

3. Genesis 1:6-7: Why does Elohim command Elohim? And, why does Elohim obey the command of Elohim?

⁶ **And God said, “Let there be an expanse** in the midst of the waters, and let it separate the waters from the waters.” ⁷ **(So) God made the expanse and separated the waters** that were under the expanse from the waters that were above the expanse. And it was so. Genesis 1:6-7

Answers: When we consider God-Elohim and the sons of God-*bnei Elohim*, the Firstborn Son and Heir of all the House is **the** Son of God, whom Elohim *anoints* as Elohim Mashiach (Psalm 45:5-6). So, Elohim, the Son of God, obeys his Father God-Elohim in all things, because He is the Firstborn Son of a Family of Sons.

And, it is the Father of the Son of God who sends him to Redeem the Sons of Adam back home to himself. When the chosen line of Adam chose to live apart from God in *rebellious flesh*, God promised His Son as the “Seed” to “crush” the Serpent’s head over us (Genesis 3:15). When Israel was dead in its *sinful flesh*, God promised David that he would “raise up as Seed” His Son (2 Samuel 7:14) who would also be of David (v.12) to be the Kinsman Redeemer who would be “disciplined” for “iniquity” (v.14), “pierced for transgressions” (Is. 53:4), to “atone for iniquity” to bring an “everlasting righteousness” (Daniel 9:24) to forgive and make his people forever righteous, for this Redeeming Son to be raised up would be “Yahweh Tzedekenu”—the LORD our righteousness (Jeremiah 23:6). And, this Son Mashiach obeys his Father God who sends him, the Firstborn Son who was “pierced,” to save you, O Israel, in your time of great need, that you may see Him and repent (Zechariah 12:10).

Comment: If you think about God’s revelation of Himself in Genesis 1 as Elohim, we see Elohim acting as different persons, yet as a perfect “oneness.” So, Elohim talks and agrees with Elohim, that the “shared” image and likeness should be passed on to man (Genesis 1:26). Two individual persons can “share” a *likeness*—we call this a “family resemblance.”

But, one of the clearest indications of different *persons* is in the act of *commanding*—for there to be *subjection*—a higher and a lower level of authority, requires there to be separate roles occupied by distinct individuals—One who has a higher authority to “command” and the other choosing to honor this authority, to “comply and obey” this command. We see this very relationship—most fundamentally seen in the relationship between a Father (who commands) and a Son (who honors and obeys the command)—when Elohim *commands* a *rakiya* (firmament, atmosphere) to be made (Genesis 1:6) and Elohim *obeys* his command to “make” this *rakiya* (Genesis 1:7).

Most importantly, in this Father-Son relationship, the Father entrusts and gives to the Son:

- **Name:** As established by the Lord God’s Torah, life produces “seed”- zera—according to its “kind” (Genesis 1:11). So, fathers pass to their *Seed* who share in their “image” and “likeness” a family resemblance, these kindred family members also share a “name.” Thus, for those whom the Lord God chose to be members of His House, these of the line of Adam share his name as the “sons of God”- *bnei Elohim* (Genesis 6:2). In this way, “the” Son of God—the Firstborn of the “sons of God”—God’s appointed Zera (Genesis 3:15), his Mashiach (2 Samuel 7:12, 14), he considers his Heir.
- **Inheritance:** Because God is known by his *steadfast love*, his *chesed*, which is an all-giving Love, it is right for the Lord God to give “the Son of God” all things in the heavens and the earth. So, this Heir of all creation is of the line of Adam, for he is “the Son of Man” (Psalm 8:4-6) under whose “feet” are “all things” (v.6). And, this Mashiach is also to be the Head over all the “sons of the Most

High” (Psalm 82:6), so he is given “the nations” as his “heritage” and the “ends of the earth” as his “possession” (Psalm 2:8).

- **Authority:** Thus, the Lord God appoints as “LORD” —“Yahweh,” the Son who is to be “the King of Israel” (Isaiah 44:6), having “redeemed”—that is, “raised” him up as Zera (2 Samuel 7:12) to rule on an eternal throne over a Kingdom forever (2 Samuel 7:16).

Passages to Consider:

Shared Name & Authority::

- Mashiach, raised up as a “son” given to Israel, is given the name of God, for he is called: “Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace” (Isaiah 9:6).
- Mashiach, “raised up” by God for David, *also raises up the name* of his fathers, so he is called: “the LORD their God” and “David their king” (Jeremiah 30:9)
- Mashiach, “*raised up*” as the “Branch” for David, is given the name “Yahweh Tzedekenu”—the Lord is our righteousness (Jeremiah 23:5-6).
- Israel is to bless Mashiach, the One who “comes in the name of the Lord” (Psalm 118:26)
- Mashiach is Israel’s forever “King of Glory” who comes through Jerusalem’s ancient gates, so He is the “Lord of Hosts” Yahweh Tzevaot (Psalm 24:10).
- Mashiach is also sent by the Lord of Hosts- Yahweh Tzevaot (Zechariah 2:9) as the Lord of Hosts (2:8), who was sent as Yahweh Tzevaot to protect the “apple of God’s eye,” Israel.

Tip: Contrast the different views between holding to a Singular and Solitary Elohe/Allah-like God vs. the Biblical God of Elohim, the Lord of a Household of Sons.

- Allah-Elohe: Because Allah/Elohe is Singular in his nature, no other being can share nor approach this reclusive Deity. Thus, when the Singular Elohe saves Israel from Pharaoh’s subjugation, he delivers Israel to be a nation of perpetual slaves—kept forever apart and

separate from his lonely holiness.

- Elohim: Elohim is indeed Holy and separated from darkness, but he still shares his “image” and “likeness” with man as creatures made for his House (Genesis 1:26), so he raises up a Chosen Line of Adam to be his “Firstborn,” the “sons of God” (Genesis 6:2) to share in his spiritual life (Genesis 2:7). When Adam’s line falls into sin and death, he promises a “Seed” (Genesis 3:15) to be the Kinsman-Redeemer to “multiply” the sons of God like the “stars” of the heavens to bless the nations (Gen. 22:17-18). Through his Firstborn Family of all the families of Earth (Exodus 4:22), God would Redeem all the families of the earth through its Heir, the “Zera” raised up by God for David (2 Samuel 7:12) to redeem “sons” for God by being “disciplined for sins” (v.14), to build a House for David and God (v.11, 13), that establishes a Throne of Mashiach’s eternal Kingdom (v.16).

Thus, through Israel comes the Mashiach, who restores “sons” to God whose sins have been “atoned” for and who have an “everlasting righteousness”—all happening by 33 CE (Daniel 9:24). Israel, if you are indeed meant only to be a Nation of Servants, kept at a distance, outside the Lord’s House and Inheritance. If you reject the idea that the Lord God can have either “sons” (Psalm 82:6) or “THE Son” (Psalm 2:7), resolving to attain blessing, righteousness, and redemption by your own HANDS, by your Torah-observant Piety. Then, why hope in a Mashiach who is no better than any one of you? What a vain hope to think that Mashiach is no Son of God, neither are you meant to be sons of God. Instead, as a nation of menial servants, the best you can produce is another mortal servant. Then, this one sent to you will be of little help.