

Awakening in the Word

By Glenn McWilliams of TK Torah Keepers

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THE OVERVIEW

Within the boundaries of this week's portion are the beginnings of human life and human history, and the seemingly endless struggle of man with himself. This portion covers the details of the creation of Adam and Chava,¹ their nature and purpose on the earth, and their failure and its consequences for the whole of creation and especially for the human race. The story line begins with creativity, harmony, delicacy, beauty, opportunity, love, and intimacy; and then plummets into brokenness, failure, pollution, toil, strife, shame, alienation, darkness, and death. The story rebounds into a harsh reality tempered with prophetic hope for a future restoration. The calling of Israel, the giving of the Torah, and a picture of the ultimate future of the world are prophetically evident in this portion, as well as the means of these prophecies' fulfillment. Also evident in this portion is the struggle that each of us faces on a daily basis due to our dual nature and the choice of our ancestors. There is much fruit to be gleaned from the story of Adam and Chava, so understanding the struggle and the prophetic promises contained in this narrative should encourage us along the journey back to the Garden of Eden.

OUTLINE

Bereshit 2:4-6	A reiteration of the sovereignty of the Creator
Bereshit 2:7	The creation of Adam
Bereshit 2:8-14	The creation of the Garden of Eden
Bereshit 2:15-18	Instructions for living in the Garden of Eden
Bereshit 2:19-25	The creation of Chava
Bereshit 3:1-7	Chava and Adam exercise their free will
Bereshit 3:8-13	A strained relationship
Bereshit 3:14-24	Consequences and solution

SUGGESTED STUDY QUESTIONS

1. What is the nature of man?
2. What is the purpose of man?
3. What is the purpose of woman?
4. Why were Adam and Chava not ashamed? Why did they later hide their nakedness?
5. What is the purpose of the two trees?
6. What is the Tree of Life? What is the Tree of Knowledge of Good and Evil?
7. Why was the Tree of Knowledge of Good and Evil forbidden?
8. Why a serpent?
9. What is the enmity between seeds?
10. Who is the seed of the woman? Who is the woman?

¹ Chava is the Hebrew name translated as "Eve."

THE TEXT Genesis 2:4-3:24

Genesis 2:4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that YHWH Elohim made the earth and the heavens,⁵ And every plant of the field before it was in the earth, and every herb of the field before it grew: for YHWH Elohim had not caused it to rain upon the earth, and *there* was not a man to till the ground.⁶ But there went up a mist from the earth, and watered the whole face of the ground.⁷ And YHWH Elohim formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.⁸ And YHWH Elohim planted a garden eastward in Eden; and there he put the man whom he had formed.⁹ And out of the ground made YHWH Elohim to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.¹⁰ ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.¹¹ The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;¹² And the gold of that land *is* good: there *is* bdellium and the onyx stone.¹³ And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia.¹⁴ And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.¹⁵ ¶ And YHWH Elohim took the man, and put him into the garden of Eden to dress it and to keep it.¹⁶ And YHWH Elohim commanded the man, saying, Of every tree of the garden thou mayest freely eat:¹⁷ But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.¹⁸ ¶ And YHWH Elohim said, *It is* not good that the man should be alone; I will make him an help meet for him.¹⁹ And out of the ground YHWH Elohim formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.²⁰ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for

him.²¹ And YHWH Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;²² And the rib, which YHWH Elohim had taken from man, made he a woman, and brought her unto the man.²³ And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.²⁵ And they were both naked, the man and his wife, and were not ashamed.

3:1 ¶ Now the serpent was more subtil than any beast of the field which YHWH Elohim had made. And he said unto the woman, Yea, hath Elohim said, Ye shall not eat of every tree of the garden?² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:³ But of the fruit of the tree which *is* in the midst of the garden, Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.⁴ And the serpent said unto the woman, Ye shall not surely die:⁵ For Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as elohim, knowing good and evil.⁶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.⁷ And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.⁸ ¶ And they heard the voice of YHWH Elohim walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of YHWH Elohim amongst the trees of the garden.⁹ And YHWH Elohim called unto Adam, and said unto him, Where *art* thou?¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.¹¹ And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?¹² And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.¹³ And YHWH Elohim said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.¹⁴ And

YHWH Elohim said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ¹⁶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. ¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; ¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. ²⁰ ¶ And Adam called his wife's name Eve; because she was the mother of all living. ²¹ Unto Adam also and to his wife did YHWH Elohim make coats of skins, and clothed them. ²² ¶ And YHWH Elohim said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: ²³ Therefore YHWH Elohim sent him forth from the garden of Eden, to till the ground from whence he was taken. ²⁴ So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

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Clearly the purpose and focus of the opening portion of the Torah is the declaration of Elohim as the sovereign Creator of heaven and earth.

***Genesis 1:1** In the beginning Elohim created the heaven and the earth.*

While the first portion recounts for us the orderly origin of all things, the focus of the creation narrative remains upon the Creator, His character, and His manner of work. In the opening creation narrative we are introduced to the Creator and the origin of the creatures that make up history. In this week's portion the focus shifts to the creatures and their relationship with the Creator and each other. While the first portion in Bereshit details the absolute origin of creation, this portion details the first thoughts, steps, and actions of creation. In many ways it is this portion that marks the beginning of the dynamic history of the relationship between the Creator and His creation. The spotlight is placed, of course, upon Adam and Chava, the progenitors of the human race. It should not surprise us then that this portion is the first of ten genealogical passages that begin with the phrase "these are the generations."

***Genesis 2:4** These are the generations of the heavens and of the earth when they were created, in the day that YHWH Elohim made the earth and the heavens.*

***Genesis 6:9** These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with Elohim.*

***Genesis 10:1** Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.*

***Genesis 11:10** These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.*

***Genesis 11:27** Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.*

***Genesis 25:12** Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.*

***Genesis 25:19** And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.*

***Genesis 36:1** Now these are the generations of Esau, who is Edom.*

***Genesis 36:9** And these are the generations of Esau the father of the Edomites in mount Seir.*

***Genesis 37:2** These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

There are several details that we should take note of concerning these ten uses of the phrase “these are the generations.” First, we should note that this phrase marks several significant epochs in Torah history: the creation; the flood; the election of Abraham, Isaac, and Jacob; and the Egyptian captivity. We should also note that this phrase always marks the beginning of an epoch, never its summary. In our portion this phrase functions in the same way, marking this narrative as the beginning of the epoch of heaven and earth. But we should also note that this phrase includes two distinct lineages which are at enmity with one another. In these ten passages we witness the struggle between the lines of Shem and Ham, Isaac and Ishmael, and Jacob and Esau. By following the phrase “these are the generations” we are able to follow this struggle from its beginning in the Garden of Eden to its prophetic conclusion in the promised land. While the opening creation narrative focused upon the sovereign Creator and His work, this week’s portion focuses upon the creation of man and his relationship to creation in general and to his Creator specifically.

Before we delve into the nature of man and his relationships, let us first take note of the use of the divine names. In the opening portion the Torah consistently utilized the generic title “Elohim.” As we have already discussed this title in the previous portion, we will not discuss it in detail here. But we must take note that the first use of name *Yud, Hey, Vav, Hey* or YHWH is in this week’s portion. The Hebrew word *elohim* means “authority” or “powerful one.” In the events of creation it is revealed that there is a powerful Elohim who can call things out of nothing. While the creation of man is recounted as part of the seven days of creation, the name of this Elohim is reserved until the Torah tells the story of the relationship between this Elohim of creation and His most prized creature, man. By using the title “Elohim” exclusively in the opening narrative of the creation of the whole universe, the Torah establishes the fact that the Creator is the Sovereign of the universe. Thus the title “Elohim” has become the descriptive of the righteous and sovereign judge and Creator of all things.

But as the story continues to unfold into an intimate relationship between the Creator and His chief creation, Adam, the name YHWH is affixed to the title Elohim to indicate that this righteous and sovereign Creator is not merely a distant, uncaring, unknowable, and unloving power. Instead, the revelation and use of the personal name YHWH indicates the desire of the Creator to be intimately known and involved in the life and history of His creation.

We should understand that names are extremely important in ancient Near Eastern culture. To know someone’s or something’s name was to have power over that being or object. (A simple test of the power of names is possible at any gathering. When you are at your fellowship, home group, or congregation, wait until someone you know well is involved in a conversation with a few other people. Then, begin talking about him by name quietly, yet loud enough to be heard, and watch the one you are talking about. Drop his name once or twice while you are speaking, and most likely he will turn to “tune-in” to your conversation. His “name antenna” will pop up and draw him to you. Please do not say anything unkind about him, or the power of other not-so-nice names may become evident.)

In the pagan religions it was knowing the names of the deities that gave one the power to invoke their favor or powers. We should remember from the first portion that Adam was given dominion over the animal realm.

Genesis 1:28 And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

This dominion is given expression in our portion by the fact that after we read of Adam’s creation, all the animals are brought to him so that he could assign them names.

Genesis 2:19-20 *And out of the ground YHWH Elohim formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. ²⁰And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

Knowing the names of the animals would give Adam authority over them. We should note that while the Creator reveals His name “YHWH” to Adam, it is always connected to the title “Elohim.” This is to remind us that even though we have been privileged to know the Creator’s name, He is still the Sovereign One and man has no power over Him. The combining of the title “Elohim” with the name “YHWH” also teaches that YHWH is in fact the name of the powerful one who created the universe. The Torah is making it very clear that there is but ONE Creator and Elohim, and His name is YHWH. No one should believe that there was one being that created the universe and another being that interacts with the universe. YHWH Elohim is the loving Creator and Sovereign of the universe who is intimately involved with His creation. The fact that this name is revealed in the narrative focusing upon the creation of Adam and Chava further defines the attributes described by the name YHWH. YHWH is the title most associated with the attributes of love, intimacy, mercy, redemption, and deliverance. We see the association of these attributes with the name YHWH clearly extolled in the story of the exodus from Egypt.

Exodus 3:6-8 *Moreover He said, I am the Elohim of thy father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob. And Moses hid his face; for he was afraid to look upon Elohim. ⁷And YHWH said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; ⁸and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

Exodus 3:13-15 *And Moses said unto Elohim, Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? ¹⁴And Elohim said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ¹⁵And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, YHWH Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations.*

Exodus 6:3 *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai, but by My name YHWH was I not known to them.*

Let us take note that the Holy One describes Himself as being the “Elohim” – “authority” or “mighty one” – of the patriarchs. But when He speaks to Moses of the children of Israel – seeing their affliction, hearing their cries, knowing their sorrows, and delivering them from bondage – then the name YHWH is used. We should also note that Elohim declared to Moses that the patriarchs did not know Him as YHWH. We should not infer from this statement that the patriarchs did not know the name YHWH. It is evident from our portion and later in the book of Bereshit that the name YHWH was known from of old.

Genesis 4:26 *And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of YHWH.*

The patriarchs were well aware of the name, but had known the Creator by His attribute of promise and provision associated with the name El Shaddai. The attributes of love, mercy, redemption, and

deliverance would be experienced by the generation coming out of Egypt. It is these attributes associated with YHWH as an intimately involved Elohim that are being revealed in the narrative of our Torah portion.

The particular form of the name “YHWH Elohim” (*Yud, Hey, Vav, Hey; Aleph, Lamed, Hey, Yud, Mem*) appears 20 times in this Torah portion, and then again only once more in Exodus 9:30.² Every other reference to “LORD God” appears in the form YHWH Elohay (LORD God of) or Adonai YHWH (Lord YHWH). Due to the concentrated emphasis on this name in our portion we should pay particular attention to it.

There are several inferences that we may draw from the use of this dual name in our portion. First, we should recognize that YHWH and the Elohim of Creation are one, and therefore we may rightly declare that YHWH is sovereign over the universe. Second, we may accurately state that since this dual name is used in the narrative about the creation of man, YHWH is clearly sovereign over man. Third, we should recognize that the sovereign Creator of the universe desires to be intimately known in and by His creation. Fourth, since the name YHWH is associated with the attributes of love, mercy, redemption, and deliverance, we should realize that what is being recounted in the story of the creation of man and the events in the Garden of Eden has something to do with righteous judgment, mercy, love, redemption, and deliverance. Therefore, in studying this portion we are looking at more than just the origin of human history; we are looking at the very origin of the history of salvation as well.

With all of the above understood, let us now turn our attention to the calling and nature of man. We should be clear that the will of the Creator is evident in His creation. Contrary to the “Big Bang Theory” of creation and its subsequent religious ideology of evolution, there are no accidents, happy or otherwise, in creation. Every creature was created with intent and purpose; thus the nature of each creature and its purpose in creation are intrinsically connected. This is especially so for man. In the opening portion of the Torah we are told of the very purpose of man.

Genesis 1:26-28 *And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*
²⁷*So Elohim created man in His own image, in the image of Elohim created He him; male and female created He them.* ²⁸*And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

In these verses we receive the revelation that the Creator desires to be intimately known by His creation. Man was called into existence to be the manifest presence of the Creator in the universe. Man was created to be the bearer of the very image and likeness of the Creator. The testimony of the Bible is that YHWH is Spirit and invisible, not carnal and visible.

Numbers 23:19 *Elohim is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?*

1 Samuel 15:29 *And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent.*

² The form “YHWH Elohim” appears 15 times in the rest of the Tanach.

Hosea 11:9 *I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for **I am Elohim, and not man**; the Holy One in the midst of thee: and I will not enter into the city.*

Job 9:32 *For **He is not a man**, as I am, that I should answer Him, and we should come together in judgment.*

John 4:24 **Elohim is a Spirit:** *and they that worship Him must worship Him in spirit and in truth.*

Romans 1:20 *For the **invisible** things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and divinity; so that they are without excuse.*

Colossians 1:15 *Who is the image of **the invisible Elohim**, the firstborn of every creature.*

1 Timothy 1:17 *Now unto the King eternal, immortal, **invisible**, the only wise Elohim, be honour and glory for ever and ever. Amen.*

Hebrews 11:27 *By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is **invisible**.*

To become visible within His creation, Elohim must become embodied; and since Elohim is LIFE, He can only be embodied in that which is living. This is why any attempt to embody the Creator in stone, wood, silver, or gold is strictly prohibited.

Psalms 115:4-8 *Their idols are silver and gold, the work of men's hands. ⁵They have mouths, but they speak not: eyes have they, but they see not: ⁶they have ears, but they hear not: noses have they, but they smell not: ⁷they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. ⁸They that make them are like unto them; so is every one that trusteth in them.*

Leviticus 19:4 *Turn ye not unto idols, nor make to yourselves molten elohim: I am YHWH your Elohim.*

Leviticus 26:1 *Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am YHWH your Elohim.*

We should also recall that while man is to be the image of the Creator, it is not in the manner of his physical appearance. If YHWH is Spirit and invisible, it would be fruitless and impossible for Adam to look like YHWH. The Torah teaches that man is in the image of the Creator in the manner in which he exercises dominion over the animal realm. In other words, Adam is the image of YHWH because he embodies the righteous attributes of the Creator.

Genesis 1:26-28 *And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. ²⁷So Elohim created man in His own image, in the image of Elohim created He him; male and female created He them. ²⁸And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the*

fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

The calling upon man to be the embodiment of the Creator requires that man be incarnate. While the calling and purpose of man are declared in the opening creation narrative, it is the purpose of this second narrative to give us the details of that creation, revealing the very nature of man.

Genesis 2:7 *And YHWH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Here we see that man is created in two parts or natures. The flesh or substance of man comes from the dust of the earth. This is man's earthly, tangible, carnal nature. But the life of man comes from the very breath of YHWH. This is his spiritual nature. The Torah teaches that when the breath of YHWH came into the dust of man, Adam became a "living soul." We should not mistake this breath of YHWH with the air shared with all living things. While all animals were given life by the Creator, only man had the "breath" of YHWH breathed into him. While the word does not specifically appear in this verse, we should remember that the Hebrew word *ruach* (*resh, vav, chet*) can mean "wind," "breath," or "spirit." We may understand this verse to say that the Spirit of YHWH was breathed into Adam. Not only does Adam live and breathe like the animals, but he is filled with Spirit of the Creator as well. Thus, Adam is different than the animals. Adam is a unique combination of body and spirit. It is important that we realize that Adam was created to be a flesh and blood person. In order to manifest YHWH in creation Adam had to have a body. While most Eastern religions and Western asceticism teach that the ultimate goal of man is to escape or be free from the material body in order to become pure spirit or intellect, the Torah teaches that man is purposed to have a body. Without a body man cannot fulfill his created purpose of being the manifest presence of YHWH in creation.

While there is indeed a dichotomy between the flesh and the spirit natures of man, the Torah never condemns the flesh as evil or wicked. The Torah does not assign a negative moral connotation upon the flesh. Our bodies were created by YHWH for a purpose. Nowhere does the Torah teach us that we are to shed our skin like a serpent. Our bodies are to be sanctified and are to serve the Creator's stated purpose. Without his body man cannot fulfill his calling or purpose and is useless to the Creator. Without the Spirit of Elohim, however, man is no different than the animals around him. Thus, we see that Adam has been endowed with both a lower nature in common with the animals and also a higher nature from the Creator. With this dual nature Adam in many respects serves as the priest or mediator between the Spirit Creator and His carnal creation.

However, merely having two natures does not make Adam the image of YHWH. We have already stated above that Adam was to be the image of the Creator – not in appearance, but in the manner in which he exercised dominion over the animal realm. This dominion over the animal realm was to begin with his very own being. For Adam to be the image of YHWH, he had to first exercise dominion over his own lower animal nature. The animal nature is driven largely by instincts, sensual stimuli, appetites, and desires. The animal nature is all about self-gratification and self-preservation. The Creator endowed our bodies with certain instincts and sensations to help us preserve our bodies from harm. Pain and pleasure are two such gifts from the Creator to help sustain us. The animals live at this level of pain, pleasure, and self-preservation.

Man, on the other hand, is not called to live like an animal; he is called to be the image of YHWH. For Adam to be the manifest presence of YHWH, this animal nature could not rule his being. In other words, Adam was to be ruled by the Spirit of the Holy One. Man was created to live in a specific order and relationship with the Creator. The Spirit of the Holy One would instruct the spirit of Adam; the spirit of Adam would inform his soul how to think, how to feel, and how to understand various events and experiences; and his soul would then inform his flesh how to interact with the world around him. To be the manifest image of YHWH, Adam would have to live in this created order. Note that Adam was subject

in every aspect of his life to the Spirit of the Holy One. As the divine name implies, YHWH Elohim was sovereign even over Adam.

Not only was Adam to be the image of YHWH by ruling over the animal realm, including his own animal nature; he was also to be the image of YHWH in his creative abilities. The blessing of YHWH was twofold: exercising dominion and being fruitful.

Genesis 1:28 *And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

Adam alone could have exercised dominion over creation. He did not need a partner to help him rule over the animal realm. But to be creative and fruitful and to multiply, Adam required a little help. The Torah teaches that of all the animals named by Adam, none was appropriate as a partner for him. Here again we should recognize that man is set apart from the animals. Man is not simply one animal among many living in the world. Man is of a different nature and higher calling than the beasts of the field and the birds of the air. This distinction is further established in the prohibition against bestiality and murder.

Genesis 9:3-6 *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. ⁴But flesh with the life thereof, which is the blood thereof, shall ye not eat. ⁵And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of Elohim made He man.*

Leviticus 18:23 *Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.*

Man was not to confuse his responsibility and purpose with that of the animals; therefore, YHWH created a helpmate for Adam. We should understand that Chava was to be an equal part of the image of the Creator. From deep within Adam, YHWH created woman.

Genesis 2:21-23 *And YHWH Elohim caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; ²²and the rib, which YHWH Elohim had taken from man, made He a woman, and brought her unto the man. ²³And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

We should understand that the creation of Chava is a unique part of the revelation of YHWH. This special and exclusive relationship between the man and woman would become a part of the visible proclamation of the loving and fruitful relationship that was to exist between YHWH and His creation.

Chava, as the flesh and bone of Adam, represents man as the flesh and bone of YHWH. Just as Adam came from within the thought, will, and desire of the Creator, so too did Chava come out of Adam. While Chava was a separate entity from Adam, she was to be one in purpose with Adam. So intimately connected would Chava be with Adam that the two would be as one flesh. They would cleave to one another, and they would have nothing to hide from one another.

Genesis 2:24-25 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. ²⁵And they were both naked, the man and his wife, and were not ashamed.*

This intimate relationship is the ultimate expression of the Creator's desire to be embodied and known by His creation. It should not surprise us to see this desire on the part of the Creator re-enacted again at Mount Sinai, where YHWH binds Himself in covenant relationship with His bride, the children of Israel. We likewise see this husband and wife relationship used to describe the Messiah's relationship with the assembly of believers.

Ephesians 5:22-33 *Wives, submit yourselves unto your own husbands, as unto YHWH.²³ For the husband is the head of the wife, even as Messiah is the head of the assembly: and he is the saviour of the body.²⁴ Therefore as the assembly is subject unto Messiah, so let the wives be to their own husbands in every thing.²⁵ Husbands, love your wives, even as Messiah also loved the assembly, and gave himself for it;²⁶ that he might sanctify and cleanse it with the washing of water by the word,²⁷ that he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.²⁸ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.²⁹ For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as YHWH the assembly:³⁰ for we are members of his body, of his flesh, and of his bones.³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.³² This is a great mystery: but I speak concerning Messiah and the assembly.³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

We should also take note that Adam and Chava were placed in a garden. The Hebrew word translated as "garden" is *gan* (*gimmel*, *nun*). The ancient Hebrew ideographs of this word are quite revealing. In one form the *gimmel* is a picture of a camel, and has the connotation of being lifted up or exalted. Think of a man climbing on the back of a kneeling camel; and then the camel stands up, lifting his rider high above those on the ground. In another form the letter *gimmel* is the picture of a foot, and conveys the idea of walking. The letter *nun* is a picture of a seed or sperm, and conveys the idea of life. Together these two ideographs represent "walking with seed" or "exalted life." Both of these phrases are apt descriptions of a garden. The word *gan* can also mean a place that is hedged about. Most gardens have some type of border, boundary, fence, wall, or hedge to protect them from harm. It is interesting that from the beginning man was to be the image of YHWH by living within the boundaries established by the Creator. We should note that hedges and fences are often used later in the Bible to describe Israel living within the boundaries of the covenant of Torah.

Isaiah 5:1-5 *Now will I sing to my wellbeloved a song of my beloved touching His vineyard. My wellbeloved hath a vineyard in a very fruitful hill:² and He **fenced** it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and He looked that it should bring forth grapes, and it brought forth wild grapes.³ And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard.⁴ What could have been done more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?⁵ And now go to; I will tell you what I will do to My vineyard: I will take away the **hedge** thereof, and it shall be eaten up; and break down the **wall** thereof, and it shall be trodden down.*

Matthew 21:33 *Hear another parable: There was a certain householder, which planted a vineyard, and **hedged** it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.*

Ezekiel 13:5 *Ye have not gone up into the gaps, neither made up the **hedge** for the house of Israel to stand in the battle in the day of YHWH.*

Ezekiel 22:30 *And I sought for a man among them, that should make up the **hedge**, and stand in the gap before Me for the land, that I should not destroy it: but I found none.*

Ecclesiastes 10:8 *He that diggeth a pit shall fall into it; and whoso breaketh an **hedge**, a serpent shall bite him.*

From the beginning we see that man was created to live within the boundaries of the image of YHWH as it was later restored to the children of Israel in the revelation of the Torah. To this end YHWH placed man within the boundaries of the Garden of Eden to dress it and keep it.

Genesis 2:15 *And YHWH Elohim took the man, and put him into the garden of Eden to dress it and to keep it.*

The words translated as “dress it” and “keep it” are the Hebrew words *avad* (*ayin, vet, dalet*), which means to “labor,” “work,” “till,” or “cultivate”; and *shamar* (*shin, mem, resh*), which means to “observe,” “keep,” “guard,” “protect,” or “hedge about.” The purpose of man is to cultivate and protect the image of YHWH within the boundaries of the revelation of the Torah. In simple words, we have been created to keep the Torah.

We should note that there were other boundaries given to Adam and Chava, even within the Garden of Eden. The Torah teaches that there were a number of trees in the garden which were given for the purpose of food to sustain the bodies of Adam and Chava, but the Torah also tells us of two very special trees in the garden. The first of these trees was the Tree of Life. We learn later in the story that the fruit of this tree could bestow eternal life. The second tree was the Tree of Knowledge of Good and Evil.

In many ways these two trees represent two ways of living before the Creator. The Tree of Life represents a life of dependency upon the Creator. To eat of the Tree of Life is to be in communion with YHWH, listening and submitting to the revelation knowledge He communicates through His spirit. The Tree of Knowledge of Good and Evil, on the other hand, represents a life free from dependency on the Creator. To eat of the Tree of Knowledge of Good and Evil is to rely upon one’s physical senses and experiences for knowledge. While the Tree of Life represents spiritual knowledge, the Tree of Knowledge of Good and Evil represents sensual knowledge. We may note that the promise given to Chava is that if she would eat of this tree, her eyes would be opened and she would know good and evil.

Genesis 3:5 *For Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as elohim, knowing good and evil.*

This is, of course, is exactly what happened when Chava and Adam ate of the forbidden fruit.

Genesis 3:7 *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

While the fruits of all the other trees in the garden were permitted to Adam and Chava, the fruit of this particular tree was to be off limits.

Genesis 2:9 *And out of the ground made YHWH Elohim to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

Genesis 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

We should remember that YHWH is an Elohim of distinction. We noted in the opening creation narrative that YHWH separated, divided, and created everything in the garden to bring forth after its kind. Even the prohibition of man lying with animals is a clear indication of YHWH'S prohibition against mixture and confusion. We should note that the only prohibited tree in the garden is a tree of mixed seed and mixed fruit. Many believers stumble over the purpose of this mixed tree. The Tree of Knowledge of Good and Evil was not put in the garden to test Adam, nor to tempt him. Instead, the Tree of Knowledge of Good and Evil was placed in the garden as a means for Adam to love and worship YHWH.

For love to be love, it must be freely given. For love to be freely given there must also be the possibility of withholding it. The Tree of Knowledge of Good and Evil gave Adam and Chava the freedom to choose to love YHWH or not. Therefore, every time that Adam walked by the Tree of Knowledge of Good and Evil without eating of its fruit, he demonstrated his love for the Creator through his obedience. We should recall here the later teachings of Yeshua.

***John 14:15** If ye love me, keep my commandments.*

***John 14:21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

***John 14:23** Yeshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

***John 15:10** If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.*

Clearly obedience is understood as a token of love in the divine economy. While the Tree of Knowledge of Good and Evil may have been pleasant to look at and even desirable to make one wise, as the serpent suggested, it was nonetheless forbidden. To forsake the fruit of this desirable tree was to demonstrate that Adam and Chava loved the Creator more than themselves. Therefore, it was this choice that gave Adam and Chava a way of communicating their love to the Creator. But did Adam and Chava love YHWH more than themselves? Sadly, the Torah reveals yet another truth about the nature of Adam.

There was another creature in garden also created by YHWH.

***Genesis 3:1** Now the serpent was more subtil than any beast of the field which YHWH Elohim had made. And he said unto the woman, Yea, hath Elohim said, Ye shall not eat of every tree of the garden?*

There are several points to be emphasized in this story. First, we should note that the name YHWH is not used by the serpent or Chava in this dialogue. If the name YHWH indicates a sense of intimacy and knowledge of the Creator, it is appropriate that neither character used the name in this story of disobedience and alienation. Clearly the serpent did not truly care about what the Creator had said; nor did Chava bother to inquire to find out what He had said. By disregarding the Creator's commandment, it was as though they never knew Him. We should also note that the serpent did not question Adam, the husband and head of the family; but conferred instead with Chava, his helpmate and rib. Thus the serpent was talking to the body and not the head. Finally, we should note that it is a serpent that Chava is talking with. The fact that Chava is talking with an animal should not surprise us. We do not know what powers Adam had in his original state.

We may look at Yeshua, the "last Adam," as an example of the original state of man. Many have, over the years, stated that Yeshua's many miracles were proof of his divinity. In truth, however, the miracles of

Yeshua are the proof of his true humanity. The nature miracles of Yeshua are the demonstration of his dominion over creation. What should strike us as curious is the fact that the serpent talked back to Chava. I talk to my Jack Russell Terrier all the time, but he has never talked back to me. A talking serpent should indeed cause us to pause. But this serpent is not the only example of an animal talking in the Torah. We may recall the verbal donkey in the story of Balaam.³

For centuries everyone has referred to this serpent as being Satan, or the devil in the shape of a serpent. But there is nothing in this text or in the rest of the Torah to invoke this understanding. Throughout the Torah, the word *satan* (*sin, tet, nun*) means simply “adversary.” Its only use in the Torah is in reference to the angel of YHWH in the story of Balaam.

Numbers 22:22 *And Elohim's anger was kindled because he went: and the angel of YHWH stood in the way for an **adversary** (satan) against him. Now he was riding upon his ass, and his two servants were with him.*

Numbers 22:32 *And the angel of YHWH said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to **withstand** (satan) thee, because thy way is perverse before me.*

It was not until the Babylonian captivity that the idea of “Satan” as a fallen angel or spiritual being entered the language of Israel; thus to insert this language or concept backwards into the Torah is not appropriate. If the serpent is not Satan or the devil, then what is he? We may indeed understand him to be *satan* in the sense that he is playing an adversarial role in this story, but we must be careful not to “demonize” him into some supernatural being or fallen angel, for to do so is to miss the point of the story. Instead, I would suggest to you that the serpent was in fact simply a serpent – an animal. In many ways the explanation of the story is found in the excuses given when Adam and Chava were questioned by the Creator.

Genesis 3:8-13 *And they heard the voice of YHWH Elohim walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of YHWH Elohim amongst the trees of the garden. ⁹And YHWH Elohim called unto Adam, and said unto him, Where art thou? ¹⁰And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. ¹¹And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? ¹²And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. ¹³And YHWH Elohim said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

First, let us note that the full name YHWH Elohim is again used in this encounter. Once again we witness in the use of the full name an allusion to the attributes of sovereignty and intimacy. YHWH clearly desires communion with His creation, but Adam and Chava have hidden themselves. For our purposes, however, let us note the downward direction of listening: Adam listened to Chava, his body and flesh; and Chava listened to the serpent or animal nature. In simple words, instead of Adam and Chava living the elevated or exalted life in the Garden of Eden, submitted to the Spirit of the Creator, they fell to listening to their flesh or animal nature. Adam failed to exercise dominion over his body (Chava), which was being enticed by the animal realm. This reversed order of submission is contrary to YHWH'S created order.

The result of Adam and Chava's decision to submit to the animal realm (especially their own animal nature) has rippled through all of creation and time. The first consequence of this decision was that Adam and Chava's eyes were opened. From this moment on Adam and Chava, as well as their descendants, would live predominantly through their senses. No longer would man live by the exclusive

³ Numbers 22:28ff

revelation knowledge of YHWH. Instead, man would listen to the revelation knowledge and weigh this knowledge against his own sensually gained knowledge and experience. This is the fruit of the mixed seed of the Tree of Knowledge of Good and Evil. Armed with his own sensual knowledge, man would decide for himself what was good and what was evil. We witness the fruit of this in Adam and Chava's attempt to cover their nakedness. Prior to their eyes being opened, the Torah tells us that they were both naked and not ashamed. Now, after they eat of the tree, they suddenly decide that they have to be covered.

The second significant change to occur is the introduction of death into creation. YHWH had warned Adam and Chava not to eat from the Tree of Knowledge of Good and Evil.

***Genesis 2:17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

Clearly this was not meant to be taken literally. Up to this point a "day" has been defined by the cycle of light and dark, or evening and morning. Adam ate of the forbidden fruit and lived unto the ripe old age of 930.⁴ Some explain this apparent discrepancy by pointing to Kefa's teaching that one day is as a thousand years.

***2 Peter 3:8** But, beloved, be not ignorant of this one thing, that one day is with YHWH as a thousand years, and a thousand years as one day.*

While it is true that no one in the Bible has lived past a thousand years, I do not believe this is necessary to explain what YHWH is relaying to Adam. We must remember that as long as Adam is submitted to the Spirit of the Creator and exercising dominion over the animal realm (including his own animal nature), then Adam is the image of YHWH. When Adam fails to do this, he is no longer Adam, the image of YHWH. With the introduction of Adam and Chava's own sensual knowledge and reason, Adam begins to manifest his own image and likeness as apart from YHWH. This is why YHWH forbids man from adding to or diminishing from his Torah.

***Deuteronomy 4:2** Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YHWH your Elohim which I command you.*

***Deuteronomy 12:32** What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

By adding his own ideas, thoughts, understandings, and knowledge to the Word of YHWH, Adam changed the revealed image of the Creator to a false image or idol. Thus Adam, the image of YHWH, died the day he and Chava ate of the forbidden fruit. Contrary to the teachings of man, Adam was not "spiritually" dead or cut off from the Creator. It is evident in the text that Adam conversed with YHWH immediately following the fall. Throughout the Torah we encounter righteous men like Abel, Seth, Enoch, Noah, Abraham, Isaac, and Jacob who continue to converse with the Creator and submit themselves to revelation knowledge.

The problem is not that man is completely cut off, but that man is no longer living by the exclusive Word (seed) of YHWH. Man is constantly mixing the Word of YHWH with his own knowledge, reason, and understanding. Instead of drawing life from the pure seed (Word) of the Tree of Life, man has chosen to feast and feed his family upon the mixed seed of the Tree of Knowledge of Good and Evil. The Torah is filled with stories of man trying to assert his will, word, and understanding over and against YHWH'S will and Word. This is the animosity that the Creator proclaimed to the serpent.

⁴ Genesis 5:5

Genesis 3:14-15 *And YHWH Elohim said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: ¹⁵and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Throughout the Torah we witness the battle between the offspring of the mixed seed and that of the pure seed. We may follow this conflict in the pairing of siblings. After eating of the fruit of mixed seed, Adam and Chava bring forth two sons, Cain and Abel. Cain is of the earth or lower realm. Cain rises up to kill righteous Abel. Ishmael likewise is likened to a wild ass (animal), and seeks the destruction of righteous Isaac. Esau, a hunter and man of the field, seeks to kill righteous Jacob. In all of these instances notice that one father brought forth two different natured seeds. This is the fruit of Adam's disobedience.

We also see the conflict between these two natures within man himself.

Romans 8:5-8 *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be. ⁸So then they that are in the flesh cannot please Elohim.*

Galatians 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

All creation suffers because of this mixed seed and mixed nature.

Genesis 3:17-19 *And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; ¹⁸thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; ¹⁹in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

We should understand that YHWH did not curse creation; man did. YHWH put man in a beautiful garden in a good creation. As long as Adam was listening to the Creator, he received the necessary knowledge to care for, prosper, and propagate the garden. Once Adam began living by his own reason and senses, the garden and creation suffered. In many respects this was the beginning of science. Adam began experimenting in the garden. Instead of learning from YHWH, Adam began learning through trial and error. Every error, however, brought corruption and pollution into the world; thus the apostle Shaul rightly points out that all creation groans in anticipation of the restoration of all things.

Romans 8:20-22 *For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, ²¹because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Elohim. ²²For we know that the whole creation groaneth and travaileth in pain together until now.*

The hope of this restoration is also given in our portion. It is in this portion that we wait for the coming of the one who will undo what Adam has done. Again, this declaration of hope is found in the Creator's words to the serpent.

Genesis 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

In this one verse the plan and purpose of YHWH is revealed. First, let us note that there will be animosity between the seed of the serpent and the seed of the women. Clearly this is speaking about the animosity between the animal nature and the spirit nature; but it is also talking about the seed, generations, or descendants of those who live in the animal nature and those who live in the spirit nature. The promise is that a seed of the serpent will bite the heel of the seed of the woman. The seed of the woman, however, will bruise or crush the head (or authority) of the seed of the serpent, thus reversing the damage done by Adam's fall.

What should stand out to all of us is the peculiar phrase "her seed." The peculiarity of this statement is found in the biological fact that women have ovum, not seed. Thus we should question, "What woman would have seed?" The answer may be twofold. First, it would be a woman that includes men! Here again we see an allusion to the children of Israel as not only a woman, but the covenant bride of YHWH. Thus we are told that the one who will restore creation will come through the children of Israel. Another possible understanding is that it refers to a virgin birth, where the seed is created in the woman herself apart from man. Thus, this may be understood as an allusion to the virgin birth of Yeshua.

We clearly see the enmity of the seed played out in the language of the Gospels.

Matthew 3:7 *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

Matthew 12:34 *O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.*

Matthew 23:33 *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

Luke 3:7 *Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*

John 8:39-44 *They answered and said unto him, Abraham is our father. Yeshua saith unto them, If ye were Abraham's children, ye would do the works of Abraham. ⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I have heard of Elohim: this did not Abraham. ⁴¹Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even Elohim. ⁴²Yeshua said unto them, If Elohim were your Father, ye would love me: for I proceeded forth and came from Elohim; neither came I of myself, but He sent me. ⁴³Why do ye not understand my speech? Even because ye cannot hear my word. ⁴⁴Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

Revelation 20:2 *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.*

This enmity and conflict between the seed of the serpent and the seed of the woman clearly finds its climax in the battle of man's mixed word with the pure Word of YHWH. Here we see that ultimately it is the Word of YHWH that prevails. Eventually the weeds will be rooted out of the garden; and through the

last Adam, Yeshua the Messiah, Israel will be restored, mankind will be restored, and all of creation will be restored. It is that day that we all hope and long for.

Let us note in this conflict between Yeshua and the religious systems of men that it is Yeshua who is persecuted and crucified because he preached the Torah free from all of the *takanot* and *ma'asim*⁵ of the Pharisees, Sadducees, and priests. In the Garden of Eden we witness the beginning of this conflict, and in the crucifixion of Yeshua we see the seed of the serpent bruising the heel of the seed of the woman. But at the return of Messiah we shall witness the tares and weeds being expunged from the garden and burned, leaving only pure seed to be gathered to the gardener.

Matthew 13:24-30 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:²⁵ but while men slept, his enemy came and sowed tares among the wheat, and went his way. ²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ²⁷ So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? ²⁸ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ²⁹ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

One final issue that we should address is the expulsion of Adam and Chava from the Garden of Eden. The Garden of Eden was a specific place in creation marked by boundaries. We have already stated above that the garden with its hedgerow is an allusion to the boundaries of the covenant. In the story of Adam and Chava we learn that one can only remain within the boundaries of the Garden of Eden if one lives by the exclusive Word of YHWH. There is no way possible for man to manifest the true image of YHWH while living by his own word mixed with the Creator's Word. There is no way for man to live in covenant with YHWH while breaking the boundaries of the covenant. There is no way to live inside the garden while breaking through the hedgerow and standing on the outside. Thus the minute Adam and Chava chose to live in mixture, they stepped outside the boundaries of their covenant. Just as a husband who chooses to cheat on his wife is no longer considered faithful, so Adam and Chava were no longer able to remain within the boundaries of the Garden of Eden. Here we should see a great shadow picture of the people of Israel being expelled from the land of Israel for violating the boundaries of the covenant. We should also realize that we cannot claim to be the body of Messiah while at the same time living in a mixture of man's religion and the Word of YHWH.

YHWH put cherubim and a flaming sword in front of the Tree of Life to prevent Adam and Chava from eating of the tree while outside the boundaries. In other words, until the mixture is gone, it is impossible to enjoy the life given from the Tree of Life. To enter back into the garden would require Adam and Chava to die. Again we see that the means to the Tree of Life would come through death. This too is a shadow picture of the Messiah. If we truly wish to live as the manifest presence of YHWH in the world, we must first be put to death in our mixed nature. Adam, as mixed seed, could not eat of the Tree of Life. But if Adam, now living in his own image, was willing to die, then the Tree of Life would be available to him.

Every day of our lives we stand before these two trees. We must make choices. Do we love the Creator enough to put ourselves, our personal ambitions, ideas, wills, and dreams to death so that we may live the exclusive Word of YHWH?

⁵ *Takanot* and *ma'asim* are the reforms and precedents that the Pharisees and leaders added to the teachings of the Torah.

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