

Jesus Prophesied in B'rasheet (Gen.) 5?



The Way of the Most High

“Exalting belief in our Father, the Most High **יְהוָה** (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).”

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We were once deceived and taught that B'rasheet (Gen.) 5 contained a mysterious prophetic message in the names of the genealogy listed there. That was back when we had our old website, thewayoftheanointedson.ca, and our old book, *The Path of the Almighty and His Son*. But back then we did not know Aibreeth (Hebrew), **REALLY**. Of course we thought we did. We came across these kind of so-called "Hebraic" teachings promoted by Andrew Gabriel Roth, Bradford Scott, E.W. Bullinger's Companion Bible, and of course this false teaching is shared by numerous teachers.

Let us look at a B'rasheet (Gen.) 5 in truth to the original text in the literal sense. Before we begin, it should be said that genealogies were never recorded as some kind of mysterious prophetic message, and the only genealogy that New Testament believers attempt to pull this stunt with is B'rasheet (Gen.) 5. You don't see them attempting to do it with other genealogies because it simply doesn't stand up to scrutiny, as we are about to see in our current examination.

1. Adawm is correctly stated as being "man" commonly,¹ based on the word for "ground" which is "adameh."
2. Shiyt (Seth) does not mean "appointed" as some people translate, but actually "substituted" or "in place of." For example, see B'rasheet (Gen.) 4:25.
3. Anush (Enosh) is the common word in reference to a male. The idea of "mortality" here is an **eisegesis**... meaning to read into something what isn't there. Eisegesis is the foundation of Christianity or New Testament belief.
4. Qoynun (Cainan or Kenan commonly) is a "fixed" (qoin) dwelling (the noon ending).
5. M'haylal'Al (commonly Mahalalel) literally would be "from praise of Al (the Mighty One)." The mem prefix is "from." The word "haylal" meaning "praise." Al (commonly El) being reference to the Mighty One, YaH. The idea that this name in particular refers to Yeshua/Jesus is utterly illogical because it means "from praise of Al," not "the praised ONE of Al." This is the crux of this supposed genealogical "gospel" which New Testament believers promote. It simply isn't there. The entire Christian eisegesis of shoehorning Yeshua/Jesus into B'rasheet (Gen.) 5 here rests upon the idea that some "praised one" at the right hand of YaH descended in fleshly form. which brings us to the next name.
6. Y'rad (Jared) certainly means "to descend/go down." Correct.
7. Khenuk (Enoch) does mean what most think, to discipline in a narrow or correct way.
8. Metu'sh'lakh does not refer to "his death." The word for "death" is "moot," not "met." The oo-ah (waw) after the tau in "metu" is reference to him/his. It means "His adulthood," a long time, as in "m'tai." If it was "his death," it would be "mootu," as in B'rasheet (Gen.) 27:10. Look it up, don't take my word for it. Metu'sh'lakh does not mean "his death." This is the second big blunder of the supposed genealogical "gospel of Jesus" people claim is in B'rasheet (Gen.) 5.
9. Nuakh (Noah) is the active use of bringing comfort or rest. This is due to the waters of the flood providing a fertile ground for those who survived the flood to begin planting and taking care of the garden/planet YaH entrusted to them. An example is when Y'tsakheq (Isaac) found comfort (wa'y'nukhem) in his wife Rab'qoh (Rebecca - B'rasheet (Gen.) 24:67). It amazes me how people can deduce a meaning from Nuakh and feel

¹ We do not use the Latin mighty one "manus" in our common language due to its false origins. Instead, we use "Adawm" or "male" depending on context.

confident, because it is not found in the Turah (Scripture) in terms of root and usage. However, experts seem to agree that it refers to "power" or being "wild," which I can agree with based on the meanings of each letter in this particular name in ancient Aibreeth (Hebrew). Those who have commented deeply on this name indicate that it could have been given as a reflection of the idea that the connection between Adawm (man) and animal was in a state of "wild" or disconnect until Nuakh (Noah).

Now that I have illustrated these names in great detail, it is evident that there is no such thing as a "Jesus gospel" in the names of the lineage of B'rasheet (Gen.) 5. Here is an illustration in conclusion of what a proper translation of the names would be. "Adawm was substituted or appointed to be a male (mortality/base implied), a fixed dwelling/body. From praise of Al (the Mighty One), would descend discipline/teaching. In his adulthood/long time sent/shot forth (sh'lakh). Wild/Comfort." Now if I was to actually make a message out of this, which would be adding to what is in the original text, it would be very different than what New Testament believers would have us think. "Adawm was given mortality as a fixed dwelling. From praise of the Mighty One would descend teaching his adulthood or long life would send comfort." Sorry, but there simply isn't a hidden "Jesus" message here. As was stated earlier, this is not meant to be a logical sentence or message, it is a genealogy. Prior to the New Testament and Christian/Messianic eisegesis - reading into text what isn't there - such a thing had not been done with genealogies.

Sources

The Companion Bible. Grand Rapids, MI: Kregel Publications.

JPS Hebrew-English TaNaKh. Philadelphia, USA: The Jewish Publication Society, 1999.