seen this as atonement for her part in bringing death upon Adam, who now would not always be around to worship God.
- (3) Eve said, “*I have gotten a manchild – Yahweh.*” Eve was expecting Cain to be the Messiah promised in Genesis 3:15.

Then Eve gave birth to *Hevel* (Abel).

Abel was a keeper of flocks, for milk and wool. Cain was a tiller of the ground, for grain.

Abel brought the first-born of his flock (this is spring time). Abel brought the proper Passover offering, showing his faith in the promised redeemer. God showed His acceptance; perhaps by sending His fire to consume the offering (meat was not yet given to eat).

At the end of growing time, Cain brought “fruit of the ground”; he did not bring the best from the first of the harvest. God did not accept it. Grain offerings must be the first and finest, and are only acceptable from a redeemed one.

Because Abel’s offering was accepted and Cain’s was not accepted, Cain burned – he was very angry and his countenance fell. Then Yahweh said to Cain, “*If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire (one of the four*

desires) *is to rule over you, but you must rule over it.*” Sin desires to rule over us, but we are commanded to overcome sin – by the blood of the Lamb! (Romans 12:21, 1 John 4:4, Revelation 12:11)

These are known as *The Four Desires*, because they represent the four places in Scripture where the word *teshukah* (desire) is used:

(1) Woman desires to rule over man (Genesis 3:16), but man is commanded to rule with love.

(2) Sin desires to rule over us (Genesis 4:7), but we are commanded to overcome it.

(3) The rain desires to flood the earth (Psalm 65:10), but God restrains it.

(4) Messiah desires His bride (Song of Solomon 7:10).

(V.8) Cain rose up against Abel his brother and killed him. Then Yahweh said to Cain, . . . “And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you cultivate the ground, it shall no longer yield its strength to you; you shall be a vagrant and a wanderer on the earth.” And Cain said to Yahweh, “My punishment is too great to bear! Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me.” So Yahweh said to him, “As for the killing of Cain, this vengeance will be twice of the seventh generation.” And Yahweh appointed a sign for Cain, lest anyone finding him should slay him before his time.

(ⁿ*Numbers represent generations.*) ²Cain fathered ³Enoch, Enoch fathered ⁴Irada, Irada fathered ⁵(Me-chu-Ya-el) Mehujael, Mehujael fathered ⁶Methushael, and Methushael fathered ⁷Lamech. Lamech took two wives: Adah, and Zillah (*Tzillah*). ²² Zillah, gave birth to ⁸Tubal-cain (*Tuval-Kayeen* – You will be brought with Cain {to death}).

Following is an ancient Hebrew understanding of the passage. (V.23) And Lamech said to his wives, “listen to my cry of sorrow, you wives of Lamech, give heed to my tale of woe, for have I killed a man by my wound, (I have actually wounded myself, since my victim was my father {seventh generation}); and have I killed a boy by my bruise?” (I have actually bruised myself, since my victim was my son {and the seventh generation after Cain}). Tubal-cain is not shown to have any descendents. Abel would thus be avenged “twice of the seventh generation”.) “If vengeance upon Cain is

sevenfold (by spending seven generations cursed and on death row), then upon Lamech seventy-sevenfold” – Lamech lived 777 years, until just before the great flood.

Yeshua will be avenged twice in the seventh millennium, in the Erev Shabbat (great tribulation) and the Havdallah (battle of HarMegiddo) of the Great Sabbath.

(V.25) And Adam knew his wife again; and she gave birth to a son, and named him ²Seth, for, she said, "God has appointed me another offspring in place of Abel; for Cain killed him." And to Seth, to him also a son was born; and he called his name ³Enosh. Then men began to call upon the name of Yahweh – see Haftarah (Isaiah 42:8). The sons of God – the righteous line of Seth, as the Melchisedek priesthood (the priesthood of the firstborn which was later replaced by the Levitical priesthood {Num 3:12}), led people to call upon the name Yahweh during this early time of idolatry. As David said, *“I was crying to Yahweh with my voice, and He answered me from His holy mountain. Selah”* (Psalm 3:4).

The priesthood of the firstborn began with Adam. Cain lost the right to the position through sin, and Seth followed. After Noah, Shem held the priesthood. Esau, the eldest, lost the right to Jacob. In Moses’ time, after 2500 years, God took Levites, instead of the firstborn, to be His priests – to represent righteousness to the world, to lead men to Messiah.

Sin progresses in men. It begins in private, when there is still a sense of right and wrong. When it becomes more public, the sense of shame is lost. Then immoral behavior becomes accepted, and even promoted. We can easily see that today – in dishonesty, and in sexual immorality. By the third generation from Adam, men began to use Yahweh’s Name profanely.

Romans

Paul tells us that the Law speaks to make the whole world accountable to God! It is to shut every mouth! It is to bring the knowledge of sin to every person – and Paul is talking to Gentiles.

Then the righteousness that comes from God, through Yeshua the Messiah, is made known, even being testified to by the Torah and Prophets. And, as David says, *“Salvation belongs to Yahweh; Your blessing be upon Your people! Selah”* (Psalm 3:8).

Paul goes on to explain that no one can be saved by the works of the Law. No one has ever had sins removed by animal sacrifices. No one has ever attained righteous standing before an Holy God by his own works of righteousness, for these works have no such value (“*they are as filthy rags*”).

Both Hebrew and Gentile can be saved from sin only by the sacrifice of Yeshua, through faith.

We need to get over the common idea that there are different rules for different people or different times. The Law was for the whole world, for all time, to define and convict of sin; the Hebrews were to be lights to the world, to convey God’s message.

There has never been any remedy for anyone’s sin, except Yeshua’s sacrifice. The old-time Passover offerings were pictures to show faith in the promised redeemer, and future offerings will be to show faith the Redeemer’s past work – a memorial. The Feasts are ordinances, which, by definition, picture spiritual truths (1 Corinthians 11:26).

Sefer Toldot / The Book of Generations Commentary Y1-04

Genesis 5:1 – 6:8 Isaiah 30:8-15; Ezekiel 38:13 Psalm 4 Matthew 23:1-39 Nisan 26, 5770 / Apr 10, 2010

זֶה סֵפֶר הַדּוֹלָדוֹת אָדָם Zeh sefer toldot Adam

Reader 1 Amen* ¹ This is the Book of the Generations of Adam. In the day when God created man, He made him in the likeness of God. ² He created them male and female, and He blessed them and named them Man in the day when they were created. ³ When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth. ⁴ Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters. ⁵ So all the days that Adam lived were nine hundred and thirty years, and he died.

Reader 2 Amen* ⁶ Seth lived one hundred and five years, and became the father of Enosh. ⁷ Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters. ⁸ So all the days of Seth were nine hundred and twelve years, and he died. ⁹ Enosh lived ninety years, and became the father of Kenan. ¹⁰ Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters. ¹¹ So all the days of Enosh were nine hundred and five years, and he died.

Reader 3 Amen* ¹² Kenan lived seventy years, and became the father of Mahalalel. ¹³ Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had other sons and daughters. ¹⁴ So all the days of Kenan were nine hundred and ten years, and he died. ¹⁵ Mahalalel lived sixty-five years, and became the father of Jared. ¹⁶ Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters. ¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

Reader 4 Amen* ¹⁸ Jared lived one hundred and sixty-two years, and became the father of Enoch. ¹⁹ Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters. ²⁰ So all the days of Jared were nine hundred and sixty-two years, and he died. ²¹ Enoch lived sixty-five years, and became the father of Methuselah. ²² Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. ²³ So all the days of Enoch

were three hundred and sixty-five years. ²⁴ Enoch walked with God; and he was not, for God took him.

Reader 5 Amen* ²⁵ Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. ²⁶ Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters. ²⁷ So all the days of Methuselah were nine hundred and sixty-nine years, and he died. ²⁸ Lamech lived one hundred and eighty-two years, and became the father of a son. ²⁹ Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which Yahweh has cursed." ³⁰ Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. ³¹ So all the days of Lamech were seven hundred and seventy-seven years, and he died.

Reader 6 Amen* ³² Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth. **6:**¹ Now it came about, when men began to multiply on the face of the land, and daughters were born to them, ² that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. ³ Then Yahweh said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." ⁴ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

Reader 7 Amen* ⁵ Then Yahweh saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. ⁶ Yahweh was sorry that He had made man on the earth, and He was grieved in His heart. ⁷ Yahweh said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." ⁸ But Noah found favor in the eyes of Yahweh.

Isaiah 30:8-15

Reader 8 Amen* ⁸ Now go, write it on a tablet before them and inscribe it on a scroll, that it may serve in the time to come as a witness forever. ⁹ For this is a rebellious people, false sons, sons who refuse to listen to the instruction of Yahweh; ¹⁰ who say to the seers, "You must not see visions"; and to the

prophets, "You must not prophesy to us what is right, speak to us pleasant words, prophesy illusions. ¹¹ "Get out of the way, turn aside from the path, let us hear no more about the Holy One of Israel." ¹² Therefore thus says the Holy One of Israel, "Since you have rejected this word and have put your trust in oppression and guile, and have relied on them, ¹³ therefore this iniquity will be to you like a breach about to fall, a bulge in a high wall, whose collapse comes suddenly in an instant, ¹⁴ Whose collapse is like the smashing of a potter's jar, So ruthlessly shattered that a sherd will not be found among its pieces to take fire from a hearth or to scoop water from a cistern." ¹⁵ For thus Lord Yahweh, the Holy One of Israel, has said, "In repentance and rest you will be saved, in quietness and trust is your strength." But you were not willing,

Ezekiel 38:13

Reader 9 Amen* "Sheba and Dedan and the merchants of Tarshish with all its villages will say to you, 'Have you come to capture spoil? Have you assembled your company to seize plunder, to carry away silver and gold, to take away cattle and goods, to capture great spoil?' "

Psalm 4 *(to be sung) For the choir director; on stringed instruments. A Psalm of David.*

¹ Answer me when I call, O God of my righteousness! You have relieved me in my distress; be gracious to me and hear my prayer. ² O sons of men, how long will my honor become a reproach? How long will you love what is worthless and aim at deception? Selah. ³ But know that Yahweh has set apart the godly man for Himself; Yahweh hears when I call to Him. ⁴ Tremble, and do not sin; meditate in your heart upon your bed, and be still. Selah. ⁵ Offer the sacrifices of righteousness, and trust in Yahweh. ⁶ Many are saying, "Who will show us any good?" Lift up the light of Your countenance upon us, O Yahweh! ⁷ You have put gladness in my heart, more than when their grain and new wine abound. ⁸ In peace I will both lie down and sleep, for You alone, O Yahweh, make me to dwell in safety.

Matthew 23:1-39

Reader 10 Amen* ¹ Then Yeshua spoke to the crowds and to His disciples, ² saying: "The scribes and the Pharisees have seated themselves in the chair of Moses; ³ therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things and do not do them. ⁴ They tie

up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger.

Reader 11 Amen* ⁵ But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. ⁶ They love the place of honor at banquets and the chief seats in the synagogues, ⁷ and respectful greetings in the market places, and being called Rabbi by men. ⁸ But do not be called Rabbi; for One is your Teacher, and you are all brothers. ⁹ Do not call anyone on earth your father; for One is your Father, He who is in heaven. ¹⁰ Do not be called leaders; for One is your Leader, that is, Messiah. ¹¹ But the greatest among you shall be your servant. ¹² Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

Reader 12 Amen* ¹³ But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in. ¹⁴ Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation. ¹⁵ Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

Reader 13 Amen* ¹⁶ Woe to you, blind guides, who say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.' ¹⁷ You fools and blind men! Which is more important, the gold or the temple that sanctified the gold? ¹⁸ And, 'Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.' ¹⁹ You blind men, which is more important, the offering, or the altar that sanctifies the offering? ²⁰ Therefore, whoever swears by the altar, swears both by the altar and by everything on it. ²¹ And whoever swears by the temple, swears both by the temple and by Him who dwells within it. ²² And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it.

Reader 14 Amen* ²³ Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. ²⁴ You blind guides, who strain out a gnat and swallow a camel! ²⁵ Woe to you, scribes and Pharisees,

hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.²⁶ You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.²⁷ Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.²⁸ So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

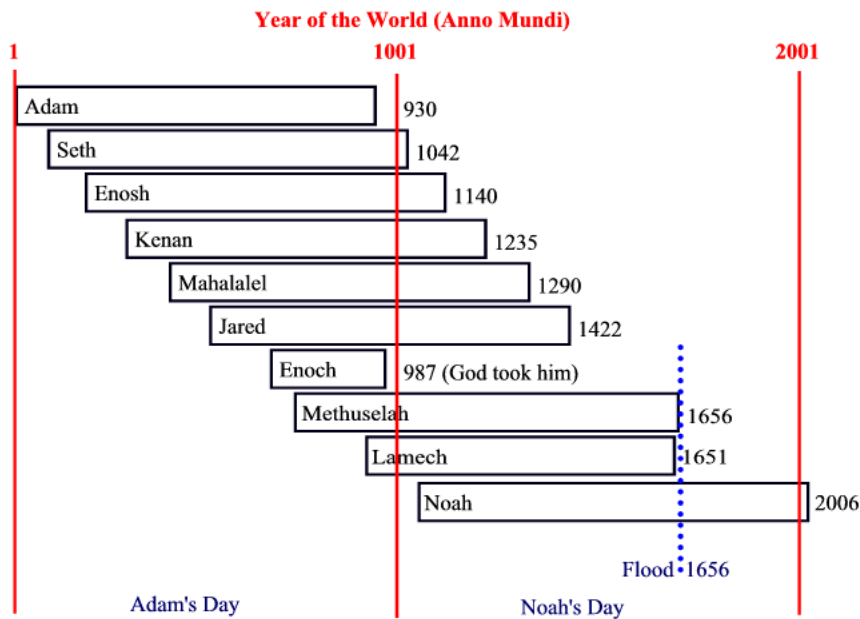
Reader 15 Amen*²⁹ Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,³⁰ and say, 'If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.'³¹ So you testify against yourselves, that you are sons of those who murdered the prophets.³² Fill up, then, the measure of the guilt of your fathers.³³ You serpents, you brood of vipers, how will you escape the sentence of hell?

Reader 16 Amen*³⁴ Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,³⁵ so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.³⁶ Truly I say to you, all these things will come upon this generation.³⁷ "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.³⁸ Behold, your house is being left to you desolate!³⁹"For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF YAHWEH!' "

Commentary:

סֵפֶר / *Sefer* (Book) is made up of three Hebrew letters: *samekh* – support, *pey* – mouth, and *resh* – head/person. A book “supports the mouth of a person” – spreads his word.

"This is the Book of Generations" (v.5:1). It is important, for understanding Scripture, that one has a concept of the Biblical timeline.



Timeline Key

1	1001	2001	3001	4001	5001	6001
Adam's Day	Noah's Day	Abraham's Day	Messiah's Day	Last Days	Now	Millennial Sabbath

Adam and Noah, in total time, lived about one-third of the world’s history! Methuselah, the longest living man at 969 years, died just before (the sages say the day before) the great flood. Adam and Methuselah's lives spanned the entire time from creation to the flood.

(V.6:1) When men from other sons of Adam began to multiply on the earth, and daughters were born to them, the sons of the God – the priestly line of Seth, saw that the daughters of these other men were beautiful, and married them – corrupting the priestly line. Thus righteous leadership waned. Here we see the basis of negative commandments no. 158, 159, & 160 of the 613 (Lev 21:7), which apply to marriage within the substitute Levitical priesthood (Num 3:12).

“Yahweh saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually” (v.6:5).

Yahweh was sorry that He had made man on the earth, and He was grieved in His heart. And Yahweh said (speaking in terms of men), “. . . I am sorry that I have made man,” or (an alternate rendering of the Hebrew), “I am comforted in how I have made man (mortal)”. But Noah found favor (grace) in the eyes of Yahweh.

So, how have we fared since? “We have already charged that both Jews and Greeks are all under sin; as it is written, ‘There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one. Their throat is an open grave, with their tongues they keep deceiving, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their paths, and the path of peace have they not known. There is no fear of God before their eyes’ ” (Rom 3:9-18, from Psalm 14 & 53).

And in the Gospel portion (Matt 23:29-33) we read, “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.’ Consequently you bear witness against yourselves, that you are sons of those who murdered the prophets. Fill up then the measure of the guilt of your fathers. You serpents, you brood of vipers, how shall you escape the sentence of hell?” This should be understood as a warning about hypocrisy in religious leadership, rather than a blanket statement against Judaism.

Yeshua said, “Woe to you, blind guides, who say, ‘Whoever swears by the Temple, that is nothing; but whoever swears by the gold of the Temple, he is obligated.’ You fools and blind men; which is more important, the gold, or the Temple that sanctified the gold?” (v.16-17). If the gold were placed in the hands of a merchant for the purchase of goods, it would not be sanctified (set apart for God). Only because of the sanctity of the House of God is the gold offered there set apart for God. The earthly Temple was a picture of the heavenly, from Eden; when the priests corrupted the picture, the Temple was

removed from them. We see it again in Eden in The Unveiling of Yeshua the Messiah / The Revelation of Jesus Christ (Rev 21).

Herein is a common sin of leaders today. “But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the *tzitzit* (tassels) on their garments. And they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi. But do not be called Rabbi; for One is your Teacher, and you are all brothers. And do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted” (v.5-12). The problem here is pride, a special problem for men who lead or teach. This has nothing to do with calling your natural father “Father”; it has nothing to do with using earned worldly job titles such as “Doctor” or “Officer”. It is about seeking special honor in supposed service of God, as by using a title like “Father”, “Rabbi”, or “Pastor”, or wearing special garments to so distinguish oneself.

“The scribes and the Pharisees have seated themselves in the chair of Moses” (v.1). The chair of Moses was not the raised chair in the Synagogue as some proclaim: it was the seat of judgment – the Sanhedrin, or it could also pertain to the bench of judges in the synagogue. The Biblical synagogue was not to have self-appointed officers. It was not to have salaried officers, and this is not contrary to 1 Timothy 5:17-18. (See www.messianic.ws/qehal.htm)

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