

1a. Genesis 1:1-7: Why does Elohim reveal himself in acting in three different but complimentary ways: commanding, surveying, and obeying commands?

³ **And God said**, “Let there be light,” and **there was light**. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. 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 1:1-7

Answers: Thinking of Elohim as a family unity of Father, Son, and Holy Spirit answers many puzzles confounding Israel. For instance, in what sense are the sons of Israel to be called the “sons of God?” We know that God ordains the limit of our days as 120 years (Genesis 6:3) because His “Spirit shall not abide in man forever, for he is flesh.” Though the sons of Israel may still be called “the Sons of the Most High,” even being called “Elohim,”—they will all still “die and fall like any prince” of this earth (Psalm 82:6-7).

So, Elohim acts as a Family Unity of Father, Son, and Holy Spirit, so that by the Spirit, he may give a *heavenly life* that the “sons” may truly “abide forever” in His house. By the Holy Spirit, God-Elohim brings into His House the Sons forever.

But, the Sons are not now just mere “flesh,” being “dead spiritually” as a consequence of breaking God’s original command (Genesis 2:17) to live lives of *dead flesh* in this world, subjugated by the Dark lord of Sin and Death, the Serpent. Who will Redeem these sons, atone for their sins, and break the Serpent’s Power (headship) to bring them into their rightful Home? (Genesis 3:15). Only our Family’s Kinsman-Redeemer, to whom alone belongs the Right of Redemption as our family’s Firstborn Son, our Mashiach, Jesus.

Comment: When Elohim agrees to pass on Elohim’s shared “image” and “likeness” as well as his *blessing*, this is what *families do*—the parents pass on their *likeness* to their Seed, to those who are their *kindred*. To pass on a family likeness and blessing, Elohim surely exists himself as a *family unity*—“echad” as Elohim as Adam and Eve in flesh are “basar echad” (Genesis 2:24).

We see this recur all throughout the Tanakh: Elohim and His Son are mentioned as they rule the nations (Psalm 2), establish an eternal throne (Psalm 45:5-6), build the Kingdom’s House and Throne (2 Samuel 7:12-16).

We see this *family unity* of Elohim even reflected in the names given to Mashiach, the Son of David: “Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace” (Isaiah 9:6). As the “Prince of Peace,” Mashiach is the Heir of Elohim’s House, its Firstborn to inherit an eternal “throne” (v.7) to rule “forevermore” over its Kingdom.

Thus, the *bnei Elohim* are of the *kindred* of Elohim himself as the “sons of the Most High” (Psalm 82:6), but they will still “die like any earthly prince” (v.7). So, it is the Right and Duty of their Firstborn to be the Kinsman-Redeemer, the appointed Zera to “crush” the Serpent’s “head” (Genesis 3:15), be multiplied as “sons” as the starts of heaven to bless all families of the earth (Genesis 22:17-18), and be “disciplined” for “sin” to redeem a House, establish a Throne, and rule a Kingdom forever (2 Samuel 7:12-16).

Passages to Consider:

- Elohim commands a rakiya to be made (Genesis 1:6) and Elohim obeys Elohim and so “makes” the rakiya (Genesis 1:7).
- Elohim anoints Elohim as Mashiach to rule on an eternal throne (Psalm 45:5-6).
- Yahweh Tzevaot sends Yahweh to “dwell” in the midst of Israel to be a “wall of fire” around it (Zechariah 2:4, 9-10).

Tip: Israel has from the beginning sought to define God-Elohim according to its own preferences. When Elohim reveals himself as a

plural (Elohim- plural noun) unity (bara- singular verb), Israel at first wanted to *define Elohim* as plural gods (Elohim- plural noun) acting as a plurality of interests (yeleku- plural verb). Then, its leaders to *view Elohim* as simply *Elohe*, a singularity. So, they adopted, along with Islam, the notion that Elohim is not a plural unity—what should be called a Biblical monotheism, but a radical rethinking of Elohim as simply an Elohe (Allah, for Muslims) who is not *echad*—a unity, but is *yachid*—a singularity. Thus, rejecting a Biblical monotheism, Judaism adopted with Islam a religious singularism.

Doing so deprives Israel of the reality of Mashiach as the Son and Heir of God who has the power as Lord to save them (Zechariah 2:4), to rule as the Son of God (Psalm 2), and to sit on an eternal throne (Psalm 45:5-6). They abandon any hope that they themselves could share in the nature of Elohim as the “Sons of the Most High” (Psalm 82:6).