



...."If you will listen diligently to the voice of the Lord your God, being watchful to do all His commandments which I command you this day, the Lord your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you if you heed the voice of the Lord your God".... Deuteronomy 28:1-2

14/10/2017

Tishrei 23

B'resheet In the Beginning

Genesis 1:1–6:8

Isaiah 42:5–43:11

John 1:1–14

Revelation 22:6–21

Shalom, Talmudim, in previous Torah studies we have given an overview of each weeks Parsha as we have endeavoured to lay precept upon precept, line upon line, so that we can grow and mature in our walk with YHVH. However, we have decided this year to do something different, in that we will give an overview of the Parsha each week, which we will pick out key themes so that you can then study for yourself further what we have written on. This, is to enable people to move from the Greco-Roman model of being spoon fed to that of a Hebraic model to delving into scripture and seeking to understand the text, as we engage with scripture and other documents. So, that we can work out our salvation in fear and trepidation of our Elohim.

This week's Parsha sees us starting again in Genesis as we examine the creation narrative and the origins of humanity. Like all civilisations we seek to know where we have come from and where we are heading. In brief, we have come from Elohim, the Aleph and the Tav as we were created in His image and it is His image, the image of Yeshua which we are being moulded and transformed into as believers in Messiah. However, we also see in scripture a people who were not made in the image of Elohim but are something else, but who are they? What is the Mark of the Beast? What is the Mark of Cain and who are the Synagogue of Satan? Let us examine this week's Parsha in an attempt to find out.

1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
 b·rashith bra aleim ath e·shmim u·ath e·artz :
 in·beginning he-created Elohim » the·heavens and·» the·earth

We see this week's Parsha commence with the words, in the beginning he-created Elohim the heavens and the earth. Yet, in the Hebrew we see something significant, something which is lost in the English translation. It states in the beginning he-created Elohim Aleph and Tav the heavens and Aleph and Tav the earth. If we break this down further it reads as follows; in the beginning he created Elohim (Creator and judge) the Aleph and the Tav created the heavens and the earth.

1:7 וַיֵּשֶׂא אֱלֹהִים - הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר
 u·iosh aleim ath - e·rqio u·ibdl bin e·mim ashr
 and·he-is-making^d Elohim » the·atmosphere and·he-is^cseparating between the·waters which

מֵתַחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
 m·thchth l·rqio u·bin e·mim ashr m·ol l·rqio
 from·under to·the·atmosphere and·between the·waters which from·on to·the·atmosphere

We see again here in verse 7, that it is the Aleph and the Tav who is the creator. Thus, the Hebrew shows us that it was the Aleph and the Tav, who is Elohim, the creator and judge of creation who created the world and humanity. That it was in the image of the Aleph and the Tav, Elohim which man was created. It is this which John refers to when he writes *In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ All things came to be through him, and without him nothing made had being. ⁴ In him was life, and the life was the light of mankind. ⁵ The light shines in the darkness, and the darkness has not suppressed it.* (John 1:1-5). Here, John draws a parallel with Genesis and informs the reader that it was the voice of the word, the Aleph and the Tav who created the Cosmos and all creation. It is the Word who became flesh and called Yeshua, who is our redeemer, just as the prophet Isaiah had stated, that the one who gave the Torah is our redeemer, our saviour our King and our LORD. **For Adonai is our judge, Adonai is our lawgiver, Adonai is our king. He will save us.** Isaiah 33:22.

Paul writes in his letter to the Colossians ¹⁴*It is through his Son that we have redemption — that is, our sins have been forgiven. ¹⁵ He is the visible image of the invisible God. He is supreme over all creation, ¹⁶ because in connection with him were created all things — in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities — they have all been created through him and for him. ¹⁷ He existed before all things, and he holds everything together.*

¹⁸*Also he is head of the Body, the Messianic Community — he is the beginning, the firstborn from the dead, so that he might hold first place in everything. ¹⁹ For it pleased God to have his full being live in his Son ²⁰ and through his Son to reconcile to himself all things, whether on earth or in heaven, making peace through him, through having his Son shed his blood by being executed on a stake.* (Colossians 1:14-20)

We see in the Parsha that it was the voice of the word of Elohim who walked in the garden and communed with Adam and Eve. ⁸*They heard the voice of Adonai, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of Adonai, God, among the trees in the garden. ⁹ Adonai, God, called to the man, "Where are you?" ¹⁰ He*

answered, "I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself." (Gen 3:8-10). The Targum regarding the above verses states; And they heard the voice of the Word of the LORD God walking in the garden in the evening of the day; and Adam and his wife hid themselves from before the LORD God among the trees of the garden. And the Lord God called to Adam and said to him, Where art thou? And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I (was) naked.

Here we see in the Hebrew and in the Aramaic Targum that it was the Voice of the Word of the LORD who walked and communed with Adam and Eve. We can also see that it was the Aleph and the Tav who is our creator and judge. Therefore, we must understand that it was always the Voice of the Word of YHVH, the Aleph and the Tav who would redeem us, for we were created in His image. However, through sin creation had become corrupted therefore, to redeem and bring restoration to creation and humanity the Aleph and the Tav had to make atonement and redeem humanity, which in doing so He would redeem and bring restoration to all of creation. As scripture states **"For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.** (John 3:16) yet the word for world here is Cosmos, thus Messiah did not just come to redeem and restore humanity but to redeem and bring restoration to the Cosmos. That being all creation.

Friends, Yeshua, the Word of Elohim, the Aleph and the Tav, redeemed humanity so that we could be restored into His perfected image, just as scripture informs us, that we as believers are being transformed into the image of Messiah Yeshua. The reason for this is, that it was His image we were created in, and thus it is His image we are being restored back to.

When we look at the creation account we see how Elohim created the world in six days and rested on the seventh, yet what we must understand is that He could have done it in five days or eight, but there is a reason why He created a seven-day week. It was not by chance this happened, our Elohim planned it this way. We see how on the fourth day Elohim created the sun and moon as a sign and for seasons. **God said, "Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years;¹⁵ and let them be for lights in the dome of the sky to give light to the earth"; and that is how it was.** (Gen. 1:14-15)

Here in the Hebrew we see that the sun and moon are for appointed times this is Strongs **4150** mow`ed which is the same word found in Leviticus 23:1-2 **Adonai said to Moshe,** ²**"Tell the people of Isra'el: 'The designated times of Adonai which you are to proclaim as holy convocations are my designated times.** Thus, we see that when Elohim created the heavens and the earth, He placed within it a seven-day week as a sign, just as when He created the sun and the moon as a sign for His appointed times.

What we see within the seven-day week of creation is a map of Elohim's plan of redemption, salvation and creation. What we often misunderstand is that when we read in Gen. 1:31-2:3 we think everything was finished when Elohim rested.

³¹**God saw everything that he had made, and indeed it was very good. So there was evening, and there was morning, a sixth day.**

2 Thus the heavens and the earth were finished, along with everything in them. ² On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all

his work which he had made. ³ God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

Here we see how Elohim is happy with His creation though it does not state that Elohim had finished creating. What we must understand, is that we often take these verses and extrapolate that Elohim had finished and then HaSatan came and seduced Adam and Eve, after which Elohim has been playing catch-up with HaSatan. This is not true. Elohim knew what was going to happen and He knew what HaSatan would do, that is why He created a seven-day week and created creation in the order He did; it is a map, a plan, a sign for creation of how Elohim will complete His creation. ***When we read God finished his work which he had made***, this is only in relation to what He had just done and has nothing to do with his plan of Creation, which we refer to as restoration. What we must understand is that Elohim does not have a plan B. What we see taking place in history and today is known by Elohim and is part of His plan of creation. That Elohim moulds His people, Israel, in the turmoil of life. That death and time was created to assist in this, which death is not the end, but leads to something else.

What we see in the creation narrative is what we see on a larger scale in the life of Israel. That just as Adam, a representative or type of Israel, is put out of the garden to bring him back in, so too has Elohim put Israel out to bring them back in. Yet while they are in exile they will bring about YHVH' plan of restoration without them knowing what they are doing.

We see in the Genesis account how Elohim made Adam and then placed him in a garden in Eden yet, Elohim had to take Adam out of the Garden in Eden due to sin, as Adam and Eve transgressed the Torah. What we miss is that the Garden in Eden is Jerusalem, for Jerusalem is the Garden which is YHVH' throne on the earth. Israel is the promised land of the covenant, Eden that YHVH has given through a covenant with Israel. A place YHVH has put His name.

Within scripture we see how YHVH took Israel and moulded them in the wilderness and then placed them in the land of Eden, Israel and placed His name in Zion, the Garden in Eden, in Israel, which is Jerusalem. Thus, just as Elohim formed Adam and placed Him in the garden in Eden, so to as Elohim formed Israel and placed them in a Garden, Jerusalem in Eden, which is Israel. Yet, just like Adam Israel has been in exile from the land, the Garden, due to transgressing the Torah. Yet, while they have been in exile they have become like the stars of the sky and the sand of the seashore. Just as Adam was created in the image of Elohim, the Voice of the word, the Aleph and the Tav, Israel is being transformed into the image of the Voice of the word who became flesh, the Aleph and the Tav, Yeshua the Messiah. It is those in the image of Messiah who will one day be gathered by Yeshua and brought back to the land, Eden to live with Him, which when Messiah returns He will instruct His people to populate the land during the millennium. Just as Adam and Eve was commanded to go forth and multiply and have dominion over the land.

This is the mystery which we see in the Garden. Further to this, we see in the days of creation that each day is a thousand years, therefore we see as we come to the end of the sixth day, the Sabbath comes, which is the Day of YHVH. In the biblical calendar we are in the twilight period of the Day of YHVH. This is why, for many years people have been saying that the time of Jacobs Trouble is upon us. It is because we are in the twilight prior to the night, which is the period of Jacobs Trouble which will see the coming of the Messiah, the Light of the World, who will usher in the Millennium, a Shabbat for creation.

I encourage you to look at the days of creation and how YHVH will restore creation, how He is bringing about His purposes for humanity, which leads up to the period after the millennium, the eighth day, eternity with YHVH.

Mark of Cain

⁹ Adonai said to Kayin, "Where is Hevel your brother?" And he replied, "I don't know; am I my brother's guardian?" ¹⁰ He said, "What have you done? The voice of your brother's blood is crying out to me from the ground! ¹¹ Now you are cursed from the ground, which has opened its mouth to receive your brother's blood at your hands. ¹² When you farm the ground it will no longer yield its strength to you. You will be a fugitive, wandering the earth." ¹³ Kayin said to Adonai, "My punishment is greater than I can bear. ¹⁴ You are banning me today from the land and from your presence. I will be a fugitive wandering the earth, and whoever finds me will kill me." ¹⁵ Adonai answered him, "Therefore, whoever kills Kayin will receive vengeance sevenfold, and Adonai put a sign on Kayin, so that no one who found him would kill him." ¹⁶ So Kayin left the presence of Adonai and lived in the land of Nod [wandering], east of 'Eden.

We read in the above passage the account of Cain being banished and how Elohim put a mark upon him so that no one would kill him, but what is this mark? Many theologians and bible scholars have surmised that this is the same mark which is mentioned in Ezekiel 9 which is argued to have been the Tav. We read in Ezekiel 9 how the people who had been lamenting before Yah because of the sins of the people were marked out to be protected while the remainder were judged.

Then he cried loudly right in my ears: "Summon the commanders of the city, each holding his weapon of destruction." ² At once, six men approached on the path from the upper gate, to the north, each man holding his weapon of destruction. Among them was a man clothed in linen, with a scribe's writing equipment at his waist. They entered and stood by the bronze altar. ³ Then the glory of the God of Isra'el was made to go up from over the keruv, where it had been, to the threshold of the house. He called to the man clothed in linen, who had the scribe's writing equipment at his waist. ⁴ Adonai said to him, "Go throughout the city, through all Yerushalayim, and put a mark on the foreheads of the men who are sighing and crying over all the disgusting practices that are being committed in it." ⁵ To the others I heard him say, "Go through the city after him and strike! Don't let your eye spare; have no pity! ⁶ Kill old men, young men, girls, little children, women — slaughter them all! But don't go near anyone with the mark. Begin at my sanctuary." They began with the leaders in front of the house. ⁷ Then he said to them, "Defile the house! Fill the courtyards with corpses! Get going!" So they went out, spreading death in the city.

⁸ While the killing was going on, I was left alone. I fell on my face, cried, and said, "Oh, Adonai Elohim! In pouring out your fury on Yerushalayim, are you going to destroy everyone left in Isra'el?" ⁹ Then he said to me, "The wickedness of the house of Isra'el and Y'udah is enormous, the land is full of blood, and the city is full of justice denied; because they say, 'Adonai has left the land, Adonai doesn't see.' ¹⁰ But as far as I am concerned, my eye will not spare, and I will have no pity, but I will bring [the consequences of] their ways on their own heads."

¹¹ At this point the man clothed in linen with the writing equipment at his waist returned and reported, "I have done everything you ordered me to do." (Ezekiel 9)

As stated, it is generally accepted that the mark here is used to set aside those lamenting before Yah as the Tav .

H or 𐤀 hét	𐤁 zayyin	𐤂 vav	𐤃 hé	𐤄 dallet	𐤅 gimmel	𐤆 beit	𐤇 alef
𐤈 ayin	𐤉 sammech	𐤊 nun	𐤋 mém	𐤌 lammed	𐤍 kaf	𐤎 yod	𐤏 tét
	𐤐 tav	𐤑 shin	𐤒 résh	𐤓 kuf	𐤔 tzaddi	𐤕 pé	

What we see in the above chart of the paleo Hebrew is that the Tav is a X and it is this letter which scholars argue was what was used in the passage in Ezekiel 9 to mark the people. It is thus this letter, this mark which some scholars argue is the one which Elohim used to mark Cain. However, it is my belief that it was not the Tav which was used to mark Cain but rather the Tet.

Within Egyptian culture the Tet was used as a symbol of royalty within the Egyptian dynasties of the pharaohs. It was a sign of the Pharaohs, yet we also see another symbol of royalty which was on every Pharaohs headdress, that of the serpent. It is this symbol which gives us a clue to the mark used to set Cain aside, which this is linked to the synagogue of HaSatan.

Within scripture we read how the Angels came down and had intimate relations with women who gave birth to Raphaim (Giants). These were the offspring of an ungodly union, which we will discuss in next week's parsha. Yet what has this got to do with the mark of Cain? Within Jewish thought, Eve bore a child from a union with the serpent which she named Cain, the child of the serpent. Therefore, when Cain killed Abel, Elohim marked Cain with the symbol of his father the serpent, the Tet which would later become the symbol of Egyptian royalty, as we see the serpent on the headdress of Pharaoh. I encourage you to look into the history of Egypt, especially with regards to the influence from Nephilim (Fallen Angels), as it was not the Hebrews who built the pyramids.

If we take this thesis further we also see the Tet used in modern times within the X Men movies, as their symbol, which symbolises mutant superheroes. What we must understand is that the mutants are in reality, the Raphaim, the offspring from the union of Angels (Nephilim) and women, which produce an ungodly seed. You may be asking why is this important, well let me digress slightly.

Within scripture there are only two people groups who are unable to receive salvation and redemption. Those who take the Mark of the Beast and the offspring of the fallen angels, the Raphaim. This is because the Raphaim were not created in the image of Elohim, the Aleph and the Tav, but rather in the image of the Tet – the serpent. It is believed by many scholars that the Mark of the Beast will in some way change a person, so that they are no longer made in the image of Elohim, but rather in the image of the serpent, as they take his mark, the Tet. Thus, since the beginning of time, we see a war being waged between the offspring of Elohim, who are made in the image of the Aleph and the Tav and the offspring of the serpent, (the synagogue of Satan) who are made or have been transformed into the image of the serpent. As the serpent has sort to corrupt humanity who

are made in the image of Elohim, the Aleph and the Tav. This war will conclude when Elohim, the Aleph and the Tav, gathers His people and puts an end to the synagogue of Satan, when Yeshua puts all His enemies under His feet.

Friends, if you have never read the book of Enoch I encourage you to do so, it will give insight to why on Yom Kippur the scape goat is sent to Azazel and much more.

Friends, there is nothing new under the sun, what has been will be again. We must understand that as we walk on this ancient path, of Hebraic faith, that we must test our understanding and bring it in line with scripture, as we lay precept upon precept.

Areas of further study

Look through scripture and see when the Aleph and the Tav are mentioned, it is a fascinating study.

Look at the days of creation and YHVH' plan of restoration and redemption, it is found within this account.

I encourage you to read the book of Enoch, it will bless you, it was included in the bible and still is in some denominations.

Examine the work of [Dr Thomas Horn](#) and [L A Marzulli](#), regarding the fallen angels, as it is crucial that we understand these in the days we live. That we understand there are such things as aliens, but rather fallen angels and demons. Incidentally a newly formed body has been created to inform humanity of the existence of aliens. Friends, these are not aliens but demons and fallen angels. [Brief clip on disclosure](#) Israeli News Live [on Nephilim](#)