

Understanding YAH's Likes and dislikes

#1 Bereshit (בְּרֵאשִׁית) Hebrew for "in the beginning,"

Torah: Genesis 1:1-6:8

Haftarah: Isaiah Isaiah 42:5-43:10

THIS WEEKS TORAH PARASHAT

In the parashah, Elohim creates the world, and Adam and Eve. They eat fruit that Elohim had forbidden them, and Elohim expels them from the Garden of Eden. One of their sons, Cain, becomes the first murderer, killing his brother Abel out of jealousy.

THIS WEEKS TORAH PARASHAT

Adam, Eve, and Cain are cast out of paradise to East of Eden. Adam and Eve have other children, whose descendants populate the Earth, but each generation becomes more and more degenerate until Elohim, despairing, decides to destroy humanity. Only one man, Noah, finds Elohim's favor,

THIS WEEKS TORAH PARASHAT

The very first word "Bereshit" reveals Elohim's plan of Salvation from the beginning. In the first chapter we see Hidden Prophecies in how Elohim creates the world in six days and how they each foreshadow a different millennia through history. On the first day He makes darkness and light. On the second day He forms the heavens, dividing the "upper waters" from the "lower waters."

THIS WEEKS TORAH PARASHAT

On the third day He brings forth dry land, and calls forth trees and greenery from the earth for food. On the fourth day He fixes the position of the sun, moon and stars and gives them purpose as timekeepers and illuminators of the earth. Fish, birds and reptiles are created on the fifth day; and then land animals and the human being, on the sixth. Elohim ceases work on the seventh day, and sanctifies it as a day of rest.

THIS WEEKS TORAH PARASHAT

Elohim forms the human body from the dust of the earth, and blows into his nostrils a "living soul." Originally Man is a single person, but deciding that "it is not good that man be alone," Elohim takes a "side" from the man, forms it into a woman, and marries them to each other.

THIS WEEKS TORAH PARASHAT

Adam and Eve are placed in the Garden of Eden, and commanded not to eat from the "Tree of Knowledge of Good and Evil." The serpent persuades Eve to violate the command, and she shares the forbidden fruit with her husband. Because of their sin, it is decreed that man will experience death, returning to the soil from which he was formed, and that all gain will come only through struggle and hardship. Man is banished from the Garden.

THIS WEEKS TORAH PARASHAT Eve gives birth to two sons, Cain and Abel. Cain quarrels with Abel and murders him, and becomes a rootless wanderer. A third son, Seth, is born to Adam; Seth's eighth-generation descendant, Noah, is the only righteous man in a corrupted hybrid world!

As we begin our journey, of a weekly reading, study and meditation of the Torah, we take note that the common name that is used for the first Book of Scriptures, by the majority of the western world, comes from the Greek word yένεσις genesis(ghen'-es-is) - Strong's G1078 which simply means, 'the origin' or, 'the coming into being of something' and this comes from the Greek word gignesthai which means 'to be born'. The Hebrew word, of the original text, that is translated as, 'In the beginning' is בְּרֵאשִׁית - 'Berěshith' which is made up of the 'preposition' - which is the letter 'b', known as, or pronounced as, 'beyt', which renders the meaning of 'in'.

In the ancient Hebrew pictographic script, which is in the form of pictographic symbols, each symbol carries a unique meaning, or story, on its own, and when used in conjunction with other pictographic letters, we are able to learn some great insights into the original meaning of these picture groupings and the words that are formed from these groupings.

The ancient Hebrew pictographic symbol, for the letter

- 'beyt', is: represents a picture of 'a floor plan'
or 'a tent' and pictures the meaning of 'family of the
tent or house'!

It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

What we are able to therefore see very clearly, from the first letter of the Word of Elohim, is the powerful declaration, by הוה (YeHoVah), in regards to His 'floor plan' or 'design', for His Creation and Dwelling Place and the origin or beginning thereof!

The rest of the word 'Bereshith' comes from the root word ראשית rěshith(ray-sheeth') - Strong's H7225 which means, 'beginning, chief, first fruits, foremost' and this comes from the primitive root word ראשׁ rosh(roshe) - Strong's H7218 which means, 'head, beginning, top, chief'. In other words, what we are able to see from the very first constructed word in Scripture is the announcing of the 'floor plan' of 'the Chief, Head' of all creation!





-1 - this is the letter 'resh'- which in the ancient

script is pictured as - - which is the head of a man and carries the meaning of 'top, beginning, first' as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the -N - this is first letter of the Hebrew alphabet and is called 'aleph' and in the ancient script is pictured as

- which is 'the head of an ox' and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke' as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction.

This can also picture for us the 'red heifer' sacrifice,
that יהושע Messiah fulfilled!

-שִׁ - this is the letter 'shin' which in the ancient

script is pictured as - which is the picture of 'two front teeth' and carries the meaning of 'sharp or press' which is what the teeth do and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate on the Truth', making what comes forth pure and sharp!

- this is the letter 'yad or yod' which in the

ancient script is pictured as - - which is the picture of 'an arm and hand' and carries the meaning of 'work, make, throw' from the primary functions of the arm and hand and also represents worship or giving thanks in the extending of hands as a gesture of this.

-n - this is the letter 'taw or tav' which in the ancient script is pictured as - + - which is the picture of 'two crossed sticks', and can represent for us 'seal, covenant, mark or sign'; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudah together in Him, as One, for He is not only the 'aleph', but is also the 'taw' - the beginning and the end of all creation!

Each letter here, in itself, pictures for us, and points to, יהושע (Yeshua); and we can certainly understand how He was in the beginning and He has worked out His perfect salvation plan for YeHoVah creation, right from the beginning!

He is the head - our Head and Chief, to whom the whole body is joined together and in Him we find our strength as we take His yoke, which is easy and light, as He bore the weight of our sins and by His pure and refined Word that became flesh, as He(YeHoVah) sent forth His Mighty Right Arm and worked deliverance for us in order to secure His Covenant, and all praise and esteem is to be extended unto Him!

What amazing insight we have in the very first word in Scripture!!!

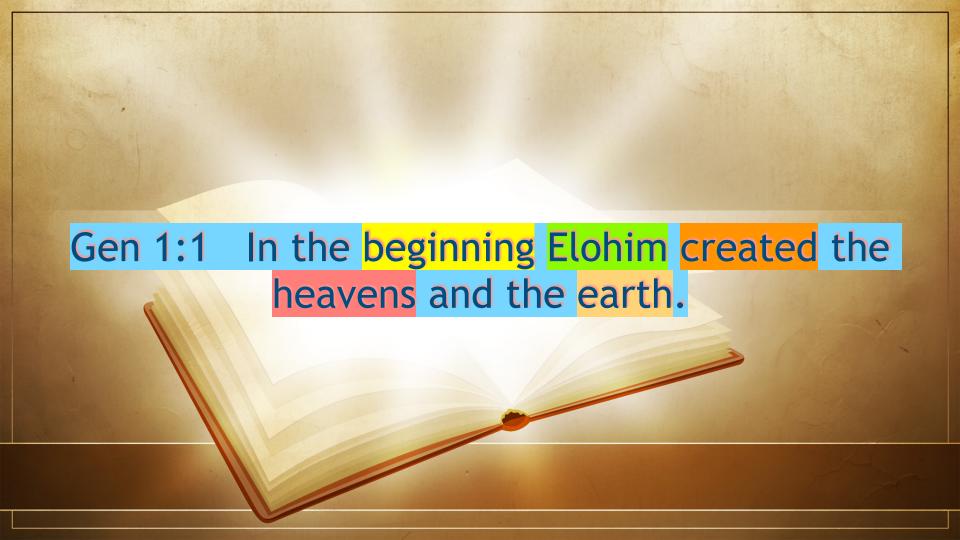
Now let us look at the rest of the first verse!!!

Verse 1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשְּׁמַיִם וְאֵת הָאָרֶץ:

Reading this from right to left, the very first verse of Scripture, is transliterated as follows:

Berěshith bara Elohim eth hashamayim v'eth ha'arets



The 7 Hebrew words that make up this opening text of Scripture are as follows:

- 1 בְּרֵאשִׁית Berěshith which we have already discussed above!
- 2 בְּרָא bara(baw-raw') Strong's H1254 which means, 'to shape, fashion, create (always with Elohim as subject)'
- 3 אֵלְהִים elohim(el-o-heem') Strong's H430 which means, 'mighty one'

4 - את eth(ayth)- Strong's H853 - this is a word that is seen as an 'untranslated participle', and is used as a direct object marker, for which we have no equivalent word in the English language; therefore, this is used as a sign of the definite direct object, which is not translated into English, but generally it is preceding and indicates the accusative, which is the grammatical case that marks the direct object of a verb, or the object of any or several prepositions.

In other words, what we can see here is that, in Elohim 'creating', the Hebrew word 'eth' (אַת) points to what He created - for He created the heavens and the earth - and it wasn't created by just anybody - it was created by Elohim, who is the 'Aleph and Taw' (אֵת) and here, this participle points to that which Elohim created!

- לבים 'ha shamayim' "the heavens" 'בַּישְׁמֵיִם the letter 'hey' is used as a 'definite article' rendered in English as 'the', and is followed by the word שְׁמֵיִם shamayim(shaw-mah'-yim) Strong's H8064 which means, 'heavens, skies'.
 - 6 וְאַתּן 'v'eth' here, we again have the 'eth' (אַתּ) with a 'vav' in the front of it, which is used as a conjunction, which can render 'and, or, then' and here it is 'and'.

7 - הָאָרֵץ - 'ha arets' - 'the earth' - once again, we see the letter 'הַ' - 'hey' being used as a 'definite article' rendered in English as 'the' along with the the primitive root word אָרֶץ erets -(eh'rets) Strong's H776 which means, 'earth, land, ground'.

These 7 Words of this first verse carry a great and powerful witness for us, as seen in the order that they are written here!

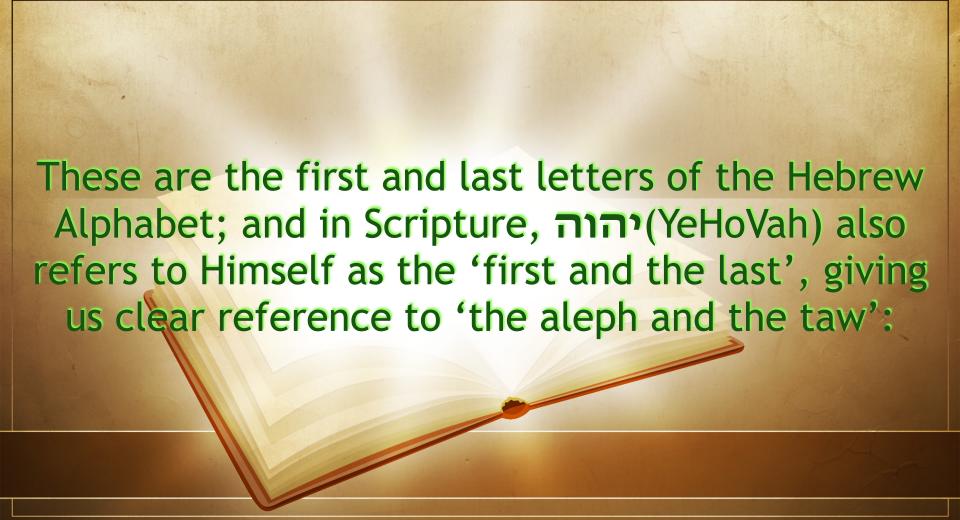
In order to understand the creation account of Bereshith/Genesis Chapter 1, one must take careful note of that which Kepha tells us to take heed of:

Kěpha Bět/2 Peter 3:8 "But, beloved ones, let not this one matter be hidden from you: that with (YeHoVah) one day is as a thousand years, and a thousand years as one day." This is a very important matter that we must make sure is never hidden from us, and many who do not grasp this vital truth are unable to fully embrace and understand the Creator's 'floor plan' and understand the clear importance of His Appointed Times.

The 7-day Creation week pictures for us the 7-thousand year period of this present age in which our Deliverance will be complete!

As we recognize that these first 7 days foreshadow the "7- thousand- year cycle" that will culminate in the complete destruction of wickedness and sin and usher in a renewed heavens and earth, we can see the very clear markers with this first verse as to the 2 coming of Messiah!

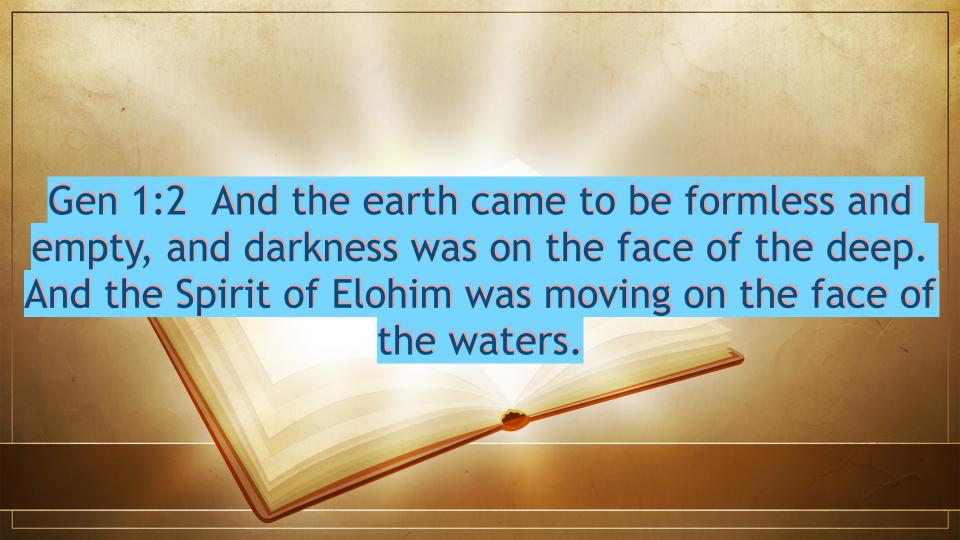
The 4th and 6th Hebrew word that is used in the first verse of Scripture, is the untranslated word את eth(ayth) - Strong's H853 This word אָת eth(ayth) - Strong's H853 is made up of the two Hebrew letters: א - 'aleph' and ח - 'taw'.



Yeshayahu/Isaiah 44:6 "Thus said יהוה (YeHoVah),
Sovereign of Yisra'ĕl, and his Redeemer,
(YeHoVah) of hosts, 'I am the First and I am
the Last, besides Me there is no Elohim."

Ḥazon/Revelation 1:8 "I am the 'Aleph' and the 'Taw', Beginning and End," says יהוה (YeHoVah) "who is and who was and who is to come, the Almighty."

The 4th word of the first verse in Scripture, is a clear pointing to the first coming of Messiah, who came on the 4th day, which we will discuss in detail in a moment; but clearly we see here, in this first verse, how the two appearances of the 'aleph and taw', in this first verse, shows us the clear prophecy of the 2 comings of Messiah, as we take note that, with His second coming, all will see Him riding on the clouds, coming in His esteem from the heavens to the earth, at the end of the 6th day, when He will come to finish His work in the seventh day and rest!



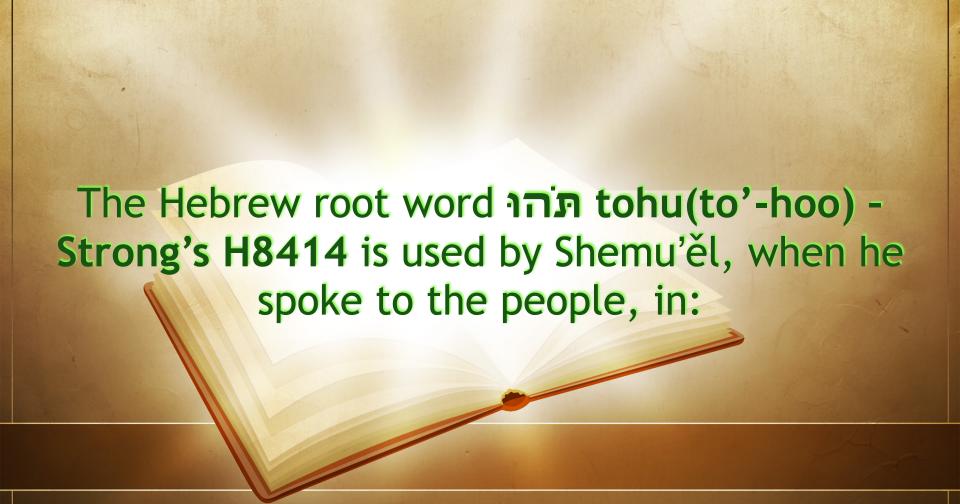
In the Scriptures, this verse has been translated as 'the earth came to be formless and empty'; and I just want to state, that before we look at 'formless and empty', we must recognize that the earth did not 'become' or necessarily 'come to be' formless and empty, but rather, that it was formless and empty; and when it was brought forth, in creation, it first existed without form and it was empty!

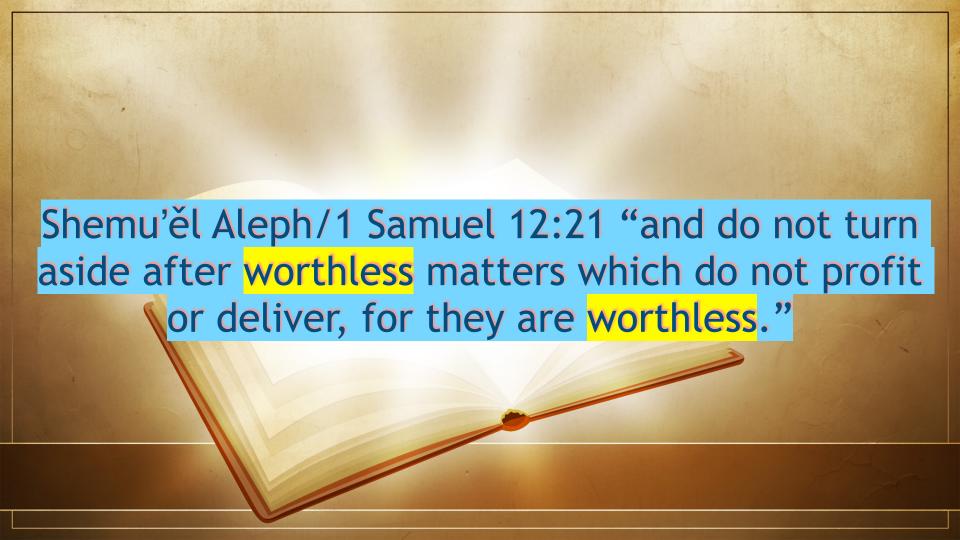
The Hebrew word that is translated here as 'came to be' is - הַיָּתָה - 'hayetha', which comes from the root word הַיָה hayah(haw-yaw) - Strong's H1961 which means, 'be, come to pass, come about, appear, be in existence, to come into being, arise'.

What we are simply being told here, is that, in the existence, or rather, 'the coming to be of creation' or 'the creation of the earth', the earth 'was' without form, which we can clearly see, from the next two descriptive words that are used! The earth was 'formless' and 'empty' which are words that are translated from the Hebrew words:

- 1) אהר tohu (to'-hoo) Strong's H8414 which means, 'formlessness, confusion, emptiness, unreality, vain, worthless', and
- בהו bohu(bo'-hoo) Strong's H922 which means, 'emptiness, void, waste'.

 In other words, the earth had no 'form' and was just an empty waste.





Here Shemu'ěl was telling the people to serve
(YeHoVah) with all their hearts and not turn
aside from following Him and therefore, make sure
that they do not turn to worthless matters that do
not profit!

In reference to false 'strong ones', we see the words of הוה (YeHoVah) saying that all idols are useless and that they are a worthlessness, that only brings confusion, as we again see the root word:
זהה tohu (to'-hoo)- Strong's H8414 being used, in:

Yeshayahu/Isaiah 41:29 "See, all of them are useless, their works are naught, their moulded images are wind and confusion."

Yirmeyahu/Jeremiah 4:23 "I looked at the earth, and saw it was formless and empty. And the heavens, they had no light."

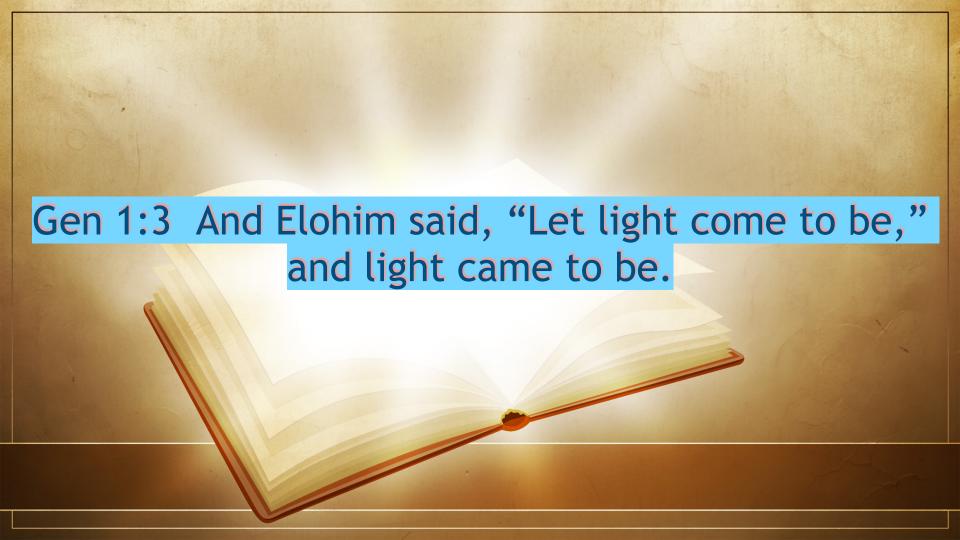
Darkness was on the face of the deep!

The Hebrew word that is translated as 'darkness' is יוֹשָׁרְ hoshek which means, 'darkness, obscurity' and symbolically, it can represent and ignorance or lack of knowledge and order.

When someone is 'in the dark', on a matter, it carries the understanding that they have no knowledge or insight regarding the matter and so, it is too understood as such in Hebrew, as darkness speaks of that which has no presence of the knowledge, or that it simply lacks the existence of the right and perfect rule of Elohim.

Elohim made the heavens and the earth and at this very point, there was no order or rule, as there was just a 'formless waste', above which His Spirit moved.

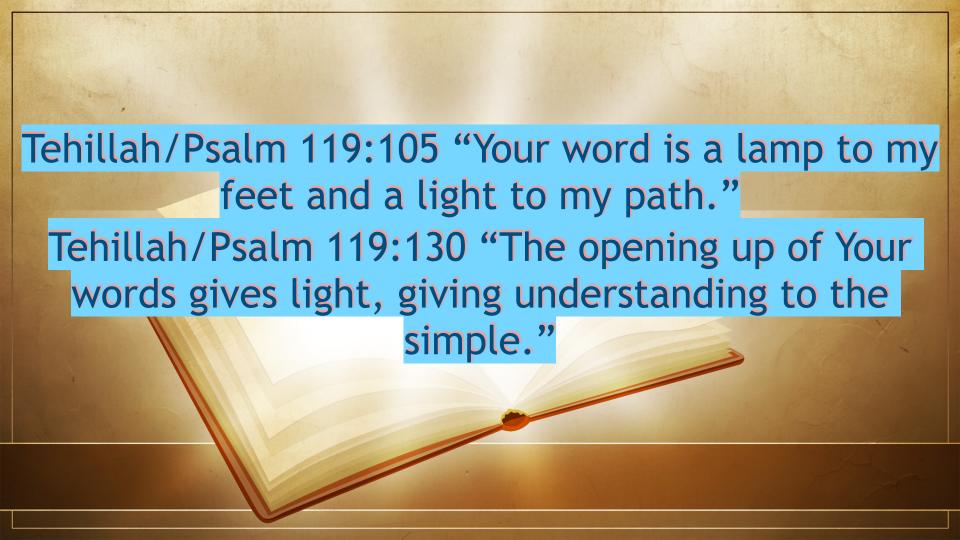
This is a wonderful picture of how our lives, through sin and vain idolatrous worship, had become formless and empty, without Elohim and His perfect order in our lives, yet He was continually moving over us, in order that His light may bring true order into our lives, by the power of His Word that became flesh and redeemed our wasted form, back to Himself, in order to restore His image in us; and we see this as pictured by the work of His light, in this opening chapter of Scripture

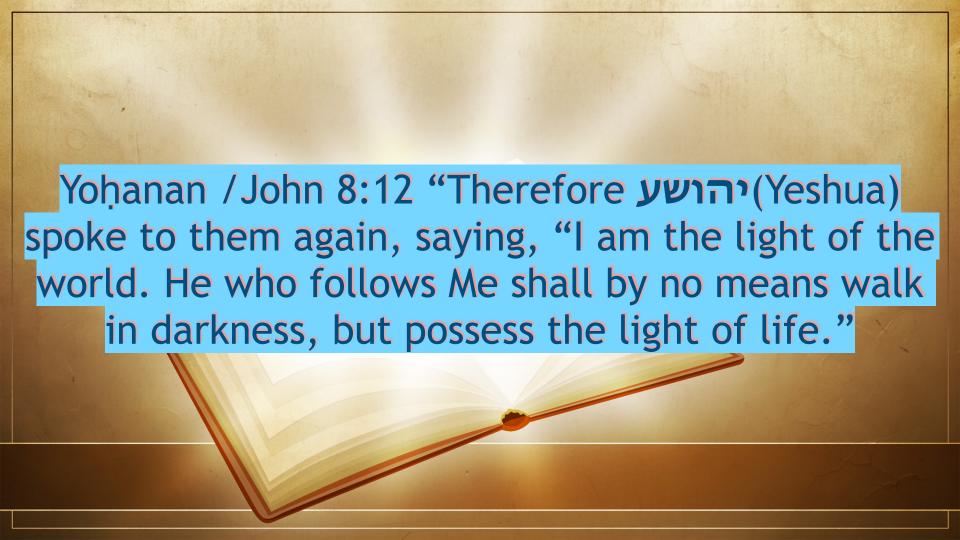


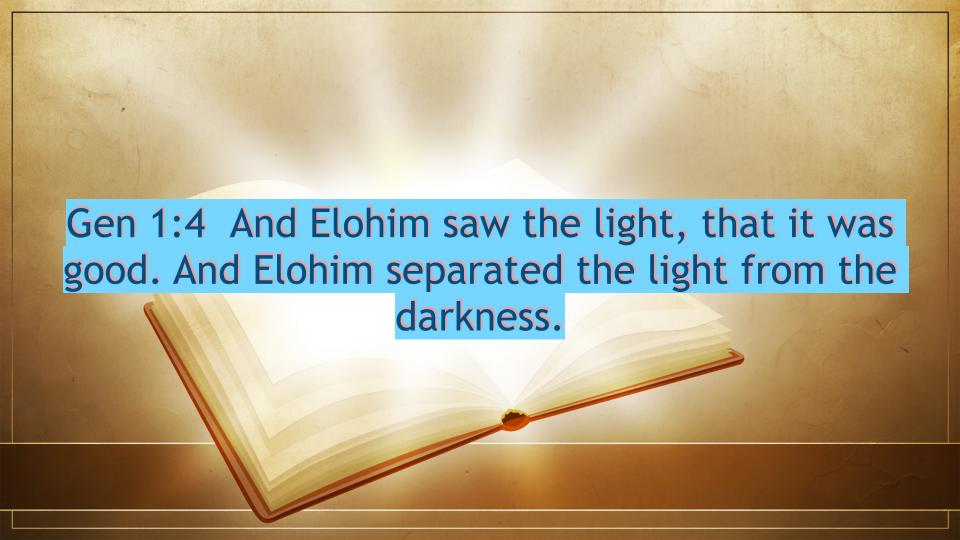
A continual theme, that we find all throughout Scripture and see very clearly here in this Creation account, is that of the separating of light from darkness.

'Light', in Hebrew, comes from the root word 'oor'(ore) - Strong's H216 which, we know in Scripture, in being the opposite to darkness, carries with it the clear significance that it has for us, in speaking of knowledge and insight and understanding.

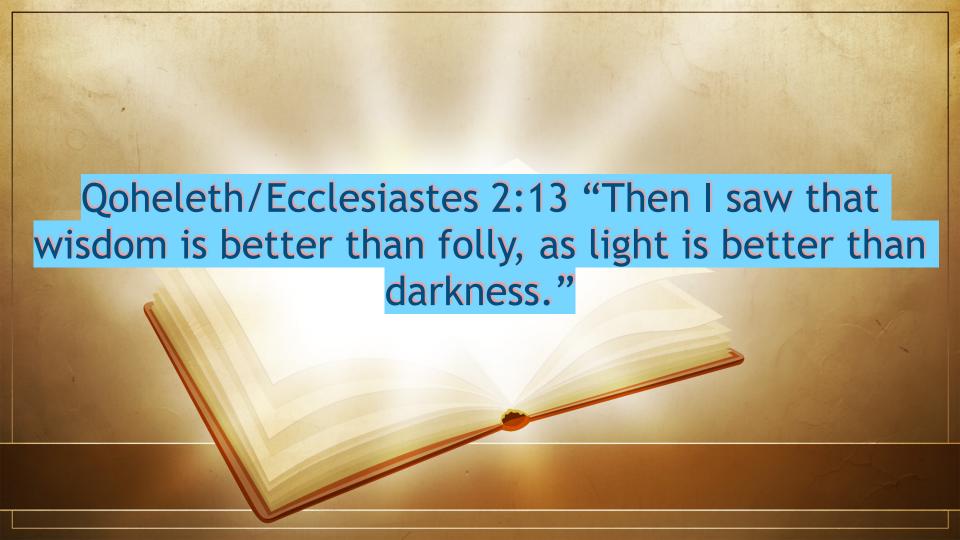
In fact, here in this verse, when Elohim said, "let light come to be"; I firmly believe that He was, in essence, saying that His Word brings order to this chaos and that wisdom and understanding was to be established by His Word! We are clearly told, in:

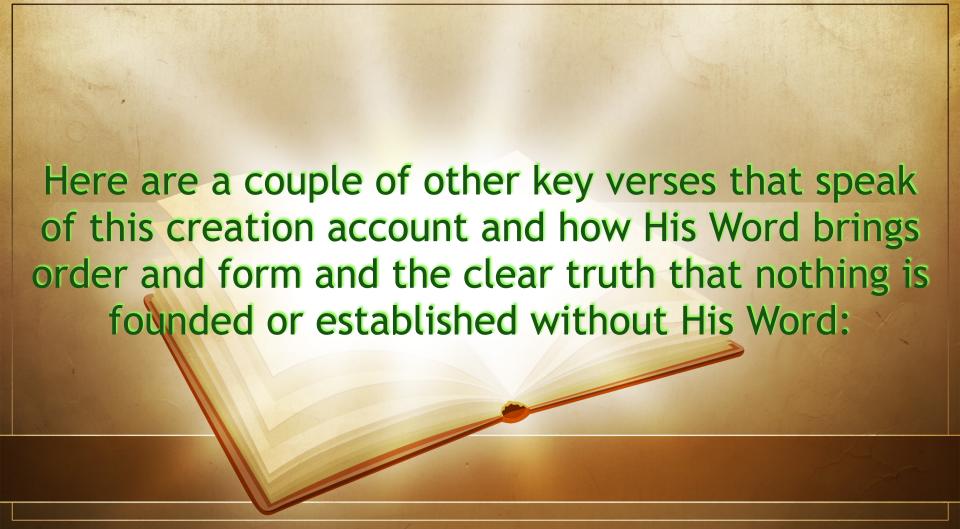


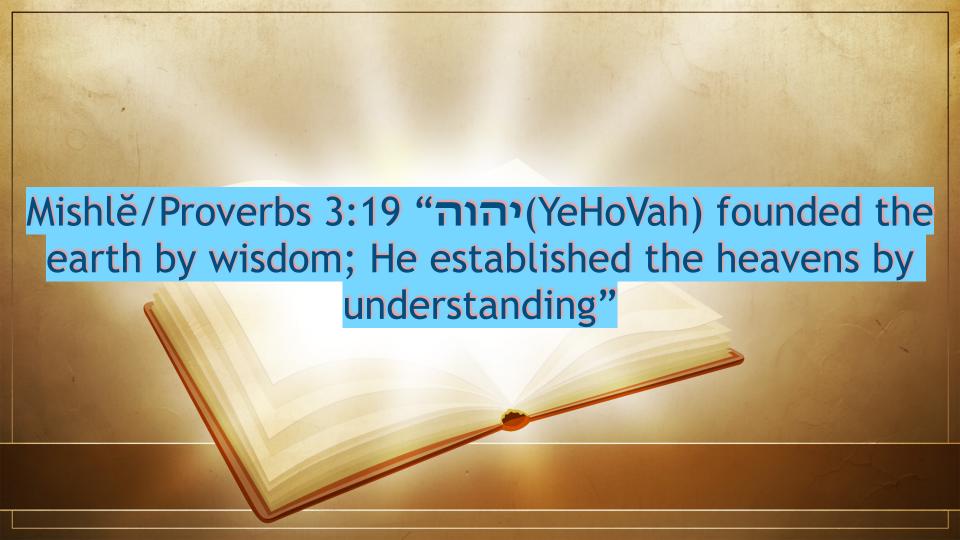




Right here, in the beginning of creation, we see the power and effect of the Word of Elohim - it separated the light from the darkness! And when we understand that darkness is a picture of folly and that light is a picture of wisdom, then we see that His Word shows us the clear difference, by separating all that is folly from that which is of wisdom:

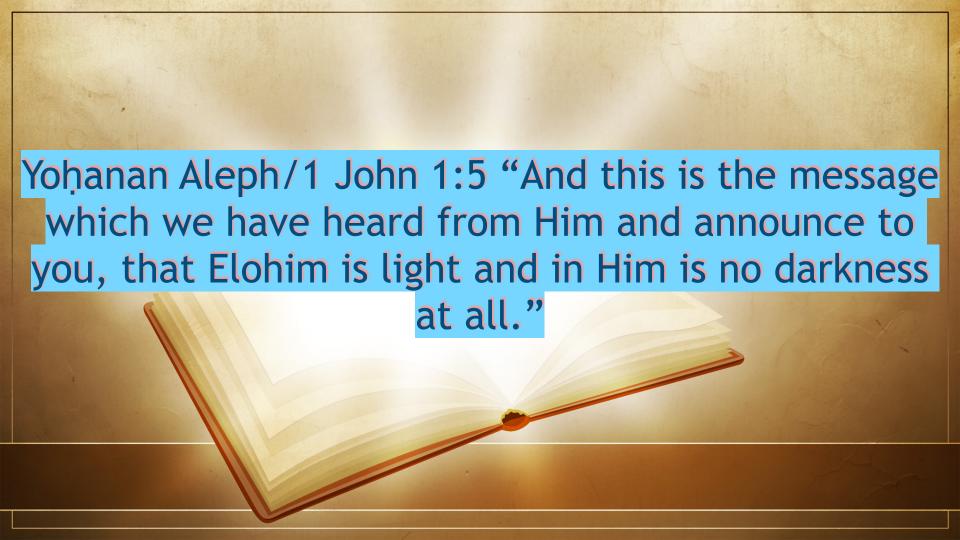






Yohanan /John 1:1-5 "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was in the beginning with Elohim. 3 All came to be through Him, and without Him not even one came to be that came to be. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness has not overcome it."

רהושע (Yeshua) Messiah is the clear representation and manifestation of the Word of Elohim, in the flesh, that came to separate the light from the darkness and call us out of ignorance and folly, into His marvellous light.

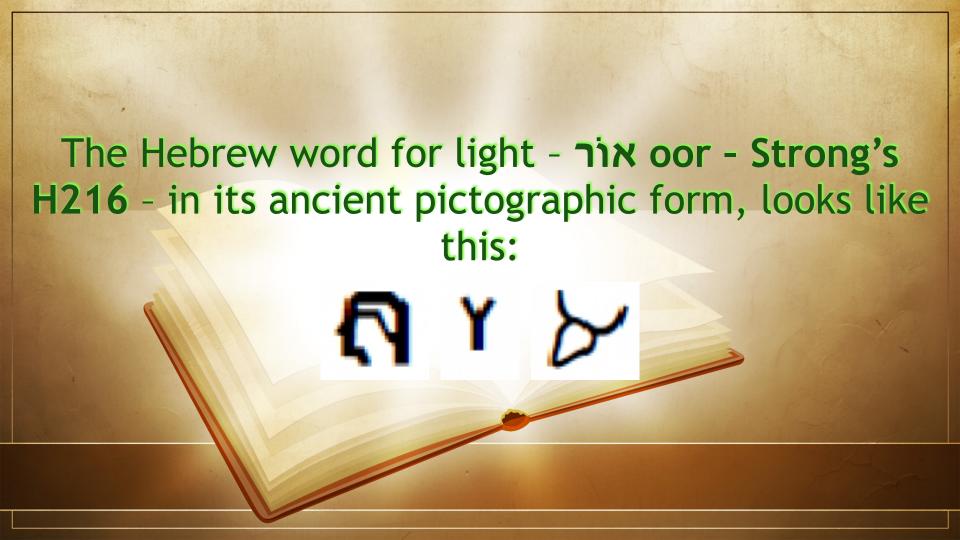


I firmly believe that right here, in Bereshith/ Genesis 1, we have the clear evidence that the Word was manifested in the form of light, right at the beginning of creation.

By that I mean that, in this creation that Elohim was bringing forth by His Word, He made manifest His Light, and brought forth the very form of how He would interact with His creation.

In Him there is no darkness and so, by the light that was brought forth and was good, we are able to see how The Word - that is יהושע (Yeshua) - was right here in the beginning, for He is our Messiah - the light of Elohim!!!

In the ancient pictographic script, we are able to see a powerful explanation of this when looking at the Hebrew word for light in its ancient form!



Aleph - א:

The ancient script has this letter as and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice, that יהושע Messiah fulfilled!

Waw/vav - 1:

The Ancient picture for this letter is , is pictured as a peg or 'tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Resh - 1:

The Ancient picture for this letter is head of a man'. This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

From these pictographic letters that render the term for 'light' we are able to clearly see who our strength is and in whom we are secure:

