

created He him; zachar (male) and nekevah (female) created He them.

[28] And G-d blessed them, and G-d said unto them, Be fruitful, and multiply, and fill 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.

[29] And G-d said, Hinei, I have given you every herb bearing seed, which is upon the face of kol ha'arets (all the earth), and every etz (tree), in the which is the fruit of a tree yielding seed; to you it shall be for food.

[30] And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for food; and it was so.

[31] And G-d saw every thing that He had made, and, behold, it was tov me'od (very good). And the erev and the boker were Yom Shishi (Day Six, the Sixth Day).

*T.N. BERESHIS ('in the beginning') begins the first fifth of the 'book of the Law of Moses' (SEFER TORAT-MOSHE 2Kgs. 14:6). In view of the watchword "Sola Scriptura" (the Bible alone is authoritative for faith), we must allow inerrantly inspired Scriptural texts to give us our normative interpretation of Scripture. For example, Genesis chps 1-11 is about the creation of the inhabited world. And the book begins*

*with Adam, who is told to govern the world as the son of G-d, being a type of 'the one who is to come' (see Gn 5:1; 1Chr 1:1; Lk 3:38; Ro 5:14; Gn 3:15; 49:10), as expectation begins to build regarding a promised eschatological Redeemer-Ruler, a Moshi'a (Savior) from sin and death, a Great 'Descendant' or 'Seed' (ZERA). In Genesis we see the 'fall,' that is, 'creation being subjected to futility' (Ro 8:20) and the whole human race being brought under the bondage of the law of sin and death (Ro 6:23). Ro 5:12 tells us how to exegete (interpret) Gn 3. Adam is an epochal figure whose failure and fall determines the character of all encompassed in his epoch; that is, all of Hashem-alienated humanity in need of the epoch of the second Adam, the New Man, the Moshiach, and especially in need of the new life that flows from the Kingdom of G-d and G-d's great King, Rebbe Melech HaMoshiach. When we look at the first man lying on the ground dead (Gn. 5:5), the Bible is showing us the first sinner of a sinning/dying epoch which only the Moshiach's death brings to an end (2C 5:14). But the point here is that humankind in Gn 1:27 is "HaAdam" in Hebrew, and that verse shows Man as having both singularity and plurality (oto and otam, Gn 1:27), thus reflecting his Maker, Elohim, Who also has singularity and plurality in His complexity (compare echad in Gn 2:24 and Dt 6:4). Gn 1:26 uses a majestic plural but the Doctrine of Hashem's Kedushah Meshuleshet (Threefold Holiness) is seen in Elohim (Gn 1:1) and the Dvar Hashem (Gn 1:3) and the Ruach Elohim (Gn 1:2) engaged in the work of*

*creation. When we look at the original language in Zohar Vol.3 Ha'azinu page 288b, we see the text which comments on Daniel 7:13, where the Son of Man Moshiach comes to the Ancient of Days. The Zohar says, "The Ancient One is described as being two (TAV-RESH-YUD-FINAL NOON, Aramaic for 'two')." G-d and the Moshiach, called by Daniel 'the Ancient of Days' and 'the Son of Man' are obviously a picture of G-d as 'two' in the Bible, and the Zohar owns up to this fact, calling G-d "two." Two sentences prior to that on the same page, the original language of the text of the Zohar says, "The Ancient Holy One [i.e. G-d, Daniel 7:13] is found with three (TAV-LAMMED-TAV, Aramaic for 'three') heads or chiefs (RESH-YUD-SHIN-YUD-FINAL NOON Aramaic for 'heads'), which are united in One (CHET-DALET Aramaic for 'one')." Here we have a picture in the Zohar of the raz (mystery) of G-d's unity, the distinct havayot (subsistences, modes of being) in Adonoi Echad. G-d is echad, one, but a complex one, not three g-ds, only Hashem, One, but with Hashem's Kedushah Meshuleshet (Threefold holiness, Isa 6:3).*

*Granted, Genesis answers all kinds of questions that only get raised for the reader later in the Bible. So it is only when you read Obadiah and Malachi that you really start asking, 'Who are the Edomites and when do we first hear of their patriarch Esau?' So Genesis should be read last as well as first. Similarly, when Gog and Magog are mentioned in Ezekiel, when Javan (Greece) is mentioned in Zecharyah (Zechariah), when Babylon (Shinar*