

Scroll to Scroll:

Today's Parsha #1: Bereshit (In the Beginning)

Prayer for Blessing the Scriptures

Barchu et-Yahweh hamvorach
(**Cong.** Baruch Yahweh hamvorach lay-oh-lam va-ed)
Baruch Yahweh hamvorach lay-oh-lam va-ed
Baruch ata Yah-weh, Elo-hay-nu Melech Ha-Olam
Asher bachar banu michol ha-ah-meem
Ve-nah-tan lanu et-torah tow
Baruch ata Yah-weh no-tayn ha-Torah (ve'breet chah-dash-ah)

ALL READ IN UNISON IN ENGLISH:

Bless Yahweh, Who is to be blessed
Blessed is Yahweh, Who is to be blessed forever and ever
Blessed are You, Yahweh our Elohim, King of the Universe,
Who chose us from all the peoples and gave to us the Torah (and the Renewed Covenant Scriptures)

Changes Coming to the Scroll to Scroll Program!

Shalom everyone. I am happy to announce that some important and much needed changes are coming to this program to make the material easier to follow as well as access.

We are going to a four video format that is more targeted for your individual needs and preferences. Beginning today, **Video #1** will focus on reading and commenting on the current Torah portion; **Video #2** will then do the remaining reading and commentary for the Haftorah and Renewed Covenant readings; **Video #3** will focus on all the linguistics for Torah, Haftorah and Renewed Covenant readings while **Video #4** will focus on Q&A and summing things up with answering last week's study questions and proposing questions for the current parsha to answer next week. After the Q&A section we will close as usual with the *Torah Thought for the Week*.

In this parsha also I have decided to separate some of the more abstract and esoteric teachings into a separate series of notes. That way, those of you who wish to go a bit deeper may do so without waiting for me to get to it in an already massive parsha. In one case, I elected to replicate something from the parsha to the supplemental notes as well because it helped with some issues there.

Also, starting in Parsha #4, *Vayera*, we will begin reading a chapter at a time the rest of the Tanakh, starting with Joshua for the first half of the year and then into Judges for the second half of the year.

Finally, Torah 101 is being discontinued. However, its content has actually been absorbed and incorporated into the first two videos for those who prefer a more basic approach. The old Torah 101 videos will remain up for those who want to consult them.

We sincerely hope these changes, which are by far the most sweeping since beginning this ministry will be helpful to all while maximizing efficiency to meet the different learning needs of all of our members.

Thank you very much for your continued support.

Andrew Gabriel Roth

October 3, 2018

1) Meaning of this week's Torah portion and summary of contents:

Bereshit means “in the beginning” of course. We start with the six days of creation with Abba YHWH resting on the Shabbat day. After their expulsion from paradise, Adam and Eve have two sons, Cain and Abel and of course the former kills the latter. Afterwards, Cain flees Abba YHWH's presence, first to Nod and then he goes build a city. As the human race begins to spread throughout the earth, the first ten generations are recounted and the life of righteous Noah is introduced.

Special Look: The Four “Faces” of Adam

One of the most challenging interpretive issues has to do with the various ways that the early chapters of Genesis deal with the word “Adam”. Regardless as to how one interprets some of the more controversial issues—such as old earth vs. new earth, pre-Adamites or not, etc.—seeing the different applications of this phrase is critical to going deeper into the text. Here are the different “faces” of “Adam”:

- 1) “Adam” referring to “*humanity-mankind*” or to the first people (1:26, 27; 6:6-7; 7:21; 8:21; 9:5-6 and many others).
- 2) “Adam” referring to the first one of the male species from the lineage of Adam or “*the Adamic Man*” (2:6, 7, 8, 15, 16, 18, 19, 20, 21, 22, 23, 24; 3:8, 9, 12; 4:1).
- 3) A generic title for any human male (2:5).
- 4) “Adam” referring to the same man, *who now has “Adam” as a proper name* (3:17, 5:1).

2) Parsha (English-Genesis 1:1-6:8). This week we will read the entire portion.

3) “Play by Play commentary” where appropriate.

4) Point out key Hebrew words/terms. “Color Commentary”:

Bereshit bara Elohim et hashamayim ve'et ha'arets.

Veha'arets hayetah tohu vavohu vechoshech al-peney tehom veruach
Elohim merachefet al-peney hamayim.

Vayomer Elohim yehi-or vayehi-or.

Vayar Elohim et-ha'or ki-tov vayavdel Elohim beyn ha'or uveyn
hachoshech.

Moving on, I will now read from my own personal translation of Genesis 1:1-6:8. This is the only time all year that I do that so I hope you enjoy it! All of the annotations given in this Torah reading are at the end of the document.

GENESIS

Parsha #1: Bereshit

1 IN the beginning¹, Elohim created the heaven and the earth.² **2** Now the earth was unformed and void³, and darkness was upon the face of the deep; and the spirit of Elohim hovered over the face of the waters⁴. **3** And Elohim said: Let there be light. And there was light⁵. **4** And Elohim saw the light and that it was good; and Elohim separated the light from the darkness⁶. **5** And Elohim called the light Day, and the darkness He called Night. And there was evening and there was morning⁷ a unified day.⁸

6 And Elohim said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. **7** 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. **8** And Elohim called the firmament Heaven. And there was evening and there was morning, a second day⁹.

9 And Elohim said: Let the waters under the heaven be gathered together to one place¹⁰, and let the dry land appear.' And it was so. **10** And Elohim called the dry land Earth, and the gathering together of the waters He called the seas; and Elohim saw that it was good.

11 And Elohim said: Let the earth put forth grass, herb yielding seed¹¹, and fruit-tree bearing fruit after its kind, wherein its seed resides, upon the earth. And it was so. **12** And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein its seed resides, after its kind; and Elohim saw that it was good. **13** And there was evening and there was morning, a third day.

14 And Elohim said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years¹²; **15** and let them be for lights in the firmament of the heaven to give light upon the earth. And it was so.

16 And Elohim made the two great lights: the greater light to rule the day¹³, and the lesser light to rule the night; and He also made the stars. **17** And Elohim set them in the firmament of the 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 Elohim saw that it was good¹⁴. **19** And there was evening and there was morning, a fourth day.

20 And Elohim said: Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven. **21** And Elohim created the great sea-monsters, and every living creature that creeps, from which the waters swarmed, after its kind, and every winged fowl after its kind; and Elohim saw that it was good. **22** And Elohim blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth¹⁵. **23** And there was evening and there was morning, a fifth day¹⁶.

24 And Elohim said: Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind. And it was so.

25 And Elohim made the beast of the earth after its kind, and the cattle after their kind, and everything that creeps upon the ground after its kind; and Elohim saw that it was good.

26 And Elohim said: Let us make *the human species* 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 the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

27 And Elohim created *humanity*¹⁷ in His own image¹⁸, in the image of Elohim created He him¹⁹; male and female²⁰ created He them²¹.

28 And Elohim blessed them; and Elohim said to them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creeps upon the earth 29 And Elohim 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 fowl of the air, and to everything that creeps upon the earth, wherein there is a living soul, [I have given] every green herb for food.

And it was so²². 31 And Elohim saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, *the sixth day*.

2 And the heavens and the earth were finished, and all the host of them. 2 And on the seventh day Elohim finished his work which he had made; and he rested on *the seventh day* from all his work which he had made²³.

3 And Elohim blessed the seventh day, and hallowed it; because that in it he rested from all his work which Elohim had created and made.²⁴ 4 These are the records of the generations²⁵ of the heavens and of the earth when they were created, in the period of time²⁶ that YHWH Elohim made earth and heaven²⁷.

5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for YHWH Elohim had not caused it to rain upon the earth: and there was no *Man* to till the ground²⁸; 6 but there went up a mist²⁹ from the earth, and watered the whole face of the ground.³⁰ 7 And YHWH Elohim formed the *Adamic Man*³¹ of the dust of the ground, and breathed into his nostrils the breath³² of life; and the *Adamic Man* became a living soul³³. 8 And YHWH Elohim planted a garden eastward, in Eden³⁴; and there he put the *Adamic Man* whom he had formed³⁵.

9 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 the knowledge of good and evil. 10 And a river went out of Eden to water the garden³⁶; and

from there it was parted, and became four heads.³⁷ **11** The name of the first is Pishon³⁸: that is it which encompassed the whole land of Havilah³⁹, where there is gold; **12** and the gold of that land is good: there is bdellium and the onyx stone. **13** And the name of the second river is Gihon⁴⁰: the same is it that encompassed the whole land of Cush.⁴¹ **14** And the name of the third river is Hiddekel⁴² that is it which goes in front of Athur (Assyria)⁴³. And the fourth river is the Euphrates⁴⁴.

15 And YHWH Elohim took the *Adamic Man*⁴⁵, and put him into the garden of Eden⁴⁶ to care for it and to keep it⁴⁷. **16** And YHWH Elohim commanded the *Adamic Man*, saying, Of every tree of the garden⁴⁸ you may freely eat: **17** but of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that that you eat of it you shall surely die. **18** And YHWH Elohim said, It is not good that the *Adamic Man* should be alone; I will make for him a helpful partner,

19 And out of the ground YHWH Elohim formed every beast of the field and every bird of the heavens; and brought them to the *Adamic Man* to see what he would call them: and whatever the *Adamic Man* called every living creature that was the name of it. **20** And the *Adamic Man* gave names to all the cattle, and to the birds of the heavens, and to every beast of the field.

However, for the *Adamic Man* there was no helpful partner to be found for him, to stand in front with him⁴⁹. **21** And YHWH Elohim caused a deep sleep to fall upon the *Adamic Man*, and he slept; and he took one of his ribs, and closed up the flesh there: **22** And the rib⁵⁰, which YHWH Elohim had taken from the *Adamic Man*, made he a Woman, and brought her to the *Adamic Man*. **23** And the *Adamic 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 the *Adamic Man*.

24 Therefore shall *a man*⁵¹ leave his father and his mother, and shall cleave to his wife: and they shall be one flesh. **25** And they were both naked, the *Adamic Man* and his wife, and were not ashamed.

3 Now the serpent⁵² was more devious and cunning than any beast of the field which YHWH Elohim had made. And he said to the Woman, Has Elohim (really) said, You shall not eat of any tree of the garden? **2** And the Woman said to the serpent, Of the fruit of the trees of the garden we may eat: **3** but of the fruit of the tree which is in the midst of the garden⁵³, Elohim has said, You shall not eat of it, neither shall you touch it, or else you will die.⁵⁴ **4** And the serpent said to the Woman, You shall not surely die: **5** for Elohim knows that in the day you eat of it, then your eyes shall be opened, and you shall be as Elohim⁵⁵, knowing good and evil. **6** And when the Woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit, and did eat; and she gave it also to her *husband*⁵⁶ with her, and he did eat. **7** And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.⁵⁷ **8** And they heard the voice of YHWH Elohim walking in the garden in the cool of the day and the *Adamic Man* and his wife hid themselves from the presence of YHWH Elohim

amongst the trees of the garden. 9 And YHWH Elohim called to the *Adamic Man*, and said to him, Where are you? ⁵⁸

10 And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told you that you were naked? Have you eaten of the tree, which I commanded you that you should not eat from?

12 And the *Adamic Man* said, The Woman whom you gave to be with me, she gave me of the tree, and I did eat. 13 And YHWH Elohim said to the Woman, What is this you have done?

And the Woman said, The serpent deceived me, and I did eat. 14 And YHWH Elohim said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly you will move, and dust you shall eat all the days of your life: 15 and I will put enmity between you and the Woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel⁵⁹.

16 To the Woman he said, I will greatly multiply your pain and your conception; in pain you will bring forth children; and your desire shall be to your *husband*, and he shall rule over you.

17 And to *Adam*⁶⁰ he said, Because you have listened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You will not eat of it: cursed is the ground for your sake; in toil you shall eat of it all the days of your life; 18 thorns also and thistles shall it bring forth to you; and you will eat the herb of the field; 19 in the sweat of your face you will eat bread, till you return to the ground; for out of it you were taken: for dust you are, and to dust you will return⁶¹.

20 And the *Adamic Man* called his wife's name Eve; because she was the mother of all living⁶². 21 And YHWH Elohim made for *Adam*⁶³ and for his wife coats of skins, and clothed them.

22 And YHWH Elohim said, Behold, the *Adamic Man* is become as one of us, to know good and evil; and now, unless he put forth his hand, and take also of the tree of life, and eat, and live forever⁶⁴ 23 therefore YHWH Elohim sent him forth from the Garden of Eden, to till the ground from where he was taken⁶⁵. 24 So he drove out the *humans*⁶⁶ and he placed at the east of the Garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life⁶⁷.

4 And the *Adamic Man* knew Eve his wife; and she conceived, and gave birth to Cain, and said, I have gotten a man with *the help of* YHWH. 2 And again she gave birth to his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to YHWH. 4 And Abel, he also brought of the firstlings of his flock and their fat. And YHWH had respect to Abel and to his offering: 5 but to Cain and to his offering he had not respect. And Cain was very angry, and his countenance fell. 6 And YHWH said to Cain, Why are you angry? And why is your countenance fallen? 7 If you do well, shall it

not be lifted up? And if you do not do well, sin crouches at the door: and to you shall be its desire, but you can rule over it. 8 And Cain told Abel his brother⁶⁸...

And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and killed him. 9 And YHWH said to Cain, Where is Abel your brother? And he said, I know not: am I my brother's keeper?

10 And he said, What have you done? The voice of your brother's blood⁶⁹ cries to me from the ground. 11 And now cursed you are from the ground, which has opened its mouth to receive your brother's blood from your hand; 12 when you till the ground, from now on it will not yield to you its strength; a fugitive and a wanderer⁷⁰ you shall be in the earth. 13 And Cain said to YHWH, My punishment is greater than I can bear.

14 Behold, you have driven me out this day from the face of the ground; and from your face shall I be hid; and I shall be a fugitive and a wanderer⁷¹ in the earth; and it will come to pass, that whoever finds me will slay me. 15 And YHWH said to him, Therefore whoever slays Cain, vengeance shall be taken on him sevenfold. And YHWH appointed a sign⁷² for Cain, unless anyone finding him should strike him down.

16 And Cain went out from the presence of YHWH, and dwelt in the land of Nod, on the east of Eden. 17 And Cain knew his wife; and she conceived, and gave birth to Enoch: and he built city, and called the name of the city, after the name of his son, Enoch. 18 And to Enoch was born Irad: and Irad fathered to Mehujael: and Mehujael fathered Methushael; and Methushael fathered Lamech. 19 And Lamech took to him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah gave birth to Jabal: he was the father of such as dwell in tents and *have* cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. 22 And Zillah, she also gave birth to Tubal-cain, the forger of every cutting instrument of brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said to his wives: Adah and Zillah, hear my voice; You wives of Lamech, listen to my speech: For I have slain a man for wounding me, and a young man for bruising me: 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. 25 And Adam knew his wife again; and she gave birth to a son, and called his name Seth. For, *said she*, Elohim has appointed me another seed instead of Abel; for Cain killed him. 26 And to Seth, to him also there was born a son; and he called his name Enosh. At that time men began to call⁷³ upon the name of YHWH.⁷⁴

5 This is the book of the generations of *Adam*. In the time that Elohim⁷⁵ created *humanity*, in the likeness of Elohim he made him⁷⁶; 2 male and female he created them, and blessed them, and called their name "Mankind"⁷⁷, in the period of time when they were created.

3 But⁷⁸ *Adam*⁷⁹ lived a hundred and thirty years, and gave birth to *a son* in his own likeness, after his image; and called his name Seth: 4 and the days of *Adam* after he gave

birth to Seth were eight hundred years⁸⁰: and he gave birth to sons and daughters. **5** And all the days that *Adam* lived were nine hundred and thirty years: and he died.

6 And Seth lived a hundred and five years, and gave birth to Enosh: **7** and Seth lived after he gave birth to Enosh eight hundred and seven years, and gave birth to sons and daughters: **8** and all the days of Seth were nine hundred and twelve years: and he died.

9 And Enosh lived ninety years, and gave birth to Kenan. **10** and Enosh lived after he gave birth to Kenan eight hundred and fifteen years, and gave birth to sons and daughters: **11** and all the days of Enosh were nine hundred and five years: and he died.

12 And Kenan lived seventy years, and gave birth to Mahalalel: **13** and Kenan lived after he gave birth to Mahalalel eight hundred and forty years, and gave birth to sons and daughters: **14** and all the days of Kenan were nine hundred and ten years: and he died.

15 And Mahalalel lived sixty and five years, and gave birth to Jared: **16** And Mahalalel lived after he gave birth to Jared eight hundred and thirty years, and gave birth to sons and daughters: **17** and all the days of Mahalalel were eight hundred ninety and five years: and he died.

18 And Jared lived a hundred sixty and two years, and gave birth to Enoch: **19** and Jared lived after he gave birth to Enoch eight hundred years, and gave birth to sons and daughters: **20** And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and gave birth to Methuselah: **22** and Enoch walked with Elohim⁸¹ after he gave birth to Methuselah three hundred years, and gave birth to sons and daughters: **23** and all the days of Enoch were three hundred sixty and five years: **24** and Enoch walked with Elohim: and he was not⁸²; for Elohim took him.⁸³

25 And Methuselah lived a hundred eighty and seven years, and gave birth to Lamech: **26** and Methuselah lived after he gave birth to Lamech seven hundred eighty and two years, and gave birth to sons and daughters. **27** And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived a hundred eighty and two years, and gave birth to a son: **29** and he called his name Noah, saying, This same shall comfort us in our work and in the toil of our hands, *which comes* because of the ground which YHWH has cursed. **30** And Lamech lived after he gave birth to Noah five hundred ninety and five years, and gave birth to sons and daughters: **31** And all the days of Lamech were seven hundred seventy and seven years: and he died. **32** And Noah was five hundred years old: And Noah gave birth to Shem, Ham, and Japheth.

6 And it came to pass, when the *Adamites*⁸⁴ began to multiply on the face of (their ancestral) ground⁸⁵, and daughters were born to them, **2** that the sons of Elohim saw the

daughters of *the man called Adam*⁸⁶ were very beautiful; and they took them as wives of all that they chose.

3 And YHWH said, My spirit shall not strive with *Mankind*⁸⁷ forever, for that he also is flesh: yet shall his days be a hundred and twenty years. 4 The Nephilim were in the earth in those days, and also after that, when the sons of Elohim came to the daughters of (the man named) Adam, and they gave birth to children to them: the same were the mighty men that were of old, the men of renown.⁸⁸

5 And YHWH saw that the wickedness of *Mankind* was great in the earth⁸⁹, and that every imagination of the thoughts of their hearts was only evil continually. 6 And YHWH repented that he had made *Mankind* on the earth, and it grieved him at his heart. 7 And YHWH said, I will destroy *Mankind* whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repents me that I have made them.⁹⁰ 8 But Noah found favor in the eyes of YHWH.

A Brief Word About the Ordering of the Days

However, as the chart below shows, the order given in the text is according to Elohim’s counting, not man’s. It is given in what I call “Two Witness Order”, meaning that there are two sets of witnesses for the same process that goes in order of “Light, Water, Land” (days 1-3) and then repeats the same process for the remainder (days 4-6), followed by the Shabbat.

Another arrangement is *Thematic Order*, where each “witness” is lined up with its matching theme. That order is simply 1,4,2,5, 3, 6, 7. So “let there be light” on day 1 is matched up with “let there be lights” and day 4, and so on.

However, the final arrangement, that is the order that actually happened, was I believe **1, 4, 2, 3, 5, 6 and 7**. I put together the Genesis 1:1-2:3 text with this order in mind so that you can if you choose explore why that works so well, but out of respect for the original vessel the Scripture was given, I will not read it out loud.

<u>Textual (Elohim’s Count: Two Witness) Order</u>	<u>Thematic Order (First Light, then Water and then Land)</u>	<u>Actual Chronological Order (Human Linear Time)</u>
<u>First day</u> (heavens and earth created, light separated from darkness). <u>[Beginning of first cycle of “light, water, land”.]</u>	<u>First day</u> (heavens and earth created, light separated from darkness).	<u>First day</u> (heavens and earth created, light separated from darkness). [Beginning of first cycle of “light, water, land”]. Genesis 1:1-5
<u>Second day</u> (waters separated and expanse created; sky officially called	<u>Fourth day</u> (luminaries—sun, moon and stars—created and set in the	<u>Fourth day</u> (luminaries—sun, moon and stars—created and set in the

'the heavens').	heavens). [Theme for first set of two days: Light]	heavens). Genesis 1:14-19
Third day (waters below heavens are gathered, dry land appears and the seas are named; earth produces vegetation).	Second day (waters separated and expanse created; sky officially called 'the heavens').	Second day (waters separated and expanse created; sky officially called 'the heavens'). Genesis 1:6-8
Fourth day (luminaries—sun, moon and stars—created and set in the heavens). [Beginning of second cycle of "light, water, land].	Fifth day (waters teem with life while birds fly over the land). [Theme for second set of two days: Water]	Third day (waters below heavens are gathered, dry land appears and the seas are named; earth produces vegetation). Genesis 1:9-13
Fifth day (waters teem with life while birds fly over the land).	Third day (waters below heavens are gathered, dry land appears and the seas are named; earth produces vegetation).	Fifth day (waters teem with life while birds fly over the land). Genesis 1:20-23
Sixth day (animals spread on the land; man is created).	Sixth day (animals spread on the land; man is created). [Theme for third set of two days: Land]	Sixth day (animals spread on the land; man is created). Genesis 1:24-31
Seventh day (YHWH rests from all of His work)	Seventh day (YHWH rests from all of His work)	Seventh day (YHWH rests from all of His work) Genesis 2:1-3

Text in Actual Chronology (I will not read it aloud)

The First Day (Let there be light)

In the beginning Elohim created the heavens and the earth. And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.

And Elohim said, "Let light come to be," and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day⁹¹.

The Second Day (Let there be lights)

And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so.

And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars. And Elohim set them in the expanse of the heavens to give light on the earth, and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good. And there came to be evening and there came to be morning, the second day.

The Third Day (Let there be the heavens and separate the waters)

And Elohim said, “Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters.” And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.

And Elohim called the expanse ‘heavens.’ And there came to be evening and there came to be morning, the third day.

The Fourth Day (Let the waters under the heavens gather and let dry land appear)

And Elohim said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it came to be so. And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’ And Elohim saw that it was good.

And Elohim said, “Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth.” And it came to be so.

And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good. And there came to be evening and there came to be morning, the fourth day.

The Fifth Day (Let the waters teem with life)

And Elohim said, “Let the waters teem with shoals of living creatures, and let birds fly above the earth on the face of the expanse of the heavens.” And Elohim created great sea creatures and every living creature that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And Elohim saw that it was good.

And Elohim blessed them, saying, “Bear fruit and increase, and fill the waters in the seas, and let the birds increase on the earth.” And there came to be evening and there came to be morning, the fifth day.

The Sixth Day (Let the animals multiply on the earth and let’s create man)

And Elohim said, “Let the earth bring forth the living creature according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind.” And it came to be so.

And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good. And Elohim said, “Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the earth.”

And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them. And Elohim blessed them, and Elohim said to them, “Bear fruit and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.”

And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.

“And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is life, every green plant is for food.” And it came to be so. And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

Seventh Day (Let’s rest from all this work!)

Thus the heavens and the earth were completed, and all their array. And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.

END PART 1

PART TWO: HAFTORAH AND RENEWED COVENANT READINGS

- 1) **Haftorah portion:** (English- Isaiah 42:5-43:10) and discuss common themes with the Torah portion. Read entire portion first.
- 2) **Renewed Covenant portion:** (English). Yochanan 1:1-18 (all the way through with applicable footnotes.)
- 3) **Reminder:** When we get to the 4th parsha of *Vayera*, we will begin studying the Book of Joshua, starting with chapter 1.

END PART 2

PART THREE: TORAH, HAFTORAH AND RENEWED COVENANT LINGUISTICS

BERESHIT (1:1) = in the beginning. Onkelos Targum says BKADMIN (in the eternities/beginnings) indicating ancient understanding of more than one creation event happening at the same time. While some rabbinic authorities dispute this, I have noted the Aramaic term has carried over into the Hebrew text in 1 Samuel 9:9 and 2 Samuel 20:18. Also see Micah 5:1-2 in the Hebrew. In all of these instances, the translation is “in former days”, which indicates an ongoing activity of the ancient past.

This application is also suggested by the Greek LXX reading of *aparchen* which indicates the first in a series of events, such as Greek Matthew 24:21. Dead Sea Scrolls, Samaritan Pentateuch and Peshitta Tanakh all carry over *bereshit* in the slightly altered form of *barshith*, so that is not really probative here. However, the –in ending of *kadmin* indicates a plural unless it is the normative part of a place name, which it clearly is not here.

However, within the word BERESHIT is also the first Messianic prophecy:

BAR = son (Aramaic)
BARA = created
RESH = head/chief/beginning
SHET = (the) six (Aramaic)

So the Son is created BEFORE the 6 days of creation!

Another interesting note about Genesis 1:1 is that generally speaking Targum Onkelos replaces “Elohim” with the Tetragrammaton. In the original Onkelos manuscripts, as opposed to the modern published versions, the Name of Father Yah is spelled Y-W-Y (yodh-waw-yodh), which even without vowels is most naturally rendered “Yahweh” and not “Yahuah” or “Yehovah”.

This becomes interesting because Onkelos was produced technically under the ban of the Name being pronounced, but at the time it was written the vowels had not been standardized yet so the raw letters must have been viewed as a sufficient protection. Later

rabbis though apparently saw the problem with regards to their tradition and eventually change Y-W-Y to Y-Y-Y and eventually to just a double YY, as it is in today's publications.

Note on 1:3: DAYTIME...NIGHTTIME. Onkelos translates the biblical *yom* here as *yemama* which means “daytime”, rather than *yoma*, which is a twenty-four hour day, because the sun was not created until the third day. The Aramaic *laylah* can mean “nighttime” or “night”, as in Exodus 12:29 and 12:31. The phrases “first day”, “second day” and so on imply consecutive periods of time, not twenty-four hour phases.-Onkelos on the Torah: Understanding the Bible Text (Genesis), p. 2

VAYOMER ELOHIM YEHI RAKIA (1:5) = and said Elohim: Let there be a SKY. This “sky” (*rakia*) is usually translated as “firmament” but literally means “expanse”, indicating a separation between SHMAYIM (heavens) and the waters. It is a different kind of sky from SHMAYIM, or the universe. In other places, RAKIA can also denote matter.

Note on 1:7: It has been the subject of quite a bit of controversy as to why the waters are not said to be “good” on day 2. Rabbi Chanina says this is because the waters had to be separated from above to below, and that separation implies conflict and therefore something not good. However, I have long disagreed with this idea because the light was also separated from the darkness, on day 1, and it was still called “good” in Genesis 1:4, so the explanation does not make sense. Rambam (Maimonides) has a better explanation in his Guide to the Perplexed 2:30, which is that the waters were not finished being totally created until they teemed with life on day 5. This is a much better attempt to be sure, but it still does not completely deal with the strong impression that the waters were somehow not good, and therefore bad.

Enter the famous Christian Dispensationalist Finnis Dake, who while having pretty bad theology from our perspective in Hebrew Roots nevertheless showed a pretty good understanding of the Hebrew language in his annotated Bible based King James. Dr. Dake supposed that the waters were actually bad because Father Yah did not put them there, owing to the fact there is no statement “let there be water”. So if Elohim didn't put the waters there, where did they come from?

Dake's very controversial conclusions were also quite interesting, in that he proposed Satan sent a flood much bigger than anything Noah ever saw that wiped out all primitive life and therefore left the earth FORMLESS by the time it is described in Genesis 1:2. This idea is sometimes called “Gap Theory”, and the name suggests massive events occurred in between Genesis 1:1 and 1:2. While I do not believe Dake is correct in many of his assertions, there do seem to be a few “creation flashbacks” that are given in books later than Genesis, such as in Job and Psalms that seem chronologically a better fit at the very beginning of time. I am still studying the matter.

VAYA'AS ELOHIM (1:16) = and made Elohim. Tense indicates these luminaries were made on *a fourth day*, meaning neither the sun nor the moon can be used to count days

for the 7 day Shabbat cycle. Abba YHWH didn't count from day 4 for Creation week and therefore neither should we. The 7 day count is independent of the sun, moon and stars. Chronologically speaking, I believe this is the second day in the actual chronology (see chart at the end of Part 1).

VAYIVRA ELOHIM ET-HA-TANANIM HA-GEDOLIM (1:21) = and Elohim created the great Tananim. The word TANANIM can be alternatively translated as “dragons” or “sea-monsters” or perhaps “whales”, according to some authorities. Others think these are the Leviathan and their mates.

VA REMES VE-CHAYETO (1:24) = creeping things...or perhaps “land animals”.

VAYOMER ELOHIM HA ADAM BETZALMANU (1:26) = and said Elohim, Let US make man in OUR image. Abba YHWH sent the Word out of His Mouth and the Word created the heavens and the earth, “by him, for him and through his hands” as the Aramaic of Yochanan reads. Since it is Y'shua who made these things as the Word, the US and OUR are Abba YHWH talking with His Son “whom He loved from when time began” (Yochanan 17) since the Messiah has “goings forth that have been from the eternities” (Micah 5) from which a throne in heaven was set up for him to have eternal and universal dominion (Daniel 7).

Y'shua is the architect of creation, not a product within creation. He was the Divine Thought of Creation in timelessness which, by definition, cannot have chronology attached. As a result there was never a moment when the Son was not sentient with the Father. After Y'shua made all “through his hands” with the power and design template given to him by his Father, he would eventually become flesh and dwell among us, emptying himself of his timelessness to take on the form of a servant.

U'MIL'U ET-HA'ARETS VECHIVESHUHA (1:28) = fill the earth up and conquer it. In order to do this command, man must endeavor to understand the inner workings of the earth, which he can only do through disciplined observation of the planet. The method of this observation is given in 1 Thessalonians 5:21-22, test everything, hold on to the good and avoid all evil.

SHAVAT (2:3) = rested, but not because Abba YHWH was tired because He never tires. Rather YHWH completed His work and stopped doing it. This is confirmed in 2:4 with ASAH (made) in past tense, denoting completion. Later Jewish sources though will speculate that certain events, like the building of the Temple, also in their way complete creation.

ASOT (2:4) = made. However, this word connotes a stronger sense of completeness than BARA and other similar words in Hebrew.

VEADAM AYIN LA'AVOD HA'ADAMAH (2:5) = and there was no man to work the ground. However, there seems a word play and hint with the use of ADAM for “man” as

opposed to other Hebrew terms, indicating that “there was no ADAM to work the ground”. Please see “The Four Faces of Adam for more information.

ADAMAH...ADAM (2:7) = both the words for Adam (man) and adamah (ground) are also cognates and directly related to the word ADOM, which can mean “red” and “blood”.

NEFESH CHAYA (2:7) = Adam BECOMES a living soul. In other words, Adam doesn't HAVE a soul but instead Adam IS A SOUL. His NEFESH contains his emotions, memory and life force...all the things that make Adam unique to him. He only needs YHWH's spirit to make that nefesh live.

In a very interesting variant, Onkelos says “Adam became a speaking spirit” or “Adam [had] a speaking breath/wind”. Owing to the ancient testimony that the Torah was read twice and Onkelos was then read once, it may be the Targum here is intended to clarify the Hebrew, which says Adam became a living soul. Taken together, this brings up the possibility that Onkelos is defining “a living soul” as being related to the human ability of speech. See: *Onkelos on the Torah: Understanding the Bible Text (Genesis)*, p. 13.

EDEN (2:8) = literally means “delight” or “pleasant” in Hebrew. So the word may be an adjective rather than a place name as if to say “YHWH planted trees in a delightful place” or “YHWH created a pleasant area to plant”. It seems it becomes a formal place name or geographical marker AFTER Adam and Eve are expelled in 3:24.

In another interesting twist, Onkelos inserts the phrase “in early times” or “from the beginning” to the line establishing the Garden of Eden. They are talking the view that the garden was created long before there were humans to occupy her. However, I believe the Hebrew Torah strongly disagrees with this idea and suggests the garden was created just before Adam was formed in another location. The fact that there were no waters in the area to support such a lush garden I believe also points to it being done later, which is also according to the Hebrew.

EZER KENEGDO (2:20) = the helper who stands in front of you. So the woman is meant to complement the man and stand in front of him, eye to eye and not head down like a servant, nor behind, but also not above man.

ETSEM ME'ATSAMAY UVESAR MIBESARI (2:23) = bone of my bones and flesh of my flesh. This is both literal—Eve came out of Adam's rib—and figurative, to express how deeply intimate he felt connected to his wife.

NACHASH (3:1) = serpent. However, the same word means “divination”, hinting that such practices come from Satan.

Note on 3:3: The start of this verse uses the letter WAW which usually means “and”. However, here it clearly is meant as a disjunctive, meaning BUT, since the fruit from the tree of knowledge was forbidden unlike the rest of the food in the garden. This is also

reflected in the Aramaic translation of Targum Onkelos and is important because it shows the need to look at OR rather than AND for this word in certain situations.

For example, when dealing with the challenging possibility in Judges 11 of Jephthah making a burnt offering of his daughter, I sided with E.W. Bullinger who pointed out that the same WAW statement there meant OR and not AND, meaning the human sacrifice did not happen. It is occurrences then like this one in Genesis 3:3 that make that explanation for dealing with Jephthah's daughter all the more easier.

KI YODEA ELOHIM (3:5) = like Elohim knowing. The word "Elohim" can refer to Abba YHWH or to other "mighty ones" like angels. So it is possible the serpent was saying they could be like the angels. Ironically of course some of these same angels would become envious of them!

VAYISHME'U ET-KOL YAHWEH MITHALECH BAGAN (3:8) = and they heard the SOUND (?) of YHWH moving through the garden (?) The issue here has to do with whether Adam and Eve heard the **voice** (*kol*) of YHWH moving through the garden or whether they heard **sound** (also *kol*) of Abba YHWH moving, as if physically, through the garden. This comes down to the issue of anthropomorphism of Abba YHWH, or ascribing to Him physical characteristics. If Abba YHWH had some form of physicality or presence, then they heard that moving through the garden as if they could expect to "see" Him. But if it is just His Voice, then there is nothing attached to it.

CHAVAH...ADAM (3:20 and elsewhere) = Chavah means "living" and "Adam" means "man" or "blood" or "earth". Together they are the "living blood of man [on] earth".

KOTNOT OR VAYALBISHEM (3:21) = leather garments and He clothed them. Or, as some others translate, "shrouds of skin" perhaps referring to the male foreskin and female hymen.

CHERUVIM (3:24) = cherubim, or angels. The following is from bible.ort.org:

Rashi notes that they are angels of destruction. Man is told that he must eventually die and is banished from paradise. He can only return to paradise after death, and before doing so, he must pass by these angels of purgatory (Bachya). The prophet must also pass these angels to approach the Tree of Life and obtain a vision. This is the significance of the cherubim on the Ark (Exodus 25:18), and those seen in Ezekiel's vision (Ezekiel 1:5, 10:15). (Rambam on Exodus 25:18).

VATELED ET-KAYIN VATOMER KANITI ISH-ET YAHWEH (4:1) = and (Eve) brought forth Cain, saying, I have gained (kaniti) a man from Yahweh. "Cain" means "possession" or "to gain/get" and as such there is no hint of morality of righteousness inherent in the meaning of his name.

VAYEHI MIKETS YAMIM (4:3) = Literally: "and the days ended" or "and it was the end of days". More idiomatically (and easier) it means "and an era came to an end" or

“the age ended”. This is because Cain was the first human being to be born without direct intervention from Abba YHWH to make him. In other words, Abba YHWH formed Adam from the dust and He formed Eve out of Adam’s rib, but Cain came about through the same natural reproduction as the rest of the human race. (No, this does not impact on our previous discussion of pre-Adamic races possibly being around and that is a separate topic for another time.)

VANAD TIHYEH VA’ARETS (4:12) = and separated you will on the earth. NAD (separate) may be related to NIDDAH (separation) rules that are given to men and women later on. It is our sin that separates us from Abba YHWH.

Note on 4:15: Targum Onkelos here seems to literally turn the plain meaning of the Torah verse on its head. While the Hebrew clearly states that anyone who kills Cain will have a seven-fold vengeance taken on them to deter them from doing so, Onkelos instead says that vengeance will be taken on Cain after seven generations have passed. This is an attempt to marry 4:15 with 4:24 where Lamech is referenced, but this does not work because Lamech is only the 5th generation from Cain and therefore 6th from Adam, and the only way he is 7th is if we count Elohim as generation #1, but this is wrong because the counting of time forward from Cain’s time. The other problem is Lamech himself swears to take even greater vengeance against the one who kills his ancestor, which strongly suggests that Lamech is trying to protect Cain, not kill him.

VA’ACHOT TUVAL KAYIN NAAMAH (4:21) = and the sister of Tuval Cain was Naamah. Some sources say this lady would become Noah’s wife, perhaps due to the similar sound and meaning of their names, both meaning “comfort”.

Note on 5:24: Unlike every other ancient version of Genesis, Onkelos says of Enoch that “he was no more because YWY caused him to die”, whereas everywhere else says the opposite. The LXX says “and [Enoch] was not because Elohim translated him”. Traditional Hebrew simply leaves off everything after “he was no more”. Peshitta Tanakh says “and he disappeared because Elohim took him away.” Samaritan says “he was not for Elohim took him”. Dead Sea Scrolls is missing the line altogether. Therefore, the idea that Enoch did not die is far more confined to apocryphal 1 Enoch. Rabbi Israel Drazin points out however, that there was another version of the Targum quoted by Chazkune and Rabbi Bachya that reads the opposite of Onkelos, “that Elohim did not cause him to die”. If I had to guess what was going on here, I would say that Onkelos himself was aware of the popular view that Enoch did not die and that such a view was well represented in the ancient record and perhaps even in the NT itself (Hebrews 11:5) which was well known by his times. Then, deciding he did not agree, he interpreted Genesis 5:24 back to the way he would have liked the original to have read.

VAYIR’U BENEY HA ELOHIM (6:2) = and saw the sons of Elohim. It is possible that “Elohim” is referring to earthly powers, or “mighty ones” and so some translate as “sons of rulers”. Others of course maintain these are angels—we have explored that before.

NEPHILIM (6:4) = Literally, “fallen ones”, leading some to propose they are the sons of fallen angels but “fallen” can also relate to the fallen or immoral state of humanity at this time, this is actually given because in Genesis 6:3 Abba YHWH said Mankind’s spirit will not abide with his forever but are limited to 120 years.

The traditional idea that this meant all future humans would be limited to this age after the flood is wrong. After all, Abraham lived 175 years, Isaac 180, Jacob 147 and even Aaron lived 123 years.

However the idea that humanity only has 120 years before a destructive flood comes appears to be supported in Targum Onkelos which says “But I will extend 120 years to them if they repent”. Rashi and ibn Ezra also agree with this idea, linking the Hebrew phrase “let his days be 120 years” to referring explicitly to Noah’s generation of humankind, and not those who came after the flood who clearly lived longer than this period of time. See: *Onkelos on the Torah: Understanding the Bible Text (Genesis)*, p. 33.

VAYINACHAM (6:6) = and He (YHWH) regretted. Some translations say “repented” but this implies that Abba YHWH did wrong by making man. Instead, Abba YHWH had REGRET that man had become so wicked.

4) Our linguistic commentary for the Haftarah:

Koh-amar ha'El Yahweh bore hashamayim venoteyhem roka ha'arets
vetse'etsa'eyha noten neshamah la'am aleyha veruach laholecchim bah.

Ani Yahweh kraticha vetsedek ve'achzek beyadecha ve'etsorcha
ve'etencha livrit am le'or goyim.

Lifkoach eynayim iverot lehotsi mimasger asir mibeyt kele yoshvey
choshech.

BORE HASHAMAYIM VENOTEYCHEM ROKA HA'ARETS (42:5) = made the heavens and stretched them out and (Who) spread out the earth. RAKIA and NATAH both mean “to incline, stretch out” in the sense of sculpting Creation. In a bad sense, perversion happens when what is made perfect is “stretched out” beyond its original shape and this is true physically as well as morally.

VE'ETENCHA L'IVRIT AM LE'OR GOYIM (42:6) = and fashioned you into a covenant for the people and a light for the nations. “Covenant” (breet) is in Creation (Bereshit) and light (AUR) is in the Aramaic word for the Torah (AURAYTA). These concepts are all connected at the most base level.

ANI YAHWEH HU SHEMI UCHVODI LE'ACHER LO ETEN UTEHALITI
LAPSI'IM (42:8) = I am Yahweh. I will not give My Name to another or My Praise to

carved images. One of the clearest statements in all Tanakh that we are not to substitute YHWH's Name for other gods or titles that He did not sanction. It is interesting that the same rabbis who perpetuated the ban on His Name marry this Haftorah with Bereshit, since 4:26 clearly says, "At that time, men began to call on the name of Yahweh"!

HARISHONOT HINEH VA'U VE'CHADASHOT ANI MAGID BETEREM
TITSMACHAH ASHMIA ETCHEM (42:9) = Behold, the previous things have come to pass and I am declaring NEW (chadash) things and I am telling you of them BEFORE they spring forth. This is a key clue about how to determine the New Moon. CHADASH is the same word as CHODESH, the word which means "new moon". As we see here, the NEW things that are declared are "BEFORE they spring forth". The waxing crescent of the new moon has SPRUNG forth already—possibly for as much as 2 days since it was "born" so that cannot be NEW!

SHIRU L'YAHWEH SHIR CHADASH (42:11) = Sing to Yahweh a new song. Again, following the same theme above, this NEW song has NEVER "gone forth" but just was "born"—like the new moon.

- 5) Our linguistic commentary for the Renewed Covenant Scriptures (Yochanan 1:1-18, extemporaneous):

Torah Question of the Week:

What, if anything, are the significant differences between the people in Genesis 1 and the people in Genesis 2?

END PART 3

PART 4: Q&A AND SUMMARY

Torah Question of the Week:

What, if anything, are the significant differences between the people in Genesis 1 and the people in Genesis 2?

Comparing the Specifics of the People in Genesis 1 and 2

#	<u>Genesis 1</u>	<u>Genesis 2 and later</u>
1	Both genders are created at the same time (1:26-27)	Adam is made first and then Eve is made from his rib later (2:21-24).
2	The term “Adam” is used to designate both humans (1:26-27)	The term “Adam” is used to designate just the man (2:21-22).
3	The people here are said to be made in Elohim’s image and are both “made” (<i>asah</i>) and “created” (<i>bara</i>), with the former meaning to be constructed from already existing things and the latter meaning to be created out of nothing. (1:26-27)	The same is true of these people, they are “created and made” (2:3); <i>however Elohim breathes His breath only into this group and not the people in Genesis 1.</i> The reason both groups though are “created and made” is that there was a pre-existing image or template that made them all in Elohim’s image. That these two groups were the first varieties of human renders them “created” but since all come from the same template they were also “made” according to that template (comp. 1:26 to 5:1-2).
4	There is absolutely no garden or enclosure for the early humans mentioned in Genesis 1. Rather, they seem to have been created in an open space somewhere on the earth (1:24)	Adam may also have been created out in the open, as he is placed in the garden after his formation (2:8).
5	These humans are commanded to reproduce naturally and fill up the earth (1:28).	Adam however is made to stay in the enclosure and tend the garden (2:15).
6	The humans here are referred to as <i>male and female</i> (1:27). It is acknowledged that later on the male/female designation is still used to apply generically to humans on occasion, but it is not applied to specific people, i.e. “there was a <i>male</i> named Noah”.	The humans here are referred to as <i>man and woman</i> , specifically because woman came out of a part of man (2:23).
7	The people here are clearly made on Day 6, before the Shabbat or seventh day began (1:31-2:3).	The people here are made after Elohim rested on the seventh day and made it sanctified and further after He also planted the garden He would place the

		man Adam in (2:1-9).
8	The people here seem to have offspring all over the place as they fill the earth (1:28-31).	Adam and Eve have their offspring in the general region they began life together, east of Eden (4:1).
9	In the region where these people were made, the land was already well watered, lush and fertile from the distant past (1:11-12).	In the area where Adam was put it had never seen rain or fruit or vegetation until just prior to his time (2:4-9).
10	There is no mention of any animals being specifically brought to these people. They are only told to seek out animals and plants for food (1:28-30).	Father Yah creates a whole series of animals out of the ground right there and then Adam is directly charged with inspecting and giving each animal its true name (2:19).
11	The first people were simply made in the image of Elohim (1:26).	Adam and Eve were also made in the image of Elohim but in addition Adam was breathed into by Elohim (already mentioned) and specifically made also from the dust of the ground (2:7; 3:19).
12	If the people in Genesis 1 each had a personal name beyond “male and female” it has not been recorded for themselves or their descendants.	For Adam and Eve, both themselves and many of their descendants are both named and recorded and at least two (Enoch and Noah) of the first ten generations are considered righteous, with Adam also possibly considered as such though he clearly sinned in Eden (5:1-32).

BECAUSE THE LAST PARSHA WAS PART OF THE SUKKOT SPECIAL, THERE ARE NO STUDY QUESTIONS FROM IT (VE-ZOT HA-BARACHAH) TO ANSWER HERE. STARTING NEXT WEEK HOWEVER YOU WILL SEE STUDY QUESTIONS ANSWERED IN THIS PLACE.

STUDY QUESTIONS TO BE ANSWERED NEXT WEEK

- 1) How does one word in Genesis 1:1 that cannot normally be translated become part of what we are told about Y’shua in the book of Revelation?
- 2) There is something very odd going on with the way the 6 creation days are referred to, what is it?
- 3) What does the phrase “greater light to rule the day and lesser light to rule the night” prove about the original Biblical calendar?
- 4) How does the image of Noah in the ark hint at our future destiny...more than one answer is possible.

- 5) Inherent in the curse Abba YHWH gives Adam there is a clue about our future glory. What is that clue? (There may be more than one correct answer here too but I have only one in mind.)

Torah Thought for the Week:
Documenting a Failed Hypothesis and its Sequel

As this is the time of year that we begin reading Genesis all over again, it seemed a good idea for me to try to dispel some of the popular myths about it. No don't worry. I'm not saying that Genesis itself is full of myths but that many secular-liberal scholars have resorted to telling lots of myths *about Genesis* in order to get their doctorates, tenure or any other mark in academia that proves they have officially "arrived".

We need to face some very hard facts here. Most of the people whose job it is to be "professional Bible experts" are themselves hostile to the historicity and authenticity of the Bible. They range from the majority view in archaeology called "Biblical Minimalism" where the Bible is viewed as completely inaccurate, with everyone from Adam to Solomon probably never having existed at all, to textual critics that think they can "prove" our beloved Torah text is the product of the 7th or 6th centuries BCE—a fable told to people in exile. There are many such excesses in these fields—dozens in fact that have dismayed me over the years—but this week I am only focusing on two of them: The so-called Documentary Hypothesis applied to the Torah and its' just as evil but younger brother, the Q Hypothesis for the Gospels.

These alleged theories are dangerous to all Biblical believers of any denomination, because they either deny the history of the Tanakh by reducing Moshe to a legend or they deny the clear testimony of Y'shua HaMashiyach—as if the Son of Yah who is also the Word made flesh never knew where that same Word came from. Y'shua and his apostles tell us Moshe wrote all five Torah books; the liberal scholars say instead there was no Moses and the text has come down to us from four distinct sources separated many centuries from the events it is supposed to portray.

Y'shua and his apostles firmly believe in the entire genealogy given from Adam to Abraham and Isaac to Solomon; the liberal scholars say they don't know what they are talking about—almost all of these people never existed. Y'shua and his apostles affirm the integrity and historicity of all the great prophets, including Isaiah and Daniel; but the liberal scholars think that at least two and as many as four people wrote Isaiah and that Daniel is too accurate in prophecies about Antiochus Epiphanes to have been written three centuries earlier, since everyone of course knows—they say—that prophecy is impossible. Never mind that Daniel, even if their radical late date of his book is accepted, still accurately predicted the death of Messiah Y'shua to the very day from at least 200 years out.

If all this sounds a bit annoying—trust me—there's a lot more where they came from, and I have not scratched the surface of even the really bad things these so-called experts

have been preaching over the last two centuries. Over and over again, they make assertions with conviction but never retract themselves when the evidence for their ideas literally crumbles at their feet. I have many examples of that phenomenon too, but again that's not my focus.

So without further fanfare let me progress please to my actual point, starting with the so-called Documentary Hypothesis. This theory was developed by German scholars in the middle of the 19th century, at a time when Biblical skepticism was nearly at an all-time high, that is to say, almost as bad as it is now.

In a nutshell, the Documentary Hypothesis alleges that instead of the Torah being written by Moshe—the solid position again of Messiah Y'shua—that what we have is a highly edited text weaved together many centuries later by four sources:

- 1) The “J” source, so named because it uses the Name Yahweh (German: Jahweh) in its accounts.
- 2) The “E” source, so named because it uses the divine title of “Elohim” in its accounts. These scholars then say, without any proof on their side whatsoever, that the “J” source are stories derived from the Kingdom of Judah and the “E” source are stories derived from the Kingdom of Israel.
- 3) The “D” source, for “Deuteronomy”, indicating that the 5th book of Moshe came from a separate and very late editor.
- 4) The “P” source, another late editor, who is particularly concerned with the priestly code, P being for “priest”.

Then at some even later time, another guy who is never named weaved these sources together, allegedly resulting in the text we have now.

Here's the thing though: If that's true, then it should ALWAYS be the case that complete “original” Judah stories only contain J (Yahweh) and complete “original” Israel stories only contain E (Elohim), so let's put this idea to the test with Noah! However, as we will see, there is at least one large tract of text, Genesis 7:12-24, where there are no Divine references to guide us as to where that portion belongs. Other times, phrases like “YHWH the Elohim of Shem” use both names so no telling what group that belongs to either (9:26)!

To save us time I will just make my observations about how complete J or E is when we follow the assumption that these are once more separate accounts, one accredited to J and the other to E. Here we go.

- 1) Only E (Genesis 6:9-22, 7:6-16, 8:20-22, 9:20-25⁹²) tells us that:
 - a) Noah is a righteous man who walked with Elohim (6:9).
 - b) That the earth was corrupt and the Flood was a punishment for that corruption (6:11-13).

- c) How to actually build the ark, both its materials and dimensions (6:14-16); J seems to leave Noah to design it however he sees fit.
 - d) That flood waters came from both below and above; J only mentions waters from above (7:15).
 - e) The place where Noah and family ended up, i.e. the mountains of Ararat—J has no clue (8:4)!
 - f) The actual major events during the Flood, including its beginning and end; J just forgets all that (7:6, 11; 8:4-14).
 - g) Only E tells us that the flood began and ended with the opening and closing of windows of heaven.
- 2) By contrast, only **J** (Genesis 7:1-5, 8:1-19; 9:1-19, 27) tells us that:
- a) Father Yah had condemned the human race to destruction a week earlier (7:4)..
 - b) How high the flood waters ultimately reached (7:20). Granted this verse is an area where it is unclear whether it belongs to J or E, although I credited it to J. Even so, it can only go to one or the other, so someone does not have this information, and that's the material point.
 - c) Noah just spontaneously gets off the ark with no commandments from Father Yah to do so after 150 days, when the flood will still be going on for another 220 days.
 - d) Noah builds an altar and does a burnt offering to Father Yah (I hope off the ship but J doesn't say) and then decides to plant grapes, ferment wine and get drunk (8:20-22)!
 - e) All these things Noah did for Father Yah according to J but only E tells us this had Elohim bless him for doing so.
 - f) J in fact ends at 8:26 so all of chapter 9 is done according to E!

I think it is pretty clear neither the alleged J nor the E account can stand on its own. Just read the story, one column at a time and the sham of this idea should be very clear indeed.

And as for Q, that so-called NT theory tells us that Mark supposedly wrote first, and then his account was independently adopted by Matthew and Luke in separate times and places. When these same scholars took a closer look however, they found out that there was a significant amount of material that was in both Matthew and Luke that wasn't in Mark, and so they dubbed this material "Q", from the German word *quelle* meaning "source".

However, I think "Q" really means "Questionable" because not a single shred of any "Q" document or part of one has ever been found anywhere, and I wouldn't hold my breath for waiting for that to change.

I should also point out that there have been other theories about how the Gospel text was combined before. The difference in those cases however is that there is ancient testimony and even physical evidence to back those ideas up.

In the year 172 CE, a man named Tatian the Assyrian put together a Gospel Harmony based on separate manuscripts of Matthew, Mark, Luke and John, probably first in Aramaic and very soon after in Greek. Today, two manuscripts, one in Arabic and the other in Latin bear witness that they were derived from an Aramaic original. There are notes from the original translators as well as from outside commentators testifying that such happened. And this is also backed up in Roman Catholic records as well.

Any of these lines of evidence would make Q Theory more tenable than it is but unfortunately for its adherents no such evidence can even be speculated as having existed let alone proving something did.

And besides all this, these scholars have no clue about certain details that are only just in Matthew (star of Bethlehem, Magi come) or only just in Luke (shepherds at Nativity, widow's gift at the Temple), so who is this mysterious author that did NOT draw from either Mark or Q? Maybe we should call him "R"—for "rip off".

Then there's John, who apparently stands alone with no relationship to Matthew, Mark, Luke or Q and with tons of stuff all his own that no one in this theory accounts for. If Q was the source then for Matthew and Luke, who was the source for John? And if John is his own source, why not have this be the case for Matthew, Mark and Luke? And there are other things in this theory that are simply not explained, such as...

- All four Gospels give accounts of the Feeding of the 5,000 which can't be linked to any common Passion or Resurrection Day commonality. Where did John get his info on that? John himself claims it was from the other apostles who chime in at the end: WE know HIS testimony is true. No Q needed.
- Twice in Matthew and once in Mark the accusation is given without proof of Y'shua saying he would rebuild the Temple in three days, but only in John 2 is the actual incident recorded. But since Matthew and Mark wrote first, how did John have more details and where is Q with the explanation for such a thing when you need him?
- Does Q explain why one Lazarus is simply the subject of a parable whereas another is the subject of a resurrection miracle in John? Why wouldn't Luke mention the resurrection Lazarus first?

And, as hard as it is for me to admit it, many years back I spent too much time trying to track down the Q source and thought it might have been Peter, putting that conclusion in my first book *Signs of the Cross*. Since then, thankfully, I learned my lesson. The Gospels are in the same order they have been in for at least 1800 years for a reason, because Matthew wrote first, then Mark, then Luke and then John. What's more it is John (in 5:1-2) that has details about Jerusalem IN THE PRESENT TENSE that were

destroyed by the Romans in 70 CE, and yet most scholars say he wrote decades after this instead of seeing that all four Gospels circulated before that date.

Such a chronology is evident as with statements in Luke 1:1-5 where he mentions “eyewitness accounts” in his introduction, which would certainly include the apostle Matthew and possibly also Mark, who has strong tradition in the east and west of being dictated by Peter.

Whatever the case may be I say we need to stop listening to the critics and start listening to what the actual Biblical writers themselves say about their own history. If not, we are doomed only to repeat a bad history of bad Scripture interpretation.

I’m Andrew Gabriel Roth and that’s your Torah Thought for the Week!

Next week we will be exploring *Noach* or Genesis 6:9-11:32. Our Haftorah portion will be Isaiah 54:1-55:5 and our Renewed Covenant reading will be from Matthew 24:36-44. Stay tuned!

¹ [**Onkelos:** In the most ancient times, the greatest of eternities, Elohim created the heavens and the earth. *Be-kadmin* in Onkelos literally means “eternity”. As Etheridge points out, this is in plural form. Therefore it could read “in antiquities” or “in eternities”. The statement should be compared with similar ones in Onkelos Deuteronomy 33:27, *Eloah d’milkadmin* (Eternal Elohim) and such can be applied to Mashiyach as it is in Micah 5:2, “whose name is called (*milkadmin*) from eternities.” Targum Jonathan’s *min avella* is a good synonym for Hebrew *bereshit*, “in the beginning”.

² Chronologically speaking there is a gap between the end of Genesis 1:1 and the start of Genesis 1:2. We note with interest the fact that Yeshayahu (Isaiah) 45:18 says the earth was not made formless, or *tohu* in Hebrew, whereas Moshe here says it was formless. Also noting that the earth is defined in Genesis 1:10 as “dry land”, but in 1:2 there are suddenly waters which are never specifically recorded as either “and it was good” or “let there be waters”. So why is the earth formed and dry in 1:1 yet flooded and formed according to Isaiah and Genesis 1:2? The answer has to be that the rebellion of Satan and his angels caused a flood, and this is directly mentioned in Isaiah 14:12-15, Job 26:4-14, 38:1-30 and Psalm 18:1-14, among other places. After Elohim “pierced the fleeing serpent” and cast him down, as Job indicates, that serpent plotted revenge through causing man to sin in Eden. Put the events of Satan’s rebellion in between 1:1 and 1:2, as listed in Job 26:4-14; 38:1-30, Psalm 18:1-14 and Isaiah 14:12-15.

³ Confirmed in Jeremiah 4:23-25.

⁴ **Jonathan Ha Qaton:** and the earth was empty and desolate, totally lacking the sons of men and without any animals; and darkness was on the face of the abyss. And the Spirit of Mercies from before YHWH breathed upon the face of the waters.

⁵ In a Messianic context, the text has 3rd person masculine singular nouns and verbs and so 1:3 could be read as “Let him be light, and he became light”, the “he” being Y’shua haMashiyach.

⁶ Darkness was “created” (*bara*) out of nothing. Light on the other hand was “formed” (*yatzar, asah*) through separating it out from the darkness. The darkness came first and was a created thing, not merely the absence of light, but a creation in its own right. This is why Isaiah 45:7 says “I form the light and I create the darkness”.

⁷ In this case the “evening and morning” or *vayehi erev vayehi boker* is not referencing sunset and sunrise but a drawing out and bringing back of light at the end of each creative interval. *Erev* specifically means a mixing of light and dark, prevailing eventually to total darkness. *Boker* on the other hand means a shaft of light piercing the darkness, like the rising sun does at dawn but not limited only to the sun and dawn, because no matter how we count this time the sun and moon were not the first things made. These “days” cannot be 24 hours long per the words of Moshe in Psalm 90 where he says a “day” to Elohim is like a thousand years, and then clarifies that a thousand years is actually like a watch of the night, of which the

Gospels tell us there were four (Matthew 14:25, Mark 6:48). That means a mere 3 hours to Elohim is like a thousand years, and therefore 24 hours equal 8,000 years per day x 7 days and + the time from mankind's creation until the present day. That gives us a minimum of 62,000 years for the earth, but other details in Torah make the heavens and the earth far older than this.

⁸ This is how the text literally reads. There is no "the" or *ha* given in the Hebrew and the number here is cardinal when it should be ordinal. If the text meant "the first day", it would read in Hebrew *yom ha rishown* and not *yom echad* as it does here. Without the definite article then of *ha/the* and combined with the word *echad* being used in 2 lieu of the grammatically correct *rishown*, the only possible reading in English is an extremely awkward sounding "a one day", since without the *ha* the articles become indefinite, requiring *a/an* in English. Most translations skirt this issue a little bit by using "day one", which ironically is a construct more common in today's English than it was a century or more ago. However, I believe the Hebrew reading of *yom echad* is something much closer to the idea of "a unified day", meaning that for the very first time "evening and morning" were constructed into what we now call a "day" as this I believe is the only way to deal with the fact that a cardinal number (one) rather than an ordinal number (first) is used here. Another reason for looking at both the cardinal usage of "a one day" and the translation of "a unified day" is that Ramban (Nachmanides) points out that the use of the expected "the first day" only makes sense in the presence of a second or subsequent days. As such, since there was no "second" to contrast the beginning, the use in this one place switched to cardinal, because there was nothing after it at that moment in time. I believe this is a very good insight on the part of Nachmanides. It certainly seems better than Rashi's suggestion that it should have read "the first day" but didn't only because Elohim was alone and did not make the angels until the second day, for which there is absolutely no Scriptural support whatsoever.

⁹ A second day: Because days 2 through 5 are, like day one, put in grammatically incorrect form, even by the conventions of the later parts of Genesis chapter 1. Instead of saying *yom HA sheni*, or "the second day", it lacks a *ha/the* and says "a second day". The next three days follow this pattern until we get to the last two days, where day 6 (*yom ha shishi*) and 7 (*yom ha shevi'i*) are in proper grammatical form, leaving no doubt they are in the right order. The middle days however are not in chronological order because this method of counting is never repeated in Scripture again. I believe this proves that the creative days in Genesis 1 are in thematic rather than chronological order, representing two sets of the same sequence of: 1) Light or lights in the heavens (days 1 and 4), Manipulation of water (days 2 and 5) and life flourishing on the Land (plants and vegetation on day 3; animals and man on day 6).

¹⁰ LXX has a reading of "gathering" that can be traced to pre-Masoretic Hebrew *miqveh* rather than Masoretic *maqom* (place). The reading *miqveh* is also found in the Dead Sea Scrolls and may be the original reading. All Dead Sea Scrolls quotations are adapted from *The Dead Sea Scrolls Bible* by Martin Abegg Jr., Peter Flint and Eugene Ulrich, published by Harper San Francisco, 1999. This is one example of where the otherwise excellent scholarship of JW Etheridge is only superseded by discoveries made many years after his death. It should also be pointed out that the first three chapters of Genesis are, excepting some very minor grammatical oddities, nearly verbatim in the Dead Sea Scrolls records.

¹¹ Samaritan: "son-seed".

¹² Jonathan Ha Qaton: and for making sacred the beginnings of months and years, the passing away of months and years, the revolutions of the sun, the birth of the moon and the cycling of the seasons.

¹³ Samaritan: "the abundance of greater light".

¹⁴ Jonathan Ha Qaton: And YHWH made two great lights; and they equal in their magnificence by twenty-one years minus five seconds¹⁴. And afterwards the moon recited a triple (false) report against the sun and she (the moon) was demoted, and the sun was given the rank of the greater light to rule the day; and the moon to be the lesser light to rule the night, and the stars. And YHWH ordained them to their tasks in the greatest reaches of the heavens, to produce light upon the earth, and to minister by day and by night, to discern properly between the light of the day and the darkness by night. And YHWH saw that it was good. Note: Jonathan Ha Qaton will just be called "Jonathan" for the duration of Genesis through Deuteronomy.

¹⁵ Jonathan: And YHWH said, Let the lakes of the waters teem with the reptile, the animal that lives and the flying bird who nests on the earth; and let the path of the flying bird be upon the greatest reach of the heavens. And YHWH created the Tanins, the creatures of immense size, the Leviathan and its servants which are prepared for the day of reckoning; and every living animal which creeps, and which pure waters have teemed with after their kinds; both clean and unclean; and every bird which flies with wings after their

kinds, both clean and unclean. And YHWH saw them, that they were good. And He blessed them, saying, Be fruitful and multiply and fill the oceans and the birds prosper on the earth.

¹⁶ An earlier footnote talked about how the creative days in Genesis were in “thematic order”; that is to say, telling the same three-part process in two sets of three days each: Light/Lights in the heavens (Days 1 and 4); Manipulation of waters (Days 2 and 5) and Life on land (Day 3 plants; Day 6 animals and man). This strongly implied to me an actual order of 1, 4,2,5,6 and 7. However, in more recent days I realized, in no small part due to the questions I received on the Genesis Decoded teaching, that such an order precludes the birds from ever nesting on land in a reasonable period of time, because day 2 was manipulation of water, and it would have been followed by Day 5 with life teeming in water, but the land would not have emerged until the day after that (old Day 3). Therefore, I propose now what I believe is the actual order of the 6 creative days in Genesis: 1,4,2,3,5,6,7.

¹⁷ In this case “adam” is broad classification designating the human race, of which the specific types of “male and female” are given. It is also possible to look “male” and “female” as names, Zakar and Niqevah. Zakar means “remembrance”.

¹⁸ **Jerusalem:** And the Memra (Word) of YHWH created man in His likeness, in the resemblance of the Presence of YHWH he created them, both the man and his helper.

Jonathan: In the image of YHWH He created him with two hundred and forty-eight bones and with three hundred and sixty-five nerves, and draped over them skin, and filled it with flesh and blood.

An obvious “riff” on Talmudic commentaries that emphasized the positive commandments of YHWH at 248 and the negative as 365, the latter of course referring to the days of the year. This Targum is also a witness to some of the assertions I made in “Wheel of Stars” regarding the original solar calendar.

¹⁹ The people in Genesis 1, the “male and the female” are only made in Elohim’s image but not breathed into by Elohim as Adam and Eve are. As a result, the people in Genesis 1 are best referred to as “sons/children of Elohim” as opposed to “sons/children of Adam”. In Genesis 6, the sons of Elohim—the Genesis 1 people—will mate with the daughters of Adam who spread upon “adamah”, the land, and the result will be the Nephilim.

²⁰ Male (*zakhar*, which also means “remembrance”) and female (*niqevah*) are never used as titles for Adam and Eve who clearly are formed after Abba YHWH rested on the Shabbat in Genesis 2:1-4. This pair of humans is made at the same time, whereas Adam is made first and then Eve. Also the first people here are said to have been “created”—the Hebrew word *bara* denotes a creation from nothingness, although these first people were conformed to the image of Elohim.

²¹ The “them” confirms a compound singularity of “Adam”, which is referring to more than one being (i.e. male AND female). In terms of Adam and Eve, from the moment the “woman” is fashioned from Adam’s rib (Genesis 2:20-23) and onwards to their deaths, it seems they are not they referred to as “male and female” but “man and woman” (*ish* and *ishah*). At the very least this seems to be the overwhelming trend; only perhaps Genesis 5:2 is it possible to postulate an exception to that rule, so please see that footnote for more information. Additionally, it is interesting to note that the generic form “male” (*zakar*) still is used for a generic male designation of Adam’s descendants much later after his time (Genesis 17:12-14, Leviticus 12:2, others) and other times refers to male animals. The same is broadly true of the term “female”(niqevah), but what is interesting about the usages of both of these words is that they only are used as non-personal references, meaning, no NAMED Biblical figure is named and called “male” or “female”. It never says, for example, “and there was ZAKAR named Abraham” or “and there was a NIQEVAH named Sarah”, but only “man/woman”.

²² This “and it was so” or *vayehi ken* as it is in the Hebrew, is extremely important. Noting with interest that Elohim is commanding man to be fruitful and multiply, we need to bear in mind that there is free will on the part of the humans to either accept or reject this command. Also, if instant population of the earth was the goal, Elohim could simply will it and millions of people would appear instantly, but that was not His desire. Since humans accepted the command, they had to carry it out on their own power, and fill the earth with people through the normal 9 month gestational process. I think then it is clear that it would take hundreds—if not many thousands—of generations of humans to go from just two to many millions or billions of people. That, plus they would all have to travel away from their birthplace to other countries, settle and build civilizations and so on. But the “and it was so” command tells us all these activities were completed on the sixth day, proving each creative “day” cannot be 24 hours long!

²³ [Jonathan: And YHWH had finished by the seventh day the work he had created, and the ten formations he had made from between the suns. And he rested on the seventh day from all the works he had performed.]

²⁴ An obvious wordplay as *shbt* carries meanings of both “seven” and “rest”, and is considered the number of completion/perfection.

²⁵ The word *toledot* is always referring to records of generations, genealogies and so on. Only here do many Jewish and Christian translators render it as “account” which I have now come to reject. This clearly indicates, as was discussed in footnotes about Genesis 1:1 and 1:2, that the heavens and the earth were created, laid waste and re-created again, thus explaining why there are records of generations for the heavens and the earth as there are for the families of mankind. To see this definition completely validated, please see Genesis 5:1, 6:9, 10:1, 32; 11:10, 27; 25:12-13, 19; 36:1, 9; 37:2; Exodus 6:16, 19; 28:10; Numbers 1:20, 3:1; Ruth 4:18; 1 Chronicles 5:7; 7:2, 4 and 9; 9:9, 34; and 26:31.

²⁶ *Yom* here is not being treated as a “day” per se as most translations render it. Instead, the context is that *yom* refers to the interval of time where all Creation happened, as evidenced by the fact that it is in singular form though clearly the entire scope of efforts happened over multiple stages of development.

²⁷ [Jonathan: These are the origin stories of the heavens and the earth when they were created in the day [or time] that YHWH Elohim created the heavens and the earth.]

²⁸ It seems evident, at least to my mind, that “the male” (*zakar*) was created on Day 6 back in Genesis 1:26-27 from a human species broadly classified as “Adam” for both genders, and he and his mate were commanded to be fruitful and multiply and fill the earth, as opposed to here in Genesis 2 where “Adam” is commanded to tend the garden which is after the completion of the seventh day (Genesis 2:1-3). If there were two groups of humans, one filling the world and the other tending Eden, it seems likely that the person we have named Adam had not been created yet, hence Genesis 2:6-7 which is after seven days and therefore Day 8, at a minimum.

²⁹ Or possibly as Etheridge notes in Onkelos, a *cloud*.

³⁰ Jonathan: But a cloud of glory descended from the throne of glory and was filled with the waters of the ocean, and then went up from the earth and gave rain to come down and water all the face of the ground.

³¹ The Hebrew here reads: *ha-adam* or “the Man”. Previously in Genesis 1 the two references in verse 26 and 27 referred to “the humans” and “humanity” respectively. Now in Genesis 2, starting with a fresh new race of humans, the first person is simply called “the Man” both by the word “adam” and another word *ish* which is more like “husband”. It will only be in Genesis 3 that “the Man” will get the term “Adam” as a proper name. Until then, the phrase of *ha-Adam* is used throughout chapter 2 and well into chapter 3. Therefore, I am rendering *Ha-Adam* as “the Adamic Man”, meaning “the first man of the Adamic race of humans”.

³² Jonathan: *Neshama*, or inspiration of life as Etheridge renders it, though *neshama* has other meanings as well.

³³ Etheridge on Onkelos, “became a Discoursing spirit”, or a thinking-speaking person.

³⁴ [Jonathan: And the garden from Eden of the just was planted by the Memra d’Yeya [Word of YHWH] before the creation of the world (or universe), and he made to dwell there the man when he had created him.] This is the first time in Jonathan where *Memra d’Yeya* is used to describe YHWH. It is a tendency of this Targum to de-emphasize anthropomorphic language with respect to the Invisible Elohim, and this was the main method it accomplished this goal. Additionally, Jonathan’s use of “Yeya” is of course “existing Yah”, an attempt to avoid the Tetragrammaton which was under the ban at the time of this Targum’s composition. However given the clear intentions to so closely follow the original Hebrew, these instances are well-understood to mean “YHWH” and not a substitutionary title. Similarly, Onkelos’ use here of *yodh-waw-yodh* clearly indicates this trend and is analogous to the way the Tetragrammaton is rendered with a double yodh in Jewish prayer books today. As a result, all such occurrences of these phrases are treated as “YHWH” throughout the English.

³⁵ [Jonathan: And there was in the body of Adam the Neshama (inspiration) of a speaking ruach (spirit), to the illumination of the eyes and the hearing of the ears.]

³⁶ Samaritan: “Paradise”.

³⁷ Samaritan: “islands”.

³⁸ Samaritan: Phison-kadoph.

³⁹ Jonathan: Hindiki.

⁴⁰ Samaritan: Ashkhoph.

⁴¹ Samaritan: Chophin.

⁴² Samaritan: Kephlosah.

⁴³ Samaritan: Kingdom of Hatsphu.

⁴⁴ Original Aramaic name in Onkelos is Pherat.

⁴⁵ [**Jonathan:** And YHWH Elohim took the man from the mountain of worship, where he had been created, and made him to dwell in the Garden of Eden, to so service in the Torah, and to keep its commandments.]

⁴⁶ A very common idea in Jewish literature is that the building of the Temple by Solomon actually is the true perfection of creation, to which this Targum alludes to frequently. In this case, all humanity was created on or from Mount Moriah, where the Temple would later stand.

⁴⁷ If Adam (or “the Man” as he is called at this moment) is charged with guarding and caring for Eden, he cannot do that and simultaneously “be fruitful and multiply, fill the earth and subdue it” which was the charge laid on the first male and female in Genesis 1.

⁴⁸ Samaritan: “Paradise”.

⁴⁹ The Hebrew term *Ezer-Kenegdo* literally means “the helper who stands in front”, which means that woman was meant to complement man eye to eye, as someone who is equally important yet not identical to man. To stand in front is revealing as a way of showing woman in covenantal relationship, whereas a slave would bow down to man or a servant walk behind him. But it is equally important to note that the same word does not allow for woman to be above man either. A good discussion of genders sharing power is given in Proverbs 31 and Ephesians 4-5.

⁵⁰ According to Hebrew Bible scholar Ziony Zevit, Professor of Biblical Literature and Northwest Semitic Languages at the American Jewish University at Bel Air, CA (Biblical Archaeology Review (<http://www.biblicalarchaeology.org/daily/biblical-topics/bible-interpretation/the-adam-and-eve-story-eve-came-from->

[where/?mqsc=E3807311&utm_source=WhatCountsEmail&utm_medium=BHD+Daily%20Newsletter+Daily%20Newsletter&utm_campaign=E5B817](http://www.biblicalarchaeology.org/daily/biblical-topics/bible-interpretation/the-adam-and-eve-story-eve-came-from-where/?mqsc=E3807311&utm_source=WhatCountsEmail&utm_medium=BHD+Daily%20Newsletter+Daily%20Newsletter&utm_campaign=E5B817)), the Hebrew word *tzela* was mistranslated as “rib” into the Septuagint version ca. 260 BCE. The Hebrew word, he indicates and this is confirmed in Scripture, specifically refers to the lateral limbs in the side, and in this case, possibly refers to the fact that human males do not have a bone in their reproductive organ but other mammals do.

⁵¹ This is *ish* which can mean either “man” or “husband” rather than “adam”.

⁵² *Nachash* in Hebrew, the same word for “divination” and so all forms of divination are said to come from the serpent or from Satan. The same Hebrew word is also used in Job 26:13 where it is said, “His hand pierces the fleeing serpent” making it certain that Job’s creature and the one who tempted Adam and Eve are one and the same, but Job’s events chronologically come first.

⁵³ Samaritan: “Paradise”.

⁵⁴ Samaritan: “be consumed/destroyed.”

⁵⁵ The word “Elohim”, usually meaning Deity, is targummed here in Onkelos with one of its secondary meanings, great or mighty ones, rendered in the Aramaic as *ki-rabrebin*. This means that that Onkelos understood this occurrence of Elohim to be referring to angels, not YHWH. Targum Jonathan uses more direct language, “you will be as the great angels, who are wise to know between good and evil”.

⁵⁶ Again the word here is *ish* and not “Adam”, though it is clear only the Adamic Man is her husband.

⁵⁷ Jerusalem: “and they made them into vestments”.

⁵⁸ [**Jerusalem:** and the Memra (Word) of YHWH Elohim called to Adam and said to him, Behold the world which I have created in manifest before me, the darkness and the light are manifest before me; so how do you think that the place in the midst of where you are is not revealed to me? Where is the commandment that I taught you?] By asking where the commandment is, YHWH means that he expected Adam to guard (Heb. *Shomer*) or protect the instruction he was given.

⁵⁹ [**Jonathan/Jerusalem:** and it shall be that when the sons of the woman keep the commandments of the Torah, they will be prepared to strike you upon the head; but then they forsake the commandments of the Torah, you will be ready to wound them in the heel. Nevertheless for them there shall be a medicine but for you there shall not be a medicine, and they shall make a remedy for the (poison in) the heel in the days of King Mashiyach.]

A linkage of Psalm 91 to the powers of Mashiyach, “you shall tread on the lion and the cobra.”

Furthermore this imagery is used when Y’shua is tempted by the Accuser. As Etheridge also points out, another reading could be, “make a bruise with the heel in the days of King Mashiyach.”

⁶⁰ Here the Hebrew says *u’l’Adam* without a definite article of ha/the. This is the moment that the Adamic Man gets his proper name of Adam rather than his title as the progenitor of his species. However, he will still be sometimes referred to under that older title from this point as well. This is very much like how when Jacob received his name Israel, he would still be called Jacob as well.

⁶¹ [**Jerusalem:** for from the dust it is that you are to rise up and render judgment and reckoning for all that you have done, in the day of the great judgment.] Literally, *b’yom dina rabba*, the judgment at the End of Days, or the Day of YHWH. Thus the first sin is reckoned as being passed down to the very conclusion of our age.

[**Jonathan:** and Adam said, I pray from the mercies before you O YHWH, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labor with the work of the hands, and eat the food of the earth; and therefore let there be a distinction between before you between the children of men and the children of cattle.]

⁶² This is not a contradiction or in conflict with the other evidence of pre-Adamic peoples upon the earth. There are two possibilities: 1) The comment “for she was the mother of all living” was provided by Moshe, by which time only Adam’s line survived the flood and Eve was the mother of all said survivors in Moshe’s day or, 2) The intermarriage of the two human groups in Genesis 6 meant that the older race became related to Eve from marriage and therefore inherited the sin of that group with Eve as their mother-in-law.

⁶³ Here the title “Adamic Man” (the Adam) and the name “Adam” toggle in the same line, again because the latter occurrence has no “the” and indicates a proper name. However, the title re-asserts itself in the very next line.

⁶⁴ [**Jonathan:** Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life forever. But now, because he did not keep what I had prescribed, it is decreed against him that we keep him from the Garden of Eden...]

⁶⁵ [**Jonathan:** And he went and lived on Mount Moriah, from where he had been created.]

⁶⁶ Since both Adam and Eve were driven out of Eden at the same time, and this is confirmed with them being together after this moment in Genesis 3 and 4, both Adam and Eve are intended under the term “Adam” in this instance.

⁶⁷ [**Jonathan:** And he sent the man out from that place where he had made to dwell the glory of his Shekinah, at the first between the two Cherubim⁶⁷ Before he had created the world (or universe) he had created the Torah⁶⁷; he prepared the Garden of Eden for the righteous; the they might eat and delight themselves with the fruit of the tree; because they would have practiced in their lives the doctrine of the law of this world and have maintained the commandments: (but), he prepared Gey Hinnom⁶⁷ which is like the sharp all-consuming double-edged sword; and in the midst of it he has prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the Torah. To serve the Torah is better than to (eat of) the fruit of the tree of life (the Torah) which the Word of YHWH Elohim prepared, that man in keeping it may continue, and walk in the paths of the way of life in the world to come.]

[**Jerusalem:** Two thousand years before he had created the world he prepared the Garden of Eden...For the Torah is the tree of life, and whoever keeps it in this life lives and sustains (himself) as the tree of life. The Torah is good to keep in this world as the fruit of the tree of life in the world that is coming.]

⁶⁸ Septuagint and Targum Jonathan record Cain’s utterance to his brother: “Let us go out into the field.” In the Aramaic or Peshitta Tanakh, it is “Let us go to the plain”, and other details in that text make it clear that the field *is* in the plain. The omission is very obvious and the Masoretic does not make sense without it or some other phrase in the text. Cain’s statement in Jonathan however continues: “I perceive that the world was created in goodness, but it is not governed according to the fruit of good works, for there is respect to persons in judgment; therefore it is that your offering was accepted and mine was not accepted with good will.” Abel answers Cain in the Targum with: “In goodness was the world created, and according to the fruit of good works it is governed; and there is no respect of persons in judgment; but because my works were better than yours (therefore) my offering, before yours, has been accepted with goodwill.” Cain then answers: “There is no judgment, nor any Judge, and good reward will not be given to the righteous, nor

vengeance taken of the wicked.” Abel then retorts: “There is a judgment and there is a Judge, and there is another world and a good reward is given to the righteous and vengeance taken of the wicked.” “The Targum then concludes: “And because of these words they had contention on the face of the field, and Cain rose up against his brother Abel and drove a stone into his forehead and killed him.”

⁶⁹ **Onkelos:** “the voice of the blood of which were to come out of your brother have protested before me from the earth!”

⁷⁰ The wanderer (Cain) is sent to “Nod”, which means, “land of wandering”.

⁷¹ Samaritan: “the land of Keli” (dust).

⁷² [**Onkelos:** sealed upon Cain’s face the mark of the Great Name and honorable...]

It is very ironic that Y’shua in John 17 prays that his followers be protected by the power of YHWH’s name, and yet this is exactly what YHWH did for Cain! When people see the mark of YHWH’s Name on Cain’s forehead (a theme in Revelation that all true believers may have a similar mark) they will know that YHWH has forbidden revenge on Cain. However, the great difference is that YHWH has simply decided to tell people that Cain has been set aside for YHWH himself to kill in his own time. It is very similar also to how ranchers mark cattle today. The other ironic part is that even as the Targumist here tries to hide the Name, he makes it clear the Name is recognizable throughout the lands were Cain will travel through.

⁷³ [**Jerusalem:** That was the generation in whose days they began to err, and to make themselves idols, and gave to their idols the name of the Word of YHWH.] Jerusalem Targum’s answer to the “call on the name of YHWH” problem is different from Onkelos. In this case the writer is referring to the worship of the Golden Calf. The writer knows well that the Israelites did not worship an Egyptian deity but instead worshipped YHWH through the graven image of the calf.

⁷⁴ **Onkelos:** “In his days men *ceased* from praying in the name of YHWH.” This was obviously an attempt to support the rabbinic ban on the name which had been in effect for centuries prior to this Targum but was not when the Torah was originally written.

⁷⁵ Samaritan: “angels”. This is due to the Samaritan’s tendency for angel-veneration in their theology. The Samaritans had at one time mixed pagan and Yahwistic belief. Later they rejected this syncretism, but one of the remnants of those times was a tendency to seek YHWH through heavenly intermediaries. Such is also a major theme of another Samaritan book, the *Asatir*, or “Secrets of Moses”.

⁷⁶ The “humanity” that is made rather than created could possibly be referring to the overall process of both groups of humans. So even though the Genesis 1 people were originally created and the Genesis 2 people were correctly called “formed” or “fashioned”, the overall creative process included both groups, and linking those two groups in sequence without a break it is proper to summarize it by saying they were “created” in the sense that were it not for the creation of group 1 there would be no forming/fashioning of group 2.

⁷⁷ Since the text is mentioning both “male and female” the “adam” name is not the man Adam but is instead the general name for both the male and the female, namely as humans or humanity. This may be the only time that Adam and Eve could be referred to as “male and female” rather than “man and woman”. However, it is also possible that the first “male and female”, the people in Genesis 1, are being referred to rather than Adam and Eve in Genesis 2.

⁷⁸ The phrase *vayehi* can mean “and it came to pass” but in this case I believe context requires it to be “but it came to pass” as the *vav* letter can act either as a conjunctive “and” or as a disjunctive “or”. This has been demonstrated in places like Judges 11:31, which Bullinger, myself and other authorities translate as “or I will offer it as an offering”—meaning Jephtah’s daughter was not sacrificed but Jephtah said instead, “If the first thing that comes out of my door is suitable for a sacrifice I will make it; if not and it is in my power to do so, I will dedicate the person to YHWH’s service”. Jephtah’s daughter was not suitable as a human sacrifice but Jephtah could dedicate her to serve YHWH at Shiloh and therefore she mourned the fact she would never marry or have children. This is evident because Father Yah would never accept a vow that included human sacrifice and Jephtah was only dedicated to Him. This is by far not the only time a *vav* is better rendered “or” rather than “and”. In this instance, the overall creative efforts (both Genesis 1 and 2 people) are given above and the text then switches focus—hence the “but”—to just talking about the man named Adam.

⁷⁹ Now the Adamite line is given. Perhaps the reason why the lineage of previous race is not given is because Moshe knows the people in Genesis 1, as well as the wicked unnamed sons and daughters of Adam

on forward and the line of Cain, all perish in the flood. Moshe seems determined to not glorify three wicked lineages of people by either naming them or their descendants.

⁸⁰ **Onkelos:** “after he had brought forth his substitute.”

⁸¹ **Onkelos:** “and Enoch pleased YHWH”, because to do YHWH’s will is literally the way to walk (halakh) with him. [**Jonathan:** and Enoch worshipped (or served) in truth before YHWH after he had fathered Methuselah three hundred years, and fathered other sons and daughters. And Enoch served in truth before YHWH; and behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended into the firmament of the Word before YHWH, and his name was called Metatron the Great Seraph.]

⁸² **Peshitta Tanakh:** “For YHWH had not made him to die”.

⁸³ Peshitta Tanakh is an early witness to this exact reading in the Masoretic Text.

⁸⁴ The phrase here is Ha-Adam, but unlike all other instances of this construction, it is not rendered as “The Adamic Man” for the simple reason that the phrase “began to multiply” is attached to it, proving a plural intention. The daughters then that were born to them (or perhaps even to Adam himself, for this is possible in what the grammar allows, just not in isolation only to Adam) would be Adam’s direct female descendants. Such is evident in 6:2 with the clarifying phrase “the daughters of the Adamic Man”, which could be direct daughters or grand-daughters and so on. See the next footnote for more information.

⁸⁵ These are literally the daughters of Adam who are mentioned but not named in Genesis 5:4, which probably means they are wicked and the same holds true for all the other unnamed sons and daughters attached to everyone from Seth all the way through to Lamech, Noah’s father. The reason we can call them “Adamites” is because they multiply across the face of the *ground* (adamah) as opposed to the face of the *earth* (eretz) which is what the people in Genesis 1 are said to have done (1:26). This distinction between “ground” (adamah) and “earth” (eretz) is very striking and deliberate. Only the descendants of Adam had the dust of the ground breathed into them by Elohim. The older race did not. Therefore the Adamites are linked linguistically and thematically to their own native soil.

⁸⁶ Whether literally Adam’s first generation daughters or the daughters of Adam’s sons, either way they trace their lineage back to Adam as their ancestor.

⁸⁷ Collective or compound singularity is intended. Adam the man is dead and these are his descendants Father Yah is referring to. At the same time singularity is preserved in the verbs around this word, indicating a collective “he, him” etc.

⁸⁸ Certainly these Nephilim were not giants. The word “Nephilim” means “fallen ones” in Hebrew and many legends attempted to supply the reason for their fall by suggesting angels procreated with women and created a hybrid race of giants. In addition to the references in Enochian literature, both Philo and Josephus also subscribed to this theory. However, Messiah Y’shua said, “In the resurrection people will not marry nor be given in marriage but will be like the angels of heaven”—meaning angels cannot marry human females as the sons of Elohim—the people in Genesis 1—clearly did on this occasion. Instead, I believe the reason they “fell” was much less exciting: By direct mention, the children of Elohim married the daughters of Adam and then inherited Adam’s sin through marriage and procreation, since all die through Adam (1 Corinthians 15:22). As for them being “men of renown”, this manifests in two ways. First, they are descendants from the first male (Zakhar) whose name means “remembrance” and second they probably built up all the civilizations that Cain was terrified he would run into when he ran from his family inheritance and decided to build a city in Genesis 4. Finally, the Nephilim that are alleged to have been around in Numbers 13 were the product of exaggeration or deception on the part of the evil spies who are said to have brought a false report back on the land of Canaan. The two parts of the report were that the land was fruitful, which was true as evidenced by the grapes they brought back. Therefore, only the part about their being giants of Anak, allegedly descended from the Nephilim could be false. Goliath was a giant and not part of the Nephilim as were several others.

⁸⁹ Here and in the next two lines it is possible that both human groups are being collectively called “Mankind” whereas other uses of Ha-Adam appear to only reference the lineal descendants of Adam, hence “Adamites”. Another aspect to this terminology is that when “Adam” was translated as “human species” or “humanity” in Genesis 1:26-27, this was chronologically before the people in Genesis 2 were made. Now here several chapters later both groups are on the earth at the same time, opening the door to the possibility that both groups are in these instances under the “Adamic umbrella” even though one of those human groups may have preceded Adam.

⁹⁰ Although in Genesis 6:5-7 the text consistently renders “man” in singular form and with matching singular verbs, it is equally clear that “man” is meant as a plurality of human beings under a single “class”

of “man” that includes both Genesis 1 and Genesis 2 people except for Noah and his family. So when we are told “man and beast” will be destroyed, it is not just one man and one beast done in by the flood but many of each group under the singular heading of each species.

⁹¹ For this rearranged Creation account, I am using the Scriptures 1998 version. As a result, I will not change the reading even if I think it is wrong, so it reads “the first day” rather than “a day one”, and so on.

⁹² An educated guess, as once again there is neither “YHWH” nor “Elohim” mentioned for this section and the compound phrase at the end truly confuses the matter that this theory is supposed to clear up.