

Shavua Tov

Weekly  Parsha

A Rood Awakening! Torah Commentary
By Glenn McWilliams

Torah Portion: *Bereshit* **בראשית** "In the Beginning"

In the beginning God created heaven and earth
Bereshit bara Elohim et hashamayim ve'et ha'arets

Scripture for study: *Bereshit* (Genesis) 1:1 – 6:8

If I was forced to choose just one Torah portion to study for the rest of my life, from among the 54 Torah portions that make up the yearly cycle it would have to be the Torah portion Bereshit. Bereshit is the first portion of the Torah and contains within it the entire biblical story. Everything from the very creation of the universe to the return of Messiah and the restored world to come are illuminated within the numerous stories and revelations contained within this single portion. YHWH declared through the prophet Isaiah,

"Remember the former things of old: for I am Elohim, and there is none else; I am Elohim, and there none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isaiah 46:9-10)



Thus as we study the Torah portion Bereshit we shall not only see the things of old concerning the beginning of time, but we shall see shadow pictures of things yet to come. For the sake of good order we will break this portion down into manageable sections: The creation of the universe, the creation of man, the fall of man and the consequential corruption of creation. Within these sections we will also look for the revelation of The Creator's character, the purpose

of man, and various allusions to future events. Let us now begin our study with the creation of the universe.

The first letter of the Torah is the Hebrew letter BET. There are some very significant revelations contained in this very first letter. We should recognize however that the letter BET is not the first letter of the Aleph Bet but the second. The first letter of the Hebrew Aleph Bet is the letter ALEPH. In ancient Hebrew the ALEPH is a picture of an ox. The name of the Creator is El, spelled ALEPH LAMED. The ideograph is an ox and a shepherds crook. Together these images convey the concept of 'strong authority' or 'gentle authority' or even 'prime mover'.

The letter ALEPH has come to represent the Creator. We may also take note that the more modern ALEPH is made from three separate letters. The diagonal stroke is the letter VAV, while the two additional appendages are made up of two YUDS. Since there are no numerals in the Hebrew language, letters have taken on numerical values. The letter ALEPH has the numerical value of one. When we separate the ALEPH into its three strokes, however, we see yet another allusion to the creator. The VAV equals 6 while the YUDS equal 10 each for a total of 26. Twenty-six is numerically equal to YHVH (YUD=10+ HAY=5+VAV=6+HAY=5=26). So we see in the first letter of the Aleph Bet, an allusion to YHWH ELOHIM. We also see in this first letter of the Aleph Bet an allusion to the Messiah Yeshua, for in the parts of the Modern Hebrew letter ALEPH we see two hands and a nail. With all of this said we must then ask the question why doesn't the Torah begin with the first letter ALEPH? I would suggest that the Torah does not begin with the ALEPH depicting YHWH ELOHIM because the letter ALEPH is silent, it is just a breath. Thus what the Torah teaches by beginning with the letter BET is that we cannot know YHWH ELOHIM until he speaks and makes himself known. This is the purpose of creation. Creation is part of the self-revelation of YHWH. The letter BET is the first sound of creation. By beginning with the letter BET the Torah demonstrates that ELOHIM existed before the creation of the universe but is not known until he reveals himself in creation. Yeshua taught that Elohim is a Spiritⁱ and therefore cannot be seen or known in the sensual fashion. So while YHWH ELOHIM existed before the creation, we know him only by his revelation in creation.

The second thing we should notice about the first letter of the Torah is that it is enlarged. The Hebrew language does not use upper and lower case letters. There are no capital letters in Hebrew. When a letter is written larger or smaller than usual, it is for the purpose of drawing our attention to it that we may discern some revelation from it. The first letter BET in the Torah is such an enlarged letter. Those who are familiar with old manuscripts and story books are used to seeing the first letter of a book or paragraph enlarged for artistic purposes. These typically large letters are called 'Illustrative' or 'Illuminated' letters. Their purpose is simply to beautify the text. This is not the case with the enlarged BET at the beginning of the Torah. The enlarged BET is to teach us about the Creator. In ancient Hebrew the letter BET is a picture of a tent or house. The Hebrew word for house is BYIT. So the very first letter of our Torah portion reveals to us that the Creator is building a house for himself. The purpose of the universe is to be a dwelling place for Elohim to tabernacle.

“Thus saith YHWH, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?” (Isaiah 66:1)

“But I say unto you, Swear not at all: neither by heaven; for it is Elohim’s throne; Nor by the earth; for it is his footstool:” (Matthew 5:34-35)

“Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool:” (Acts 7:48-49)

In Hebraic thinking, however, when a man builds his house, he begins not with brick and mortar but with a bride. Here we see a foreshadowing of the wedding that will eventually take place at Mount Sinai as recorded in the book of Exodus.

In just this first letter of the Torah we have already received the revelation that YHWH ELOHIM existed before the creation, that he purposed to dwell on the earth among his creation and that he willed to take for himself a bride from among his creatures. All of this may be gleaned from just the first letter.

When I encounter a particularly arrogant and argumentative Christian that wants to wield the scriptures like a weapon of mass destruction, and demands an audience, I often ask them what the first letter of the Torah is. Inevitably the adversary will answer with the letter “I” from “In the beginning”. I correct them and share with them the revelations from the letter BET, and gently say, “If you do not know even the first letter of the Torah then why should I listen to the rest of your argument. Go and learn the lessons of the first letter and the first word and then we can talk.” Another interesting truth may be discerned from the first and last letters of the bible. We have already witnessed that the first letter of the bible is the Hebrew letter BET. The last letter of the bible is the Greekⁱⁱ letter NU. Together these letters spell the Hebrew word BEN which means ‘Son’. The first word of the Torah BERESHIT likewise contains numerous revelations within its letters but these must wait for another time.

With the first sound of the letter BET the Creator begins revealing himself within his creation. We have already witnessed the fact that Elohim existed before the creation, desires to dwell among his creation and will be intimately related to his creation. We should also understand that the creation belongs to YHWH because he made it.

“For YHWH is a great Elohim, and a great king above all elohim. In his hand are the deep places of the earth: the strength of his hills is his also. The sea is his, and he made it; and his hands formed the dry land.” (Psalm 95:3-5)

“For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine and the fullness thereof.” (Psalm 50:10-12)

The testimony of the Torah is clear. Creation came into existence by the intentional will and word of YHWH ELOHIM and not by some serendipitous release of cosmic gas. The big bang theory and theory of macro evolution are clearly refuted by the testimony of Torah.

We should also note that the substance of all creation was created in the first day of creation.

“In the beginning Elohim created the heavens and the earth.” (Genesis 1:1)

From the very beginning YHWH calls forth the substance of all that is. In other words, that substance of all creation was present but indistinguishable.

“And the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of Elohim moved upon the face of the waters.” (Genesis 1:2)

From this point on in the creation narrative we witness the Creator making divisions and distinctions. We should learn from this that our Creator is an Elohim of distinction.

“And Elohim said, Let there be light: and there was light. And Elohim saw the light that it was good: and Elohim divided the light from the darkness.” (Genesis 1:3-4)

“And Elohim said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And Elohim made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament:” (Genesis 1:6-7)

“And Elohim said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear:” (Genesis 1:9)

“And the earth brought forth grass and herb yielding seed after his kind” (Genesis 1:12)

“And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night” (Genesis 1:14)

“And to rule over the day and over the night, and to divide the light from the darkness:” (Genesis 1:18)

We should not be surprised later in the Torah when YHWH begins to teach us the difference between TAHORⁱⁱⁱ and TAMEL.^{iv} The first distinction that the Creator makes is the distinction between light and dark.

“And Elohim said, Let there be light: and there was light. And Elohim saw the light that it was good: and Elohim divided the light from the darkness. And Elohim called the light day, and the darkness he called night. And the evening and the morning were the first day.” (Genesis 1:3-5)

There are a number of significant revelations that should be understood from these verses. First we should realize that this light is not coming from the sun or the moon, which were not created until the fourth day of creation. This light is something other than sun shine. We should also note that the Creator places the value of 'good' upon the light but not upon the darkness. We should also realize that Elohim separates the light from the darkness. Light and darkness are not to be mingled but separate from one another. In the Hebrew text there are yet further revelations that help to answer the question as to the origin of this light.

As we have stated above, the first letter of the Hebrew Aleph Bet is the letter ALEPH. The last letter of the Hebrew alphabet is the letter TAV. We have already demonstrated that the ALEPH represents YHWH. In the Ancient Hebrew the letter TAV is a picture of an X or a cross. This X or cross can mean sign, cross, or covenant. Together the ALEPH and TAV means the Elohim of the Covenant, or Elohim of the Cross. It should not be a surprise that Yeshua when speaking to John on the Isle of Patmos declared of himself,

"I am Alpha and Omega, the beginning and the ending, saith Adonai, which is, which was, and which is to come, the Almighty." (Revelation 1:8)

"I am Alpha and Omega, the first and last:" (Revelation 1:11)

"I am Alpha and Omega, the beginning and the end." (Revelation 21:6)

"I am Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13)

Alpha and Omega are the first and last letters of the Greek alphabet. I suggest to you that the Jewish Messiah speaking to a Jewish disciple did not speak Greek, but Hebrew. If I am correct in this supposition, then what Yeshua actually spoke to John was, "I am the ALEPH and the TAV the first and the last." This Hebrew word ALEPH TAV appears over 1000 times in the scriptures, but is never translated. While the ALEPH TAV is pronounced in the Hebrew as ET it is never translated. The Hebrew Lexicons and Grammars define the ALEPH TAV as a grammatical indicator of the definite direct object of a sentence. This is clearly how the word is used in the scriptures. But in many peculiar instances, it also appears to be a revelation of Messiah; the Elohim of the Cross. Let us look at two particular instances evident in this portion. Remembering that John received this revelation of Messiah being the ALEPH TAV prior to writing his gospel, we should take note of the specific manner in which John begins his gospel.

"In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not....that was the true Light, which lighteth every man that cometh into the world....And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:1-14)

When we compare the prologue of John's Gospel to the Hebrew text of the Creation narrative, we begin to understand the influence of John's revelation upon the writing of the Gospel. The opening verses of the Hebrew Torah declare;

*Bereshit bara Elohim ET (ALEPH TAV) hashamyim v'ET (ALEPH TAV) ha'arets.
In beginning, created Elohim (ALEPH TAV) the heavens and (ALEPH TAV) the earth."(Genesis 1:1)*

What remains hidden to the English reader is the presence of the ALEPH TAV at creation. I would suggest to you that the ALEPH TAV is the Messiah through whom all creation came to be. Is it not possible that the ALEPH TAV is the WORD that John is referring to? We see the ALEPH TAV again in the narrative at the creation of light.

"And Elohim said, Let there be light: and there was light. And Elohim saw the light that it was good: and Elohim divided the light from the darkness." (Genesis 1:3-4)

In the Hebrew the story reveals some truths hidden to the English reader.

*Vayomer Elohim y'he oar va'yehe oar: Va'yaray Elohim et (ALEPH TAV) haoar ki tov va'yavdal Elohim beyn haoar uveyn hachoshech.
And said, Elohim, be light and was light: And saw Elohim ALEPH TAV the light, as good, and divided Elohim between the light and between the darkness. (Genesis 1:3-4)*

Here we see that ALEPH TAV is the light. We should remember that Yeshua revealed himself to John on the Isle of Patmos as the ALEPH TAV. John thus writes of Messiah being the Word in the beginning of creation, where we find the ALEPH TAV in the Hebrew. John also describes this Word as the light of men. To yet further the possibility of this interpretation we should realize that the sun and moon are not created until the fourth day. Remembering the wisdom of Peter that one day is as a thousand years,^v we may assume that each day is a millennium. If Peter is correct we should expect to see Yeshua, the son of righteousness come in the fourth millennium. This is exactly when Yeshua was born. What we are witnessing in the creation narrative is ALEPH TAV the Light being embodied in the sun on the fourth day of creation. But this is also a prophetic shadow picture of ALEPH TAV the Light being embodied in the person of Yeshua the Messiah in the fourth millennium.

There are other prophetic shadow pictures within the creation narrative as well. The story of the Red Sea deliverance is also foretold from the beginning. In the story of the exodus from Egypt, the children of Israel are caught between Pharaoh's approaching army and the Yom Suph, or Red Sea. Feeling trapped by their apparently impossible circumstances the children of Israel cry out to YHWH for deliverance. Moses likewise begins to cry out and is rebuked for doing so.

"The YHWH said to Moses, Why do you cry out to Me?" (Exodus 14:15)

We must raise the question why did YHWH rebuke Moses? Should Moses have known that YHWH was going to part the waters and deliver them? Moses had indeed seen many miracles but none so big as parting a sea. How was Moses to know YHWH'S plan? The answer is found in the beginning.

“And Elohim said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And Elohim made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.” (Genesis 1:6-7)

If the children of Israel understood the revelation of Genesis they would have known that water is no obstacle to YHWH. The Creator is quite capable of dividing water. The Hebrew word for water is MYM (MEM, YUD, MEM). The ideograph of this word is very revealing. MEM is a picture of water, YUD is a picture of a hand. Thus the Hebrew word for water is the picture of water divided by a hand. So it is that the very word itself declares YHWH as the divider of water.

Overarching all of the many revelations contained within the creation narrative is the reality that our Creator is an Elohim of good order. By his distinctions and creations YHWH brings order to the chaos, and light to the darkness. Everything is being placed in order. This is made very clear in the repetition of the division of the day into evening and morning. The biblical day begins consistently with the evening and then the morning. This repetition of evening and morning follows a seven day cycle making a further distinction of time from evening and morning, into days and then weeks. By the creation of the sun, moon, and stars YHWH further orders his universe by months, years, and seasons. If creation is to be the revelation of the Creator, then creation must be orderly. So we witness creation running by the Creator's clock and calendar. If we truly wish to understand our Creator, we should first understand his calendar.

The next major revelation in our creation narrative is the Creation of man.

“And Elohim 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 fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth. So Elohim made man in his own image in the image of Elohim created he him: male and female created he them.” (Genesis 1:26-27)

In many ways the creation of man is the very heart of the creation narrative. Man was created to be the bearer of the image of YHWH. We have already stated that Elohim is Spirit. As such he has no body or flesh that we may see him or know him in this fashion. To be created in the image of YHWH does not mean that we look like YHWH. While the scriptures often describe the Creator as having eyes, nose, ears, mouth, hands, and feet, this is merely anthropomorphic language. We should take note that the language concerning man being in the image of YHWH is immediately connected to the command to have dominion over creation. Thus we are to be in the image of YHWH not by appearance but by the way we interact with and rule over creation. To rule over creation in the manner of YHWH means that we must live according to his self-

revelation. This is the purpose of man to live as the manifest presence of YHWH ELOHIM. The Torah teaches us that after Elohim created Adam he placed him in the Garden to dress it and to keep it.^{vi} In other words, Adam was created to cultivate and protect YHWH'S creation. By living within the boundaries of the Torah Adam would bring forth the manifest presence of YHWH in the midst of creation.

In Genesis chapter 2 we are given the details of the creation of man.

“And YHWH ELOHIM formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7)

We see that the substance of man is not a new creation but another distinction and division on the part of the Creator. We also see that while man was created male and female they are both in Adam. Here Adam again is the bearer of YHWH'S image. We have already demonstrated from the very first letter of the Torah that YHWH intends to build his house. In Hebraic thinking this means that he is going to take a bride and beget children. As YHWH viewed the various aspects of his creation he declared that it was 'good'. Six times in the narrative YHWH sees his work and declares it to be good, and one time he declares it to be very good. But with the creation of man there is a different proclamation.

“And YHWH ELOHIM said, It is not good that the man should be alone; I will make him an help meet for him.” (Genesis 2:18)

The Torah teaches that to make woman YHWH made another distinction and division. The Creator put Adam into a deep sleep and took one of his ribs to fashion a wife for Adam.

“And YHWH Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which YHWH ELOHIM had taken from man, made he a woman, and brought her unto the man. And Adam 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. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be on flesh.” (Genesis 2:21-24)

We have already stated that man was created to be the bearer of YHWH'S image. Here we learn that woman is created to help man bear the image of YHWH. Therefore we should look to see how man and woman manifest the image of YHWH. First we should realize that YHWH is the groom building his house. The bride is to be bone of his bone and flesh of his flesh. In other words the bride is to come out of her husband and yet be a visible partner. Thus just as all creation, including man, came from within YHWH ELOHIM, so woman came from within man. So Adam represents YHWH, and Eve represents creation. In this Adam and Eve bear the creative image of YHWH. There is however another powerful revelation to be witnessed in this narrative. When Adam saw Eve for the first time, right after he stopped whistling and saying WOW, he said,

“...she shall be called Woman, because she was taken out of Man.” (Genesis 2:23)

In Hebrew the word play is quite evident and revealing. The Hebrew word for man is AYSH (ALEPH, YUD, SHIN) the Hebrew word for woman is AYSHAH (ALEPH, SHIN, HEY). Thus in Hebrew Adam would have said,

“...she shall be called AYSHAH because she was taken out of AYSH.”

We should take careful note that there is one letter that is unique to each of these Hebrew words. The Hebrew word for man has a YUD while the Hebrew word for woman has a HAY in it. When we put these two letters together we have the short form of the name of the Creator YAH. Thus when man and woman become one, YAH is present. So it is that when Adam cleaves to Eve there is YAH manifested. When man as the bride cleaves to his Creator groom from whom he came forth, YHWH is manifested in the world. For man to be the image of YHWH he must cleave to YHWH and be spiritually one with the Creator. From the very beginning of the Torah, the purpose of man is clearly to be the manifest presence of YHWH in the world. It is this image that Adam and Eve were supposed to increase and multiply upon the face of the earth.

Unfortunately, this is not what happened. The next narrative we encounter in the Torah reveals the fall of man. In the Garden of Eden YHWH placed two trees: The Tree of Life and the Tree of Knowledge of Good and Evil.

“And Elohim said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding see; to you it shall be for meat. And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” (Genesis 1:29-30)

“And out of the ground made YHWH ELOHIM to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil.” (Genesis 2:9)

“And YHWH ELOHIM commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die.” (Genesis 2:16-17)

Here we learn that the Creator’s diet was to be a vegetarian diet. We should understand that there have been dietary laws from the very beginning. Not everything that YHWH created was meant to be considered food. Remember that our Creator is an Elohim of distinction. If Adam is going to bear his image, then Adam must also make distinctions even in what he eats. We also learned that our Creator is an Elohim of separation and order. Every plant, animal and person was to bring forth after its kind. What is forbidden by YHWH is a tree that brings forth mixed fruit and mixed seed. The tree of the knowledge of good and evil is clearly mixed seed. YHWH desires his bride to love him as he loves his bride. For love to be love however it must be freely given. For this reason YHWH created man with a free will. The tree of knowledge of

good and evil was placed in the Garden of Eden not to be a test and temptation for Adam and Eve but to be a means of expressing their love for YHWH through freely choosing obedience to their Creator's commandments. Every time that Adam and Eve walked past the forbidden tree they expressed their love for YHWH. We may also understand that the choice that Adam and Eve were confronted with was represented by these two trees. The two trees represent two different ways of living in the world and before YHWH ELOHIM. The tree of life represents life lived in communion with YHWH and in the proper created order. In this manner of living Adam and Eve would live in communion with YHWH and receive direct revelation from the Creator as to how to tend to and live in the Garden. The Spirit of YHWH would commune with the spirit of Adam which would then inform his soul how to think and feel about the world around him. Adam's soul would then inform his body how to interact with the world around him. The tree of the knowledge of good and evil represents sensual knowledge. The serpent tells Eve that when she eats of the fruit of this tree her eyes would be opened. This was the awakening of the senses. Thus to eat of the tree of mixed fruit is to live by ones senses. This means that Adam and Eve would experience the world by trial and error, their senses would tell their soul how to feel and think about things, and their spirits would eventually atrophy from lack of usage. The effects of this choice would become immediately clear. While still living in communion with YHWH the Torah tells us that Adam and Eve saw each other through the eyes of the Creator.

*"And there were both naked, the man and his wife, and were not ashamed."
(Genesis 2:25)*

But after there eyes were opened the Torah reports,

*"And they eyes of them both were opened, and they knew that they were naked;
and they sewed fig leaves together, and make themselves aprons." (Genesis 3:7)*

The addition of the knowledge of evil is an addition to the image of YHWH. The fig leaf apron is an addition to the image of YHWH. In the choice of Adam and Eve to live by sensual knowledge they have chosen to mix knowledge gained by sensual experience with that received by revelation. This mixed knowledge leads Adam to put forth a false image of YHWH which ultimately leads to the creation of false religions. Now instead of man being born in the image of YHWH ELOHIM they are born in the image of fallen Adam.

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." (Genesis 5:3)

As Adam and his descendants lived more and more by their senses instead of by the revelation knowledge of YHWH, the more alienated from the Creator and perverse they became. The fruit of this mixed seed is first made evident in the Garden of Eden itself.

"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 sorrow shalt thou eat of it all the days of thy life; Thorns and thistles shall it bring forth to thee and thou shalt eat the

herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou are and unto dust shalt thou return.” (Genesis 3:17-19)

Here we must be clear that YHWH did not curse the ground, Adam did. Since Adam chose to live by his sensual knowledge instead of revelation knowledge, Adam would tend the garden by trial and error. Every error would have its polluting effect. Now instead of the earth bringing fruit after its kind, confusion brings forth wheat and weeds at the same time. We also see the effect of this progressive alienation from YHWH in Adam’s descendants beginning with Cain murdering Abel^{vii} and Lamech murdering two men.^{viii} This degradation continued to such a degree that earth was eventually filled with violence and perversion.

“And Elohim saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented YHWH that he had made man on the earth, and it grieved him at his heart.” (Genesis 6:5-6)

We should be clear that not every descendant of Adam was evil. Just as there were two seeds, so there are two lines of Adams descendants. The first line is that of Cain the second is that of Seth. In the line of Cain are characters like Lamech who murdered two men. In the line of Seth are men like Enoch that walked with Elohim.^{ix} These two lines began as very distinct lines. But this distinction did not last very long. Again we witness the mixing of the seed.

“And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose.” (Genesis 6:1-2)

There are a lot of people who believe that the sons of Elohim were the fallen angels who had intercourse with human women. This teaching comes predominately from the extra biblical book of Enoch. I would suggest that what the Torah is teaching here is that the righteous line of Seth was mixing with unrighteous line of Cain without making distinction. The fruit of this mixing of seed was the nephelim. While the King James translates this word as ‘giants’ it may also be understood to be tyrants.^x Thus the outcome of this mixing of the seed was not a superior race of famous giants, but a world filled with infamous tyrants. It is for this reason that YHWH declares,

“My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.” (Genesis 6:3).

Because of the all of the perverse corruption and violence upon the earth due to the evil imaginations of man, YHWH decrees that in one hundred and twenty years he will stop contending with man and bring about the destruction of all the earth. While foretelling the destruction of the all man and beast upon the earth our portion also ends on a note of hope.

“But Noah found grace in the eyes of YHWH.” (Genesis 6:8)

During this 120 years Noah prepared the ark and preached righteousness to his generation.^{xi} It is through Noah, from the line of Seth that YHWH would ultimately repopulate the earth and seek to bring forth the seed of the woman that would eventually crush the head of the serpent^{xii} and liberate all creation from its fallen condition by making all things new. Within this single reference to the seed of the woman, allusion is given to the children of Israel eventually becoming the covenanted wife of YHWH at the wedding of Mount Sinai. Since women have ovum and not seed, the only woman that can have seed must have males as a part of it. Israel is the bride of YHWH, and Yeshua is the righteous seed of this woman (Israel) that will indeed step on the head of the serpent destroying his grip upon creation.

So it is that within this one portion we see the end from the beginning. With careful study we may tell the entire story contained in the bible from creation to restoration all from this one portion. It truly pays to begin with the beginning. All of the rest of the scriptures are built upon this foundation.

SHAVUA TOV !

ⁱ John 4:26

ⁱⁱ I would suggest that the book of Revelation was likewise originally written in Hebrew, but all of our existing manuscripts are in the Greek, either way this revelation holds true.

ⁱⁱⁱ TAHOR is the Hebrew word which describes the state of things that are useful or acceptable for being the image of Elohim. This word is usually translated as 'clean'.

^{iv} TAMEI is the Hebrew word which describes the state of things unacceptable and useless to being the image of Elohim. This word is usually translated as 'unclean'.

^v 2 Peter 3:8

^{vi} Genesis 2:15

^{vii} Genesis 4:1-8

^{viii} Genesis 4:23-24

^{ix} Genesis 5:22

^x The New Strong's Expanded Dictionary of Bible Words, James Strong, LL.D., S.T.D. Nelson Publishing, Pg. 668

^{xi} Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5

^{xii} Genesis 3:15