

# *Shiur L'Yom Shishi<sup>1</sup>*

[Friday's Study]

READINGS:     ***Torah B'reshit:***                     **Genesis 4:17- 6:5**  
                  ***Haftarah:***                                 **Isaiah 43:1-10**  
                  ***B'rit Chadasha:***                     **John 1:15-18**

*“... she gave birth to a son, and named him Shet.”*  
[Genesis 4:25]

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Today's Meditation is Job 38:4-21;  
This Week's Amidah Prayer Focus is the *Avot*, the Prayer of the Fathers

Welcome to the concluding aliyah of parsha *B'reshit*. This aliyah will conclude the Creation Account and provide us a smooth transition into next week's parsha – the parsha of the *Mabbul* [i.e. the Flood].

## *Stages and Phases of Creation*

If we have been paying attention this week we have learned that the Holy One's creative methodology follows a multi-step process that in Hebrew is called *havdalah*. This process involves [a] taking something that pre-exists and applying the scalpel of the Divine Word to it in such a way as to cause it to separate and divide into distinct opposites which will offset and counterbalance each other, and then [b] using the energy of Divine speech to place a permanent line of demarcation – a barrier or buffer zone - between the divided portions.

This is the process the Holy One followed with Light and Darkness on *Day One* of Creation. This is the process He followed with the firmaments on *Day Two*. This is the process He followed with dry land and water on the evening of *Day Three*. This is the process He followed with the *shomayim* [heavens], creating them in primordial form out of the 'waters above the firmament' on *Day Two*, then separating them into sun, moon, stars, planets, galaxies and universes on *Day Four*. He even followed this process with man – separating the masculine [Adam] from the feminine [Chava] by a process of division. Then the Holy One followed the same process with the 'offerings' of *Kayin* [i.e. Cain] and *Hevel* [i.e. Abel]. And now He is about to do follow the same process with the lineages of the first couple – the lineages of *Kayin* on the one hand and of *Shet* [the third son of Adam and Chava, known to most English speakers as 'Seth'].

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As you read of the two lineages keep in mind that the separation of the two is an important part of the Holy One's redemptive plan.

In today's aliyah we have a discussion and comparison of two separate and very different lineages descended from Adam and *Chava* [i.e. Eve] - the lineage of *Kayin* [i.e. Cain] and the lineage of *Shet* [i.e. Seth]. These lineages, of course, are the only recorded lineages in the world.

### *The Lineage of Kayin*

The final aliyah of parsha **B'reshit** begins with the listing of the descendants of Kayin [Cain]. Here is how the passage begins:

*V'yeda Kayin et-ishto*

*Kayin knew his wife.*

*V'tahar v'teled et-Chanoch*

*She conceived and gave birth to Enoch.*

[Genesis 4:17]

Thus begins the lineage of Kayin, which will proceed for seven generations. That lineage will then perish in the Great Flood. Here are the seven generations of Kayin:

*Kayin, Enoch<sup>2</sup>, Irad<sup>3</sup>  
Mechuyael<sup>4</sup>  
Methushael<sup>5</sup>  
Lamekh<sup>6</sup>  
Yaval<sup>7</sup>, Yuval<sup>8</sup>, Tubal-Kayin<sup>9</sup>, and Na'amah<sup>10</sup>*

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<sup>2</sup> **Enoch** [properly, Chanoch] is *chet, nun, vav, kaf sofit*, Strong's Hebrew word #2585, properly pronounced *khan-oke'*. Strong's says this name means *dedicated*. It can also be translated as *trained*, or *educated*.

<sup>3</sup> **Irad** is *ayin, yod, resh, dalet*, Strong's Hebrew word #5897, pronounced *ee-rawd'*. Strong's says this word means *fleet*.

<sup>4</sup> **Mechuyael** is *mem, chet, vav, yod, alef, lamed*, Strong's Hebrew word #4232 pronounced *mekh-oo-yaw-ale'*. Strong's says this word means *smitten by God*.

<sup>5</sup> **Methusael** is *mem, tav, vav, shin, alef, lamed*, Strong's Hebrew word #4967, pronounced *meth-oo-shaw-ale'*. Strong's says this word means 'who is of God'.

<sup>6</sup> **Lamekh** is *lamed, mem, kaf sofit*, Strong's Hebrew word #3929, pronounced *leh'-mek*. Strong's says the name means 'powerful'.

<sup>7</sup> **Yaval** is *yod, beit, lamed*, Strong's Hebrew word #2989, pronounced *yaw-bawl'*. Strong's says the name means 'stream of water'.

<sup>8</sup> **Yuval** is *yod, vav, beit, lamed*, Strong's Hebrew word # 3106, pronounced *yoo-bawl'*. Strong's says the name, a close variant of Yaval, also means 'stream'.

<sup>9</sup> **Tubal-Kayin** is *tav, vav, beit, lamed, kuf, yod, nun sofit*, Strong's Hebrew word #8423, pronounced as two words - *too-bawl'* and *kah'-yin*.

<sup>10</sup> **Na'amah** is *nun, ayin, mem, hey*, Strong's Hebrew word #5279, pronounced *nah-am-aw'*. Strong's says the name means 'loveliness'. Note the similarity to the name *Naomi* – my lovely one, or my delight.

We are not told by Torah how long Kayin or any of his descendants lived. The sages say this is because it does not matter – it was not through Kayin’s line that mankind survived the Flood. Mankind was, you see, brought through the Flood in the person of a man from the lineage of Chava’s third son – Shet [Seth].

With the possible exception of one or more of the wives of Noah and his sons, the line of Kayin was destined to perish completely, after fulfilling the assigned tasks of being fruitful and multiplying, filling the earth, and taking dominion over Creation.

### ***The Lineage of Kayin’s Younger Brother Shet [Seth]***

According to the Chumash when *Chava* gave birth to a firstborn son she said, “*kaniti ish et-Adonai*” [i.e. “I have *acquired* a son with the Holy One”]. She thereby acknowledged that this son had been co-created with the Holy One rather than produced exclusively by her relations with Adam. But nowhere are not told that she in any way acknowledged the Holy One’s rights over him as firstborn. The name she gave him – Kayin – meant *right of possession*, or *acquisition*. And that is what became the focus of his life, and of his lineage.

But Adam and Chava had a third son. Torah tells us:

***V’yeda Adam od et-ishto***

*Adam knew his wife intimately again,*

***V’teled ben v’tikra et-shemo Shet***

*and she gave birth to a son. She named him Shet [Seth]*

***ki shat-li Elohim zera acher***

*‘Because God has granted (shat) me other offspring*

***tachat Hevel ki harago Kayin***

*in place of Abel, whom Cain had killed.’*

[Genesis 4:25]

The name ***Shet*** [*shin, tav*, Strong’s Hebrew word #8352, pronounced *shayt*] is translated as “provided”, or “granted”<sup>11</sup>. Note the difference in the attitude of Chava. Shet was not “acquired” as the product of Chava’s labor (though no doubt the child was delivered in the normal way, at no small inconvenience). Because of the tenderness of Chava’s heart after the death of *Hevel* [Abel] and the banishment of Kayin, Shet was acknowledged by her not as having been produced by her, but as having been “provided”, or “granted” – or ‘placed’ [as in custody or adoption] by the Holy One - entrusted to Adam and Chava’s care.

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<sup>11</sup> Gesenius renders it instead as ‘placing’ or ‘setting in place of’. Gesenius, **Hebrew-Chaldee Lexicon to the Old Testament** (1979), page 852-853, regarding Hebrew word # 8352.

Note the superiority of the attitude of our ancestor Chava at the time of Shet's birth, as contrasted to her attitude at the birth of Kayin. Through sad experience Chava had learned the truth at last. All children born to (or, for that matter, adopted by) us, like all tangible things placed in our possession during our lives, are but temporarily placed with us by the Holy One. Not only is their conception impossible without His willing them into existence, they do not – cannot – “belong” to us. They belong to Him. We are merely *caretakers* and *stewards*.

The Holy One has shared His creativity with us and has entrusted His Creation to us, and thereby given us the ability to “acquire” wealth. But the important thing is not how much wealth we acquire, or how much we accomplish or experience on earth; *it is how like the Holy One we become, and how much of the Holy One's nature and goodness we acknowledge and experience.*

Viewed in this way it is clear that we cannot “acquire” – or achieve - anything in this life that truly belongs to us. All we possess is *His*. All we achieve is *His*. As *Kohelet* [the narrator of Ecclesiastes] makes it clear, all our labor ‘under the sun’ [Hebrew, *tachat shemesh*] is *meaningless*, a *chasing after the wind*. That should not be depressing - it should be *liberating*. We should remember that there is *another world* – and even another realm in this world - that is not ‘under the sun’. We should “remember our Creator” in the days of our youth, and in all our days.

### ***The Generations of the Two Lineages Prior to the Flood***

One thing that we need to realize about Sefer *B'reshit* [the Book of Genesis] is that it is a book *built around genealogies*. In Genesis 2:4 for instance, when Moshe introduces us to the Garden of Eden he begins by saying that ‘*these are the generations* [literally *detailed stories*] *of the heavens and the earth when they were created . . . .*”

How can the heavens and the earth have ‘generations’? Because the dust of the earth was the source material from which the Holy One *bara*-ed [spoke into existence] and *yatzar*-ed [molded and shaped as a craftsman] *ha-adam* – the first man. Every human being that will ever be born is thus a link in the chain of the ‘generation’ of the *eretz*.

That explains the *eretz* [earth]. But what about the *shomayim* [heavens]? How can the *shomayim* have generations? Remember what Torah tells us about the primary reason the sun, moon, and stars were created. It was not to give light upon the earth – that was secondary, because the Holy One had already spoken more than enough Light into existence for every aspect of His Creation on *Yom Echad* [Day 1]. Torah

tells us the primary purpose for which the sun, moon, stars, and light reflecting planets were *bara*-ed by the Holy One was:

***L'havdil beyn ha-yom uveyn ha-laylah***

*To divide between day and night.*

***v'hayu l'otot ul'mo'edim ul'yamim v'shanim***

*And to serve as signs, and for the festivals, and for days and years.*

Every day that we experience in the realm of *tachat shemesh* [under the sun] and every *yom tov* [regularly-repeating Biblical feast or holy day], as well as every *year*, is a link in the genealogy of the *shomayim*. The heavens, you see, 'reproduce themselves' through recurring astronomical patterns – cycles of rotations and orbits and the like.

Every recycling is a generation. And the combination of recyclings is the genealogy of the *shomayim* [i.e. heavens]. Which brings us to the generations/genealogies of men. Much as the *eretz* and the *shomayim* have generations, men have generations. After all, the Holy One blessed man saying 'be fruitful, and multiply'. And curse or no curse man did just that.

Note how the focus of the genealogies is *who will be the heir?* The genealogies do not tell us everything about everyone. They merely tell us which person in every generation was the *heir* – the one who would carry the torch of the Holy One into the next generation. Here is an example:

***V'yithalech Chanoch et-ha-Elohim***

*Enoch walked with God*

***acharei holido et-Metushelach sh'losh me'ot shanah***

*for 300 years after he had Methuselah,*

***v'yoled banim uvanot***

*and he had sons and daughters.*

**[Genesis 5:22]**

Notice in this example that we are not told the names of any of Chanoch's sons or daughters except for *Metushelach* [Metusaleh]. Why? Because it was in *Metushelach* that the promise of the seed of woman was born. The other children of Chanoch each had a wonderful purpose and divine destiny to live out. They were in no way unimportant, or unloved by the Holy One. But the point of the genealogy was not to tell their stories – they are no one's business but theirs and the Holy One's. The point of the genealogies was solely to catalog the transference of the precious 'seed of woman' prophesied in Genesis 3:15.

The genealogies thus teach us to *think generationally* – to look beyond ourselves, and our circumstances, to the past and to the future. They teach us that the most important thing going on in the world is not our personal tragedy or even our national catastrophe. They teach us to look beyond all that - to expect, and indeed to eagerly anticipate, in every generation, one heir, or seed of woman, to arise, and eclipse all others, and bring the promise closer to fulfillment. That is what they are supposed to do, Beloved. Their purpose, you see, is to build in us an ever increasing longing for, and excitement concerning, the manifestation of Messiah.

Torah tells us that the nine generations from *Shet* to *Noach* [Noah] are as follows:

*Shet*<sup>12</sup>  
*Enosh*<sup>13</sup>  
*Kayinan*<sup>14</sup>  
*Mahalaleel*<sup>15</sup>  
*Yared*<sup>16</sup>  
*Chanoch [Enoch]*<sup>17</sup>  
*Metushelach*<sup>18</sup>  
*Lamekh*<sup>19</sup>  
*Noach [Noah]*

Noach was thus born in the tenth generation from Adam. Adam lived 930 years, and saw the birth of all his listed descendants through Lamekh. But then Adam died. And it might have been thought that the Holy One's promise of the 'seed of woman' died with him. But perish the thought. The first listed descendant born after Adam's death was a man named Noach [rest/relief]. Noach was not the only child of Lamekh. But he was the 'son' or heir who would carry the seed of woman

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<sup>12</sup> **Shet** [Seth] lived 912 years - until approximately the time of Noach's birth.

<sup>13</sup> **Enosh** is *alef, nun, vav, shin*, Strong's Hebrew word #0583, pronounced *en-ohsh*'. Strong's indicates this word means 'a man', but it means much more. Its hieroglyphic picture is that of the Holy One [alef] producing a son/heir [nun], who carries [nun] the Radiant, Burning Presence of the Almighty [shin]. It is a Messianic message. Enosh lived 905 years.

<sup>14</sup> **Kayinan** is *kuf, yod, nun, nun sofit*, Strong's Hebrew word #7018, pronounced *kay-nawn*'. Strong's says the word means 'possession'. Kayinan lived 910 years.

<sup>15</sup> **Mahalal'el** is *mem, hey, lamed, lamed, aleph, lamed*, Strong's Hebrew word #4111, pronounced *mah-hal-al-ale*'. Strong's says this name means 'praise to The Holy One' [the root verb is *hallel* – praise]. Mahal'el lived 895 years.

<sup>16</sup> **Yared** [Anglicized = Jared] is *yod, resh, dalet*, Strong's Hebrew word #3382, pronounced *yeh'-red*. Strong's says this name means 'descend' [or descending].

<sup>17</sup> This descendant of Shet has the same name as the eldest son of Kayin. See footnote 5 *infra*. This Lamekh lived 777 years.

<sup>18</sup> **Metushalach** [Anglicized = Methuselah] is *mem, tav, vav, shin, lamed, kaf sofit*, Strong's Hebrew word #4968, pronounced *meth-oo-sheh'-lak*. His name means 'man of a dart' according to Strong's and Gesenius, but literally interpreted would be 'who are you going to send out'. He lived 969 years – the most of any person listed in Scripture.

<sup>19</sup> This descendant of Shet has the same name as the next-to-last named descendant of Kayin. See footnote 1, *infra*. This Chanoch [Enoch] lived 360 years before being translated.

into the next generation. Of Noach it was said:

***Vayikra et-shemo Noach l'emor***

*He named him Noah, saying,*

***zeh y'nachamenu mima'asenu***

*'This one will bring us relief from our work*

***ume'itzvon yadeinu***

*and the anguish of our hands,*

***min ha-adamah asher erarah Adonai***

*from the soil that God has cursed.'*

**[Genesis 5:29]**

The Holy One does not forget His promises, Dear Reader. And He always fulfills them at exactly the right time.

Why was the birth of Noach at 'just the right time'? Let's look and see what was going on in the world when Noach was being born.

### ***The 'Sons of God' - and the Nefilim***

There is in the concluding lines of parsha ***B'reshit*** an interesting reference - quite out of nowhere it seems - to a group of people our English Bibles call the 'sons of God' [In Hebrew, ***b'nei ha-Elohim***]. It all begins in verse 2 of chapter 6, when we are told by Torah:

***V'yir'u b'nei ha-Elohim***

*And the sons of God saw*

***et-b'not ha-adam ki tovot***

*that the daughters of man were good,*

***henah v'yikchu lahem nashim***

*and they took themselves wives*

***mikol asher bacharu***

*from whomever they chose.*

**[Genesis 6:2]**

One verse later we are told:

***Ha-nefilim hayu va'aretz b'yamim hahem***

*The 'fallen ones' were on the earth in those days*

***V'gam acharei chen asher***

*and also later.*

*yavo'u benei ha-Elohim el-benot ha-adam*  
*The sons of God had come to the daughters of man*

*V'yaledu*  
*and had impregnated them.*

*lahem hemah ha-giborim asher me'olam*  
*[The fallen ones] were the mightiest ones who ever existed,*

*anshei ha-shem*  
*men of renown.*

The phrase 'sons of God' – Hebrew, *b'nei ha-Elohim* – has puzzled and fascinated commentators for millennia. Some opine that the *b'nei ha-Elohim* [sons of God] mentioned here were the *fallen angels* of Satan's rebellion (see, e.g., Josephus 1:3:1). Others say *b'nei ha-Elohim* should be translated not as 'sons of God', but as 'sons of the rulers' or 'judges' (see *Targum*, Rashi). Still others say that the 'sons of God' referenced here are simply the descendants of Shet, in contradistinction to the descendants of Kayin, which are the sons [and hence the daughters] of *man* (see for instance Ibn Ezra). Others insist they are visitors from another planet, solar system or galaxy [i.e., *extraterrestrials*].

Whoever the *b'nei ha-Elohim* were, their appearance and activity on the earth was a big part of the reason the birth of Noach was 'just at the right time'.

### ***The 'Repentance' of the Holy One***

The 'bookend' to chapter one of Genesis is contained in the closing verses of the aliyah. In the beginning – or the 'shaking' – the Holy One *bara*-ed [created by speaking into existence] the *sh'mayim* [Heavens] and the *eretz* [earth]. And He made man in His own image. Now, 10 generations [through Shet] later, man no longer reflects the Holy One's image at all. So Torah tells us:

*V'yinachem Adonai ki asah et-ha-adam b'aretz*  
*God nacham-ed that He had made man on earth,*

*V'yit'atzev el-libo*  
*and He was pained to His very core.*

*Vayomer Adonai emecheh et ha-adam asher-barati*  
*God said, 'I will obliterate humanity that I have created*

*me'al p'nei ha-adamah*  
*from the face of the earth –*

*me'adam ad-behemah ad-remes v'ad-of ha-shamayim*  
*man, livestock, land animals, and birds of the sky.*

***ki nichamti ki asitim***

*For I nacham myself that I asah-ed them.'*

***V'Noach matza chen b'eynei Adonai***

*But Noah found favor in God's eyes.*

[Genesis 6:6-8]

What do our Bibles mean when they say the Holy One *repented* [verse 6] and *regretted* [verse 7]. Did the All-Knowing One make a mistake?

No, Beloved, that is not it at all.

The Hebrew verb our English Bibles translate as 'repented' in verse 6 [i.e. *v'yinachem*] is not *shuv* – [literally meaning *turn*, and implying a form of regret and repentance as we think of such things] but is instead a form of the verb *nacham*, *nun*, *chet*, *mem sofit*, Strong's Hebrew word #5162, pronounced *naw-kham'*. This word is usually translated as *comfort*, or *console*, but literally means to *draw a breath forcibly* – to *pant*, or to *groan*.<sup>20</sup> We might even say '*roar*'.

The Holy One was certainly moved with emotion, and roared, as it were, to warn of the coming judgment. He did not '*repent*'. He was not sorry He made man. He was moved with great emotion over the depths to which man had descended, and over the devastation that a righteous judgment would bring to His most Beloved creation. But that, Dear Reader, is what next week's parsha - parsha *Noach* - is all about.

***Questions for Today's Study***

1. According to today's aliyah:

- [A] Who was the ancestor of all who dwell in tents and raise cattle;
- [B] Who was the ancestor of all who play stringed and wind instruments;
- [C] Who was the ancestor of all who make tools and weapons?
- [D] From which son of Adam and Chava did all these "achievers" descend?
- [E] What is the meaning of that son's name?

2. Who was the first man in the Bible to have two wives?

3. Why did Lamekh kill a man and a young man? Do you think he spoke for the Holy One when he announced he would be avenged 70-fold? Why or why not?

4. Who was the third son of Adam and Eve? Look up his name in Smith's Bible

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<sup>20</sup> Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament* (1979), page 544, regarding Hebrew word # 5162.

Dictionary. Write the meaning of that name.

5. In verse 26 **B'reshit** tells us that in the time of Enosh “men began to *call upon the name of the Holy One*”. What do you think this means?

6. Of whom were the words of Genesis 5:29 said? Did this occur? How?

7. Describe what you think a day in the life of Chanoch [Enoch, descendant of Shet] was like. Start with him waking up in the morning and write a description of everything you can think of that he might have done that day. Be sure to comment on how, in all these things, he “*walked with the Holy One*”.

[A] Which generation from Adam was *Chanoch* [Enoch], descendant of Shet?

[B] How do you think the focus of the life of Enoch was different from the focus of the life of Kayin, *Yaval* [Jabal], *Yuval* [Juval], *Tuval* [Tubal], and *Tuval-Kayin* [Tubal-Cain]?

8. Describe what you think the world was like during the time of Noach, prior to the Flood.

9. In today's Haftarah the Holy One prophesies through *Yeshayahu* [Isaiah] of the dramatic, miraculous, end-time redemption of *Ya'akov* [Jacob], *Yisrael* [Israel], and “everyone who is called by my Name”.

***Al-tira ki ge'alticha***

*Don't be afraid, for I have redeemed you;*

***karati v'shimcha li-atah***

*I have called you by your name, you are mine.*

***Ki-ta'avor b'mayim itcha ani***

*When you pass through the waters, I will be with you;*

***Uv'neharot lo yishtefucha***

*and through the rivers, they shall not overflow you:*

***ki-telech bemo-esh lo tikaveh***

*when you walk through the fire, you shall not be burned,*

***v'lehavah lo tiv'ar-bach***

*neither shall the flame kindle on you.*

***Ki ani Adonai Elohecha***

*For I am the Holy One your God,*

***Kedosh Yisra'el moshi'echa***

*the Holy One of Yisra'el, your Savior;*

***natati chofercha Mitzrayim***

*I have given Mitzrayim as your ransom,*

***Kush uSva tachteycha***

*Kush and Seva in your place.*

***Me'asher yakarta v'eynay nich'badeta***

*Since you have been precious in my sight, [and] honorable,*

***v'ani ahavticha v'eten adam tachtecha***

*and I have loved you; therefore will I give men in your place,*

***ul'umim tachat nafshecha***

*and peoples instead of your souls.*

***Al-tira ki itecha ani***

*Don't be afraid; for I am with you:*

***mimizrach avi zar'echa umima'arav akabetzeka***

*I will bring your seed from the east, and gather you from the west;*

***Omar l'tzafon teni ul'teyman al-tichlay***

*I will tell the north, Give up; and to the south, Don't keep back;*

***havi'i vanai merachok***

*bring my sons from far,*

***uv'notai miketzeh ha-aretz***

*and my daughters from the end of the eretz;*

***Kol ha-nikra vish'mi***

*everyone who is called by my name,*

***v'lich'vodi b'rativ***

*and whom I have created for my glory,*

***yetzartiv af-asitiv***

*whom I have formed, yes, whom I have made.*

**[Isaiah 43:1-7]**

Just as in the fullness of time long ago Israel was called forth out of bondage in Egypt by signs, wonders, and supernatural presence, protection and provision, so in the end of days - in the not too distant future - the Holy One's people will be called forth from all four corners of the world, where they have been sown like seeds by judgment, persecution, rebellion, and assimilation, and brought to Him, to dwell in His holy mountain at *Y'rushalayim* [Jerusalem].

***Bring forth the blind people who have eyes,***

*and the deaf who have ears.*

*Let all the nations be gathered together,  
and let the peoples be assembled:  
who among them can declare this, and show us former things?  
let them bring their witnesses, that they may be justified;  
or let them hear, and say, “Emet” [It is truth].*

**[Isaiah 43:8-9]**

The Holy One’s covenant love is forever, and the purpose of the redemption of His People will be fulfilled. For the descendants of Israel are the Holy One’s **appointed witnesses!** They are subpoenaed. They are sequestered. And they are in the greatest ‘witness protection’ program that ever existed.

***Atem eday ne'um-Adonai***

*You are my witnesses, says the Holy One,*

***v'avdi asher bacharti***

*and my servant whom I have chosen;*

***l'ma'an ted'u v'ta'aminu li***

*that you may know and believe/trust in me,*

***v'tavinu ki-ani hu***

*and understand that I am he:*

***lefanai lo-notzar el v'acharai lo yihyeh***

*before me there was no God formed, neither shall there be after me.*

**[Isaiah 43:10]**

Lest anyone think the Holy One has abandoned His covenant with the descendants of *Ya'akov* [Jacob], or with the Land of Israel, let such person only read this passage (though there are hundreds like it in Scripture), and I dare say his theology will disintegrate. The Holy One’s covenant love is forever, and the purpose of the redemption of His People will be fulfilled.

[A] What four things does the Holy One say He has done to His chosen people (verse 1)?

[B] Stop for a moment and meditate on how and when the Holy One has done all those four things (consider them one by one) to you as an individual?

[C] What four things will the Holy One’s people have to pass through to see their redemption (verse 2)?

[D] What Biblical characters “passed through” waters and were not drowned?

[E] What Biblical characters “passed through” fire and were not burned?

[F] In verse 4, how does the Holy One describe the way He feels toward His People?

[G] What does the Holy One promise to do in verses 5-7?

[H] Who is the Holy One referring to as “blind” and “deaf” in verse 8 [before answering, you will want to look back at Isaiah 42:18-20]?

[I] What is to be the difference between the viewpoint and perspective of the world (the nations) and the viewpoint and perspective of the Holy One’s People regarding the events of history and of the end-times?

[J] Of what are the Holy One’s people to be “witnesses” (see verse 10)?

10. In today’s concluding B’rit Chadasha reading for parsha **B’reshit** Yochanan [John] expounds upon the effect of the coming of Messiah Y’shua into the world.

*Yochanan testified about him. He cried out, saying,  
"This was he of whom I said, 'He who comes after me has surpassed me,  
for he was before me.'"*

*From his fullness we all received grace upon grace.*

*For the Torah was given through Moshe.*

*[And its] grace and truth came [to fullness] through Y’shua the Messiah.*

You will note as you read the preceding line that certain bracketed phrases have been inserted by the author into the traditional English text. The bracketed insertions represent what the author believes is the appropriate translation of this rather confusing (in English) phrase. The bracketed phrases point out that Y’shua’s message was not different in any way than the Torah, BECAUSE Y’shua’s message to have been different from the Torah would mean that The Holy One had both changed His mind and breached His covenant – neither of which would He ever do.

Y’shua, as He Himself taught, did not come to do away with, or replace, or supersede the Torah [Matthew 5:17-20]. His purpose was *to instead reveal a depth of Torah that had theretofore not been fully appreciated by the Jewish people of His day.* The ‘grace and truth’ level of Torah he revealed was comparable to the second set of **luchot** [tablets], brought down by Moshe [Moses] – the giving of those tablets even after the golden calf sin and its ugly aftermath, demonstrated to ancient Israel the same point Y’shua was demonstrating to the Israel in place at the time of His first advent – that Torah is *full of grace* and is *constantly focused on truth*. Sin is a reality that must be dealt with – but it is not a force more powerful than the Holy One’s covenant, hence it is not, if and when it is effectively dealt with, something which can either cancel out the message of Torah nor something that destroys the covenant relationship, the Divine Calling, nor the Divine Destiny of those the Holy One has called unto Himself.

The reading for the week from the Apostolic Scriptures then concludes:

*No one has seen God at any time.*

*The one and only Son, who is in the bosom of the Father, he has declared him.*

[John 1:15-18]

[A] According to Yochanan (the author of this gospel), which came first, Yochanan the Immerser (John the Baptist), or *Y'shua HaMashiach* [the Messiah]?

[B] What have we all received, according to Yochanan?

[C] The first blessing we have received, as listed by Yochanan, is the Torah [roughly and incorrectly renamed as “law” when translated from Greek to English] that was delivered through Moshe. What other blessings have we received according to verse 17?

[D] How are the blessings we have received through Messiah Y'shua related to the blessing of the Torah we received through Moshe?

[E] How, according to verse 18, has the Holy One, Who has never been seen, been made known? [Hint - read all of verse 17. You cannot have one without the other!}]

[F] Read Hebrews 1:8-12. How does this passage relate to John 1:1-18 and Genesis 1-3?

[G] What will happen in the ***Day of the Holy One*** to the created world as we know it?

*May you live like a descendant of Shet and not like a descendant of Kayin;  
May you recognize every good and perfect gift as coming from the Holy One,  
and not as the product of your own enterprise;  
May you receive both the Torah and the Messiah  
as the Holy One's chosen means of revealing Himself.*

***The Rabbi's son***

## ***Meditation for Today's Study***

**Job 38:4-21**

*Where were you when I laid the foundations of the eretz?*

*Declare, if you have understanding.*

*Who determined the measures of it, if you know?*

*Or who stretched the line on it?*

*Whereupon were the foundations of it fastened?*

*Or who laid its cornerstone when the morning stars sang together,  
and all the sons of God shouted for joy?*

*"Or who shut up the sea with doors when it broke forth from the womb,*

*When I made clouds the garment of it,*

*Thick darkness a swaddling-band for it,*

*Marked out for it my bound, set bars and doors,*

*and said, **'Here you may come, but no further;***

***Here shall your proud waves be stayed?'***

*"Have you commanded the morning in your days,*

*And caused the dawn to know its place;*

*That it might take hold of the ends of the eretz, and shake the wicked out of it?*

*It is changed as clay under the seal, and stands forth as a garment.*

*From the wicked, their light is withheld, the high arm is broken.*

*"Have you entered into the springs of the sea?*

*Or have you walked in the recesses of the deep?*

*Have the gates of death been revealed to you?*

*Or have you seen the gates of the shadow of death?*

*Have you comprehended the eretz in its breadth?*

*Declare, if you know it all. "What is the way to the dwelling of light?*

*As for darkness, where is the place of it,*

*That you should take it to the bound of it,*

*That you should discern the paths to the house of it?*

*Surely you know, for you were born then,*

*And the number of your days is great!*