

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

<p>this book [is the] history of Adam / on the day God created Adam (humankind) / in the likeness of God he made him</p>	<p><i>zeh sefer tol’dot Adam b’yom b’ro’ Elohiym Adam bid’mut Elohiym asah oto</i></p>	<p>זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ:</p>
--	--	--

The narrative shifts from the line of Kayin to the line of Shet (Seth) – 10 generations from Adam to Noakh. The number 10 in Torah represents completeness, order, responsibility and divine authority.

**Aliyah Summaries:**

- Gen. 5:1-5** An ancient book (sefer – סֵפֶר) is the source for this data. The absolute unity and equality of every human being is presupposed. Knowledge of Ge. 1:27-28 is presumed, and “Likeness” is used without the additional term, “image.” Naming mankind (v. 2) expresses authority and mastery. Kayin and Hevel are ignored, as the continuity of the line focuses on Shet.
- Gen. 5:6-8** Shet
- Gen. 5:9-14** Enosh, Kenan, Mahalal’el
- Gen. 5:15-20** Yered, Hanokh
- Gen. 5:21-24** The brief biographical note regarding Hanokh suggests the existence of a well-known story about his life and death. The usual phrase, “he lived” is replaced by a description of how he lived: he “walked with God,” which describes a life of obedience and intimacy with God. The only other use of this idiom is regarding Noakh (Ge. 6:9) and of the ideal priest (Mal. 2:6). The usual phrase, “then he died” is replaced by the description of how he died: he “was no more,” inferring a sudden, premature, unexpected and unexplained disappearance (Ge. 37:30, Jer. 31:15). The phrase, “God took him” is a standard euphemism for death (Jon. 4:3), though legends have arisen saying he did not die, likely fueled by the story of Elijah (2Ki. 2).
- Gen. 5:25-31** Metushelach lived the longest, fathered by the one who lived the shortest. His death coincides with the flood. The formulaic style of the text shifts with the introduction of the tenth generation, Noakh, who is the first to be born after the death of Adam. A “man of the soil” (*ish ha-adamah* – אִישׁ הָאָדָמָה) (Ge. 9:20), it is said he eased the curse on the earth and brought the “joy” of wine.
- Gen. 5:32-6:8** Noakh was advanced in years before having children, and there were no grandchildren on the ark. He only had boys, so his family remained uncorrupted by what was about to be described. The account described in these few verses is fraught with difficulties. It is likely a fragment of what was once a well-known larger story. It defies certainty of interpretation. Other biblical references (Is. 14:12, Job 4:18-19, Eze. 32:27) elude to such heinous activities, yet two things remain clear: 1) God is the one and only judge and decision maker, and 2) the world order has been disturbed. The limit of God’s tolerance in the face of increasing evil has been reached.

**Thought Focus**

**More than Chronology:** Our text is more than a list of facts and events. It focuses on what life and history reveal about The Creator of the universe. It does not merely tell us how others have lived, but how we are to live, expressing the meaning of those facts and events. The story, then, becomes not a random collection of phenomena but a coherent and powerful message of morality, hope and holiness.

## Parashah 1-3 B'resheet - בְּרֵאשִׁית

**More than a Number:** Our text lists 10 generations from Adam to Noakh. We will also see listed 10 generations from Noakh to Avraham. In the Hebrew bible, the number 10 symbolically represents completeness, order, responsibility, and divine authority. This deliberate pattern expresses the fundamental biblical teaching that history is a meaningful unfolding of the divine ordained design, and, therefore, all human activity is perpetually governed by HaShem. These “generations” can be seen as a fulfillment of the command to “be fruitful and multiply” (Ge. 1:28), and that the entire human race is unified in a common ancestor.

---

### 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)