

Torah: Genesis 1:1 – 6:8 “In the beginning”
Haftarah: Yesha’yahu (Isaiah) 42:5-43:10 (A); 42:5-21 (S); Messianic Adaptation begins at 42:1
B’rit Hadashah: Yochanan (John) 1:1-18

	<i>year 1</i> 1:1-2:3	<i>year 2</i> 2:4 – 4:26	<i>year 3</i> 5:1 – 6:8
1	1:1 – 5	2:4 – 9	5:1 – 5
2	1:6 – 8	2:10 – 19	5:6 – 8
3	1:9 – 13	2:20 – 25	5:9 – 14
4	1:14 – 19	3:1 – 21	5:15 – 20
5	1:20 – 23	3:22 – 24	5:21 – 24
6	1:24 – 31	4:1 – 18	5:25 – 31
7	2:1 – 3	4:19 – 26	5:32 – 6:8

these [are] the generations of the heavens and the earth / at their creation on the day they were made / [by] ADONAI Elohiym - earth and heaven	<i>éleh tol'dot ha'shamáyim ve'ha'áretz be'hibar'am be'yom asivot ADONAI Elohiym éretz ve'shamáyim</i>	אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאֵם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:
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The focus of attention shifts from God (*Elohiym* – אֱלֹהִים), the Creator, to humankind. This is signaled by the inversion of the regular sequence of “heavens and earth,” and the change in the reference to HaShem as “The LORD God” (*Adonai Elohiym* - יְהוָה אֱלֹהִים) in this verse. Chapter 2 is NOT another creation story. It is a second perspective. Example: in Chapter 1, man is explicitly granted mastery over the animal kingdom, while in Chapter 2 it is inferred through the power of naming the animals.

Aliyah Summaries:

- Gen. 2:4-9** Generations (*Tol'dot* - תּוֹלְדוֹת): Generations, history, lit. “to give birth.” 11 occurrences in *B' resheet*. As noted above, the “name” *Adonai Elohiym* appears 20 times in this narrative, and only once more in all of Torah (Ex. 9:30), possibly to establish the transcendency of the God (*Elohiym*) of creation as the same personal God (*Adonai /yud-hey-vav-hey*) who cares for the needs of humans. Rain is established as an example of this care. Poetic imagery of the forming of clay by a potter (v. 7, Job 10:9, 33:6), connecting Adam to the earth in both glory and insignificance, as dust of the earth animated by the breath of HaShem. The Garden of Eden is introduced, along with two references to trees and one location. Understanding “knowledge” (*da'at* – דַּעַת) as experience, and differentiating the scope of good (*tov* – טוֹב) and bad (*ra* – רַע) from morality. Knowing *tov* and *ra* is a characteristic of HaShem (Ge. 3:5, 22)
- Gen. 2:10-19** The geographical setting of *Gan Eden* abruptly interjects a tension-building pause in the narrative. It is independent of seasonal rainfall, as it is watered. The narrative resumes with a repeat of vs. 8, with man’s purpose to serve (*avad* – עָבַד) and keep (*shamar* – שָׁמַר) the garden. Just one restriction to gratification of appetite is given, a paradigm for future dietary laws. Death must have been known and understood for it to be used an expression of HaShem’s displeasure. Capital punishment (expulsion from the garden) seems to be in view, not mortality and immortality. The first “not good” stands in contrast to the previous “very good” (Ge. 1:31). HaShem’s initiative is to provide a helper opposite him (*ezer k'negdo* – עֵזֶר כְּנֶגְדּוֹ), a term often used of HaShem in his relationship to man. Man, not HaShem, now “names” all the creatures, exercising his authority and dominion over them, using language.
- Gen. 2:20-25** “Adam” finds no suitable match. Deep sleep makes Adam oblivious to HaShem’s work, as he takes one side and built (*bana* – בָּנָה - only use of this term in creation narrative) the woman. The institution of marriage is portrayed as HaShem brings her (bride) to Adam (groom). Adam then calls her *ishah* (אִשָּׁה), simultaneously naming himself *ish* (אִישׁ), declaring that his own identity and fulfillment is only found facing the woman as his life partner. This bond supersedes the parental relationship which cannot accomplish reunification.

Parashah 1-2 B'resheet - בְּרֵאשִׁית

- Gen. 3:1-21** The serpent is demythologized as a created animal of the field. It is sentenced without interrogation, speechless and impotent in the presence of HaShem, and is mortal (v. 14). Its craftiness is in who it approaches and how it frames the question, contradicting what HaShem has commanded (Ge. 2:17), emboldening the woman to not fear HaShem and act independently of him. Adam is with her, hearing it all, and partakes. Their eyes are indeed opened, only to see their own nakedness (*arumiym* – אֲרֻמִּיּוֹת) which reflects the serpent's craftiness (*arum* – אָרֻם). The woman identifies the forbidden tree as the tree in the middle of The Garden, which was the previously defined as the Tree of Life (Ge. 2:9). (Could they be one and the same, different only in how they are approached?) Punishment is delivered based on the role of each participant – the snake in its mode of travel and relationship to humans, the woman in childbearing and her relationship to her husband. The man himself is not cursed, but the earth will respond appropriately. Adam's naming his wife infers a restoration of relationship and affirms her role as mother of life. HaShem provides covering for their nakedness and shame, restoring their dignity through atonement.
- Gen. 3:22-24** Man is expelled from the Garden. Imagery of the K'ruvim will return in the construction of the Tabernacle.
- Gen. 4:1-18** Life outside the Garden reveals the reality of distance from HaShem. Kayin, which means "to acquire" is named by his mother, whether she acquired him, or he became one whose focus was acquisition. His brother, Hevel (vanity, breath, wisp, Ecc. 1:2), was named by Torah, as he did disappear at a young age, not bearing children – his blood (plural!) cried out. HaShem directly converses with Kayin – doing what is right brings blessing, sin brings death. Yet we can master sin!
- Gen. 4:19-26** Music is a gift from HaShem (v. 21). Violence begets violence.

Daily Devotional questions for reflection and application

1. Have you acknowledged God as The Creator of the universe? If so, is He the authority in your life? Has He given you a new "beginning?" How has he ordered your life?
2. The story of the heavens and the earth is described in these scriptures. What story does your life tell? What message do you want to send to those who are watching you?
3. God cared for and provided a helper for Adam. How has He cared for and provided for you?
4. Eve said, "With the help of Adonai I have brought forth a son." What is He helping to bring forth in your life? How are you working with Him to accomplish His purpose in your life today?
5. Are there things in your life that compete with God for your devotion?
6. Are you in a situation where you wish God would just take you away? Resist in the evil day (Eph 6:13) and stand firm: we are more than conquerors! (Rom 8:37)
7. Yeshua said, "just as it happened in the days of Noah, so it shall be also in the days of the Son of Man." Are there "giants" in "the land" around you? Have you experienced "Messiah in you, the hope of glory?" (Col. 1:27)