

Parasha 1: B'resheet (In The Beginning)

B'resheet/Genesis 1:1 – 6:8

***All Scripture References from The Orthodox Jewish Bible- Referred to as OJB-unless otherwise noted)**

Joe Snipes (Torah Teacher) Gates To Zion Ministries



As we open this first lesson in our Torah study for this new cycle, we find ourselves *'back at the beginning'*. The ways of our blessed YHWH are in accord with the *'Hebraic mindset... cyclical'*. In opposition to the *'Greek mind'* which is *'linear'*. Each Torah cycle finds our progress moving over the entire year, *'back to its original starting point'*. Even as YHWH's *'redemptive purpose'* began in *'Gan Eden/Garden of Eden'* only to return there when once the heavens and earth are made new again in the *'Olam Habah/World To Come'*. What is the goal of Torah? As the rabbis have said, *'If the goal of Torah was simply to teach us His commandments, then why does B'resheet/Genesis not open with them'*? That is because, the *'goal of Torah'* is to *'reveal our Creator to our heart'*. It's about *'internalizing the whole of Torah'*, which should result in our being *'transformed to express His image and likeness'*. This is why true Torah study should **NOT** be approached with the goal of *'expanding the mind alone'*. One may *'mentally comprehend'* information about someone and even *'assimilate'* it into its proper compartments. However, it doesn't mean one actually **KNOWS THE PERSON** about whom that information is concerned! Torah knowledge alone is **NOT** only about commandments. It is **NOT** only about how many of those commandments a person has actually mastered. It's about how deeply what we have learned has been **TRANSLATED INTO INTIMACY**. In other words, have we been brought to a place where we have actually *'encountered the living Mighty One'* through the *'Presence of His HaRuach HaKodesh/The Spirit of His Holiness'* in our heart? **IF THE HEART REMAINS UNCHANGED, THEN ALL WE HAVE IS A BIG BRAIN!** If that is true, then we will be no better off than the Pharisees of our Master Yeshua's day, who for all their Torah expertise, **COULD NOT RECOGNIZE HIM** as the One to whom that very Torah pointed!

***"You search the Kitvei Hakodesh [The Holy Writings] because you think in them you have Chayyei Olam [Eternal Life]. And those are the ones giving solemn edut [testimony] about me."** (Yochanon/John 5:39 OJB- definitions mine)*

Our goal in this study is to learn the *'ways of YHWH'*. **IT IS HIS HEART THAT WE MUST PURSUE**. Torah is *'the Way'*. In the end, it is the *'Living Torah'*, Yeshua HaMashiach/The Messiah, whom we will have intimately encountered with our heart, not just our head. In fact, remember this one statement well: **IF THE TORAH YOU ARE KEEPING DOES NOT RESULT IN YOUR BECOMING MORE LIKE OUR BLESSED MASTER YESHUA, THEN IT'S NOT THE TRUE TORAH OF YHWH!** Having made these preliminary comments, let's begin our study:

Hebraic Foundational Principles

Our goal as we look into each Torah portion, is not to do a verse by verse exegesis. Instead, we are going to look for the *'Hebraic principles'* that govern our progress along the *'ancient paths'* of Torah, which our Abba YHWH wishes us to follow and *'learn Him'*.

The principles/truths found below maybe familiar some may not be. Regardless, whether it's your first time or the hundredth time through! It doesn't matter. The '*Hebraic mind*' sees each new cycle as though it's the **FIRST TIME** it's ever been read or studied. If this is your first time through, you may find many of your '*conceptions of biblical understanding*' being challenged. I encourage you **NOT** to '*react*'... instead... '*respond*'. These principles are rooted within the '*Hebraic Mindset*' not theology. Prayerfully allow Abba YHWH to let His anointing minister to your spirit. Allow the light of YHWH's '*da'at*' (**intimate revelation knowledge**) '*dawn on your mind*'. Let it rise up from your '*reborn human spirit*' to its fulness. Then, you will begin to experience YHWH's desire to '*renew your heart and mind*' to His. You will begin to '*see*' more and more of the beauty of His heart as His HaRuach HaKodesh/The Spirit of His Holiness reveals His Son, our Mashiach Yeshua, through each of the succeeding parashot/portions. YHWH's blessings as you continue.

Hebraic Principle 1: The Torah Reveals The Mashiach

The '*first principle*' we will discover is... Yeshua HaMashiach/The Messiah... The Son... YHWH's Word manifest in flesh is found everywhere throughout the Torah. He spoke this Truth of Himself in regard to the Torah that YHWH through Moshe gave to Yisrael.

“For if you were having emunah [trusting faithfulness] in Moshe [Moses], you would have had emunah [trusting faithfulness] in me, FOR HE HIMSELF WROTE OF ME.” (Yochanon/John 5: 46-47 OJB- definitions/emphasis mine)

In the opening verse of our parasha, in B'resheet/Genesis chapter one, you can see this '*truth*'. How? Because in the Torah scroll, as well as most '*Jewish Chumash*' (**a copy of the Torah scroll in book form**), you will find a very interesting use of '*first and last letters*' of the Hebrew Alef-Bet, the '*alef א and tav ת*'. Below, in verse one, I have highlighted them together:

בראשית ברא אלהים **א**ת השמים ואת הארץ
****[read right to left]**

B'reshiyt bara elohiym **et** hashamayim v'et haaretz
'In the beginning the Mighty One created the heavens and the earth'

These Hebrew letters have a very unique function. Grammatically, in Hebrew, the **א/ת**/tav-alef (**read right-left**)... pronounced '*et*', are used to '*point to the direct object*' of the sentence. However, many rabbis also denote when this happens, it is an intended '*grammatical sign*' pointing to the Mashiach as the Creative Agent! There is no Hebrew word that can be spelled by placing these two letters together! Our Adon/Lord Yeshua said of Himself in the book of Hitgalut/Revelation,

“I am the Alpha and the Omega, the first and the last, the beginning and the end.”
(Hitgalut/Revelation 22:13 NASB- New American Standard Bible)

Of course, this is the '*Greek transliteration*' of the Scriptures. Since Master Yeshua Himself was of '*Hebraic origin*', He would have said, '*I am Alef and Tav*'. This is itself a '*direct reference*' to His being the **MANIFESTATION OF YHWH IN THE FLESH!** The above verse here in Hitgalut/Revelation, actually comes from the sefer/book of Yeshayahu/Isaiah where YHWH witnesses that He **IS** the **FIRST** and the **LAST**. (**Yeshayahu/Isaiah 44:6**)

Hebraic Principle 2: YHWH Is King Of The Universe

As we have seen above, the ‘sovereignty’ of YHWH is immediately established here in our opening verse of B’resheet/Genesis chapter one. We are told,

“In the beginning Elohim [The Mighty One] created hashomayim (the heavens, Himel/sky) and haaretz (the earth).” (B’resheet/Genesis 1:1 OJB- definitions/comment mine)

The word ‘created’ in Hebrew is בָּרָא/*bara*. It is a unique word used **ONLY OF YHWH’S ABILITY TO CREATE**. It is **NEVER** used to describe man’s ‘creative ability’. Its meaning is ‘to create from nothing’. This is most important, because if YHWH is **NOT** the ‘sole Creator’ of all things, then **HE CANNOT BE SOVEREIGN**. It means that something or someone else had created before Him. This opening verse completely establishes YHWH’s sovereignty, because **HE CREATED ALL THINGS FROM NOTHINGNESS**. Therefore, He alone is ‘*M’lekh HaOlam... King of the Universe*’. **ALL THINGS ARE SUBJECT TO HIM**. He can do whatever He so wills in His ‘creative ability’ **BEFORE, DURING AND AFTER** He has created. (Tehillim/Psalms 135:6) Therefore, **ALL** of creation is subject to His will and purpose.

Hebraic Principle 3: YHWH Created All Things By His Spoken Word- Adon/Lord Yeshua Is The Word Of YHWH

“And Elohim [The Mighty One] said...” (B’resheet/Genesis 1:3; 6; 9; 11; 14; 20; 24; 26 OJB- definitions mine)

In these verses above, we find that YHWH is credited with creating all things through His Spoken Word. **THE WORD OF YHWH IS HIS AGENT OF CREATION**. We find out through the revelation of the ‘*Kethuvim HaNotzrim/Writings of the Nazarenes*’ (**The Messianic Writings**), the identity of the Word.

“Bereshis (in the Beginning) was the DVAR HASHEM [The Word of YHWH], and the DVAR HASHEM [The Word of YHWH] was agav (along with) Hashem [YHWH], and the DVAR HASHEM [The Word of YHWH] was nothing less, by nature, than Elohim [The Mighty One].” (Yochanon/John 1:1-3 OJB- definitions mine/emphasis mine)

“And the DVAR HASHEM [Word of YHWH] took on gufaniyut (corporeality) and made his sukkah [booth/dwelling], his Mishkan (Tabernacle) among us, and we gazed upon his Kavod [glory] the Shechinah [Manifest Presence] of the Ben Yachid [Only Son] from Elohim [The Mighty One] HaAv [The Father], full of Hashem’s [YHWH’s] Chesed v’Emes. [YHWH’s Grace and Truth]” (Yochanon/John 1:14 OJB- definitions/emphasis mine)

“Yet in fact for us we have da’as [intimate revelation knowledge] that there is ADONAI ECHAD (LORD/YHWH IS ONE- D’VARIM/DEUTERONOMY 6:4), Hashem AV ECHAD L’CHULLANU (‘One Father of us all’), from whom are all things, and we exist for Hashem [YHWH], and there is Adon Echad [One Master] [Moshiach Yehoshua/Yeshua], through whom are all things and we through him.” (1 Corinthians 8:6 OJB definitions/emphasis mine)

Rebbe [Teacher], Melech HaMoshiach [King, The Messiah] is the demut [likeness] of the invisible G-d [Elohim/Mighty One], the Bechor [First-Born], the Yoresh (Heir) of kol

hanivrah (all creation), Because in Him were created all things in Shomayim [the Heavens] and on Ha'Aretz [The Earth], the visible and the nistar (hidden), whether thrones or dominions, whether rulers or authorities, all things through Him and for Him have been created. And Moshiach [Messiah] is BEFORE ALL THINGS, and all things in Moshiach [Messiah] have been held together;" (Colossians 1:15-17 OJB- definitions/emphasis mine)

All of the above Scriptures show us clearly that Master Yeshua's 'existence' prior to His coming to earth as YHWH's 'highest manifestation', YHWH in 'human form', is an established fact. He 'existed' as the 'Word of YHWH' and it is YHWH, as His Word, that created ALL things. ALL things exist 'by Him and through' Him. Adon/Lord Yeshua was given the 'title of Firstborn', NOT because He was 'created first', but because ALL things ISSUED from Him. As the 'Creative Source', He, as the 'Firstborn', has 'redemptive rights' to His creation which He exercised in His death on the 'physical execution stake'. Now, by virtue of His resurrection, as The Son, the 'Firstborn' of all who will be raised after Him... **ALL OF CREATION IS HIS INHERITANCE!**

Hebraic Principle 4: Hebraic History Is Measured In Seven Periods Of One Thousand Year Increments

The 'theology of the church of Christendom' has for the most part departed from its 'Hebraic roots'. As a result, much of how it looks at 'biblical time' has become skewed. In this departure from the 'rule of Hebraic thought', church theology divided YHWH's time up into what is known as 'dispensations'. However, the one thing we learn in the opening verse of B'resheet/Genesis chapter one is, YHWH's 'creative process' is spoken of as 'seven periods' expressed as being a 'day'. There has been some debate as to whether those 'days' were actual 24-hour periods however, one thing is true... In both the TaNaKh (Hebrew Scriptures) as well as the 'Kethuvim HaNotzrim/Writings of the Nazarenes' (Messianic Writings), we find this Hebraic truth given,

"For an elef shanim [thousand years] in Thy sight are but as yom etmol (yesterday) when it is past, and as an ashmurah (watch, division of time) in the lailah [night]." (Tehillim/Psalms 90:4 OJB- definitions mine)

"Chaverim [Friends], let not this one thing escape your notice, that a thousand years in the eyes of Hashem [YHWH] is like one day and one day like a thousand years." (Kefa Beit/ II Peter 3:8 OJB- definitions mine)

So, we see from the above, that the 'Hebraic understanding' is a 'day' in YHWH's time may also be understood to equal, figuratively, to 'a thousand years'. So, the 'biblical history' of mankind will run for 'six thousand years' and on the 'seventh' we will enter into YHWH's 'Great Shabbat'.... the Millennial Kingdom.

Hebraic Principle 5: YHWH Establishes The Timing Of His Mo'edim/Appointed Times

"And Elohim [The Mighty One] said, Let there be lights in the raki'a [expanse/ firmament] of the heaven to divide the day from the night; and let them be for otot (signs), and for mo'adim (seasons), and for yamim (days), and shanim (years);" (B'resheet/Genesis 1:14 OJB- definitions mine)

Here, we find, that YHWH has created the solar system with the sun and moon to be for 'light' that will make a 'clear distinction between the day and the night'. It was also to be for 'signs and seasons'. The Hebrew word translated as 'seasons' in most Bible translations is **מוֹעֲדִים** / 'mo'edim' as it is here in the 'Orthodox Jewish Bible'. The English word 'seasons' gives a rather skewed meaning as to what YHWH desires to convey to our mind. It **DOES NOT** have to do with what we commonly think of as 'spring, summer, fall and winter'. It is instead, a reference to the 'Seven Mo'edim/Appointed Times of YHWH' which are 'celebrations' given to us in Wayikra/Leviticus chapter 23. (**Pesach/Passover, HaMatzot/Unleavened Bread, HaBikurrim/Firstfruit, Shavuot, Yom Teruah/Day Of Blowing, Yom HaKipurrim/Day Of Atonements and Sukkot/Tabernacles**) These 'Mo'edim/Appointed Times' also include 'three unique celebrations' which are identified as, 'chagim/feasts'. They are times, when once the nation has possessed the 'land of their inheritance', all Yisraeli males are 'instructed to go up by foot (**'regal' in Hebrew**)' to appear before YHWH in Yerushalayim/Jerusalem. So, we see, YHWH from the beginning has established the order of our worship of Himself in spirit and truth.

Hebraic Principle 6: The Oneness Of YHWH Our Elohim/ Mighty One

We do not have the space in this study to give a full examination of the Hebraic understanding of the 'Oneness of YHWH' as The Mighty One. However, we must establish this as a 'foundational Hebraic principle'. It is from this understanding that the whole of Scripture must be viewed. Those of us who have come through the 'church system of Christendom' have been taught that YHWH is basically 'three Persons in One'. However, this is **NOT** the testimony of the 'Hebraic mindset' of YHWH as revealed in His Torah. The 'true understanding' of YHWH is: **HE IS ONE COMPLETE PLURAL UNIT OF PERSONAL DIVINITY... NOT PERSONS**. Within that 'unit' there are 'three distinct, functioning manifestations' of YHWH's Being as... Father/Son/Spirit ****[The Hebrew is 'Kedushah Meshuleshet or Three-fold Holiness']** The concept of the 'Trinity', as put forth by the church of Christendom, is a violation, however unintended, of this 'Hebraic principle'. It unwittingly causes YHWH to become 'three gods'. This is one reason that the Jewish people reject the Christian idea of YHWH. The Sh'mah is the 'Hebraic prayer/confession and allegiance' to YHWH as the **ONE AND ONLY MIGHTY ONE** of all Yisrael. It comes from D'varim/Deuteronomy 6:4- 'Hear O Yisrael, YHWH is our Mighty One. YHWH is **ONE**'.

'Elohim' is the Hebrew word used to denote YHWH as the 'Mighty One' of the whole universe. It is a word that may also be used in the Scriptures to identify men under the power and anointing of YHWH's HaRuach HaKodesh/The Spirit of His Holiness. It may also be used of idols, demons and angels. Words in Hebrew may have a number of different meanings. Context determines their usage.

Another interesting fact is, that the noun 'elohim' is in 'plural form'. However, in Hebrew, there are no punctuation marks. Instead, the use of 'plural nouns' is implemented, grammatically, to express the thought of 'intensity of majesty' when referring to someone of 'great stature'. It may also be used to express 'intensity of tragedy' when referring to a terrible event. What determines whether a 'plural noun' is to be understood as 'plural or singular'? In most instances, it is determined by the 'number of the verb' that follows it. In other words, a 'plural noun' followed by a 'singular verb' denotes that the noun, while 'plural', should be understood to be 'single' in its application. The 'plurality' is used to 'imply' some sort of 'intensity or amplification' to the reader. If the 'plural noun' is followed by a 'plural verb', then the 'noun is meant to be understood'

as 'plural', as in 'more than one'. The 'plural noun' Elohim, as used here in B'resheet/Genesis chapter one, are all followed by 'singular verbs'. This means the 'plural noun' Elohim should be understood as **ONE, NOT** as a 'plurality'. In other words, it is proving that the 'plurality of the noun elohim' in reference to YHWH, should be understood to be a 'sign' to the believer of YHWH's 'majesty', **NOT THAT HE IS TO BE CONSIDERED AS MORE THAN ONE PERSON!**

Now, having said this, we must add something further. The Hebraic idea of 'oneness' does not mean exclusively that there can only be 'one part of a complete unit'. We realize this when we examine the use of the word 'one' within its 'Hebraic definition'. In D'varim/Deuteronomy 6:4 we are told that YHWH, as the 'Elohim/Mighty One' of Yisrael, is **ONE**. The word in Hebrew for 'one is echad'. As it is with most Hebrew words, one word may actually have a number of different meanings associated with it. To determine the 'proper meaning' you must also determine the 'context' in which it is being used. 'Echad' has several different meanings. It can mean 'one' as in 'only one or one as in one after another' in the sense of a 'compound unity'. Let this statement get into your thinking: **A PLURALITY OF DIVINITY DOES NOT EQUAL PLURALITY OF PERSONS IN HEBRAIC UNDERSTANDING.** We see this clearly in the statement made by Scripture during the creation of man. Look at what is said,

*And G-d said, Let Us make man in Our tzelem [image], after Our demut [likeness]:
(B'resheet/Genesis 1:26a OJB- definitions mine)*

Did you notice what YHWH said? 'Let Us... in Our image...' The inference is clear. There is more than 'one portion' of YHWH's 'essence' that makes up the 'Personage' ****[meaning- higher status] of His Being**. However, it is **NOT** the 'multiple persons' doctrine that the 'Trinity' unfortunately makes. Hebraically, we are seeing 'two of the three distinct parts' of the **ONE UNIT OF DIVINITY** in which YHWH, as 'Elohim/Mighty One', chooses to 'manifests Himself'. ****[key word... 'manifests']** This understanding of YHWH as a 'compound unity of divinity' does not violate the Torah understanding of YHWH as **ONE BEING** 'manifesting Himself' in a 'three-fold mode of holiness' ****[Kedushah Meshuleshet- three measures of holiness, in Hebrew]**. Again, 'plurality of divinity' **DOES NOT EQUAL** 'plurality of Persons' in Hebraic understanding.

This can also be substantiated by looking at the use of the Hebrew word 'echad' in reference to the 'two distinct parts' of the Hebraic idea of the **ONE** day... 'evening and morning'; and also, the 'two distinct parts' of the **ONE** man as 'male and female'. (**vs 5 chapter one and verse 25 chapter 2**) There is **ONE** day with **TWO PORTIONS**. There is **ONE** man with **TWO PORTIONS**. There is **ONE** 'Elohim/Mighty One' with **THREE PORTIONS**. These **THREE PORTIONS** are 'manifesting' as **ONE WHOLE UNIT OF DIVINITY** revealing Himself **AS YHWH/ELOHIM... THE MIGHTY ONE**.

So, while the use of 'elohim' here in the opening chapters of our study should be understood to mean **ONE**, by the determining factor of the 'single number of the verb' which follows. We also must further implement the understanding of the 'Oneness of YHWH' in consideration of how the Hebrew adjective 'echad' is used. While YHWH, as Elohim/The Mighty One, is **ONE** in 'manifestation', He is also a 'plurality of divinity in His essence'. He is the 'manifestation' of a 'unity of parts' **NOT** persons. Within the **ONE** Elohim/Mighty One, there is 'Abba/Father'... 'Word/Son'... and 'Ruach/Spirit'. This is the 'Hebraic understanding' of YHWH and **MUST BE RESTORED** to our thinking when it comes to the study of Torah and the whole of Scripture. The 'echad/oneness nature' of YHWH will bring our whole being into unity! Thus, David speaks of Torah as being able to 'restore his soul'. (**Tehillim/Psalms 23:3**) The Torah **UNIFIES** the soul,

because it comes from YHWH the **ONE** Elohim/Mighty One. YHWH may be revealed in ‘*distinction of divinity*’, but **NEVER** in ‘*division of His very essence*’ as Persons.

Hebraic Principle 7: YHWH Establishes The Seventh Day As His Shabbat

YHWH establishes the ‘*seventh day*’ as His Shabbat/Day of Ceasing in Chapter 2 verse 3 of B’resheet/Genesis. He later added this to the ‘*Aseret HaD’varim/The Ten Words*’ given by Moshe on Mt. Sinai. He then includes the ‘*seventh day Shabbat*’ as a ‘*weekly Mo’edim/Appointed Time*’ in Wayikra/Leviticus 23 where it is ‘*instructed*’ for all Yisrael to worship Him. This ‘*seventh day*’ celebration as a ‘*shabbat/day of ceasing*’ has **NEVER** been ‘*repealed or replaced*’ by YHWH. Even after Adon/Lord Yeshua’s redemptive work, as revealed in the ‘*Kethuvim/HaNotzrim/Messianic Writings of the Nazarenes*’, it was **NEVER** repealed!

However, it was ‘*replaced*’ by the church of Christendom’s theology under Constantine’s rule in the 4th century. It was through his efforts that the church, as a system, divorced itself from its Hebraic/Jewish roots. He even imposed strict punishments toward anyone who called themselves ‘*Christian*’ and were found keeping the ‘*seventh day Sabbath*’. The ‘*seventh day*’ in Hebraic understanding is the ‘*wedding ring*’ for all who worship YHWH. It is a ‘*sign*’ of their faithfulness to Him. YHWH established this first here in B’resheet/Genesis, and continuously throughout the whole of Scripture. It has **NEVER** been changed by YHWH! Only the ‘*religious systems of mankind*’ have changed it. Those changes have **NEVER** been sanctioned by YHWH and in His eyes are therefore **NOT VALID!**

Hebraic Principle 8: YHWH Reveals His Redemptive Plan Requires Atonement/Covering

When Adam was set in the Gan/Garden of Eden, he was given ‘*specific orders*’ regarding the two trees: ‘*The Tree of Life and the Tree of the Knowledge of Good and Evil*’. He was permitted to eat of all the trees in Gan Eden, but he was **NOT** to eat from the latter tree. The result of Adam’s ‘*sinful independent action*’ against YHWH’s commandment would be death. (**B’resheet/Genesis 2:16-17**) First, death would ‘*manifest*’ in his spirit, and then be followed by death ‘*manifesting*’ in his physical body. We are told,

“Unto Adam also and to his isha [wife] did Hashem Elohim [YHWH The Mighty One] make kesones ohr [tunics/skin/light], and clothed them.” (B’resheet/Genesis 3:21 OJB-definitions mine)

YHWH instructs us here in the Torah, after the fall, mankind requires ‘*atonement/covering*’ when approaching His ‘*Sh’kinyah/Manifest Presence*’. The word for ‘*atonement*’ in Hebrew is ‘*kaphar*’. It means, ‘*to cover*’. Atonement is, in fact, an ‘*extra-biblical word*’. It is used to try and convey how YHWH responds to mankind’s need to be ‘*covered/shielded*’, because of the breech sin caused in their relationship. Now, most of us who have come through the ‘*church of Christendom*’ have been taught, that this is where YHWH put to death animals as ‘*korban/offerings*’ and used their skins to cover Adam and Chavah/Eve. However, there is more inferred by the Scripture here in Hebrew. We are told, that YHWH made a ‘*covering*’ for them. Besides the actual use of the animal skins for ‘*covering their physical nakedness*’, the Hebrew suggests that Adam and Chavah/Eve were also ‘*covered with human skin*’ that was ‘*wrapped around their physical*

bodies'! The first lesson here is, that sin caused Adam and his wife's physical bodies to also *'need to be covered'*. The second is, that this *'covering'* **MUST** come from YHWH **ALONE** not from man. The greater lesson in all of this is... **THERE IS A COST TO SIN!** The *'covering'* provided by the *'animal skins'* was a picture of YHWH's future provision of *'atonement/covering'* through the *'animal korbanot'* instructed through Torah. It also pointed to the *'necessity of blood in the redemptive process'*... **LIFE FOR LIFE. (Wayikra/Leviticus 17:11)**

Adam had tried to *'cover'* himself and his wife with fig leaves. Once having eaten the *'fruit of the Tree of the Knowledge of Good and Evil'*, they lost the *'Sh'kinyah/Manifest Presence'*, the *'Light of YHWH's Presence'* with which they were originally covered. This *'covering of light'* shielded their nakedness. However, after they sinned, they lost that *'lighted covering'*. Now, they could *'see'*, not merely with the natural eye. They *'saw with the eyes of their heart'*. They *'knew'* through the *'initiative of their own senses and inner capabilities'* that they were naked.

It may have been, that in their initial creation, Adam's body and later Chavah/Eve's was in some way *'covered'* with a rather *'translucent type of skin'*. They had *'flesh'*, but it was not like the texture of *'human skin'* as we know it now. Sin had left them *'uncovered'* in more than just being *'naked'* in the *'physical sense'*. The *'knowledge of sin'* brought *'shame'*, as their conscience was *'awakened to recognize'* they had lost the ability to *'commune with their Creator'*. Even as YHWH is *'clothed with light'* (**Tehillim/Psalm 104:2**), He had *'clothed'* Adam/Eve in the *'light of His Sh'khinyah/Manifest Presence'*. The word *'coat'* in Hebrew is *'kethôneth'*. It means, *'tunic, robe, or a long shirt like garment'*. So, this *'initial covering'* may have been *'a tunic or robe of light'*, that acted as a *'shield'* to cover Adam and Chavah/Eve. Such a *'lighted covering'* is what would have enabled Adam to *'walk with YHWH'* when He came into the Garden. Now, after Adam's sin, the *'light was gone'* and his conscience convicted him. To *'walk with YHWH'* we must *'walk in the light as He is in the light'*. (**Yochanon Alef/1 John 1:6**) So, the man and woman, after their sin had *'exposed them'*, sought first to *'hide'* from YHWH and then to *'cover themselves physically to hide their shame'*. The fig leaves were unacceptable to YHWH. Even as the navi/prophet Yeshayahu/Isaiah said, *'all of our righteousnesses are as filthy rags'*. (**Yeshayahu/Isaiah 64:6**) **YHWH ALONE IS THE SOURCE OF ATONEMENT/COVERING AND REDEMPTION.** There is no other Savior but YHWH. (**Yeshayahu/Isaiah 43:11**)

The *'animal skins'* provided an *'outward covering'* to shield their nakedness. However, as we are seeing, the Hebrew seems to infer there was also a *'covering'* that YHWH provided other than the *'animal skins'*. I would like to propose to you, that this *'covering'* was, in fact, the *'human skin'* as we have it today. We are not told specifically in our above verse that the *'covering'* YHWH provided was that of *'animal skins'*. It is an *'assumption that is most probable'*. Yet, at the same time, in light of the Hebrew text, something more is *'seemingly being intimated'*.

The rabbi's point out that the Hebrew text makes a little *'play on words'* in our opening verse above. It is that which gives credence to this line of thought. We are told that YHWH clothed Adam with a *'covering of skin'*. The *'outward physical body'* was most likely *'covered'* with the *'skins of the animals'* as clothing. Yet, the Hebrew word used to describe this *'skin or covering is 'ohr'*. Depending on how it is spelled in Hebrew ****[with the Hebrew letter 'alef'- א or 'ayin'- ע, both are 'silent' in pronunciation]** can make the meaning *'light or skin'*. So, in essence, while Adam was most likely *'covered by the animal skins'* as clothing, he may have also been *'covered or wrapped'* before this in *'human skin'* by YHWH!

It is interesting to note, that the word in Hebrew verb for *'clothe'* is... *'labash'*. It means *'to be clothed, to wear or to be fully clothed'*. However, it also has the *'connotation to wrap around'*. So,

what if the Hebrew is implying that YHWH ‘wrapped’ Adam and his wife in a ‘covering of outer skin’ as a garment? We are told in B’resheet/Genesis 1:26-27, that YHWH made man in ‘His own image’. What was that image? **IT WAS LIGHT! YHWH IS LIGHT! (Yochanon Alef/ 1 John 1:5)** Sin removed that ‘light’ and as a result, ‘darkness’ began to work its way ‘into creation’ itself. We don’t have to look far to be reminded of sin. **JUST LOOK IN THE MIRROR!** When we see our skin, we are reminded of the awfulness of Adam’s sinful independent/willful choice! We are reminded of the price of sin, because this ‘covering’ is only temporary. Death, having made its way through into Adam’s spirit, began to ‘manifest itself in the outward covering’ of his flesh. In time, this ‘outward covering’ of skin ages and through death decays. Ultimately, it returns to dust from which it was made (**‘adamah’ in Hebrew**). However, because of the coming of our blessed Redeemer, YHWH in the flesh, Yeshua HaMashiach, He shed His blood for our redemption. Through whom we have the hope, that one day at His appearing, we will be ‘clothed with flesh that is incorruptible’. **DEATH WILL HAVE NO POWER OVER THIS COVERING!** It will have **NO POWER** over our being any more. Amein! (**1 Corinthians 15:50; 53-54**)

Once the ‘atonement/covering’ of Adam and Chavah’s/Eve’s human skin was in place, the ‘Sh’khinyah/Manifest Presence’ which Adam had ‘manifested’ in his initial creation by the Holy One was lost. YHWH then drove Adam and his wife from Gan Eden, the Garden, lest they eat of the Tree of life and be forced to live forever in a fallen condition without hope of redemption.

However, we can see a glimpse of Adam’s ‘former glory’ in Moshe, when he would come out of YHWH’s ‘glorious Presence’. His face shown with the glow of YHWH’s ‘kavod/glory’. As a result, Moshe had to put a veil over his face so as not to make Am/The People of Yisrael fearful of him. (**Shemot/Exodus 34:29-30; 33**) ****See End Note**

Hebraic Principle 9: The Coming Of Mashiach As Our Redeemer Is First Promised

“And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”(B’resheet/Genesis 3:15 NASB- New American Standard Bible)

Here, in the above passage, is the first promise in Scripture of our coming Redeemer. He is the ‘Seed of the woman’. YHWH will set enmity against ‘His Seed’ and the ‘seed of Hasatan’ (**may his memory be blotted out forever**). The stage is now set for the ‘full implementation’ of YHWH’s redemptive plan. It is from this point, that Hasatan’s dark realm (**may his memory be blotted out forever**) began to target any righteous man that came on the scene for death. It is why the ‘spirit of murder’ entered Kayin/Cain, and he killed his brother Hebel/Abel. It is the reason all throughout the TaNaKh (**The Hebrew Scriptures**) the darkness has sought to bring an end to the nation of Yisrael through many scenarios. Then, for over 400 years between Malaki/Malachi and Mattityahu/Matthew there was silence. Suddenly, the silence was broken at the river Yarden/Jordan, when Yochanon HaMatbil/John the Immerser cried out concerning Adon/Lord Yeshua. He had come to Yochanon/John for mikvah/immersion. He cried, ‘Behold the Lamb of The Mighty One who comes to take away our sins!’ This elicited nothing less than a ‘personal appearance’ of Hasatan (**may his memory be blotted out forever**) to come and see just who this Yeshua of Natzalet might be.

We know the rest of the story. One which the prince of darkness would wish he could rewrite. The sending of our blessed Master to the *'physical execution stake'*, proved to be his humiliation and eternal undoing. We read the words of Rav Sha'ul/Paul,

“But we speak the chochmah of Hashem [wisdom of YHWH] in a hidden sod [sacred secret], which was nigzar merosh (determined from the beginning, preordained, predestined, decided beforehand) by Hashem [YHWH] lifnei yemei HaOlam (before the days of eternity) for our kavod (glory);

A chochmah [wisdom] which not one of the rulers of the Olam Hazeh [Present World] has known, for, if they had had da'as [intimate revelation knowledge], they would not have made talui al HaEtz HaKelalat Hashem (being hanged on the Tree of the Curse of YHWH) the [Moshiach] Adon HaKavod [Lord of Glory].” (1 Corinthians 2:7-8 OJB- definitions mine)

Blessed be our Abba YHWH! We have seen these wonderful *'foundational principles'* given to us here in the opening study of our new Torah cycle. It sets the stage for us to see how YHWH will reveal to us His mercy and lovingkindness. **THE TORAH IS NOT LAW! IT IS A LOVE STORY!** It begins with a *'few men'*, progresses to a *'man and his family'*, who then, become *'a nation'*. It continues, as YHWH moves throughout time, according to His *'covenant promises to the full realization of His eternal purpose'*. We have begun a journey of discovery of the heart of our blessed Abba YHWH. May He give us grace and the *'spirit of wisdom and revelation'*, that we might see all that He has hidden *'not from us, but for us'* in His blessed Torah. Amein!

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessing!*

This week's Torah Parasha reading

Parasha 1: B'resheet/In The Beginning

****End Note****

In regard to *'section 8'* above, a little further word is needed. The fact that YHWH *'covered/wrapped Adam and Chavah/Eve with human skin'*, does not negate the further necessity for there to also be the *'need for the offering of blood as an atonement/covering'*. They are *'two separate coverings, for two distinct purposes'*. The *'human skin was a natural covering'* made necessary due to Adam and Chava's/Eve's sin. The *'independent/self-willed action'* taken by Adam was an ill-advised redemptive attempt to deal with Chavah's/Eve's own *'independent/self-willed'* act of disobedience. YHWH had a way to deal with what had transpired, but it required truthfulness with the Creator to be exercised. **(Bamidbar/Numbers 30:13)** Sadly, Adam's self-willed determination to *'be his own redeemer'*, unwittingly triggered humanities complete fall into the *'realm of death'*. It is an unalterable reality... **MAN CANNOT REDEEM HIMSELF! (Tehillim/Psalms 49:7)** However, as the *'federal head'* of mankind, all humanity fell into judgment with Adam. Therefore, all that proceeds from Adam, bear the repercussions. The *'covering of light'* was removed. Adam and Chavah/Eve were *'uncovered'*, causing them to be *'physically naked'*. Sin, in turn, caused their *'soulish realm'* to become *'inordinately over developed and dominate'*. Adam no longer **POSSESSED** the ability to function **AS** a *'living soul'*, he **BECAME** a *'soulical being'*! A *'soul-man'* instead of the *'spiritual man'* YHWH had intended. **(1 Corinthians 2:14)** As a result, he now *'possessed'* the ability to *'know'* on his own. Thus, Adam

and Chavah/Eve 'knew' they were naked, because the 'light of YHWH's Presence' was no longer there to 'cover/shield' them. Thus, their 'spirit' was convicted, and they felt 'shame'.

This ability to 'know' independently from YHWH was **NOT** His 'original intention' for man. **(1 Corinthians 2:10; I John 2:27)** Man was to have eaten the 'fruit from the Tree of Life', which would have caused his human spirit to be 'born again'. He would then have become a 'life-giving spirit'. He could have been able to 'pass that life' genetically to his generations. However, this 'process' was aborted. Adam's 'human spirit' tasted death. Subsequently, he 'passed death' down to his generations. In turn, his spirit became 'submerged/imprisoned' within the 'realm of the soul'. ****[There is not space here to give a full analysis of these things. However, enough 'light' has been given to help us realize the dire circumstances created by Adam's independent/self-willed determination to be he and Eve's own savior]**

The blood of the korbanot/animal offerings as a 'covering/atonement' after the fall, was to be a 'protection to shield' man from the 'pure holiness' of YHWH's 'Sh'khinyah/Manifest Presence'. This would ensure that mankind would be able to approach YHWH... **AND LIVE!** The blood of the animal korbanot for 'atonement/covering' was **NOT** for YHWH. **IT WAS FOR US!** It was a 'covering, a shield' against the purity of YHWH's supernal holiness. Our 'flesh', because 'death' having entered Adam's spirit through sin, had begun to work its way 'out' in him to the rest of creation. As a result, all of creation itself grew more and more corruptible. The purity of YHWH's 'manifest holiness' will consume whatever is corrupted by sin the moment it meets His 'Sh'khinyah/Manifest Presence'. ****[eg. Nadab and Abihu, Aharon's sons, who were consumed when they went into YHWH's Presence at an 'unappointed time and without proper covering']** The blood was absolutely necessary when any Yisraelite would come near to the Mishkan/Tabernacle to worship. As long as they were away from the immediate area of the Mishkan/Tabernacle where YHWH's 'Sh'khinyah/Manifest Presence' was, there was no problem. It was only when they 'karob/drew near' to where YHWH's pure Presence was **(the Mishkan/Tabernacle and later the Heikal/Temple)** that they needed an 'atonement/covering'.

After Adam and Chavah/Eve had eaten from the 'Tree of the Knowledge of Good and Evil', YHWH withdrew His pure 'Sh'khinyah/Manifest Presence' from them. He clothed them with 'human skin' and then, further clothed their 'physical bodies with the coats/skins' that came from the animals. In the latter, YHWH reveals the 'cost of sin'. The initial covering of 'fig leaves' made by Adam for he and his wife cost them nothing. The 'animal skins' cost the lives of the animals that provided them.

Even after Adam and Chavah's/Eve's sin, there was no need yet for the 'offering of blood as an atonement/covering'. YHWH, after man's sin, changed His 'mode of approach' to mankind. He came in the 'manifestation of an Angel' or in the 'momentary manifestation' of our blessed Master Yeshua as the 'Angel of YHWH'. Therefore, it wasn't until YHWH purposed to have Yisrael 'karob/draw near' to Him 'after the Covenant was made at Sinai'. Which covenant included the construction of the 'Mishkan/Tabernacle', so He could 'dwell among His people'. Adam's sin cost him and all mankind so much. Yet, in His mercy, YHWH has made a way for the 'restoration of all things' through His own Son, our Adon/Lord Yeshua... M'lekh/King Mashiach!

In closing, let me make this last distinction. There is a difference between 'atonement/covering' and redemption'. Atonement/Covering is about 'life' and our ability to 'approach' YHWH's pure Presence... and **LIVE!** This may 'give us a glimpse' as to why the word 'atonement' is only used one time in the 'Kethuvim HaNotzrim/The Writings of the Nazarene/Messianic Scriptures'. **(Matthew-Revelation)** It also gives us understanding into YHWH's 'final ReNewed Covenant'

made originally with Yisrael, the *'First Generation'* at Mt. Sinai. *'Redemption'* is about the necessity of properly *'paying the price'* which the *'penalty of sin'* demanded in the judicial requirements of YHWH's Law. **THAT PENALTY WAS DEATH!** The price of that penalty was answered by the **DEATH OF YHWH'S OWN SON ON OUR BEHALF.** The release of that *'pure sinless blood'*, which our blessed Master Yeshua gave on the *'physical execution stake'*, brought about His death. **THE PENALTY WAS PAID IN FULL!** As a result, our sins were not merely *'atoned/covered'*, they were *'blotted out/wiped away/taken away'*. The precious, pure blood of our blessed Adon/Lord Yeshua as the *'Seh Elohim/Lamb of The Mighty One'*, **REMOVED** our sin's ability to accuse and condemn our conscience! It was **FINISHED**, by that **ONCE AND FOR ALL** offering of the blessed Lamb of the Mighty One, our Adon/Lord Yeshua. In YHWH's *'redemptive purpose'* His Son had been *'slain from the foundations of the world'*. **(Hitgalut/Revelation 13:8)** Our blessed Master Yeshua, M'lekh Mashiach/King Messiah, has **PAID THAT DEBT!** He is both our *'Atonement/Covering'* and our *'full complete Redeemer'*. Amein!