



The end is declared from the beginning

Parashat b'reisheet (1) – When beginning [creation]

Torah: B'reisheet 1:1 tot 6:8

Haftarah: Yeshayahu 42:5 tot 43:10

Apostolic Scriptures: *Yoḥanan* 1:1-18

The start of most books normally teach you everything about most of the characters you will get to know. Most people, especially women reading romance novels, would normally read the last few pages and if the ending is to their liking, they would start at the beginning. In order to get to the end, some people skip pages, even parts of chapters, and in this way the reader actually misses out on many parts and ends up with a story not intended by the writer.

This method is unfortunately the way that most people read the Bible, or Scripture, as we would rather refer to it – that is to say, those that actually read on their own and do not wait for a paid preacher to read parts of it once a week! Many so-called unimportant parts are left out or skipped over, as we will shortly experience. In most cases these 'boring' parts were specifically placed there to provide necessary information and facts that would otherwise not be divulged elsewhere, events that some people consider insignificant, but would later prove to be useful – something we will emphasise from time to time.

When studying pagan mythology, it always starts with the existence of a basic type of matter and a description of the 'birth' of their gods. Scripture, in contrast, describes *Elohim* as the Everlasting One, the "I AM" from Whom all matter and energy was created. Science wants us to believe that the universe hasn't always been in existence, but must have had a beginning at some point; it would then prove the existence of the Everlasting One who created it. This conclusion is not new, but as old as the confidence that came into existence at the same time. From the words of rabbi Akiva: "Just as the house is proof of the builder and the cloth is proof of the weaver and the door is proof of the joiner, so this world proclaims that G-d created it¹." We learn from *Sha'ul*:

Romans 1 ²⁰For since the creation of the world His invisible *qualities* have been clearly seen, being understood from what has been made, both His everlasting power and Mightiness, for them to be without excuse,

When opening the *haftarah* for this week, we immediately see the echoing of the words of *Yeshayahu* as he remarks on the Creator during the second day of Creation:

1 Rabbi Akiva: *midrash Tehillim* 3

Yeshayahu 42 ⁵ Thus said the *Ĕl*, **יהוה**, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and spirit to those who walk on it:

We learn from various texts in Scripture how *Elohim* expanded the heavens (cf. *B'reisheet* 1:6-8; *Yeshayahu*. 40:22, 42:5, 45:12, 51:13; *Yirmeyahu* 10:12, 51:15; *Zekaryah* 12:1; *Iyob* 9:8). In fact, it is mentioned regularly, in order for us to see this as a hub of Creation. As the heavens were expanded, light was also deployed throughout the universe, to such an extent that it can be measured by modern scientific methods to this day. This created quite a stir and is mentioned by Robert Jastrow in his book "God and the Astronomers". In an interview with *Christianity Today*², Jastrow said:

"Astronomers now find they have painted themselves into a corner because they have proven, by their own methods, that the world began abruptly in an act of creation to which you can trace the seeds of every star, every planet, every living thing in this cosmos and on the earth. And they have found that all this happened as a product of forces they cannot hope to discover. That there are what I or anyone would call supernatural forces at work is now, I think, a scientifically proven fact."

Yohanan, the author of the *b'sorah* (gospel/good news), some encouraging letters and the Revelation of *Yeshua*, uses a similar opening line with "In [the] beginning", which leads us to two truths. The first is that *Yeshua* is the incarnate Wisdom and *Torah* of *Elohim*. The second truth is that our heavenly Father brought about a new start for Creation through *Yeshua*, a theme seen throughout the Apostolic Writings. As soon as we acknowledge and understand these truths, it binds Scripture together as a whole, consistent and pleasing message of redemption. This message of redemption does not have a division roughly two-thirds into the book – something that some people see as "old testament" and "new testament". If your copy of Scripture has a divider page or two at this point, please tear them out and throw them in the dustbin! Almost every other theme in Scripture finds its origin in this first, fundamental *sidrah*, *B'reisheet*. Creation, sin, judgement, the promise of redemption, the Messiah, atonement, spiritual warfare and the final victory over evil can be found here. These subjects are all beautifully woven together like a tapestry and flow into the renewal of the world, as enunciated by the prophets, as can be seen by the final Prophet in the final book, Revelation.

People like us who stand in awe at the Creation of *YAH*, people who notice all His works, are mentioned by *Dawid*:

Mizmor 111 ² **Gimel** Great are the works of **יהוה**, **Dalet** Searched for by all who delight in them.

The structure of creation days can be put together as follows:

| Created | | Fulfilled |
|---------|-----------------|-----------|
| Day 1 | Heavens / Light | Day 4 |
| Day 2 | Sea / Air | Day 5 |
| Day 3 | Land | Day 6 |

We will work briefly through these first texts to see what the sages think actually happened, but with Scripture as witness. Some sages are of the opinion that ten things were created on the first day:

1. heavens and earth: "In the beginning *Elohim* created the heavens and the earth." (1:1);
2. chaos and desolation: "And the earth came to be (became) formless and empty" (1:2);

² "A Scientist Caught Between Two Faiths: Interview With Robert Jastrow," *Christianity Today*, August 6, 1982

3. light and darkness: “and darkness was on the face of the deep” (1:2); “Let light come to be” (1:3);
4. wind and water: “And the Spirit (*Ruach*/wind) of *Elohim* was moving on the face of the waters.” (1:2);
5. duration of day and duration of night: “And there came to be evening and there came to be morning, one day.” (1:5).

Some sages are of the opinion that Creation was started on the first day of the month we only see mentioned once in Scripture (*Melakhim Alef* 8:2), known as *Ėythanim*, the seventh month, also known by the *Bavelian* name *Tishrei*.

When we scramble the letters of the word **בְּרֵאשִׁית** (*b'reisheet* – in beginning), we get the expression **אֶתְשֵׁרֵי** (*alef* [first of] *tishrei*), denoting the first of the month. *Yohanan* starts his *b'sorah* with “In [the] beginning...” and refers directly to this verse in *Torah*. Our Messiah wasn't only present during Creation, but he was also the Words spoken, the Wisdom, and later he would appear as the living *Torah*, at which time he would also be a completely new beginning of creation.

We see the word **הָיָה** (*ha-y'Tah*) in v. 2, which some translations render as ‘was’, while only a few translations use the word ‘became’. This brings about a new meaning to the text, as we would read: “the earth **became** formless and empty”. Due to different interpretations and translations some scholars bring about the “gap theory”, a timeless period between vv. 1 and 2 by which they then try to prove their theory of an universe of 15 billion years. They even use one the most-known prophets:

Yeshayahu 45¹⁸ For thus said **יְהוָה**, Creator of the heavens, He is *Elohim*, Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: “I am **יְהוָה**, and there is none else.”

However, the prophet *Yirmeyahu* overturns their apple cart:

Yirmeyahu 4²³ I looked at the earth, and saw it was formless and empty. And the heavens, they had no light.

The earth did not become formless and empty by the hand of *Elohim*, but was the result of a specific event that is not part of this study. We hope to cover that in a subsequent, separate study, however it may be an entire series of studies! For now, we should stay focused on “was formless and empty”, as ‘formless’ is translated from **תְּהוֹ** (*To-hu*), which means ‘desolation’ or ‘worthless’, while ‘empty’ is translated from **בְּהוּ** (*Bo-hu*), meaning “emptiness that is not distinguishable”. These two expressions point to similar thoughts and being used together is typical of Scripture for emphasis. Only by fine discrimination do we see that *bohu* refers to matter and *tohu* refers to shape. It is therefore essential that they be used together, as we only see this in two other parts of Scripture: *Yeshayahu* 34:11 and the verse mentioned earlier, *Yirmeyahu* 4:23. The other important word to take notice of, is the word **תְּהוֹם** (*t'Hom*), which translates as “bottomless depth”. In later studies we will look at this again, but for now it would be good to compare 7:11f and 49:25.

The first creation words are seen in v. 3. Up to now we have only seen descriptions of what the earth looked like, but from the word of *Elohim* we hear these words:

B'reisheet 1³ And *Elohim* said, “Let light come to be,” and light came to be.”

Except for the preamble, we see an amazing repetition: **יְהִי אוֹר** (*ye-Hi ohr vayi-Hi ohr*). The word 'ohr' translates as light, while the command and the result, the root word (*YAH*), clearly point to the abbreviation of the set-apart Name of the Most High. The command is in the future tense and indicates the eventual birth and manifestation of our redemption, *Yeshua*, while the result, written in past tense, shows that *YAH* has been there since whenever:

*Sh'mot 3*¹⁴ **And Elohim said to Mosheh, "I am that which I am." And He said, "Thus you shall say to the children of Yisra'el, 'I am has sent me to you.'"**

This, therefore, is how Creation started: not **by**, but **with** *Yeshua*; from here onwards we learn how everything fits together and that *YAH* indeed has a plan with everything He created in six days. Looking at v. 4 we see that the light was good. The original word is **טוֹב** (*tov*), which doesn't only mean morally good, but also includes being useful, prosperous, precious and much more. In the Hebrew pictogram, the **ט** (*tet*) represents a basket in which everything good is carried. A more modern explanation is the image of a man bowing before a king; in our case, *tov* will be each of us bowing before our heavenly King.

In v. 5 we learn how the days of our Creator are put together in a specific order: **עֶרֶב** (*`E-rev*), evening and **בֹּקֶר** (*Bo-qer*), morning. When adding the previous word we studied as a suffix to either of these two words, as in *`erev tov* or *boqer tov*, we wish someone a pleasant evening or morning! Hebrew is certainly not that difficult! However, this verse has a strange ending, the only exception to the rule. When counting in Hebrew, the first number would be **רִאשׁוֹן** (*ri-Shon*), which should give us *yom rishon* as the first day, or "day one". In this case the basic text uses **יּוֹם אֶחָד**, (*yom `e-Chad*), which translates as "one that doesn't include anything else". This teaches us that Creation couldn't exist without this day, a day of unity, and also refers to the Oneness of *YAH*:

*D'varim 6*⁴ **"Hear, O Yisra'el: יהוה our Elohim, יהוה is one!**

Moving on to vv. 6 and 7, we learn about a space that was created between waters. This space is referred to in some translations as 'expanse' or 'firmament'. The root text is the word **רָקִיעַ** (*ra-Qi-a*), which literally refers to hammering, or something beaten out. Take into consideration the large piece of gold used to make the *menorah* for the tabernacle that had to be beaten out with a hammer, or similar. We see something similar to a large piece of metal, beaten out, expanded, to a thin sheet. Many texts can confirm this, but with a restriction on time, we will only mention one (*cf. Yeshayahu. 40:22, 42:5, 45:12, 51:13; Yirmeyahu 10:12, 51:15; and Zeqaryah 12:1*):

*Iyob 9*⁸ **stretching out the heavens by Himself, and treading upon the waves of the sea;**

One translation³ really brings these verses out better than any other out there, especially for people with a "picture brain":

*B'reisheet 1*⁶ **God said, "Let there be a dome in the middle of the water; let it divide the water from the water." ⁷God made the dome and divided the water under the dome from the water above the dome; that is how it was,**

It is important to note that there is water both inside and outside of the dome. Space is therefore not the infinity as taught by NASA and other liars; space is here with us and as we will learn that *Torah* sets certain limits, boundaries, so did *YAH* set boundaries for people on a flat earth with a dome overhead. Another thing not mentioned in Scripture, is the existence of anything on the other side of the dome, because there isn't anything!

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Another strange case to mark here, is that the second day is not blessed as *yom tov*, a good day. However, the third day is blessed twice, shortly after creation of the first form of life. It is from here that we see a repetitive measure throughout Scripture where the second day is always considered dark and miserable, while the third day is one of abundant blessing, where people actually come back to life, as in the case of *Yitzchaq* (*B'reisheet* 22), *Ya'aqov* (*B'reisheet* 31), *Estër* (*Estër* 5), *Yonah* (*Yonah* 1) and obviously *Yeshua* (*Mattithyahu* 27:63; *Luka* 24:21). It is a Hebrew custom to get married on day three, simply because of the double blessing at Creation.

As with the NASA lie mentioned previously, we also need to kill another lie. In v. 14 *YAH* calls for lights to discern between day and night, also to act as signs for seasons, days and years. Now for the big shock:

B'reisheet 1¹⁶ **And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.** [emphasis added]

Two very important facts are mentioned here. Firstly, two great lights were created, according to the fundamental text *ohr*. *YAH* did not create a light and a reflector, as the text would then include the word *machaziror*. This word is not found anywhere in Scripture. The second point is that one light dominates the day and the other light dominates the night. A light that dominates can not rely on another source of energy, or it wouldn't be a light.

Before moving away from Creation, the last and probably most important: creation of man. In vv. 26-27 we see six characteristics attributed to man at Creation:

- 🥂 the image of *YAH*,
- 🥂 authority,
- 🥂 gender,
- 🥂 fertility,
- 🥂 blessing,
- 🥂 the pleasure of *YAH* (*cf.* Revelation 4:11).

The image we learn of here is **צלם** (*Tze-lem*), which translates as 'shadow'. This shadow is a resemblance, replica, of the Creator inasmuch that he can reason, he can make decisions, he has moral values, intelligence, hygiene, consciousness of conservation and many more attributes. According to most sources, *Adam* would have been a perfect creature:

Mizmor 8⁵ **Yet You have made him a little less than Elohim, And have crowned him with esteem and splendour.**

One translation⁴ puts it slightly differently:

Mizmor 8⁵ (8:6) **You made him but little lower than the angels, you crowned him with glory and honor,**

The word 'angels', also 'messengers' in other translations, are seen as heavenly beings, even by the word 'elohim' in the text cited above, while "a little less" is seen as **חסר** (*cha-Sêr*) in the original text, translating as 'deficit' or 'imperfection'. This means that every human being is like *Elohim*, even part of the same order, but lacks something.

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We read in many documents of the sages that *Adam* received a splendour directly from *YAH*. He would probably have been very large, around 9 meters tall, something which made his falling into sin so much more catastrophic. However, there is a reversal of this condition through *Yeshua*. Just like *Adam's* fall happened because of disobedience, *Yeshua* started his life on earth in the same body as a sinful man, except that he was completely sinless and obedient:

Romans 8 ³For the *Torah* being powerless, in that it was weak through the flesh, *Elohim*, having sent His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh,

By being fully obedient, the second *Adam* restored the splendour of the first *Adam*:

Philippians 2 ⁸And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.

After naming every animal, *Adam* was given his life companion – something which, once again, would necessitate a study or *midrash* on its own. Both the man and his wife were allowed to eat from two of the three species available. This included plants that yielded seeds, as well as trees of which the fruit yielded seeds. The first species was green plants, mostly for animals, although some of the animals would also enjoyed some of the other plant species (v. 11). Amongst all of these plants were two special trees. One was the tree of knowledge of good and of evil, and the other was the tree of life. We must emphasise here that the tree itself was not evil, but that it was put there to test the obedience of man. Even though man was created in the image of *YAH*, he wasn't given the attribute of knowledge of evil. He was also not created as a robot, and therefore had free choice. Before his sin, however, he would only be doing good.

Life on earth before the fall of man was something completely unknown to us. It is therefore quite possible that the two trees mentioned were not necessarily physical trees, but some other challenge not known to us. The tree of life quite possibly represented obedience, while the tree of knowledge of good and evil represented disobedience in some form or another. It could also symbolise the law of sin and death (cf. Romans 8:2). Had *Adam* and *Hawwah* eaten from the tree of life, they would have been safe and sinless, but their free choice had to be tested. For this reason, *hasatan*, who was created a perfect being and with much more knowledge (cf. *Yehezqel* 28:15), was in a position to execute this test. He was probably not instructed to do it (cf. 3:1-13), but taking his craftiness into consideration and studying *Yeshayahu* 14, *Yehezqel* 28 and other parts of Scripture, we can see why he tried his utmost best to lure the almost perfect human in standing behind the door with him.

Sin came into the world when *Hawwah* decided, with the free will she had been created, to believe his lies, rather than trusting her soul mate in what he had received directly from their Creator. Instead of sharing the words *YAH* had given them with the enemy, she started reasoning with him and also gave her own opinion! Through all of this she, and later *Adam* as well, lost the authority they had been given in *Eden* and also in the Kingdom of *YAH*. Unfortunately this is exactly the same way we try to resist the enemy – with our free choice we walk away from under the protection of *YAH*. Because of *YAH* cursing the enemy, there is also now everlasting enmity between man and *hasatan*.

The 'fruit' eaten by *Hawwah* is something which will be discussed and pondered over until the end of time. Irrespective of what people think or say, most will probably be wrong. Only after his deception was *hasatan* cursed to crawl on his belly. He was certainly trying to use *Hawwah* to produce an impure seed line on earth, as this would prevent *Yeshua* being born from a pure seed line. Had this happened, redemption for man would have been impossible. After being deceived by *hasatan*, *Hawwah* in turn deceived her husband. He was not deceived by *hasatan*, but because of his love for *Hawwah*, he was prepared to resign his immortality. After all, they were one flesh (cf. 2:24). From this text we also learn that sexual intercourse between a man and a woman actually makes them husband and wife. This is one of many reasons why the

Western system of dating is an abomination in the eyes of YAH. Once again the enemy uses his deceptual skills to deprive men and women of their true soul mates, as planned by our Creator.

As mentioned before, *Adam* and *Hawwah* were both clothed in splendour, as only YAH could provide for them. Even though they were physically naked, they were clothed spiritually with impartial intergrity and lived in a supernatural realm which would not necessarily be on earth. Nowhere does Scripture even insinuate that *gan Eeden* was on earth; the garden was **in Eeden**, a word which simply translates as pleasure, revelling or “blissful land”, but it was certainly part of the Kingdom of YAH. The Septuagint translates it as “garden of Delight”. It is important to note that the garden was not called *Eeden*, but that the garden was situated in *Eeden*. Even though we read of rivers running through the area, it could still be a parallel realm which is beyond our limited mental attitude – again something which needs more research and could even be discussed during a *midrash*. For the time being, though, we have to accept that *Eeden* would be on a newly-created earth.

After this trick of *hasatan* and their subsequent disobedience, both *Adam* and *Hawwah* realised that they are naked – no more than they were before, but now their clothing of splendour has disappeared. They were oblivious to their nakedness before sinning, but since their splendour was taken from them, they realised they had a problem. Their entire view of life had changed. We notice two different words used for naked. Before their disobedience, we see **עָרֹם** (*a-Rom*), but after the fall the word changes to **עָרָם** (*'e-Rom*), which describes nakedness in a condescending way and also implies “made naked”, something *Adam* and *Hawwah* caused to make themselves spiritually naked, as we learn:

Romans 5 ¹²For this reason, even as through one man sin did enter into the world, and death through sin, and thus death spread to all men, because all sinned –

Their own disobedience caused the first two people on earth to be expelled from their perfect home. To prevent them from going back in this sinful state and eat from the tree of life, YAH places two *kerubim* at the entrance of the garden. The singular of this word is **כְּרוּב** (*k'ruv*), with a description of a heavenly being created for a specific task. In this case these special creatures act as the army of YAH!

We see *kerubim* only once more in *Torah*, and this is in the *mishkan*, the tabernacle, where they stand in splendour on top of the ark of the covenant. However, there is another interesting part in this *sidrah*:

B'reisheet 3 ²⁴and He drove the man out. And He placed *kerubim* at the east of the garden of Eeden, and a flaming sword which turned every way, to guard the way to the tree of life. [emphasis added]

Please take note of the term “the way to...”, something we will shortly consider again. In the original text, we read: “וַיִּשְׁכֵּן מִקְדָּם לְגַן־עֵדֶן” (*vayashken miqedem legan eden*), which freely translates as “He (*Elohim*) protects them and causes them to reside outside *Eeden*”. These two special messengers, *kerubim*, were placed outside *Eeden* permanently, *vayashken*. Looking at some time in the future, when *Yisra'el* is in the wilderness and *Mosheh* is commanded to build the tabernacle, we see the word **מִשְׁכָּן** (*mish-Kan*), an inflection of the root word *vayashken*. This teaches us that these two pairs of *kerubim* must be somehow connected – the one pair protects the way to the tree of life in *Eeden*, while the other pair protects the *Torah*. Take another parallel step and ask yourself this question: what are these special creatures guarding against? The first pair is guarding against illegal entry back to the tree of life, while the second pair are on top of the ark of the covenant, guarding the contents, the ten words YAH spoke at *Sinai* and are a synopsis of *Torah*, all the rules we are to follow. In case the penny hasn't dropped yet, we see the way to the tree of life on one hand and *Torah* on the other, but searching through Scripture we find another reference to the tree of life, written by none other than king *Shelomoh*:

Mishlei 3 ¹⁸She [wisdom] is a tree of life to those taking hold of her, And blessed are all who retain her.

What we notice here, is that the *kerubim* appear every time they have to guard the tree of life. At first they guarded the original tree, while the second time they guard its replacement. The first time we see a flaming sword, menacingly turning every way; the second time the sword is gone and the wings of the *kerubim* are protectively spread out over *Torah*. This teaches us that *Yeshua*, the Tree of Life, was disregarded by his own people, even mocked, in spite of the “(two-sided) sword” (cf. *Mattityahu* 10:34; Ephesians 6:17; Hebrews 4:12); with his second coming he will come with the sword to conquer the enemy. He will also appear with a mighty force of messengers who will spread out their wings to protect the nation of *Yisra’el* (cf. *Mattityahu* 23:37; *Luka* 13:34).

The same *kerubim* that kept us away from the way leading to the tree of life, have now given us access to *Torah*, the Living *Torah*, as this is the only method to repair our relationship with *YAH*, broken by disobedience. While studying *Torah* is extremely important, it doesn’t give us any assurance of everlasting life; only by abiding to the rules of *Torah*, as *Yeshua* came to teach us, can we have everlasting life. Possibly every person on earth would like to live forever and many secular methods have been tried to accomplish this. In short, every person would like to cheat death. However, there is only one proven way of doing that. Studying *Torah* will not help, although it is a start; physically following the Living *Torah*, *Yeshua*, is the only way. The נְצָרִים (*net-za-Rim*), also known as the Nazarenes, is a word that was used in early times for the first group of true followers of *Yeshua*, since he was from the town of Natsareth. It was **not** the word Christian – once again a subject to be discussed at a later stage. This group of people was also known as “The Way” (cf. Acts 19:9, 23; 22:4; 24:14, 22) and is not a new concept. We encounter it many times in the *TaNaKh*, to mention a few:

🥂 *Mizmor* 1 ¹ Blessed is the man who shall not walk in the counsel of the wrong, And shall not stand in the path of sinners, And shall not sit in the seat of scoffers,

🥂 *Mizmor* 16 ¹¹ You show me the path of life; In Your presence is joy to satisfaction; At Your right hand are pleasures forever.

🥂 *Mizmor* 119 ¹⁰⁵ **Nun** Your word is a lamp to my feet And a light to my path.

Although the quotes from Acts mainly focus on the persecution of the *Netzarim* like *Sha’ul* and various others, *Yeshua* uses this concept during his only teaching:

Mattityahu 7 ¹⁴ “Because the gate is narrow and the way is hard pressed (afflicted) which leads to life, and there are few who find it.

The verse we use for the e-mail address of Silver Trumpet is something many true followers, *Netzarim*, can quote without reading it from Scripture, something which *Yeshua* as a title for himself:

Yohanan 14 ⁶ יהושע said to him, “I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.

This Way of Truth is the only way to cheat death – the second death:

Revelation 20 ⁶ Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of *Elohim* and of Messiah, and shall reign with Him a thousand years.

After having been expelled from *Eden*, *Adam* and *Hawwah* had two sons. Some scholars claim that *Qayin* and *Hebel* could be twins (4:2), and even though it may be true, this can’t be confirmed from Scripture. There are also scholars who are of the opinion that *Qayin* could be contaminated because of the sin of *Hawwah*, hence the reason he committed murder and turned out to be cursed by *YAH* (4:17-24). We may reason any way we like, but if not proven from Scripture, we can only take these opinions at face level.

Both *Qayin* and *Hebel* brought sacrifices to *YAH*, but the sacrifice of *Qayin* was not accepted. The cause for this could be that he did not really put his heart and soul into it. The sacrifice of *Hebel* was accepted and because of this, *Qayin* murdered his brother. Even though he repented and buried the body of *Hebel*, he was still cursed by *YAH* since the earth had received *Hebel's* blood. He had to leave the Presence of *YAH* and we only learn very little of his progeny. He builds a city and we see a some of his achievements.

Many years after these events, when *Adam* is 130 years old, he fathers another son, *Shěth*. This name translates as 'commotion', possibly because he would be the person to bring in the Messianic line, in place of *Hebel*. We should keep in mind that *YAH* created man and commanded them to fill the earth. The method of procreation was therefore not only given to man for pleasure. Unfortunately *hasatan* abuses this in many ways, as we see it being used in the occults, in their temples and also in destitute communities who are only out to steal, murder and destroy:

Yohanan 10 ^{10a} The thief does not come except to steal, and to slaughter, and to destroy.

The son of *Shěth* is *Enosh*, which translates as mortal, corruptible, like every human being at present. However, we notice something not good happening, although not all translations render the verse correctly:

B'reisheet 4 ^{26b} Then it was begun to call on the Name of יהוה.

The original text uses קרא (qa-Ra) for 'call', but a slight inflection of this word also points to a hostile encounter, something which continues in chapter 6. We can therefore assume from this text that *YAH* was not called in honour and esteem, but in a dishonourable way. The study for next week, in the will of *YAH*, will elaborate more, but suffice to say that not only humans, also fallen messengers, envoys of *hasatan*, committed horrendous crimes, especially with human women, but also with animals, reptiles and the birds of the air. It is at this stage that *YAH* actually resents having created man:

B'reisheet 6 ⁷ And יהוה said, "I am going to wipe off man whom I have created from the face of the ground, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them."

The 'boring' part referred to earlier is not skipped – there is a colourful explanation at [addendum A](#). This brings together ten generations after the creation of *Adam*, but sin intervenes to such an extent that *YAH* hates the evil He sees happening all over. Only two generations stand out from the ten mentioned: *Hanok* and *Noah*. The name *Hanok* translates as 'commitment' and he is taken up as he "walked with *Elohim*"; please see the brief explanation at [addendum B](#). *Noah* found favour as the only person who walked according to the ways of *YAH* and did not partake in all the evil, a man with integrity. Generations before this are described simply in order to fix dates and duration of the lives of people. It is important to notice ages and dates of deaths, also for us to arrange our lives in an orderly way.

In the will of *YAH* we will learn more of *Noah* and his children, also that certain elements can not be eliminated by water. Meanwhile we, as *Netzarim*, should stay on The Way as taught by *Yeshua*, otherwise these studies are meaningless. Knowledge means nothing unless it is actively applied. Our way of life is totally different than that of a Christian who believes that Jesus has done away with everything and we may now sit back, relax and do nothing more. Keep in mind that Scripture is set in a specific way: it may never be interpreted or violated to suit your own opinions.

Shabbat shalom!

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Silver Trumpet Ministry: www.silvertrumpet.life

Silver Trumpet Radio links:

https://a9.asurahosting.com/public/silver_trumpet

Zeno: www.zeno.fm/silver-trumpet

hearthis: <https://hearthis.at/silver-trumpet/>

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Sources:

All citing of Scripture is taken from *The Scriptures* 2009, unless indicated differently.⁵

Messianic Torah with Commentary – Dr. Gary Gardner

Notes on *Torah* – Dr. Thomas L Constable

The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.

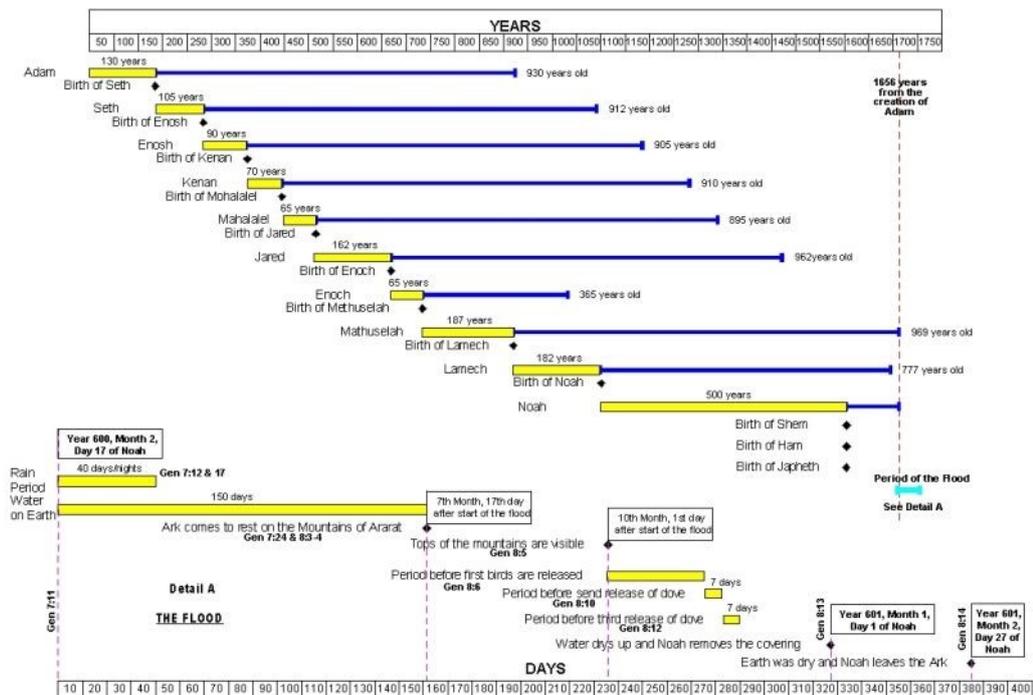
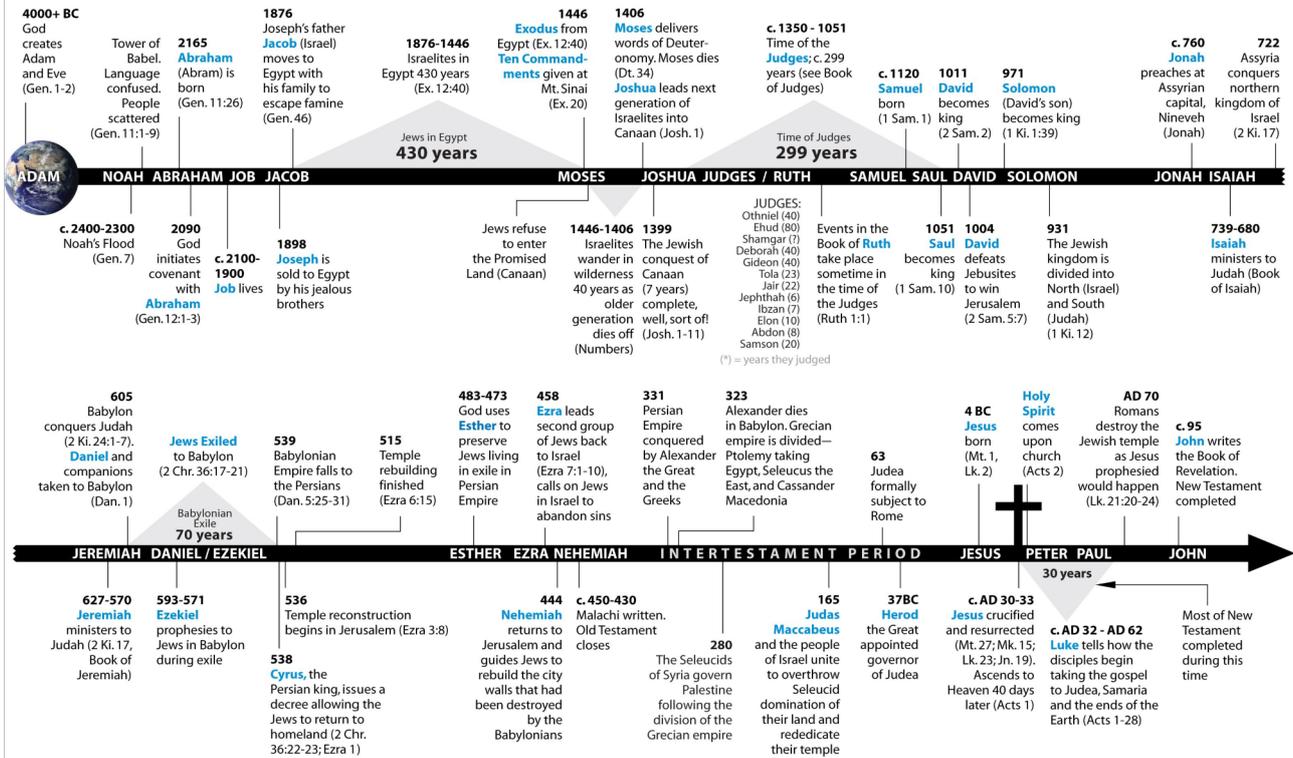
5 <https://isr-messianic.org/>

Addendum A

A TIMELINE OF BIBLICAL HISTORY

~Major Events From Creation to the Completion of the New Testament~

c. = circa/about



Addendum B

This is a complete list of the first ten generation, from *Ađam* to *Noaḥ*. The meaning of their names are placed in almost the same order, from which we can see the Plan of Redemption as set out by *YAH*:

| Hebrew | English |
|--------------------|------------------------|
| <i>Ađam</i> | man |
| <i>Shěth</i> | appointed (commotion) |
| <i>Enosh</i> | mortal |
| <i>Qěynan</i> | sorrow |
| <i>Mahalal'ěl</i> | the blessed <i>YAH</i> |
| <i>Yered</i> | shall come down |
| <i>Ḥanoḵ</i> | teaching |
| <i>Methushelaḥ</i> | his death shall bring |
| <i>Lemek</i> | despairing |
| <i>Noaḥ</i> | comfort and rest |

*Put those meanings into a complete sentence and you get: **Man (is) appointed mortal sorrow,(but) the blessed God shall come down teaching. His death shall bring (the) despairing comfort and rest.***

This is the complete b'sorah, good news, or gospel, hidden in plain sight in the very first genealogy record in Scripture. It is impossible for a group of rabbis to hide this type of conspiracy concerning our redemption, Yeshua, especially in Torah, which they consider more important than Elohim!