



B' REISHEET

Parasha: B' REISHEET/IN THE BEGINNING

Torah Portion: GENESIS 1:1-6:8

Tanak: ISAIAH 42:5-43:10

Brit Hadasha: JOHN 1

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Look in the sidebar areas for study notes and information about the parasha that will be beneficial to your studies.

¹Devarim 29:29, Prov. 25:2, & Isaiah 45:3
²Psalms 11:3
³Micah 6:8
⁴Hebrews 11:4

WELCOME TO THE the first Torah study in *Volume 3: Discipleship Series*. The forthcoming *resTorahories* studies are intended to be a collective resource to be used by you as an individual or with family members and families, as well as, Torah study groups and home groups who are mutually journeying through the weekly Torah readings or *parashat* (portions).

The objective of Volume 3: Discipleship Series is to develop an understanding of basic Torah principles through reading, exploration, critical thinking, explanation and commentary through the perspective of Yeshua our Messiah. It is not assumed that the ideas presented in *resTorahories* are the only truth to be found or that we are infallible in our understanding of YHVH's Word; however, we are being led by the *Ruach HaKodesh* (the Holy Spirit) to instruct others through discipleship, mentoring and teaching. The entire experience of this day-to-day study has been created so that you will be an effectual student of Torah, through the Ruach/Spirit, to search out the treasures in Scripture that YHVH has hidden for you to discover.¹

There will be many of you that have already sojourned through a Torah cycle and some information contained with the weekly exploration may overlap your knowledge base; however, there are those of you are beginning your initial quest as you

embark upon your walk in Torah for the first time. Whichever the case may be, this study is meant to foster a deeper understanding and establish an unyielding foundation to know Yeshua as Messiah and to recognize that He is the living Torah come before us. Without the essential foundation of Torah how can we journey further into the knowledge of Who YHVH is and how He reveals Himself to us and how to understand His Word accurately. If the foundations are destroyed, What can the righteous do?²

So, whether you are a beginning Torah student or a seasoned Israelite, the pages before you are ready for your thoughts and interaction, and Adonai is waiting to breathe His Breath of Life into your heart as He reveals to you His teachings and instructions. Each command, each covenant, each promise and each word kept for us in Torah is a revelation of who YHVH is. He desires to show Himself to us, but we have to be willing to study it and understand it with His eyes, not our own.

We welcome you to *resTorahories*! We pray that your following journey is blessed and that each Parasha enriches your walk with Yeshua throughout the passage of each Torah cycle. We are deeply honored to be a part of your journey and look forward to serving you with heart felt prayer and commitment with worship before the Father on your behalf. Be blessed in the walk!

Shavu Halacha/Weekly Walking:

While walking in Yeshua, our only self-identity should be in Him and what He has done for our sakes. Each action that someone else takes, toward us or against us, presents the opportunity for offense, pride and jealousy to arise. Moreover, we see clearly with Cain and Abel that other's motives before YHVH opens the door for deeper, spiritual offense and jealousy to arise.

As you embark into day-to-day life this week, see how you can prevent taking an offense. Conversely, look for ways to help others worship YHVH and encourage them with Torah by praising Adonai for their walk and relationship with Him. Remember what YHVH requires of you: "to do justly, to love mercy and to walk humbly before Him." By humbling yourself before your brother or sister and asking for their forgiveness for taking an offense toward them, being jealous of them or their actions, or even feeling superior to them, you will allow the Ruach HaKodesh to take the action on both of your behalf. Remember the offering that was offered up to the throne of YHVH on your behalf was the blood of Messiah in connection to the sacrifice offered to YHVH by Abel.⁴

Day 1

- PARASHA:
GEN. 1:1-2:3
- TORAH STUDY
- PRAYER LEAVES

About resToratories

Each week, you will be given the opportunity to study Torah through the guide of this Discipleship Series. The questions for each day's reading are meant to provide you with topics of group and family discussions, as well as, personal reflection and response.

At the end of each *resToratory*, you will find several pages called *Prayer Leaves*. This area is provided for you to write down your prayers and intercession needs, as well as, conviction, revelation and insights.

The Torah Study questions, along with the *Prayer Leaves*, are your ongoing Torah journal that will encapsulate the thoughts and insights that the *Ruach HaKodesh* (Holy Spirit) shows you along the way.

Obviously, there are erroneous answers; however, you will be surprised to find out how many correct answers there are during your discussions and sharing times.

1. Now that you have put your first foot forward towards the quest of walking through Torah, I encourage you to look at Genesis 1:1 from the viewpoint of being introduced to Elohim for the very first time. This presents to you a completely new facet of Elohim's Divine character displaying a spectrum of attributes of His Spirit. Try approaching Torah from this point-of-view. Elohim is longing to be your Elohim and wants to reveal Himself to you, personally, and in a way that is special to you as His creation...His workmanship, created in Messiah Yeshua for good works, which Elohim prepared *beforehand*, that we should walk in them.¹

In our text, we immediately see that Elohim is creating the heavens and the earth, *eretz/earth*. He has not yet revealed Himself as YHVH; nevertheless, He does introduce Himself as the *Ruach/Spirit* that was hovering over the surface of the waters. In Hebrew, the surface is translated from the word *Paniym* or *face* or *presence*. Here we can see that, even as the earth is formless and void, it is still the earth and Elohim recognizes His creation as *eretz/earth*.

Is this the same *Ruach/Spirit* that makes His dwelling within us? And, in what ways do you see in this portion that Elohim is desirous to reveal Himself to His creation?

2. Notice that the earth is one of the first creations that Elohim tells us about; the first thing we notice is that He wants to be near His creation, to hover over *it face to face*. During the third and subsequent days of creation, the earth brings forth (by Elohim's command) life, i.e. the trees and vegetation or of the swarming creatures in the sea and air. Through each of the species created, it is *revealed* that the Elohim of all creation has placed seed within each living thing after its kind to be fruitful and multiply.

The Creator of the heavens and earth commands life to be brought forth.¹ Ultimately, Elohim's centerpiece of creation, man, is fashioned from the *eretz/earth* and He breathed into his nostrils the breath of life; and man became a living being. The necessities of life are brought from the earth, whether they are food or water and even the animals we consume were created out of the earth before man. Elohim created all of this from the Word of His mouth, but man He created and breathed life into him for the work he prepared for us as well.

In what ways do you see redemption and the need for a Messiah for the sake of the earth?

Furthermore, when we see the *first commandment* of the Creator being established, we understand it to say, "Let there be Light." How does this command affect you and how can you fulfill this commandment in your lifestyle?

¹Ephesians 2:10

Day 2

PARASHA:
GEN. 2:4-19

TORAH STUDY

PRAYER LEAVES

1. Did you notice the name that the Creator used to describe Himself in this text? First we know Him only as Elohim, now He has revealed the Name to us: **YHVH**. It is interesting that this takes place right after making the declaration about Who made earth and heaven. Why would this be an important time to differentiate between the names Elohim and YHVH?

2. There seems to be an interesting thread about water in these first passages of Torah. The water is separated first as water from the waters. Prior to this, however, we observe that the Spirit of Elohim is hovering over the surface of the waters. Furthermore, Elohim separates the waters from the dry land.

To this point, there is no rainfall on the land but water or a “flow” that rises from the earth to water the whole face of the ground. We are also told about the course of waters as a river that flows out of Eden to becoming four rivers or heads.

Why would there be so many inferences to water and what importance does YHVH place on the “waters” for us and the earth?

3. What breath is breathed into Adam for life? What is the difference in this breath and the Spirit of YHVH that is within the believer?

When ascertaining the differences between the breath of life and the Spirit of Elohim, we are told that Adam becomes a living being or soul. This is a continuation of the creation of life as opposed to death. Elohim, to this point, has created life in vegetation, birds and swarming creatures, sea animals and the land animals. He now turns his attention to man and states that He breathes life into Adam’s nostrils. How does this interrelate with the future plan of being born again and the indwelling of the Ruach haKodesh in connection with the breath of life within us that makes us a living being or soul?

Moreover, within these verses, there are references to the seed after its kind and those seed coming forth from the earth with life in them. Then, man is created in Elohim’s own image with His breath giving life. There is no mention of man’s seed within man or that the earth brought man forth, but that Elohim brought forth man (male and female). Why would the seed not be mentioned in regards to Man?¹

4. Genesis 2:19 states that YHVH formed out of the ground every beast of the field and brought them to the recently created man. One question for contemplation is how to reconcile the creation of the animals in Gen 1:24 before man was created in verse 26. There is a very

Translations

resTorahTories uses the New American Standard Bible translation of Torah for these studies. We have found that the NASB translation is the closest to the original texts found in manuscripts and earlier translations. It is very close the interlinear translations that interpret word for word Hebrew or Greek.

The further you get from original translations, the more you are going to find error in those translations. This is not to say that the NASB is perfect; however, it is one of the closest interpretations of scripture while still being readily readable in the English language.

¹B'reisheet 3:15

interesting action taking place in Genesis 2:19. A foundational understanding of worship is explained to us in this passage. Man was a living being yet he was a lonely person. Man has been created in the image of the Creator. The Creator then causes all the living creatures to pass before man. This is the first procession that spoken of in Scripture. Why does YHVH Elohim cause this procession of living creatures to take place and what does this say about His character in placing within man to display his heart before YHVH?

Why is an animal not a suitable helper for Adam? Was Eve, who was created from a rib of Adam's side equal to Adam??

5. There are specific two trees referred that existed in the garden. This is after YHVH has given every plant yielding seed that is on the surface of the earth and every tree that has fruit yielding seed as food for the male and female. Inside the garden, however, we see two distinctions of trees: the tree of life and the tree of the knowledge of good and evil. What conclusions can be drawn from this information about the two trees within the garden and about the garden itself?

6. If you were in the presence of the Creator and heard the words come from His mouth, "... but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die," how do you understand or explain this aspect of dying?

7. As we examine the Torah from the point-of-view of laws, commands and instructions, we cannot escape the first personal commandments in Torah. The first one is from the prior parasha, to man, Elohim declares to man to be fruitful and multiply, and fill the earth, and subdue it. In this parasha, YHVH gives the command of what to eat. He is not speaking to mankind in this second command, but rather to the single man He has just placed within the garden. In addition to these, there is an assertion in Genesis 2:15. The first man was placed in the Garden of Eden to cultivate it and keep it. Interestingly enough, we usually regard this type of action as laborious and thus, could be reckoned as a curse. What applications, both physically and spiritually, can be made to our lives from these personal commandments spoken to man prior to the fall?

Vulnerability

The importance to share your thoughts with others in your study group (families are a great study group in and of themselves), cannot be understated. This study can suffice as a way to be accountable and to know that you are not walking in deception or in man-made laws that are not found in Torah. It is also the aspect of walking in Torah that cannot be achieved any other way. If you are unwilling to humble yourself and share what you're being shown from YHVH and how you are walking in Yeshua, then you are missing one of the most important lessons that Torah teaches. To love others as you love yourself in the midst of fostering one-on-one companionship.

When we get to a point where we are unwilling to accept others and to hear what they have to say to us, then why would the Father continue to speak to us and reveal His truth to us?

Day 3

- PARASHA:
GEN. 2:20-3:21
- TORAH STUDY
- PRAYER LEAVES

Midrash Point:

When YHVH caused a deep sleep to fall upon the first man and took one of his ribs and closed up that place, He then fashioned woman. We know that Yeshua, while on the tree, was pierced in the side. Blood and water then flowed from this wound.

What correlations and analogies may we see in these two actions? Where do we see the redemption of man taking place in both instances?

1. Man identifies the multifarious animals and speaks the names of each category of living things into existence by naming them what had not existed before. Moreover, YHVH brought the animals before man “To see what he would call them.” Make a quantum leap in your thinking and jump from the first Adam, a redeemed creature of YHVH to *Yeshua* (Jesus), the “*second Adam*.” Correlate how this lends understanding to the first Adam naming the animals and the statement that life and death are in the power of the tongue?

2. The first man was placed into a deep sleep and when awakened woman was before him to behold for the first time. How is this like a sleep of the righteous awaiting for the return of the Messiah? What about the sleeper that YHVH reveals Himself to, “Awake O sleeper”?¹

What does man search for in his help mate? What does this reveal about YHVH’s search for His helper as He seeks to and fro across the whole earth/eretz?²

3. YHVH tells the serpent “On you belly shall you go, and dust you shall eat...” In what way does this have relationship to Psalm 14:4 “Do all the workers of wickedness not know, who eat up my people as they eat bread, and do not call upon YHVH?”

Psalm 91 states, “You will tread upon the lion and cobra, the young lion and the serpent you will trample down.” Does this reverse the curse when YHVH says that “The serpent will bruise his heel but he will crush your head?” And, if so, how are curses perpetual or can they be truly broken?

4. The dust of the earth from which all vegetation, even all life is derived is an ongoing theme. YHVH said that man would eat bread until he returned to the earth. An interesting analogy is that when any grains are harvested, they then have to be threshed and the waste is taken away as the chaff is separated through the wind. Those that are double-minded in Torah of Yeshua are likened to the chaff that is driven here and there with the wind. The rest of the good portions of grain are then pulverized to what would look like dust. Then it is consumed as bread. Essentially, everything about man is likened to dust. It is where we came from; it is where we will return; it is what we eat; it is what we are like in disobedience; and it is even what we drink if we play the harlot to test if we are pure or are unfaithful to YHVH.³ Yet, in all this striving to eat for mere survival through the

¹Ephesians 5:13-14
²IChronicles 16:9
³Numbers 5:11-31

curse of the law, we are presented the Bread of Life. Even the children of Israel ate the bread of angels, manna. What are we able understand about Yeshua being the Bread of Life and how is He the life giving *substance* that we consume in comparison to natural bread that comes from the dust of the earth?

5. There is much to think about in the Genesis 2:14-19 passage about the curse of man. First, discuss the roles established for woman. The child bearing aspect is somewhat difficult to understand as being different when we stop to think that there was no pain prior to the fall. How could this be like today and what curses are women walking in due to disobedience?

Secondly, how should man rule over his wife or women in general?

6. Sometimes, the Tree of Life is associated to Yeshua. One can find so many attributes of Yeshua that lends to this line of thinking. Comparatively, what is the tree of the knowledge of good and evil likened? Can you distinguish the choice of disobedience by eating from this tree bearing fruit to be “like” YHVH, is similar making a choice to walk in Torah? The action of eating of this tree’s fruit is all or nothing. When man defiantly took the fruit from the knowledge of good and evil, YHVH could not just disclose the understanding of nakedness or their cover up from YHVH’s presence. Now He had to disclose the entire list of what is right and wrong, good and evil. When man eats of this tree, he eats from a standard set forth by YHVH and is responsible for the consumption, digestion and elimination of the fruit. Once we are shown Torah, we are responsible for what YHVH has placed before us. Describe your understanding of the tree of the knowledge of good and evil in relationship to the tree of life.

7. YHVH Elohim made garments for Adam and his wife and clothed them. There are significant applications to this passage. Namely, the first sacrifice is performed here and it is conducted by none other than YHVH Himself. This implies not only the need for sacrifice, but how to sacrifice and what may be done with a particular animal sacrificed. What is revealed about Yeshua through this first act of covering and how do you reconcile this to the sacrificial system?

Sandals Worshipping in Spirit

This is an area similar to the Weekly Walking section at the beginning. In these side notes, we will discuss how to put shoe leather, or physical application, to the Torah readings. There are two Sandals in which to walk. The first is the practical application of everyday Torah obedience. The second is the Spiritual application and the discussions that the Ruach has with us in accordance with His Word. Walking in both of these aspects is Worshipping the Father in Spirit and in Truth.

Here, we see the curse is to look to the ground in order to find sustenance. When YHVH calls us from the nations, He makes a way for us and asks us to take our eyes and concern from this world and place them towards and on Him. By taking our eyes off the ground which is giving us temporal life and placing our gaze upon the One Who grants eternal life, we place the power back in YHVH’s hands to make provision for us, as well as, to grant us all the blessings that were forsaken during the fall of man.

Day 4

- PARASHA:
GEN. 3:22-4:24
- TORAH STUDY
- PRAYER LEAVES

1. Does the Garden of Eden still exist? If we could find the passageway into the garden, what would we find there today?

The sword that the cherubim has guarding the way to the tree of life can be seen as a hostile umbrage to fallen man trying to find his way back to the One *life source*. In what ways does the sword turning in every direction become a stumbling stone to us? Conversely, how could this turning sword facilitate us to enter into the garden?

2. Eve gives birth to a man-child (*Cain*)—also translated a man from/of Elohim. Upon hearing the curse pronounced by YHVH that the serpent would bruise here son’s heel and he (He) would crush the serpent’s head, they immediately look for the way to crush the head of their enemy. How does Cain represent their hope in relationship to the meaning of his name?

3. Knowing that YHVH reveals to us the end from the beginning, we see in verse 3:3 the phrase “*at the end of days...*” This should peak our interest in understanding end-time events. Cain presents the fruit of the ground, while Abel brings the firstlings of his flocks. What do these offerings mean to YHVH and why is there such a significant difference between them?

In respect to people, how do these two things apply to those acknowledging Messiah and His Kingdom? Note that even in the sacrificial system, each sacrifice and offering had a portion of the grain offering with it. The two cannot be separated, yet they must be placed the way that YHVH conveys them and not the way man assumes them to be.

Midrash Point:

As Cain goes out from the presence of YHVH, he is concerned about whomever finds him will kill him. Where did all these people come from?

Also, at this point, Cain went out from the presence of YHVH. Moreover, he states that YHVH has driven him out of YHVH’s presence. Did Cain really have to leave YHVH’s presence? Did He drive Cain out of His presence?

4. Clearly, YHVH is trying to encourage Cain, even though YHVH did not regard his offering. YHVH then declares that Cain MUST become master over his sin. We know that Cain does not master sin at this time and kills Abel. Then, Abel's blood cries out to YHVH from the ground. Are we or are we not our brother's keeper? Where does this begin and end in our obligation to our brother?

5. The ground contains the blood of Abel, and cries out to YHVH, after which, Cain is cursed from the ground. How does Messiah redeem the ground from bloodshed and why is this so important to YHVH? Read about cleansing the land in *Devarim*/Dueteronomy 21:3-5

Torah teaches us that leprosy, mold, and blood leave a person not only contaminated, but *unclean*. How does this relate to the mark of Cain and was Cain's marking a visible mark? Does sin leave a visible mark on the sinner?

6. In verse 23, Tubal-cain is cited as being the forger of all implements bronze and iron. We then are told that Lamech kills a boy. How do these two passages relate to each other?

This is seemingly the beginning of "technological advancement" and then sin is announced. Is there a correlation between this type of societal, cultural advancement and sin? Also, how does this correlate to the advancement of the upcoming culture in the end of days?

7. We know that Cain left the presence of YHVH, and procreated. His descendant, Lamech clearly feels the guilt of killing a man can identify with the punishment of Cain after he killed Abel. Lamech responds to his own sin by recognizing the revenge that could be had by others, but seventy-seven fold, over ten times that of Cain. Is Lamech justifying his action? How does this relate to Yeshua's words about forgiveness in Matthew 18:21-23?

How does this compare to the curses of *Vayikra*/Leviticus 26 and how do those curses affect your ancestors and ultimately you?

Midrash Point:

Parallel the Biblical account of "technological advancement" as seen in this parasha to our "Industrial Revolution" that took place in the late 19th and early 20th centuries. Also, compare these to the "silicone revolution" that is taking place now. Are there similarities to how we perceive ourselves as spiritual and physical beings?

How does this parallel to the scriptures that state in that day there would be knowledge running to and fro. See Daniel 12.

Day 5

- PARASHA:
GEN. 4:25-5:24
- TORAH STUDY
- PRAYER LEAVES

1. When Adam has Seth, Torah says that Adam became the father of a son in his own likeness. What is the significance of naming his son Seth and why is he not stated to be created in the likeness of Elohim?

Are we created in the likeness of Elohim or was Adam the only man in the creation story created in His likeness? Explain your answer.

2. After Enosh is born, then men began to call upon the name of YHVH. One would question what has happened to this point between man and his Creator and what took place to cause man to call upon His name at this juncture. Which men would be calling upon the name of YHVH and why?

Moreover, we see a very interesting distinction suddenly being made. Torah makes a difference in the identity of YHVH and the name of YHVH. This is a very deep subject that we encounter along the entire Torah cycle. However, this is the first distinction. Why the semantics of calling upon the name of YHVH and what is the difference in the name versus the personage of YHVH that He revealed to Adam and Eve?

3. There are many assumptions that we make about the generations stated within today's reading. How do we reconcile what took place in the Garden as being accurately communicated through the generations so that it was ultimately given to us in Torah?

What does this tell us about the curses and blessings that follow man's disobedience and faithfulness to YHVH's teachings and instructions?

4. In this book of generations, there are similarities in the names given by the righteous seed that came from the garden, and the seed of man that left the presence of YHVH.

**Sandals:
Worshipping in Truth**

Take time to find ways to talk about Torah and the history of your ancestry to your children and their children. In this, you will show the ways that your forefathers either walked in obedience or encountered the beginning of curses could have been started in you family.

Once recognized as a curse, find Scripture(s) that show how Yeshua has redeemed you from the curses. Begin to make efforts to walk out the Torah in these ways so that those generational curses are removed and replaced by obedience and blessings.

Look up the meanings of the names given by Cain and his descendents and compare them to the meanings of the names given by Seth's descendents.

As you write your journal entries and answers, use other Torah references and Scriptures to form your personal point-of-view. This not only lends credibility to your explanation, but also sharpens your ability to cite Torah which confirms Torah as consistently being Yah breathed.

5. We are not given the lifespan of the seed of Cain, but we are given the lifespan of the seed of Seth. Some of these men lived close to a millennium each. You can even trace the lineage that would be alive to speak face-to-face with Adam. We must admit that there was oral teaching that was handed down and that most came directly from Adam and his own involvement in the garden and the fall. How do these ages relate to the seed of YHVH within them and the garden experience that had transpired just prior to their lives?

6. While it is stated in this passage that the men all lived and walked, of Enoch it says that he walked with Elohim after he begot Methuselah. One must question what happened after sixty-five years that he would be described to walk with the Creator for the rest of his 300 years. Could the fact that Methuselah lived as the oldest man recorded be reckoned to Enoch's walk with YHVH and how?

How does this confirm that the commands of YHVH as just and true? Cite the Scripture references that confirm or deny your thoughts.

7. How does the statement that "Enoch.....was not; for Elohim took him," foreshadow the coming of Messiah the first and second time?

How does this give us insight as how to walk with YHVH in our own lives so that we can enter into the same experience both now and in the last days?

Day 6

PARASHA:
GEN. 5:25-6:8

TORAH STUDY

PRAYER LEAVES

Midrash Point:

The giving in marriage is as old as the creation of Eve from Adam's side. YHVH gave Eve to Adam, you could say that He custom made her for Adam. YHVH certainly created Eve from Adam for Adam.

Each of us has that place where we are to be before our Creator. Contrary to walking in obedience, we are in walking in disobedience; or, at best, not in the best stature that we could be before the throne. Is the giving of marriage something that YHVH still arranges for us today? How do we play a part in the choices made for our helpmates?

1. We see that in the genealogies of man, there is not a mention of the wives until later with Noah. Can the lack of the mention of women be related to the curse of the woman in the Garden and how?

2. When Lamech names Noah, he says that, "This one will give us rest (comfort)..." The word used in Hebrew is *nacham* which has meanings to repent, regret, to be sorry and to comfort. Knowing that the Seed of salvation is follows through all the descendants of Seth, explain what do you believe Lamech's objective was by naming his son Noah?

Is Lamech looking for this rest (comfort) or is he seeking after YHVH (or both) and why? And, how is the curse of the ground involved in this search for this type of rest? Does this foreshadow Messiah??

3. We are thrown a curve ball when Noah has three sons. Are they triplets, or what? Through both accounts of Noah begetting sons, he names Shem first; we could ascertain that Shem is the firstborn. In later *parashot*/Torah portions, we will see where the seed follows, but for now, each has the opportunity for good and blessing. Yet, in the next passage, we are told about other men and their daughters. The choices that Noah's sons each face will determine what their destiny will be. The contrast of inserting this narrative in between genealogical lists suggests that it is important. In what ways do you believe that this insertion should impact our interpretation of Torah?

4. The beginning of chapter 6 begins with a description of men and their daughters and contrasts them to the sons of Elohim. More succinctly, the sons of Elohim saw the daughters of Adam, took them as wives, whomever they chose. Several points can be made here. First, as the writer, I am compelled to mention my belief that these sons were not fallen angels. I cite Job as context that YHVH approves or bans anything without His permission and will. Many theologians suggest that these sons were fallen angels and attempt to purport that YHVH is hoodwinked here and has no involvement. The use of the word Nephilim or giants reappears after the flood even up to David's time. If they are fallen angels intermarrying with the daughters, why is this not happening today? After researching the Nephilim, who do you surmise they are?

**Sandals:
Worshipping in Spirit**

Ask the Father what role you should take in the finding of your children's helpmate(s). Even if your child or children are very young, there are ways in which you can walk with them and in from of them that will equip or even turn them away from seeking equally yoked helpers.

Through prayer, discussion, and example, you can impact your child's behavior in marriage starting now.

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5. It is not by chance that the same word, *nacham*, is used in verse 6:6 to describe YHVH's attitude towards His creation. In what ways would the age of Noach be likened to the end of days?

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6. When YHVH says He will destroy all the living things He created, we perceive that all which has breath will be destroyed. We are reminded that YHVH is purposed to destroy all living things that He created from the face of the earth. Discuss the thought of YHVH lamenting over the wickedness in all the earth and that the thoughts of man are only on evil; and, second, how will their destruction appease YHVH?

Does this scenario have implications for the need for redemption and how?

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7. The first time that grace, or in Hebrew *chen* appears is in 6:8. *It is the concept of grace, which Noach finds in the eyes of YHVH. Chen* means grace, favor and acceptance. As you can see, grace is not delegated to a New Covenant/Brit Hadasha concept, but something that YHVH desires to show upon us, even from the days of Noach. How does this aspect of grace differ from what the modern day church teaches the meaning of grace to be?

Does grace in any way, shape or form render permission or consent to sin and negate the Word/will of YHVH? Discuss your answer in relationship to Matthew 5:17.

Shabbat

□ PARASHA:
GEN. 1:1-6:8

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

Congratulations! You have made it through the first parasha in Torah. This believer's Torah journal is designed to foster the deeper study into YHVH's word and to cultivate a continual application by walking and worshipping through the Truth and Spirit of YHVH. As you share your insights, you will gain a better perspective on how Elohim made us both as individuals and corporate entities to worship Him. He longs for interaction and shows us how we must approach Him. Through Torah, He reveals Himself to us. In the beginning, there was a limited knowledge base of how to approach YHVH; however, Adam and Eve talked with Him in the Garden and saw, first hand, how atonement for their sins was initiated for them. Throughout the centuries, we have acquired progressive revelation to show us more and more about YHVH and His Word. There is no excuse, except ignorance, that anyone walks in lawlessness.

From the instant that Elohim breathed into man, there was a longing to belong to what is larger than any of us. It is a part of YHVH that left the breath of Himself within us and gives us the ability to live. That part ourselves is alive and longing to return to communion with the rightful owner. Due to the fall of man in the Garden, a partition was placed, a veil or screen between us and our Maker. We can choose to have this partition removed as we yield to the voice of Yah's *Ruach*/Spirit or be swayed by the seducing voices of the earth, where the curse dwells. This curse is the toil in which we derive our own needs; it is the curse that recurrently bruises our heel by the serpent.

However, when we look up from the *eretz*/earth we can perceive the voice of our Creator. We must see past our physical needs and realize the sustenance of eternal life is connected to His Voice calling out our names and calling forth provision on our behalf. We must learn to look up to our Creator and not down to the dust. Our curse is to look to the dust from whence we came to find the deliverance of our souls through a life of sweat and toil. But the blessing of Life is by finding the Messiah, the Seed from where all life came. That Seed that resides in our hearts and minds and strength is the *Seed* that resonates to YHVH, "I love you, for you are One YHVH!" We must be cut off from the flesh of the earth by the circumcision of our hearts so that we may hear

the voice crying out for us. It is this circumcision that makes us different from the world as they cry out for their Creator.

We have been called to this walk and the journey is not too difficult for us as spoken by Moses in Devarim 30. YHVH calls us to be set apart in holiness by walking out His teachings and instructions. We must not think them of His commandments as insignificant, for by them we are walking out salvation with fear and trembling.

When we combine righteous living with the thoughts of the earth, we create personal giants that we will eventually have to face down and destroy. Even in the days of Noah, man had decided the way in which he would reach spiritual enlightenment and superiority. These men were living for hundreds and hundreds of years. They were able to see the cause and affect for literally generations after them. We know that we can achieve better produce and healthier livestock by bringing together the biggest or the most superior offspring to produce even better offspring. How much more was man able to create the ultimate race with the combining of the traits that were most suited to be the best for living on the earth and searching out their own self-interest? You could say that those men who were considered the giants of that day had a closer perspective to heaven, at least closer than the other men. By seeking there own wellbeing they could live even longer and be the strongest for survival. Yet, their own good was accounted as wickedness in the eyes of YHVH. Self preservation became their demise as they sought out what was good in their own eyes. Their perception of good was a stench in the nostrils of Elohim and they were sentenced to death early on.

Moreover, as the eyes of YHVH searched to and fro seeking a heart after Him, He found Noah granted grace upon Him. His grace unto Noah was life when all else would be destroyed. This grace was, indeed, most generous for Noah and his family. In Noah was found favor. I pray that we could find that favor and be exempt from the punishment and wrath of a holy and jealous Elohim as we edge upon the closing of time.

When we walk in our own carnal desires and seek the likeness of the earth by walking in the flesh, we grieve the Spirit of Creation that has breathed life into us. We grieve the Spirit within us to the point of separation from that Spirit and

convert ourselves back to the actuality of death all around us. When we choose to partake of a forbidden fruit and we will bear the consequences of isolation. All the friends and family in the world cannot ease the feeling of desperation and loneliness that we enter at the point of sin. Hence, we embark into realm of unclean, whereas, we were walking in the realm of clean and holiness. It is proven that, even in our corruptible nature, YHVH hears our voices, sees our actions and even speaks to us. But this is the point of choice. We either choose life or we choose death. We choose to try again and walk at peace with YHVH or we choose to depart from His presence. Only if choose to contain the true Seed of Salvation and redemption in our hearts and minds is when our focus and attention is back on our first Love.

Each of us has it within our power to make proper assessments and responses to each decision placed before us. We plan our ways and as we do so, YHVH establishes paths before us. Does it not make sense that if we plan lawlessness (lack of Torah) that we will have the life we love taken away from us and we will walk in perpetual blindness and live a life of sin, where all the good works in the world do us no good at all? It is so much easier and better to walk in the Laws of YHVH that have been given to us, due to the fall, so that we can live for ever with the Author of them? The Laws are not given for condemnation, but for life so that we would be called sons of Elohim. The grace of YHVH is to bring us back and show us the ways of His righteousness. His grace is available for all of us to take hold of and be shown His righteousness for His name's sake. He shows us the way to call upon His name.

To man it was given the honor to name the beasts when man named each one as they all made procession before him. Likewise, Elohim gave us our name--man. He knew our nature when He created us and allowed us to proceed back to Himself, or decay back to the earth and be of its kind without Him. Whether we acknowledge it or not, each will come before the presence of Elohim for one last time. But, this will be a time of judgment, where grace will be within the Creator. This is a picture of walking out salvation. We must take hold of His grace and never insult the Spirit of grace. It is not the life of the earth, but the essence of Life, our Mes-

siah, in whom we all have Life forever and ever. Yeshua, our Messiah, is the manifested grace of YHVH. He is the name that was pronounced by the mouth of YHVH that would bring redemption to each one that is willing to humble himself to that Name and no other. For this reason we can all say that His is the Name above all names. The importance of Elohim calling out our name is the same importance that He places on naming His Son as the second Adam. The second Adam has the ability to live without separation from the Creator; and, He has the ability to live within us and to make us one with Him so that we then live without separation from the Creator as well. Yeshua is our Garden to dwell in and He cultivates the good fruit that is being born for our consumption. He alone is the Tree of Life that we must eat of in order to be satisfied.

Only by having the righteous Seed within us are we able to trample down the enemy and crush the serpent's head. We cannot do this without Him. The serpent knows the ways of Elohim, for he was created by Him as well. The serpent knows how to twist and manipulate Torah so that we do not understand the hidden treasures. Yet, by the Spirit of life we are permitted to see past the partition as the scales are removed so that we can see what the earth is really created of and the matter thereof. Yeshua is the Rock of our salvation and He is the chief Cornerstone. Upon Him we must build up our tabernacles to give praise back to the Creator. Upon the second Adam we must be crushed in the flesh so that His Spirit will live on in us forever. He is the Rock that is alive and will not perish. May we place our eyes only on Him and take them off the temporal stones and dust of the fleeting age that will only be dust when it is all over. Our hope must rest in the foundation of the eternal dwelling place of the garden of Life in our Messiah. He is revealed in the beginning through the revelation of Torah for redemption. The redemptive acts of YHVH began, even with the curse, that we would crush the serpent's head. We can do this through Him and Him alone. "We can do all things through Messiah who strengthens us" Philippians 4:13?

Can you hear His voice? If you are made in His likeness, not of dust any longer, but of the breath of YHVH, then you are created as a helper for Him. A person to communicate the story of Life back to the Creator.

