

Torah Portion T1-In The Beginning/Bereshit'

Gen 1:1-31 - The Creation of the World

Genesis 1:1-2 opens the Bible with a simple yet profound statement: In the beginning (time) God created the heavens (space) and the Earth (matter). The Earth was desolate and God's Spirit visited the newly created Earth.

Science calls this framework the space-time continuum, a mathematical model that fuses the three dimensions of space and the one dimension of time into a single four-dimensional continuum. It doesn't take genius like Einstein to understand that ALL of this framework had to be created in an instant.

As science teacher Kent Hovind put it, If you had *matter*, but no *space*, WHERE would you put it? If you had space, but no time, WHEN would you put it?

What can we conclude from this statement but that

1. God existed BEFORE the time-space continuum
2. God exists OUTSIDE the time-space continuum (and enters it at will)
3. God's first entry into the time-space continuum was as His Spirit (Hebrew Ruach=wind, breath)

One of my old preacher friends, Steve Revisky, of Litchfield, IL, said, "If you believe Genesis 1:1, you shouldn't have any trouble with the rest of the Bible."

Gen 1:1 is also significant in that it answers the four great questions of life:

1. Who am I ? I'm a creature of God.
2. Where did I come from? God created us.
3. Why are we here? It must be to please Him. And we better find out HOW to please Him!
4. Where am I going when I die? That depends on God since He's the Creator. It might be a good idea, then, to find out what He wants and do what He says!

V5 – Although the sun, moon and stars have not yet been created (on day 1), there is still "evening and morning, the first day." This indicates that the time of Day 1 is the same as all the other days in Creation Week. "24 hours."

This next verse changed my life!

V14

Genesis 1:14 NAS95 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;

On Day 4, God creates the sun, moon, and stars. The explanation in verse 14 and verses 17-18 is that they are for marking passage of time and for light on the Earth.

What got me back in 2016 is this: when I started over reading the Bible and looking at the Hebrew words for meaning I had previously missed, this verse had a word that sounded familiar, but I couldn't place it: "moedim" – (mo-uh-DEEM). It is the plural of moed and is translated here as "SEASONS." One naturally thinks "passage of time, spring summer, fall, winter." But it literally means "appointed times." This discovery led me to a several month deep dive that started by looking where the word appeared elsewhere – Leviticus 23 popped up. There I learned about the moedim of YeHoVAH.

It hit me like a lead brick in the forehead: We are in a giant cosmic time clock. And God placed the sun, moon, and stars in the sky so we would know WHEN He wants to meet with us!!

I just cannot accept that He did all this just for the "Jews", or just for 1300 years or so, then canceled it all out!

V31 – the 6th day. After God made man, He observed all was "very good," not just "good."

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Gen 2:1-3 - The Seventh Day, God Rests

V2 – “rested= Hebrew “shabat” which means ceased, put an end to

Gen 2:4-25 - The Creation of Man and Woman

V4ff – The Genesis account rewinds and retells the creation of Adam and Eve

VV7-8 – While it appears God spoke the rest of creation into existence, He made man out of dust. So man was a work of art, in essence.

“formed” = H3335

יצר *yâtsar*

yaw-tsar'

probably identical with H3334 (through the squeezing into shape); (compare H3331); to mould into a form; especially as a potter; figuratively to determine (that is, form a resolution): - X earthen, fashion, form, frame, make (-r), potter, purpose.

Total KJV occurrences: 62 (from Strong's)

“He is the Potter; we are the clay” (Hymn: Have Thine Own Way, Lord)

Isaiah 64:8 TS2009 And now, O YeHoVAH, You are our Father. We are the clay, and You our potter. And we are all the work of Your hand.

VV16-17 – the first “law” - a food law.

See my sermon on the significance of the forbidden tree.

Gen 3:1-24 - The Fall

VV4-6 – The forbidden tree – if Man knows good vs. evil, he doesn't “need” God anymore. Man becomes Lord over himself.

V12 – Is Adam blaming Eve or God?

V16 – “desire for you” – this is NOT a physical, sexual desire. That would not be a curse in mind of most men! Instead, it is a desire for the man's authority.

1 Corinthians 11:3 NAS95 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

1 Timothy 2:11-14 NAS95 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

Gen 4:1-26 - Cain and Abel

WHY was Abel's sacrifice accepted but Cain's was not?

Because Abel gave of the FIRSTfruits. Cain did not.

Gen 5:1-32 - Adam's Descendants to Noah

IN this genealogy there is an interesting message “hidden” in plain sight.

From my sermon 10/07/2018 entitled, “What's in a Name?”:

Adam

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The first name, Adam, comes from adomah, and means "man." As the first man, that seems straightforward enough.

Seth

Adam's son was named Seth, which means "appointed". When he was born Eve said,

Gen 4:25-26

25 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."

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Enosh

Seth's son was called Enosh, which means "**mortal**," "frail," or "miserable." It is from the root anash: "to be incurable"; used of a wound, grief, woe, sickness, or wickedness. (It was in the days of Enosh that men began to defile the name of the Living God.[1])

Kenan

Enosh's son was named Kenan, from which can mean "**sorrow**," dirge," or "elegy." (The precise denotation is somewhat elusive; some study aids unfortunately presume an Aramaic root synonymous with "Cainan.") Balaam, looking down from the heights of Moab, employed a pun upon the name of the Kenites when he prophesied their destruction.[2]

Mahalalel

Kenan's son was Mahalalel, from mahalal, which means "blessed" or "praise"; and El, the Short version of Elohim, or God. Thus, Mahalalel means "**the Blessed God**." Often Hebrew names included El, the shortened word for God, as Dani-el, "God is my Judge," Nathani-el, "Gift of God," etc.

Jared

Mahalalel's son was named Jared, from the verb yaradh, meaning "**shall come down**." Some authorities suggest that this might have been an allusion to the "Sons of God" who "came down" to corrupt the daughters of men, resulting in the Nephilim ("Fallen Ones") of Genesis 6.[3]

Enoch

Jared's son was named Enoch, which means "**teaching**," or "commencement." He was the first of four generations of preachers. In fact, the earliest recorded prophecy was by Enoch, which amazingly enough deals with the Second Coming of Christ.[4]
His prophesy is recorded in the book of Jude verse 14:

Jude 14-15

14 It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, " Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." NASU

Methuselah

The Flood of Noah did not come as a surprise. It had been preached on for four generations. But something strange happened when Enoch was 65, from which time "he walked with God." Enoch was given a prophecy that as long as his son was alive, the judgment of the flood would be withheld; but as soon as he died, the flood would be sent forth.

Enoch named his son to reflect this prophecy. The name Methuselah comes from two roots: muth, a root that means "death"[5] ; and from shalach, which means "to bring," or "to send forth." Thus, the name Methuselah literally signifies, "**his death shall bring**." [6]

I don't know what the Hebrew word for flood is, but "Methuselahflood" would be a really long name. And, indeed, in the year that Methuselah died, the flood came. Methuselah was 187 when he had Lamech, and lived 782 years more. Lamech had Noah when he was 182.[7]

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The Flood came in Noah's 600th year.[8]

187 + 182 + 600 = 969, Methuselah's age when he died.[9]

It is interesting that Methuselah's life was, in effect, a symbol of God's mercy in forestalling the coming judgment of the flood. ***It is therefore fitting that his lifetime is the oldest in the Bible, symbolizing the extreme reach of God's mercy.***

Lamech

Methuselah's son was named Lamech, a root still evident today in our own English word, "lament" or "lamentation." Lamech suggests "**despairing**." My guess is that Methuselah named his son "Despairing" because he knew that when he died, the flood would come, and his son may still be living when the flood happened(This name is also linked to the Lamech in Cain's line who inadvertently killed his son Tubal-Cain in a hunting incident.[10])

Noah

Lamech, of course, is the father of Noah, which is derived from nacham , "to bring **rest** or relief" or "**comfort**," as Lamech himself explains.[11]

Gen 5:28-29

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 the LORD has cursed."

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In a way, Noah did bring rest, bringing God's salvation from the flood through the building of the Ark. In that way Noah was a servant of God who helped save mankind. NOW let's see how God lets us know that He wrote the scriptures. Hidden in plain sight. Let's put it all together:

HEBREW	ENGLISH
Adam	Man
Seth	Appointed
Enosh	Mortal
Kenan	Sorrow; But
Mahalalel	The Blessed God
Jared	Shall come down
Enoch	Teaching that
Methuselah	His death shall bring
Lamech	The despairing
Noah	Rest.

Man (is) appointed mortal sorrow; (but) the Blessed God shall come down teaching (that) His death shall bring (the) despairing rest.

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Here is a summary of God's plan of redemption, hidden in plain sight within a genealogy in Genesis! You will never convince me that a group of Jewish rabbis deliberately "contrived" to hide the "Christian Gospel" right here in a genealogy within the Torah!! I believe the implications of this discovery are far more deeply significant than may be evident at first glance. It demonstrates that in the earliest chapters of the Book of Genesis, God had already laid out His plan of redemption for the predicament of mankind.

1. Genesis 4:26 is often mistranslated. Targum of Onkelos: "...desisted from praying in the name"; Targum of Jonathan: "surnamed their idols in the name..."; Kimchi, Rashi, and other ancient Jewish commentators agree. Jerome indicated that this was the opinion of many Jews of his day. Maimonides, Commentary on the Mishna (a constituent part of the Talmud), A.D. 1168, ascribes the origin of idolatry to the days of Enosh.
2. Numbers 24:21, 23.
3. book, Alien Encounters.
4. Jude 14, 15.
5. "Muth," death, occurs 125 times in the Old Testament. See Pink, Jones, and Stedman in Sources (below).
6. Genesis 5:25–28.
7. Genesis 7:6, 11.
8. Genesis 5:27.
9. Genesis 4:19–25; rabbinical sources, Re: Kaplan, et al.
10. Genesis 5:29.
11. Isaiah 46:10; Revelation 21:6; 22:13.

Sources

Missler Chuck, *Cosmic Codes: Hidden Messages from the Edge of Eternity*, KoinoniaHouse, 1999.
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Kaplan, Rabbi Aryeh, *The Living Torah*, Maznaim Publishing Corporation, Jerusalem, 1981.
Pink, Arthur W., *Gleanings in Genesis*, Moody Bible Institute, Chicago, IL, 1922.
Rosenbaum, M., and Silberman, A., *Pentateuch with Onkelos's Translation (into Aramaic) and Rashi's Commentary*, Silberman Family Publishers, Jerusalem, 1973.
Stedman, Ray C., *The Beginnings*, Word Books, Waco, TX, 1978.

Gen 6:1-8 - Increasing Corruption on Earth

The Nephilim were the "giants", the Hebrew word literally means "bully".

So much time is spent in debate on this topic, we are not going to get bogged down in it here.

Our Torah portion ends with a statement most Christians are probably not even aware of, since they associate the doctrine of "grace" with the new Testament:

Genesis 6:8 TS2009 But Noah found favor (GRACE) in the eyes of יהוה.

Grace as unmerited favor is a decidedly Old Testament concept.

Prophet Portion

Isa. 42:5-43:10

The portion begins in verse 5, but is referring back to verse 1. The subject is "My Servant," which is hard to debate that this is anyone but the Messiah, Yeshua.

V8 – clear declaration of the Name – NOT Lord, NOT God, Not anything else but YHVH (YeHoVAH), a combination of 3 Hebrew words, hayah, hoveh, yihyeh – He Who was, Who is, Who will be.

V21 – WHY would God make His Torah, instructions, Law "great and glorious" and then 1400 years later annul it?! A: He didn't! Matt 5:17-20.

Isa 43:1-10 - Israel's Only Savior

THIS IS A RENEWED PROMISE TO ISRAEL OF PROTECTION AND DELIVERANCE.

V9 – end time prophecy

The portion stops at verse 10, but V11 is key:

Isaiah 43:11 TS2009 “I, I am YeHoVAH, and besides Me there is no savior.

Yeshua Portion

Week 35- Day1-John 7:37-52; Luke 10:1-16

Day 3-John 7:53

John 7:37-52

The day is Shemini Atzeret, the 8th Day of Tabernacles.

Yeshua quotes Isa 58:11 - proclaims Himself to be that SOURCE of living water.

A great division took place, and Yeshua was rejected by the Pharisees.

Luke 10:1-16

Yeshua sends out the 70 (or 72) - manuscripts differ on the number.

V11 – reference to dust and wiping it off the feet – a connection to Jesus writing in the dust? Interesting thought.