

Parashah #1

(Updated 10.25.08)

B'resheet ~ בראשית ~ In the Beginning

Torah: B'resheet/Genesis 1:1-6:8

Haftarah: Yesha'yahu/Isaiah 42:5-43:10

B'rit Hadashah: Mattityahu/Matthew 1:1-17;

Mattityahu/Matthew 19:3-9; Luke 3:23-38; Luke 10:1-12; Yochanan/John 1:1-18;

Romans 5:12-21; 1st Corinthians 6:15-20; 1st Corinthians 15:35-58; Ephesians 5:21-32;

Colossians 1:14-17; 1st Timothy 2:11-15; Ivrim/Hebrews 1:1-3; Ivrim/Hebrews 3:7-4:11;

Ivrim/Hebrews 11:1-7; Kefa Bet/2nd Peter 3:3-14; Revelation 21:1-5; Revelation 22:1-5

Here we are again back to the beginning of our journey through Torah! I'm so excited and overwhelmed at the same time!! There is no way, absolutely no way, we can cover all there is to cover in these 6+ chapters, in our allotted time. Oh well, I suppose there is always next year!!!

As we begin our cycle again, I would like for you to keep mind that Genesis is **THE BLUEPRINT** for the remainder of the Bible and for our lives as well. In most instances, Genesis, although it is history it is also prophetic. I believe it is a mirror image (i.e. reversed) of the Book of Revelation.

The (Say-fer Ah-lehf) **Sefer Alef/first book** of Torah tells the story of all beginnings. The first five chapters alone cover

...

- The beginning of creation
- The beginning of man
- The beginning of man's relationship with HaShem
- The beginning of man's relationship with man/woman
- The beginning of sin
- The beginning of redemption, grace and mercy

CREATION OVERVIEW

- Day 1 ~ Created heavens and earth; light and darkness
- Day 2 ~ Divided the water with a dome; water above dome called "Sky"
- Day 3 ~ Separated water from dry land; called water "seas" and land, "earth". Spoke plant life into existence
- Day 4 ~ Divided day from night; created sun, moon and stars
- Day 5 ~ Created great sea creatures, everything that creeps, and every winged birds
- Day 6 ~ Created mankind in His own image to rule over fish, birds, animals and the earth
- Day 7 ~ Rested from His work. Only day that was blessed and set apart as holy.

Please take note that the L~rd's days are not like man's days. Each day of creation mentions ". . . there was evening, and there was morning, a ___ day". You see, HaShem does not lead us from "light: into "darkness" but rather from "darkness" into "light" both physically/naturally and spiritually.

CHAPTER 1

"In the beginning, G~d created the heavens and the earth. (Verse 1) Okay, let's stop right here for just a minute. **Created** in Hebrew is (bah-rah) **bara** which implies **made from nothing**. Surely, if the Creator of this Universe can make something from nothing, how much more so can He make "something" out of us, whom He has already created!

Then there is another Hebrew word **eht** which is defined as a preposition. What I find interesting about this word are the letters: **aleph** and **tav**! These two Hebrew letters are the bookends for the Hebrew **aleph-bet/alphabet**. In **Revelation 22:13** Yeshua says "I am the Alpha and Omega (**Alef and Tav, in Hebrew**), the First and the Last, the Beginning and the End." This word **eht** is the fourth and sixth words in the very first sentence of "In the beginning . . ." I believe this is proof positive, in the Torah, that our Abba Father worked through Yeshua in creating (Ha Shah-mah-yeem) **HaShamayim/the heavens** and (Hah Eh-rehtz) **HaEretz/the earth**. In the (B'reet Ha dah-shah) **B'rit Hadashah/Renewed Covenant**, this is confirmed in **John 1:1-5**. "In the beginning was the Word and the Word was with G~d and the Word was G~d. He was in the beginning with G~d. All things were made through Him and without

Him was not any thing made that was made. In Him was life and the life was the light of men. The light shines in the darkness and the darkness has not overcome it.”

One more thing before we leave **verse 1** . . . **HaEretz** is literally translated **the earth** but it is also used to mean **The Land** which in turn refers to **Israel**. Is it too far fetched to believe that Israel was created first and then the rest of the world?

Verse 2 “The earth was without form and void and **darkness** was over the face of the deep.” The Hebrew word (koshhek) **choshek** used here, means **darkness** or **obscurity**. I found it interesting that this is the same word used for the **darkness** that came over (Mitz-rah-yeem) **Mitzrayim/Egypt** as part of the ten plagues in **Sh’mot/Exodus 10:21**. This wasn’t a darkness simply without sunlight or any kind of luminescence. It was a heavy darkness that no light of any kind could penetrate and no one could move from where they were. **Sh’mot/Exodus 10:23** “They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived.” Can you imagine a darkness so complete that there was a heaviness and you could actually feel it?

G~d brought light into darkness at the beginning of creation and He offers light for our darkness even today. “Light dawns in the darkness for the upright; He is gracious, merciful and righteous.” (**Tehillim/Psalm 112:4**) “The light shines in the darkness and the darkness has not overcome it. (**Yochanan/John 1:5**) Is the equivalent of darkness, (Ha Sah-tahn) **HaSatan/Satan**? Is Yeshua the light? I am led to believe that Yochanan thinks so and I do too!

Gosh, we’re only to **verse 3** (help!!!) A few summers ago, I received the following email about HaShem separating the light from the dark and I just couldn’t resist sharing. I had to add it to these notes. “Then G~d said, ‘Let there be light . . .’ And God separated the light from the dark . . . and did two loads of laundry.” I know . . . that was bad . . . but it was fun!!!

THE RELATIONSHIP OF “LIGHT” AND “DAY”

There is an interesting and insightful study concerning the Hebrew words **or** and **yom** (rhymes with home).

This word **or** is translated as **light** and **yom** is translated as **day**. According to G~d’s “dictionary”, the Tanakh, **day** and **light** have a very strong connection. **B’resheet/Genesis 1:3** “Then G~d said, “Let there be light” and again in **B’resheet/Genesis 1:5**, “G~d called the light Day and the darkness he called Night. BUT . . . G~d didn’t create the sun, moon and stars until day four, **SO** . . . what was this “light” that was created on day one?

Speaking of “light”, I want to share another interesting thought. In the center of the word “TORAH” is a Hebrew word **or** which means **light**. In the Christian vernacular, we call this book THE WORD! In the middle of WORD is the same **or**, again translating into **light**.

So let’s take this a step further. **Mishlei/Proverbs 6:23** gives us another definition for the word “light”. “For the **mitzvah/command/way of living** is a lamp, **Torah/commandments/ways of living** is light.” And **Tehillim/Psalms 119:105**: “Your word is a lamp for my foot and light on my path.” In other words, obeying one **mitzvah** would be like a lamp in your life, whereas, obeying more than one, or several, would be more light, as in several lamps!

In Hebrew, the phrase **The Torah** is said **HaTorah**. Each letter of the Hebrew **Alef-bet /alphabet** is assigned a numerical value. The numerical value of **“HaTorah” is 616**. The word **day** has the same numerical value of **616**. Interesting? I think so!

I believe we are being taught through these two words with equal numerical value that to live in the **day**, i.e. the **light** according to **B’resheet/Genesis 1:5** and not in the **night**, i.e. the **darkness**, we must have the Torah.

This light is a higher light of understanding. Why? Because, as I mentioned earlier, the light mentioned in **B’resheet/Genesis** Chapter One is not the physical sunlight or the physical light of the moon. The sun, moon and stars were not created until the fourth day and they are totally different kinds of light. The light mentioned in **B’resheet/Genesis 1:5** is a light that can only be understood through **HaTorah/The Torah**.

As **Mishlei/Proverbs 6:23** implies, one command(ment) makes us a lamp but the complete Torah makes us a Light. What does this mean but that living in obedience to the (mitz-vote) **mitzvot/commandments of G~d** makes us shine day and night.

This brings us to another interesting phrase. **The Light** in **B'reshet/Genesis 1:4**, in Hebrew is said (Eht Ha-Ohr) **Et HaOr** and the numerical value of these letters is **613** which is the same number of **mitzvot/commandments** found in the Torah.

So, to live as lights to the nations, which is the calling of G~d's people, whether we are natural born or grafted in, according to **Yesha'yahu/Isaiah 42:6**, we must have **THE** light, which is the Torah.

A few years ago, I was visiting with a Jewish man who moved to Branson from Canada. In the course of one of our conversations, I mentioned an instance in my life and felt that it was a "kiss from HaShem". His response to me was something about not considering HaShem to have lips. So I asked him what he thought it meant in the Torah when HaShem said, "Let us make humankind in our image, in the likeness of ourselves . . ." (**verse 26**). He mentioned something about "our image" was including angels and he didn't believe that anyone had ever seen an angel. Here, in **verse 27**, it is very clear, "So G~d created humankind in His own image; in the image of G~d He created him . . ." and for that matter it is repeated in **Chapter 5, verse 1 of B'reshet/Genesis**. Personally, I feel these same verses allude to the triune nature of HaShem as well!

Have you ever wondered why the Creator of the universe created man? The One who knows the end from the beginning; who knows how much sadness and sorrow we would bring to Him. As I spent this last Sukkot "in the wilderness" it caused me to ponder on such. Apparently, our Abba Father had a need; that need being a relationship. I guess you might say He was lonely. Of course, as my Jewish friend said, He had angels but it was just not the same as having a relationship with one created "in His image". I am SO thankful that He has chosen us to have fellowship with Him. I would truly be lost if I could not turn to my Abba Father!

Verse 29 gives us very clear direction for our eating habits. ". . . I am giving you as food every seed-bearing plant and every tree with seed-bearing fruit. I believe that equates to fresh fruits and vegetables. As I mature (okay, okay, as I get older!!!) I am learning that Biblical eating is a major benefit to my well-being.

CHAPTER 2

In **verse 2**, we see that HaShem rested on the seventh day from all His work; **verse 3** goes on to say that "G~d blessed the seventh day and separated it as holy . . ." Isn't that interesting? In all of scripture, I have not been able to find anywhere that the Sabbath was changed to any other day. Only the seventh day was ordained as "holy" by our Abba Father. I have an interesting questionnaire that I plan to include in these notes that might be of interest to you, concerning this matter. Let me be quick to say that any and everyday is a good day to worship HaShem but He is the one who appointed the seventh day as the Sabbath and set it aside as holy.

The more I'm in Torah, the more I realize that **B'reshet/Genesis** is an outline for the remainder of Torah. **Verse 3** gives us a hint about **Sh'mittah/release or rest**. ". . . G~d rested from all his work which he had created, so that it itself could produce." ". . . the seventh year is to be a Shabbat of complete rest for the land." (**Vayikra/Leviticus 25:4**) No planting or harvesting was done; so whatever "it itself could produce" was not harvested but left for those in need.

At this point, we learn that the earth is in its perfection, according to **verses 5 and 6**. There were no wild bushes, no wild plants and since there was no rain, the moisture needed for the vegetation came in the form of a mist which rose from the earth and watered the entire surface of the ground.

Verse 7 is a wonderful one for learning a little more Hebrew. ". . . G~d formed a **person/adam** (ah-dahm) from the **dust of the ground/adamah** (ah-dah-mah).

Eating habits are addressed again in **verse 9**, ". . . G~d caused to grow every tree, pleasing in appearance and good for food . . ."

"A river went out of 'Eden to water the garden and from there it divided into four streams." (**Verse 10**) **Verses 11-14** proceed to name those "streams" and I don't know why HaShem wanted me to look them up but I chose to be obedient. Perhaps it is information we may need in the future. I wish I had a map of the Garden of Eden and I wish I knew just exactly where it was located. Anyway, the "streams" and their meanings are:

- Pison/Pishon, meaning dispersive; from a root word meaning to split or divide
- Gihon/Gichon, meaning short stream; from a root word meaning gush forth
- Hiddekel/Tigris, meaning river
- Euphrates, from a root word meaning to break forth or rushing

Next comes the story of (Ah-dahm) **Adam**, who names all of the creatures that HaShem brought to him but none were suitable as a companion for him so HaShem causes a deep sleep to come over him and from his side, took one of his ribs, which He took with flesh and made a woman-person. "She is to be called **Woman/Ishah** (Eesh-ah in Hebrew) because she was taken out of **Man/Ish** (Eesh). (Verses 18-24)

CHAPTER 3

We all know the story that is addressed in **verses 1-19** about the serpent, the woman, the man, the fruit, the tree, their nakedness, etc. etc. etc. You really don't want me to go there because I am VERY opinionated about the subject. Suffice it to say that this is exactly where redemption, grace and mercy first began, in my opinion. When we abandon the parameters laid down by our Creator, we open ourselves up to unfortunate circumstances.

Oh boy! More Hebrew!!! In **verse 20**, "The man called his wife Eve, in Hebrew, (Kha-vah) **Chavah**, the feminine form of **Chai** (pronounced Khigh) meaning **life**. The remainder of this chapter is about the shedding of blood for man's atonement; the covering of man's nakedness by an ever loving, full of mercy and kindness, Almighty G~d.

Before we leave this topic, I found some information in a commentary that I want to share with you. "The Madregat Adam, a great 19th century rabbi, offers a widely accepted interpretation. He says that Adam and Eve never intended to revolt against G~d. Quite the contrary, they viewed eating the fruit as a means to elevate themselves to a higher level of service to G~d. Realizing that the (yeht-zehr ha-rah) **yetzer hara/evil inclination** was not a part of their psychological makeup, they felt flawed in their ability to serve G~d in as lofty a manner as possible. Service of G~d is most significantly exemplified when someone faces a challenge – and acts as the Almighty would want us to act."

CHAPTER 4

Adam and Eve had (Kah-yeen) **Kayin/Cain**, meaning **acquisition**, who was the first farmer and then they had (Heh-vehl) **Hevel/Abel** meaning **breath of G~d**, who was the first shepherd. There are some who believe that **Kayin/Cain** was conceived and born before Adam and Eve were expelled from Eden.

Did you notice the subtle distinction concerning Abel's offering to HaShem, as compared to Cain's? (**Verses 3-5**) The Sages believe that Cain did bring an offering to HaShem but it was not his first fruits nor was it his best of the crops. Our offerings are to be off the top (first fruits) and are to be our best. If we are offering anything other than that, we are short-changing ourselves.

After Cain had killed Abel, (**verses 9-16**) HaShem asks Cain, "Where is Abel your brother?" Do you think for one minute that HaShem was unaware of what was going on? It reminds me of the question He asked Adam and Eve after they had sinned in the garden! I believe our Abba Father is so merciful that He was giving Cain every opportunity to confess and repent. Needless to say, Cain blew it! and was banished from that area and settled east of Eden in the land of Nod (sounds like "node").

Here's a cute little joke from Rabbi Packouz: The story is told of a gorilla that escaped from the zoo. They looked all over for him until they finally found him in the public library. The gorilla had 2 books in front of him -- the Five Books of Moses and Darwin's Origin of Species. Everyone was wondering what the ape was doing when a rabbi sitting nearby piped up, "It's obvious! He's trying to figure out if he's his brother's keeper . . . or his keeper's brother!"

Verse 17 says that Cain "knew his wife" and we know when used in that vernacular that they were procreating. Where did this wife come from? HaShem had created Adam and then Eve and they had Cain and then Abel, to this point. So where did this person come from????? On top of that, (**verses 18-22**) their first child Enoch had a child, who had a child, who had a child, etc. etc. etc. There are some who believe that HaShem created many but chose only Adam and Eve to commune with initially. Therefore, outside of the Garden of Eden there were others who had been created as well. On the other hand, some believe that Adam and Chavah had many, many other children and that Cain married a sister, which at that time was not considered incest. What do you think? This is another one of those questions I want to ask my Father when I see Him face to face.

"Lamech took to himself two wives." (**verse 19**) According to the Chumash, this was the practice of the generation of the Flood. They would take two wives; one to bear children and the other for pleasure. The one would be pampered and catered to and the other would be void of companionship and left mourning like a widow throughout her life.

Adam and Eve have another son whom they name **Shet/Seth** which means **granted** for HaShem had granted them another child because Abel had been killed. Seth had a son, Enosh. (Verse 26) I am curious as to the last sentence in Chapter 4. The Complete Jewish Bible says “That is when people began to call on the name of Adonai.” The Chumash says “Then to call in the Name of HaShem became profaned.” **Those are very diverse translations. What does yours say and what do you think this means?**

CHAPTER 5

This chapter begins counting the ten generations from Adam to Noah. In the listing below, you will notice that after Adam, the genealogy begins with Seth because Abel was killed and Cain’s descendants died in the Flood. These are the generations:

- Adam: died in the year 930 from Creation (lived 930 years)
- Seth: born in the year 130 from Creation; died in 1042 (lived 912 years) (after his time people begin to do evil, according to the Chumash)
- Enosh: 235~1140 (lived 905 years)
- Kenan: 325~1235 (lived 910 years)
- Mahalal’el/Mahalael: 395~1290 (lived 895 years)
- Yered/Jared: 460~1422 (lived 962 years)
- Hanokh/Enoch: 622~987 (didn’t die ~ HaShem took him up)
- Metushelach/Methuselah: 687~1656 (lived 969 years)
- Lemekh/Lamech: 874~1651 (lived 777 years)
- Noach/Noah: 1056~2006 (lived 950 years)

Noah was born 126 years after Adam died; **Lemekh/Lamech** was the farthest descendant Adam lived to see. When (No-ahk) **Noach/Noah** was 500 years he and **Naamah**, which means **lovely**, had Shem, Ham and Japheth.

CHAPTER 6

This chapter begins in **verse 1** with “And it came to pass . . .” The Talmud notes that when this terminology is used in Scripture, it often precludes trouble. For instance, in this case, it begins the story of man’s descent into sin. A positive spin to these same words, which is one of **my personal favorites** is . . . Praise the L~rd, it didn’t come to **stay** . . . it came to **pass!!!!**

There seems to be interesting things going on in **verses 2-3**. Apparently the sons of princes and judges are choosing to marry daughters of the general population, the multitude or lower classes, who did not have the power to resist their superiors. It appears that the weak were subject to the more powerful. It is believed the term “sons of G~d” referred to the G~d-fearing descendants of Seth, while the “daughters of man”, implying less spiritual people, are the sinful descendants of Cain. The union of these two diverse groups eventually led to the destruction of mankind.

The (Neh-fill-leem) **Nephillim/giants** spoken of in **verse 4**, were the same race that terrified the spies that (Moe-sheh) **Moshe/Moses** sent into the Promised Land (**B’midbar/Numbers 13:33**). Because of the evil that was prevailing, HaShem in **verse 7**, says He’s gonna wipe everything off the face of the earth because He has reconsidered having made them. “But Noah found grace in the eyes of HaShem.” (**Verse 8**) According to the Sages, this grace was needed to save Noah’s family. If a righteous person attempts to make others righteous, G~d may spare them for his sake, because there is hope he can influence them to repent. HaShem would wait 120 years before bringing the Flood; so mankind would have ample opportunity to repent.

Verse 8 is one of the verses I like to use when people tell me Torah is being under the law. Here in the first book only five chapters into it we find HaShem imputing grace upon Noah. Don’t tell me that grace is just found in the **B’rit Hadashah/Renewed Covenant!!!!**

B’resheet ~ **בראשית** ~ In the Beginning
HAFTARAH: Yeshayahu/Isaiah 42:5-43:10

The Haftarah has the same theme of creation just as our Parashah. According to the Sages, Adonai continues to create the world anew, every second. Were this not so, the world would cease to exist.

In our Haftarah portion this week we see the judgment of Adonai coming upon the world, yet He also makes provision for His people. In **Yeshu'yahu/Isaiah 42:16**, in the midst of His declaration of judgment, we see Adonai making provision for all who are blinded to the truth.

“The blind I will lead on a road they don't know, on roads they don't know I will lead them; I will turn darkness to light before them, and straighten their twisted paths. These are things I will do without fail.”

As I see it, both the Jew and the Gentile are partially blind to the truths of Adonai. While the Jewish people have retained and guarded Torah, many are blind to the identity of Mashiach. On the other hand, the church knows who Yeshua is but they are blind to the Torah's place in their life. In the midst of HaShem's judgment, He will bring both in paths they have not known. The Jewish people will recognize **Yeshua HaMashiach/Jesus the Messiah**, and the church will realize the responsibility that is theirs to Torah. Already we are beginning to see this happening. This partial knowing will build and build until it crescendos with the Jewish people and the church becoming one, and bowing before their heavenly bridegroom, Yeshua HaMashiach.

B'resheet ~ **בראשית** ~ In the Beginning

B'rit Hadashah: Mattityahu/Matthew 1:1-17;
Mattityahu/Matthew 19:3-9; Luke 3:23-38; Luke 10:1-12; Yochanan/John 1:1-18;
1st Corinthians 6:15-20; 1st Corinthians 15:35-58; Romans 5:12-21; Ephesians 5:21-32;
Colossians 1:14-17; 1st Timothy 2:11-15; Ivrim/Hebrews 1:1-3; Ivrim/Hebrews 3:7-4:11;
Ivrim/Hebrews 11:1-7; Kefa Bet/2nd Peter 3:3-14; Revelation 21:1-5; Revelation 22:1-5

Mattityahu/Matthew 1:1-17 In **B'resheet/Genesis 5** we have the genealogy from Adam to **Noach/Noah** and here we have the genealogy from **Avraham/Abraham** to **Yeshua/Jesus**.

Mattityahu/Matthew 19:3-9 Verse 4 refers back to **B'resheet/Genesis 1:27 and 5:2** concerning the Creator making humankind, male and female. Then, in **verse 5**, Yeshua reminds them of Torah teaching in **B'resheet/Genesis 2:24** where the Father said that “a man should leave his father and mother and be united with his wife and the two are to become one flesh”.

Luke 3:23-38 These verses show the genealogy of Yeshua back to “Adam, of G~d” and parallels the genealogy in **B'resheet/Genesis 5**.

Luke 10:1-12 I'm not sure how these verses parallels our Torah portion. Our Torah portion doesn't go into detail concerning Noah's evangelizing those around him but I'm sure he did as he was building the ark. **Verses 8-11** expounds on the importance of sharing the message of the L~rd.

Yochanan/John 1:1-18 As we know, the beginning verse here is the same as in **B'resheet/Genesis 1:1**. Of course, we could go on and expound how Yeshua was in the beginning in **B'resheet/Genesis 1:1** as well but that's another topic at another time.

Romans 5:12-21 We know when Adam and Eve sinned, it set the stage for the downfall of all mankind. By the same token, the second Adam, Yeshua, the Righteous One made righteousness available to all who are willing to accept and receive His atoning sacrifice.

1st Corinthians 6:15-20 Rav Sha'ul/Rabbi Paul is admonishing the believers in Corinth concerning their conduct in many matters but especially sexual promiscuity. **Verse 16** is a direct parallel to **B'resheet/Genesis 2:24**.

1st Corinthians 15:35-58 Verse 45 says, “In fact, the Tanakh says so: Adam, the first man, **became a living human being**; but the last “Adam” has become a life-giving Spirit”, which, in part, is a direct quote from **B'resheet/Genesis 2:7**.

Ephesians 5:21-32 Rav Sha'ul/Rabbi Paul was speaking to the Messianic Community in Ephesus concerning submission to one another as well as wives submitting to their husbands. He goes on to expound that husbands should love their wives as the Messiah loved the Messianic Community. Now tell me, what wife wouldn't be willing to be submitted to a husband who would be willing to lay his life down for her! **Verse 31** goes on to quote **B'resheet/Genesis 2:24** about the man leaving his father and mother to remain with his wife and the two will become one.

Colossians 1:14-17 Verse 15 states that “He (Yeshua) is the visible image of the invisible G~d” which reminds me of HaShem's words in **B'resheet/Genesis 1:26-27** “Let us create man in our image.”

1st Timothy 2:11-15 These verses refer to **B'resheet/Genesis 3:6 & 7**. Did you notice in **verse 14** it says "it was not Adam who was deceived"? Then why did he choose to eat of the fruit? I'm afraid we could spend our entire allotted time midrashing these verses!!!!

Ivrim/Hebrews 1:1-3 Verse 2, in part reads, ". . . He has spoken to us through His Son, to whom He has given ownership of every thing and through whom He created the universe." I believe this parallels all of **B'resheet/Genesis 1** and especially when HaShem says let us create humankind in **our** image, which certainly tells us He was not creating alone.

Ivrim/Hebrews 3:7-4:11 Several places during these verses there is reference to "rest" which, I believe, parallels the Sabbath rest HaShem spoke of in **B'resheet/Genesis**. Additionally in **4:4** there is specific reference to **B'resheet/Genesis 2:2** "And G~d rested on the seventh day from all his works."

Ivrim/Hebrews 11:1-7 Most of us have been taught this chapter is the Faith Chapter or Trusting Chapter. Sure enough, it is by faith or by trusting in the promises of HaShem that we are able to walk our Messianic walk. **Verses 3-7** parallel .

- The universe being spoken into existence from nothingness (**B'resheet/Genesis 1:1-31**)
- **Hevel/Abel's** greater sacrifice as an act of righteousness (**B'resheet/Genesis 4:1-16**)
- **Hanokh/Enoch** being taken – not seeing death "He was not to be found, because G~d took him away". (**B'resheet/Genesis 5:21-24**)
- **Noach/Noah** found grace from HaShem because of his faith – his trusting (**B'resheet/Genesis 6:5-8**)

Kefa Bet/2nd Peter 3:3-14 Verses 3-7 specifically speak of the beginning of creation and also speaks about the flood during the time of **Noach/Noah**, which are found in **B'resheet/Genesis chapters 1 & 6**.

Revelation 21:1-5 Just as we are given a picture of the beginning of creation in the initial chapters of **B'resheet/Genesis**, so we are given a picture in these verses of "a new heaven and a new earth."

Revelation 22:1-5 In the beginning chapters of **B'resheet/Genesis** we are given a picture of what was created; the earth, the seas, the plant life, etc. These verses do the same for the final kingdom.

TWENTY QUESTIONS

Adonai said, "If you love me keep my commandments."

SEARCH THE SCRIPTURES... Can you find . . .

1. One text that says that Sabbath was ever changed from the 7th to the 1st day
2. One text where the first day of the week is ever called holy?
3. One text where we are told to keep the first day of the week?
4. One text that says that Yeshua/Jesus ever kept the first day?
5. One text where the first day is ever given a sacred title?
6. One text that tells us to keep the first day in honor of the resurrection of Yeshua?
7. One text that affirms that any of the apostles ever kept the first day as the Sabbath?
8. One text from any apostolic writing that authorize Sunday observance as the Sabbath of God?
9. One text where we are told not to work on the first day of the week?
10. One text where any blessings are promised for observing Sunday?
11. One text where any punishment is threatened for working on Sunday?
12. One text that says the seventh day is not now God's Sabbath day?
13. One text where the apostles ever taught their converts to keep the first day of the week as a Sabbath?
14. One text that says the seventh day Sabbath was abolished?
15. One text where the first day is ever called the Lord's Day?
16. One text that says that the Father or the Son rested on the first day of the week?
17. One text that says the first day of the week was ever sanctified and hallowed as a day of rest?
18. One text that says that Yeshua/Jesus, Paul or any other of the apostles taught anyone to observe the first day of the week as the Sabbath?
19. One text that calls the seventh day the "Jewish Sabbath" or one text that calls Sunday the Christian Sabbath?
20. One text authorizing anyone to set aside God's Sabbath and observe any other day?