

Torah "cycle" begins -

Parashah Bereshit - בְּרֵאשִׁית

"In The Beginning"

Torah portion:

Genesis 1:1-6:8

Haftarah portion:

Isaiah 42:5 - 43:11

Brit Chadashah/New Testament portion:

John 1:1-14

Colossians 1:15-17

Hebrews 1:1-3

We often read surrounding N.T. scripture because it is such a blessing to do so.

Much more than a week can hold...



Genesis 1:1-31 ASV - 1 In the beginning God created the heavens and the earth.

John 1:1 The Word was in (the) beginning, and the Word was with the God, and the Word was God.

v2 This (one) was in (the) beginning with the God.

v3 All-(things) came-to-be through him, and separate-from him but-not one-(thing) came-to-be which has-come-to-be-and-still-is.

v4 in him was life, and the life was the light of-the MEN.

v5 And the light is-appearing in the dark, and the dark (did) not apprehend it.

v6 (A) MAN came-to-be, having-been-and-still-dispatched from God, name to-him (is) John.

v7 This-(one) came with-reference-to (a) witness, in-order-that he-might-bear-witness concerning the light, in-order-that all might-trust through him.

v8 That-(one) was not the light, BUT in-order-that he-might-bear-witness concerning the light.

v9 The light was the authentic (one), which coming into the world is-enlightening every MAN.

v10 He-was in the world, and the world came-to-be through him, and the world (did) not come-to-know him.

v11 He-came into (his)-own things, and (his)-own (beings) (did) not take him along-(to-themselves);

v12 But as-many-as took him, he-gave to-them authority to-come-to-be children of-God, to-the (ones) trusting with-reference-to his name;

v13 Who were not begotten out-of bloods neither out-of will of-flesh nor out-of will of-man BUT out-of God.

v14 And the Word came-to-be flesh, and he-tabernacled among us, and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

Day 1 God creates Light. God divides the light and the darkness. God called the light "Day" and the darkness "night":

Cont. Genesis 1:2 And the earth was waste and void; and **darkness** was upon the face of the deep: and the Spirit of God moved upon the face of the waters

3 And God said, Let there be light: and there was light.

4 And God saw the light, that **it was good: and God divided the light from the darkness.**

John 1:5 And the light is-appearing in the dark, and the dark (did) not apprehend it.

Romans 11:33 *O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.*

5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

Day 2 God makes the firmament and divides the waters under and above it. God called the firmament Heaven. So there is water above this firmament/Heaven:

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and **divided** the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

Day 3 God lets the waters under the heavens (plural) gather, and lets the dry land appear. God calls the dry land Earth, the waters Seas. God lets the earth grow grass, herbs, and fruit trees that reproduce themselves. Note "after their kind":

9 And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that **it was good.**

11 And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit **after their kind**, wherein is the seed thereof, upon the earth: and it was so.

12 And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that **it was good.**

13 And there was evening and there was morning, a third day.

Day 4 God lets there be lights in the firmament of heaven, which give light upon the earth. **[Note the lesser light (the moon) is reflected light, and then consider that in photography (light-drawing), reflected light is preferred to direct light. Direct light does not flatter a person, and colors appear more saturated on a cloudy day.]** The lights created on the fourth day divided the light from the darkness, which were separated from one another and named Night and Day on the first day. God also made the stars, and all this was good:

14 And God said, Let there be lights in the firmament of heaven to divide 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 firmament of heaven to give light upon the earth:** and it was so.

16 And God made the two great lights; **the greater light to rule the day, and the lesser light to rule the night**: he made the stars also.

17 And God set them in the firmament of heaven **to give light upon the earth**,

18 and to rule over the day and over the night, and **to divide the light from the darkness**: and God saw that **it was good**.

19 And there was evening and there was morning, a fourth day.

Some possible theology;

Day 5 God creates and talks to and blesses every creature in the water (including the great sea monsters!) and air. Note "after their kind":

20 And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven.

21 And God created the great sea-monsters, and every living creature that moveth, wherewith 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.

Day 6 God makes all the living creatures, cattle, and beasts of the earth - - AFTER THEIR KIND. In other words, after the pattern of all the living creatures, cattle, and beasts of the (?) *heavens*? This supports the statement "There are pigs in heaven", as revealed to Peter: **Acts 10:12-14** tells us there are pigs in heaven - "ALL the four footed things and reptiles of the earth"

Then God (plural Elohim) made man in his image (singular):

24 And 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 creepeth upon the ground after its kind: and God saw that **it was good**.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 **And God created man in his own image, in the image of God created he him; male and female created he them.**

Note God (Elohim, plural) creates man in his own image (singular) - male and female, but Eve had not yet been created, and the man was alone (Gen.2:18). Scripture states that woman was taken out of man (Gen2:23).

28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.

31 And God saw **everything** that he had made, and, behold, **it was very good**. And there was evening and there was morning, the sixth day.

Very Good to Not Good:

@Gen1:31 - everything God had made was **very good**. Then in Gen.2:18, God said "**It is not good** that the man should be alone". God said this before Adam named the animals (vs19).

Genesis 2:18 And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.

Genesis 2:1 And the heavens and the earth were finished, and all the host of them.

2 And on the seventh [הַשְּׁבִיעִי] day God finished his work which he had made; and he rested on the seventh [הַשְּׁבִיעִי] day from all his work which he had made.

The Hebrew text seems to support the English here - which says that God finished his work **on** the seventh day. (!) However, the LXX supports the idea that all God's work was done by the seventh day:

*"And the God completed in the day **six** the works which he did. And he rested on the **seventh** day..."*

καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ
ἔργα αὐτοῦ ἃ ἐποίησεν καὶ κατέπαυσεν τῇ ἡμέρᾳ
τῇ **ἑβδόμῃ**

Perhaps here we have a place where Messianics might prefer the Greek over the Hebrew???

Cont. Genesis 2:3 And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

Genesis 2:7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of ~~life~~ **lives** [חַיִּים, CHAIM, plural]; and man became a living soul.

All lives began in Adam. Therefore life does NOT begin at birth or even conception. This is again supported in that Levi paid tithes to Melchizedek while in the lions of Abraham...see Hebrews 7:9,10.

Genesis 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:
22 and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto 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.**

Prophecy:

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one [אֶחָד *echad*] flesh.

Fulfillment:

Ephesians 5:30 Because we are members of his body.

v31 Instead of this (a) MAN shall leave behind the father and the mother and he shall be very united to his wife and the two shall be with reference to flesh, one.

v32 This mystery is great, but I myself am saying with reference to Messiah and with reference to the assembly.

Genesis 3:8 And they heard **the voice** [קוֹל *qowl*] **of Jehovah God walking** in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

A voice does not walk. This refers to The Word, in his pre-Jesus form:

John 1:1 The Word was in (the) beginning, and the Word was with the God, and the Word was God.

Genesis 3:9 And Jehovah God called unto the man, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

The Gospel in the Garden:

Genesis 3:15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:16 Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life;

18 thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the

field; :19 in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And the man called his wife's name Eve; because she was the mother of all living.

Genesis 3:21 And Jehovah God made for Adam and for his wife coats of skins skin [עור *owr* - singular], and clothed them.

The sacrifice that provided the blood covering (the skin) is the Lamb slain from the casting down of a world. This was a type or shadow of the sacrifice of Yeshua/Jesus:

Leviticus 17:11 "For the soul of the flesh is in the blood; and **I have given** (YHVH gave - past tense) it to you upon the alter to make atonement for your souls for it is the blood that maketh atonement by reason of the soul."

When was this sacrifice given? In the Garden of Eden.

The zeal of YHVH of Hosts does this:

Isaiah 9:6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

John 3:16 For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, BUT in-order-that the world might-be-saved through him.

Isaiah 9:7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

Revelation 13:8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.

Note that YHVH performed the work of planting in the Garden of Eden:

Genesis 2:8 And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

Genesis 2:15 And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

It is interesting that in spite of the hard work involved, a lot of people find gardening to be relaxing. This might be a taste of good things to come as it correlates to the fact that tending the garden (Gen. 2:15) was not the same works that came about due to sin in the Garden (Gen. 3:17-19), which latter works are the works MAN often vainly "worships" today...

...In Messiah, we rest from those works!

Hebrews 4:3 *"For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world*

John 6:29 "The Jesus answered and said to-them, **This is the work of-the God, in-order-that you-might-trust** with-reference-to whom that (one) dispatched.

In Messiah Yeshua, our "work" is our trust in him.

and so, "The Just shall live by Trust." – Habbukuk.2:4b

In the Body of Messiah Jesus, i.e. the Assembly, we are going back to the echad/unity with God that God created in the beginning:

Prophecy:

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one** [אֶחָד echad] flesh.

Fulfillment:

Ephesians 5:30 Because we-are members of his body.

v31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, **one**.

v32 **This mystery is great**, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly.

@ Genesis1:5, note: after the separation, Day & Night, Light & Darkness are "echad" – ONE:

Genesis 1:4 And God saw the light, that **it was good**: and **God divided** 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** [אֶחָד echad] day.

This may be a hopeful view...while there's not any darkness in YHVH, but he makes darkness his pavilion...and let's HIS LIGHT shine forth...those that are drawn to that Light (believers) are

אֶחָד echad –in unity- with YHVH Yeshua (Eph.5:30-32). **REMEMBER: EVERYTHING OUTSIDE OF YHVH IS DARKNESS....and this includes orthodox or any Rabbinical Judaism that deny YHVH Yeshua.** (God blinded them (Rom.11:8) and believers are NOT grafted in **among** the Judaism that rejects Yeshua as Messiah and YHVH.Rom.11:16-17)... although they are still YHVH'S PAVILION (!). **MERCY!** Rom. 11:31-36.

Review: "redemption-back" - ἀπολυτρώσεως -apolutroseos- and "propitiatory" - ἱλαστήριον -hilasterion-

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Torah.htm#Redemption_back_NT_cuts_both_ways#Redemption_back_NT_cuts_both_ways

Understand that the New Covenant "cuts" both ways, forward and backward in time, and the blood of the Lamb, Yeshua provides the ready condition of propitiatory "redemption-back" for those "dead in Messiah" also. They will look on him whom they pierced and mourn and repent and accept Jehovah Jesus Messiah as per Philippians 2:9-11, Romans 3:24-25, 1 Thessalonians 4:14-16:

Romans 3:24 "Being-justified gratuitously by his favor through the **redemption-back** namely-the (one) in Messiah Jesus;

v25 Whom the God himself-placed-before, (a) **propitiatory** through trust in his blood, with-reference-to (a) demonstration of-his justice because of the letting-go-unpunished of-the sinful-acts having-come-to-pass-before-and-still-existing"

Note vs. 24 "redemption-back" - ἀπολυτρώσεως -apolutroseos- and "propitiatory" - ἱλαστήριον -hilasterion-

This is the "redemption-back" (ἀπολυτρώσεως - apolutroseos) power of the Propitiatory (ἱλαστήριον - hilasterion) , Messiah Yeshua. (understand this-Yeshua IS the Propitiatory (ἱλαστήριον - hilasterion) ...His sacrifice REMOVES our sin, and is not just a "covering" (atonement) as was provided annually at Yom Kippur in the Levitical priesthood.)

[regarding "redemption-back" vs. "redeemed", note that Gentile Christians were never under the Mosaic law, and thus would not be "redeemed" from failure to keep the Mosaic law. "Redemption-back" refers to THE redemption-back of Israel to their status at Mt. Sinai before the sin of the golden calf (**Hebrews 9:15**), AND to the redemption-back of Gentile believers in Yeshua to the echad/unity MAN had with God before the fall in Gan Eden (Rom.3:24; Col 1:4; Eph.1:7,14; 4:30; 1Cor.1:30)]

Redemption is a releasing or forgiving or redeeming action that goes to the beginning of that which caused the state to become: it isn't redemption just for sins after the cross, or that you just did, but rather also redeems you and others -even those already dead - from earlier sins. Thus, "redemption-back" translates the correct meaning. Those "Old Testament" observant Jews that were trusting in YHVH Word that he would (future) send a Messiah to redeem them are ALSO "covered" - Atonement is provided for them ALSO through the blood of the Lamb, Yeshua, our Propitiatory. However, they have not yet acknowledged Jesus is that YHVH Messiah Elohim (Phil 2:9-11) so they are not YET in sight of the throne. They will look on Him whom they pierced and mourn and there will be a great conversion at their resurrection. In this, we may view them as "safe" in the Blood of the Lamb, but not yet "saved"....

In these things, we see the greater love of the Father in providing redemption - back to those that lived prior to the cross. Further, we *may* see a greater love in its presentation of the Gospel from the creation (i.e. the Gospel in the Stars, the Gospel in the Garden, the Gospel preached to Abraham (the Akedah), and so forth that all pointed to Jesus and that those trusting (Hebrews 11) in Jesus/Yeshua are already resurrected "alive" with him, just as those that "sleep in Jesus" (1Thes.4). That may be a difficult concept. Consider that Moses and Elijah appeared with Jesus before the cross in Israel.

1 Thessalonians 4:16 "Because the Lord himself with stimulating-cry, with voice of-an-archangel and with trumpet of God, will-descend from heaven, and **the dead (ones) in Messiah** will-stand-up-again-for-themselves firstly,"

@ the exacting Greek - note those that sleep in Jesus, come with Jesus:

1 Thessalonians 4:14 "For if we-are-trusting that Jesus died-off and he-stood-up-again, thus also the God will-lead with him **the (ones) having-fallen-asleep through the Jesus.**"

"the dead (ones) in Messiah" - οἱ νεκροὶ ἐν Χριστῷ

"(ones) having fallen asleep through the Jesus" - τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ

Note the different Greek words, hence different meanings designating different groups:

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"the dead (ones) in Messiah" - possibly the souls under the altar @Rev.6:9. We see Jews are God's witnesses @Romans3:2b " they-were-trusted (with) the oracles-of-the God."

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"(ones) having fallen asleep through the Jesus" - possibly those @Rev.7:14 that have bodies and washed their stoles (robes) in the blood of the lamb (New Testament believers) and are in SIGHT of the throne. Because NO ONE come to the presence of the father except through Messiah Jesus (John 14:6), and so until the souls under the altar are resurrected (Ezk.37:4, 1Cor.15:52, 1Thess.4:16) and accept Jesus (which they will, Lu.13:35, Ro.11:26) they cannot be "in sight" of YHVH, so to speak.

Indeed, scripture says that the Jews that do not trust in Jesus will have more "fullness" than the Gentile believers:

Romans 11:12 "But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-**how-much more their fullness.**"

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National ethnic (and Torah Observant, Yeshua denying (petrified) Israel will look on him whom they pierced and mourn and repent and accept Jehovah Jesus Messiah:

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Philippians 2:9 and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him the name, namely-the-one above every name,

v10 In-order-that **in the name of-Jesus every knee might-bend** of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,

v11 And every tongue might-acknowledge that **Jesus Messiah (is) Jehovah** with-reference-to glory of-God (the) Father,

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Luke 13:34 Jerusalem, Jerusalem, the-one killing the prophets, and casting-stones-at the-ones having-been-and-still-dispatched to her, how-often I-willed to-gather-together-completely in which manner a hen gathers the brood of-herself under the wings, and YOU-willed not.

v35 Behold YOUR home is-being-let-be to-YOU desolate; but amen I-am-saying to-YOU, that **by-no-means might-YOU-see me till it-might-be-present, when YOU-might-say, Having-been-and-still-blessed is the one coming in the name of-Jehovah.**

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; **and they shall look unto me whom they have pierced; and they shall mourn for him**, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Revelation 1:7 Behold he-is-coming with the clouds and every eye will-see him and they-who pierced him, **and** all the tribes of-the land will-themselves-bewail on him. Yea, Amen.

Romans 11:26 **And thus all Israel will-be-saved**, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

v27 And this (is) **the covenant** from me to-them, at-the-time-that **I-might-remove-for-myself their sins.**

@Many have already tasted and seen that YHVH is good:

Matthew 19:37 "And again (a) different scripture is-saying: **They-will-see** with-reference-to whom they-pierced."

Along the context of Matt 19, this may be seen to say "*We see our Salvation/Yeshuah because of what Jesus, whom we all pierced, has done for us*".....

Psalm 34:1 A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

I will bless Jehovah at all times: His praise shall continually be in my mouth.

vs2 My soul shall make her boast in Jehovah: The meek shall hear thereof, and be glad.

vs3 **Oh magnify Jehovah with me, And let us exalt his name together.**

vs4 I sought Jehovah, and he answered me, And delivered me from all my fears.

vs5 They looked unto him, and were radiant; And their faces shall never be confounded.

vs6 **This poor man cried, and Jehovah heard him, And saved him out of all his troubles.**

vs7 The angel of Jehovah encampeth round about them that fear him, And delivereth them.

vs8 **Oh taste and see that Jehovah is good:** Blessed is the man that taketh refuge in him.

vs9 Oh fear Jehovah, ye his saints; For there is no want to them that fear him.

Torah portion

@Genesis

the “Work punishment” to Cain extends to all.

Saved by God’s Grace @Romans 8:2

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In chapter six of Genesis we find Fallen Angels.

For a detailed study on fallen angels, see Ralph Mount’s course on this page:

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an expanded study on

Light and Darkness

http://www.cotopaxi-colorado.com/light_and_darkness.htm

See also: [Parashah Beshalach www.cotopaxi-colorado.com/BIBLE/Parashat/Beshalach.pdf](http://www.cotopaxi-colorado.com/BIBLE/Parashat/Beshalach.pdf)

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