

Genesis Chapter 1 Creation Week

Part 1

HELPING OTHERS TO LEARN ABOUT AND LOVE THE
CREATOR OF THE UNIVERSE





Genesis Chapter 1

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2/17/2018

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Food for thought...

Isa 55:6 You seek^{H1875} Yahuah ^{H3068} while He may be found,^{H4672} you call^{H7121} upon Him while He is^{H1961} near:^{H7138}

Isa 55:7 Let the wicked^{H7563} forsake^{H5800} his way,^{H1870} and the unrighteous^{H205} man^{H376} his thoughts:^{H4284} and let him return^{H7725} to^{H413} Yahuah,^{H3068} and he will have mercy^{H7355} upon him; and to^{H413} our Eternal,^{H430} for^{H3588} He will abundantly^{H7235} pardon.^{H5545}

Isa 55:8 For^{H3588} My thoughts^{H4284} *are* not^{H3808} your thoughts,^{H4284} neither^{H3808} *are* your ways^{H1870} My ways,^{H1870} says^{H5002} Yahuah.^{H3068}

Isa 55:9 For^{H3588} *as* the heavens^{H8064} are higher^{H1361} than the earth,^{H4480} ^{H776} so^{H3651} are My ways higher^{H1361} ^{H1870} than your ways,^{H4480} ^{H1870} and My thoughts^{H4284} than your thoughts.^{H4480} ^{H4284}

Isa 55:10 For^{H3588} *as*^{H834} the rain^{H1653} comes down,^{H3381} and the snow^{H7950} from^{H4480} heaven,^{H8064} and returns^{H7725} not^{H3808} thither,^{H8033} but^{H3588} ^{H518} waters^{H7301} *as a strong covenant mark* (^{H853}) the earth,^{H776} and makes it bring forth^{H3205} and bud,^{H6779} that it may give^{H5414} seed^{H2233} to the sower,^{H2232} and bread^{H3899} to the eater:^{H398}

Isa 55:11 So^{H3651} shall My word^{H1697} be^{H1961} that^{H834} goes forth^{H3318} out of My mouth:^{H4480} ^{H6310} it shall not^{H3808} return^{H7725} to^{H413} Me void,^{H7387} but^{H3588} ^{H518} it shall accomplish^{H6213} *as a strong covenant mark* (^{H853}) that which^{H834} I please,^{H2654} and it shall prosper^{H6743} *in the thing* whereto^{H834} I sent^{H7971} it.

We will endeavor to keep what Yah has just said in mind as we look at His Story with a fine tooth comb from as many credible sources as possible.

Being that this is a personal study, it is going to be unique as we are attempting to clear the slate of pre-conceived theology and let the Scriptures speak to us themselves and match that up with other witnesses.

Having said that, we also know from our previous studies that the Scriptures we have now, have been tampered with. We hope by adding other voices, we can get to the truth of the "difficult" verses that will come up. There is a very real possibility, however that we won't and will have to wait for the jumbotron. We will be looking at some "works in progress" theories that may be a bit unusual, but do not contradict Scripture. This means we will keep these on the table, until such a time that they can no longer be supported. At that point we will have to "go back to the drawing board" and see what our next best options are. This is why this will be unique. We, together will be digging through the fossils of time and try to determine where all the pieces of this puzzle fit, knowing full well the puzzle will never be completed.

To be clear however, this is only for the narratives, not for the specific Covenant promises/terms and conditions, which are very clear and not up for dispute. Whatever we don't have an answer for will not prevent us from having a fulfilling relationship with Yahuah or Yahusha. So let not our hearts be troubled.

Last week we discovered from science how the universe and earth could be billions of years old and the seven day creation are both accurate. The difference is Yahuah's time verses ours.

Before we actually get to Bereshith Genesis 1 we want to start out with our first "theory" that is highly unusual from most teaching about creation. We have always been bothered by the discrepancies of creation in Genesis chapters 1 and 2. Some have said that Genesis chapter 1 is the overview and chapter 2 is zooming in to focus just on Adam and Hawah (Eve) but that still left a lot of loose ends.

Because of this we have basically been unable until now to really even know how to put this study together without glossing over these issues, which we did not want to do.

One of the teachers we have learned a lot from over the years is Andrew Gabriel Roth and he has put together an explanation that for the most part is a great working theory of what these two chapters are telling us. We will give you the youtube site where you can watch the whole thing for yourself. But for now we will lay out the theory and as we go along we will together discover if it holds water.



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As we can confirm as well, he points to the interpretation or translation of the Hebrew into English that has kept us from seeing some very key pieces of understanding.

The battles that rage between humanist skeptics and those who trust Torah have not been won by either side. He also found that to his surprise that "Among the most learned Rabbis, they have a vested interest in not discussing it clearly amongst themselves or to others". He gives this example. From the Stone Tanakh, (an Orthodox Jewish translation) Rambam, (Maimonides) said this about Genesis...

"Do not expect me to write anything about [creation of the second day] since Scripture itself does not elaborate on it...The verses in their literal sense do not require such an explanation. **For those of us who do understand the explanation are forbidden to reveal it. And for those who do not understand, it is forbidden to speculate.**"

But think about these issues and keep them on the sticky side of your mind as we go along.

- We are never told “let there be waters”
- We are never told that the waters are good.

These are a few of the things that are different than that of the other elements of creation so we should look for an explanation.

Rambam’s implication is clear: The “firmament” and the “upper and lower waters” are among the mysteries of Creation that are either unknowable to Man or must be limited to those qualified to know them. -Stone Tanakh (Chumash), p. 4

We don't agree with Rambam or the Stone Tanakh opinion that these things should be kept secret if we can in fact know the answer. What does Yahuah say?

Isa 48:6 You have heard, see the whole of it, And you, do you not declare? I have caused you to hear new things from this time, And things reserved that you knew not.

Isa 48:7 Now they have been produced and not from that time, Yes, before the day, and you have not heard them, Lest you say, 'Lo, I have known them.'

Isa 48:8 Yes, you have not heard, Yes, you have not known, Yes, from that time has not opened your ear, For I have known you deal treacherously, And 'Transgressor from the belly,' One is crying to you.

"Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."

(Daniel 12:3-4 NAU)

Mat 13:34 All these things spoke Yahusha in similes to the multitudes, and without a simile he was not speaking to them,

Mat 13:35 that it might be fulfilled that was spoken through the prophet, saying, 'I will open in similes my mouth, I will utter things having been hidden from the foundation of the world.' AENT

Psa 118:8 *It is better*^{H2896} to trust^{H2620} in Yahuah^{H3068} than to put confidence^{H4480 H982} in man.^{H120}

Psa 118:9 *It is better*^{H2896} to trust^{H2620} in Yahuah^{H3068} than to put confidence^{H4480 H982} in princes.^{H5081}

Pro 3:5 Trust^{H982} in^{H413} Yahuah^{H3068} with all^{H3605} your heart;^{H3820} and lean^{H8172} not^{H408} on^{H413} your own understanding.^{H998}

Pro 3:6 In all^{H3605} your ways^{H1870} acknowledge^{H3045} Him, and He^{H1931} shall direct^{H3474} your paths.^{H734}

Pro 3:7 Be^{H1961} not^{H408} wise^{H2450} in your own eyes:^{H5869} revere^{H3372} as a strong covenant mark (H853) Yahuah,^{H3068} and depart^{H5493} from evil.^{H4480 H7451}

Pro 3:8 It shall be^{H1961} health^{H7500} to your navel,^{H8270} and marrow^{H8250} to your bones.^{H6106}

Yahuah is our final authority.



Andrew G Roth agrees with what we and others have found, that the KJV also has a hand in misleading people as they read the Genesis creation story so it would fit that religious agenda. He says it is "fraught with many errors and bad readings that arise from using an archaic form of Shakespearean English."

Science does not look at Scripture and Theologians do not look at the Hebrew and Aramaic so both can be very flawed. When we do look at both we can get into a very uncomfortable situation where we have to Entertain new paradigms.

HOLY
BIBLE

KING
JAMES
VERSION

Blue is Comforting ignorance and red is painfully looking for the truth. We all have to decide. In fact we have all taken the red pill when we learned Yahuah's name. But the rabbit hole is much deeper than this.

You take the Blue Pill, the story ends. You wake up in your bed and believe whatever you want to believe.

You take the Red Pill, you stay in Wonderland and I show you how deep the rabbit hole goes.

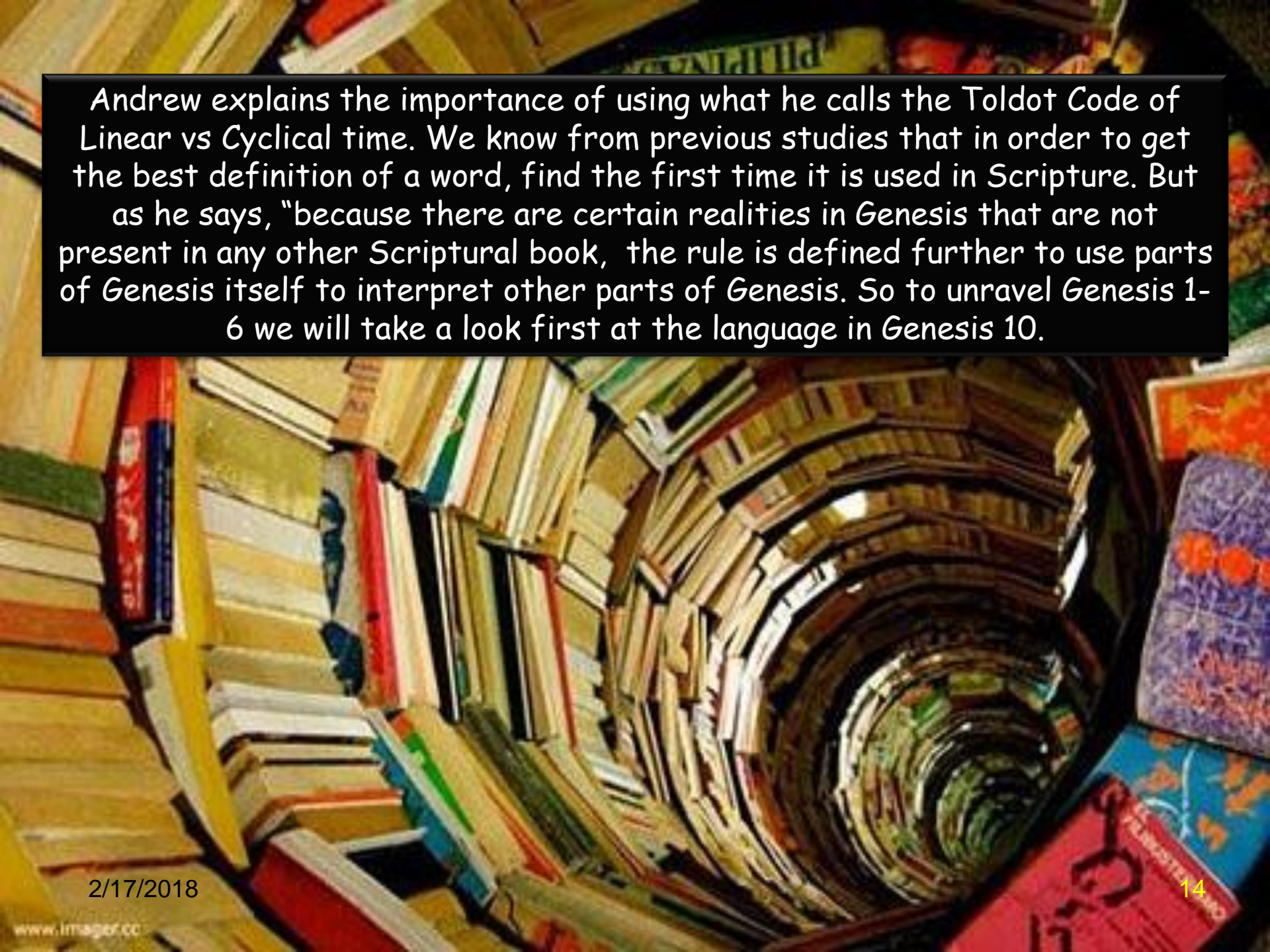


I'm only offering you the TRUTH...nothing more.



In part one we already looked at how the ages of universe and Earth could be counted differently and when our time began verses Yahuah's standard time. Next Andrew will help with these questions.

- Were there people on Earth before Adam?
- How is there life on earth by day 3 without the sun to warm it until day 4?
- Is there a difference between change Yahuah ordains and Darwinian Evolution?
- Who is Cain afraid of and where did he get his wife?
- Who were the "Children/Sons of "Elohim"
- Is it possible there are more than one Species of humans on the earth at the same time?
- What about dinosaurs and other primitive life?
- What does Torah have to say about the Big Bang and dark matter?
- Was there a local flood or regional flood?
- If all the giants were destroyed in the flood how could there be some afterward?



Andrew explains the importance of using what he calls the Toldot Code of Linear vs Cyclical time. We know from previous studies that in order to get the best definition of a word, find the first time it is used in Scripture. But as he says, "because there are certain realities in *Genesis* that are not present in any other Scriptural book, the rule is defined further to use parts of *Genesis* itself to interpret other parts of *Genesis*. So to unravel *Genesis* 1-6 we will take a look first at the language in *Genesis* 10.

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14

Now these are **the records of the generations** (*toldot*-- תולדות) of Shem, Ham, and Japheth, the sons of Noah; **and sons were born to them after the flood.**

(Genesis 10:1 NAU)

The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

(Genesis 10:2 NAU)

H8435 Toldot

Notice these verses are talking about a fixed time after the flood, when all of Noah's sons are still alive in a linear progression of generation for each son.



These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations. These are the families of the sons of Noah, according to their **genealogies (תולדות-- תולדות)** by their nations; and out of these the nations were separated on the earth after the flood.

(Genesis 10:31-32 NAU)

Notice these verses are talking about a fixed time after the flood when all of Noah's sons are still alive, and then it cycles back up to the starting point (cyclical time) just after the flood.

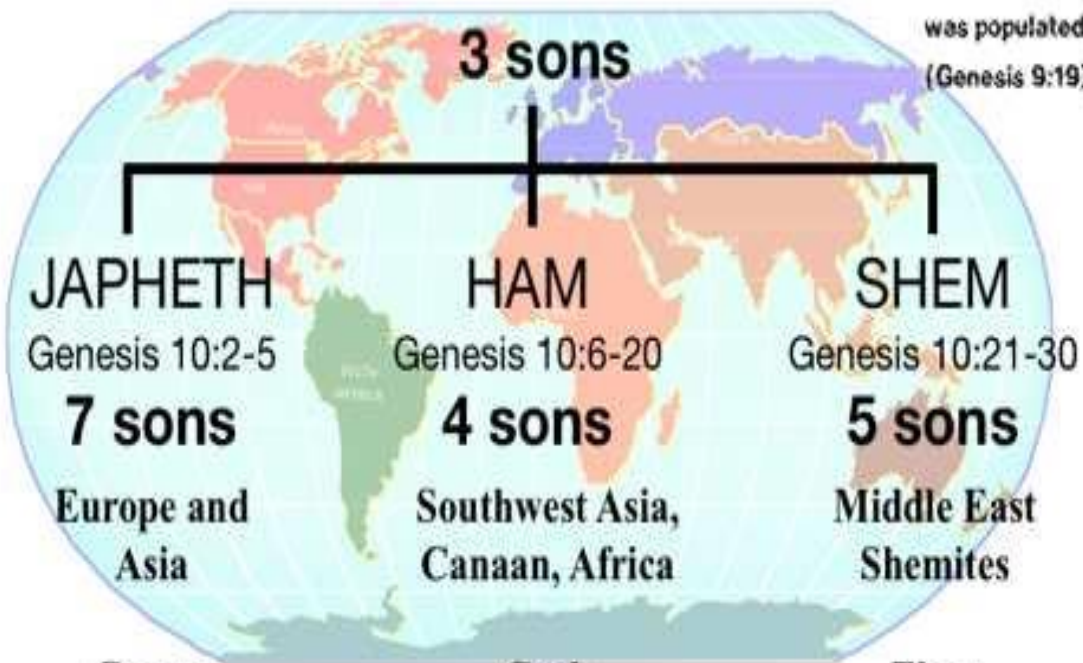


NOAH

Genesis 10

"These three were the sons of Noah; and from them, the whole earth was populated" (Genesis 9:19).

3 sons



JAPHETH

Genesis 10:2-5

7 sons

Europe and Asia

HAM

Genesis 10:6-20

4 sons

Southwest Asia, Canaan, Africa

SHEM

Genesis 10:21-30

5 sons

Middle East Shemites

Gomer

(France, Spain, Germany, Wales)

Magog

(Romania, Ukraine)

Madai

(Medes-Iran)

Javan

(Greek)

Tubal

(Georgia)

Meshech

(Moscow)

Tiras

(Macedonia, Yugoslavia)

Cush

(Ethiopia)

Mizraim

(Egypt)

Put

(Libya)

Canaan

(Palestine)

:Heth (Hittites, Jebusites, Amorites)

Elam

(Iran)

Asshur

(Assyria)

Arpachshad

(Chaldea)

:Eber: Hebrew
:Joktan: Arabia

Lud

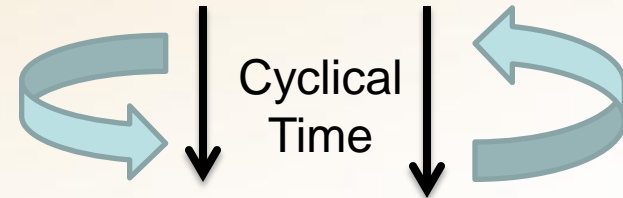
(Lydia)

Aram

(Syria)

Linear time

Now these are the records of the generations (*toldot-- תולדות*) of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood. (Genesis 10:1 NAU)



These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations. These are the families of the sons of Noah, according to their *genealogies* (*toldot-- תולדות*) by their nations; and out of these the nations were separated on the earth after the flood. (Genesis 10:31-32 NAU)

NOAH

Genesis 10

"These three were the sons of Noah; and from them, the whole earth was populated" (Genesis 9:19).

3 sons

JAPHETH

Genesis 10:2-5

7 sons

Europe and Asia

HAM

Genesis 10:6-20

4 sons

Southwest Asia, Canaan, Africa

SHEM

Genesis 10:21-30

5 sons

Middle East Shemites

Before each cycle we are told "these are the *toldot*, or records of generations, for each son. The word *toldot* even repeats at the end of the account to confirm our understanding. Nearly every place the word *toldot* appears both Jewish and Christian translators render it as "records of generations" except for Genesis 2:4, which we will now correct.

Record of Translations

Toldot
should have
been
translated
"the records
of the
generations".

- (ASV) These are the generations of the heavens
- (BBE) These are the generations of the heaven...
- (Bishops) These are the generations of the heauens....
- (Brenton) This is the book of the generation of heaven...
- (Darby) These are the histories of the heavens
- (DRB) These are the generations of the heaven
- (ERV) This is the story about the creation of the sky
- (ESV) These are the generations of the heavens
- (Geneva) These are the generations of the heauens
- (GNB) And that is how the universe was created.
- (GW) This is the account of heaven
- (ISV) These are the records of how the heavens
- (JPS) These are the generations of the heaven
- (JUB) These are the origins of the heavens
- (KJV) These are the generations of the heavens
- (LEB) These are the generations of heaven
- (LITV) These are the generations of the heavens
- (RV) These are the generations of the heaven
- (TLV) These are the genealogical records of the heavens
- (WEB) This is the history of the generations of the heavens
- (WEBA) This is the history of the generations of the heavens
- (Webster) These are the generations of the
- (YLT) These are births of the heavens



These are the records of the generations (toldot) of the heavens and of the earth when they were created in the day (or time) that Yahuah Eternal made earth and heaven. Genesis 2:4

You are
here



How can the heavens and the earth have "generations"?

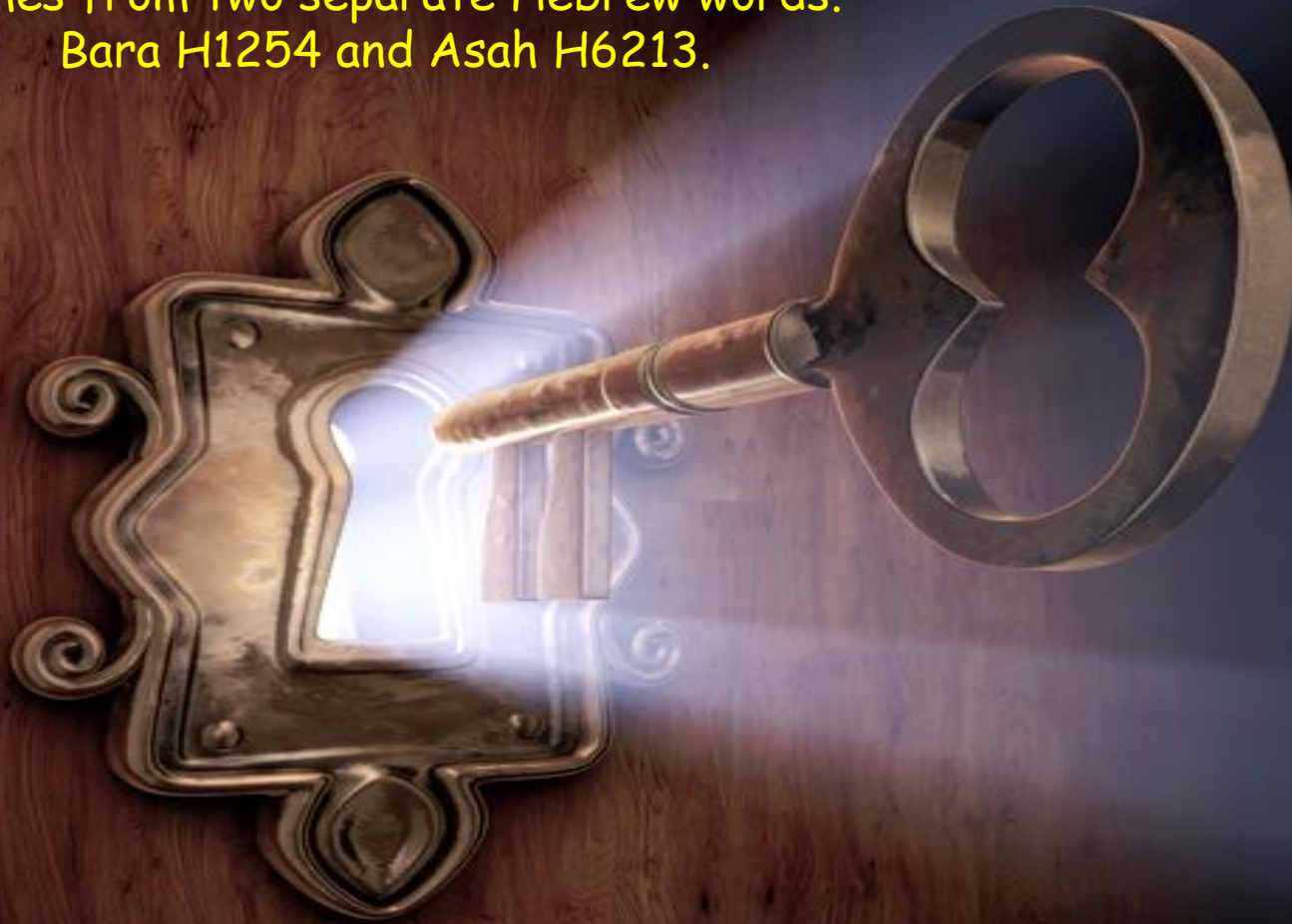
Rabbit Hole #1

There was more
than one creation
or generation in
Genesis 1!



The key to unlocking this as usual is the Hebrew language.

The *key* is that the plural "in the beginnings"
comes from two separate Hebrew words.
Bara H1254 and Asah H6213.



Lexicon :: Strong's H6213 - 'asah	
עָשָׂה	
Transliteration	Pronunciation
'asah	ă-sā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
KJV Translation Count — Total: 2,633x	
<p>The KJV translates Strong's H6213 in the following manner: do (1,333x), make (653x), wrought (52x), deal (52x), commit (49x), offer (49x), execute (48x), keep (48x), shew (43x), prepare (37x), work (29x), do so (21x), perform (18x), get (14x), dress (13x), maker (13x), maintain (7x), <i>miscellaneous</i> (154x).</p>	
Outline of Biblical Usage [?]	
<p><i>I.</i> to do, fashion, accomplish, make</p> <p><i>A.</i> (Qal)</p> <p><i>i.</i> to do, work, make, produce</p> <p><i>a.</i> to do</p> <p><i>b.</i> to work</p> <p><i>c.</i> to deal (with)</p> <p><i>d.</i> to act, act with effect, effect</p> <p><i>ii.</i> to make</p> <p><i>a.</i> to make</p> <p><i>b.</i> to produce</p> <p><i>c.</i> to prepare</p> <p><i>d.</i> to make (an offering)</p> <p><i>e.</i> to attend to, put in order</p> <p><i>f.</i> to observe, celebrate</p> <p><i>g.</i> to acquire (property)</p> <p><i>h.</i> to appoint, ordain, institute</p> <p><i>i.</i> to bring about</p> <p><i>j.</i> to use</p> <p><i>k.</i> to spend, pass</p> <p><i>B.</i> (Niphal)</p> <p><i>i.</i> to be done</p> <p><i>ii.</i> to be made</p> <p><i>iii.</i> to be produced</p> <p><i>iv.</i> to be offered</p> <p><i>v.</i> to be observed</p> <p><i>vi.</i> to be used</p> <p><i>C.</i> (Pual) to be made</p> <p><i>II.</i> (Piel) to press, squeeze</p>	

While both can mean to shape or form, Bara speaks to creating something from nothing where Asah is about taking certain building blocks and rearranging them into a final creation.

Lexicon :: Strong's H1254 - bara'	
בָּרָא	
Transliteration	Pronunciation
bara'	bā-rā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
KJV Translation Count — Total: 54x	
<p>The KJV translates Strong's H1254 in the following manner: create (42x), creator (3x), choose (2x), make (2x), cut down (2x), dispatch (1x), done (1x), make fat (1x).</p>	
Outline of Biblical Usage [?]	
<p><i>I.</i> to create, shape, form</p> <p><i>A.</i> (Qal) to shape, fashion, create (always with God as subject)</p> <p><i>i.</i> of heaven and earth</p> <p><i>ii.</i> of individual man</p> <p><i>iii.</i> of new conditions and circumstances</p> <p><i>iv.</i> of transformations</p> <p><i>B.</i> (Niphal) to be created</p> <p><i>i.</i> of heaven and earth</p> <p><i>ii.</i> of birth</p> <p><i>iii.</i> of something new</p> <p><i>iv.</i> of miracles</p> <p><i>C.</i> (Piel)</p> <p><i>i.</i> to cut down</p> <p><i>ii.</i> to cut out</p> <p><i>II.</i> to be fat</p> <p><i>A.</i> (Hiphil) to make yourselves fat</p>	
Strong's Definitions [?] (Strong's Definitions Legend)	
<p>בָּרָא bārā', baw-raw'; a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes):—choose, create (creator), cut down, dispatch, do, make (fat).</p>	

Gen 1:26 And Eternal ^{H430} said, ^{H559} Let us **make- asah** ^{H6213} man ^{H120} in our **image- Tse'lem** , ^{H6754} after our likeness: ^{H1823}

In Genesis 1:26 Yahuah says, "let us make (asah) man in our image" because the image already exists. Also the word translated *image*, is H6754 Tse'lem from an unused root meaning to *shade or shadow*. Let us make man in our shadow or as a figure representing us.

Gen 1:27 So Eternal ^{H430} created ^{H1254} as a strong covenant mark (H853) man ^{H120} in His *own* image, ^{H6754} in the image ^{H6754} of Eternal ^{H430} He created ^{H1254} him; male ^{H2145} and female ^{H5347} He created ^{H1254} them.

But then in Genesis 1:27 when it happens for the first time, male and female are created (bara) out of nothing, but are conformed to that image or as a shadow representation. The differences are subtle but very important. **Notice no mention of being created from the earth at all and this is important as we will see.** Could also be made in the shadow as Yah is forever behind us casting His protective shadow over us. We see that in Psalms - in the shadow of His wings.



The difference is with *Asah*, Yahuah knew what type of creature He wanted to make. It would be like something that already existed- Himself. He had the pattern. But when He actually created (*Bara*) the male and female this was a unique creation never before actually made and He did it out of nothing, that He tells us about.

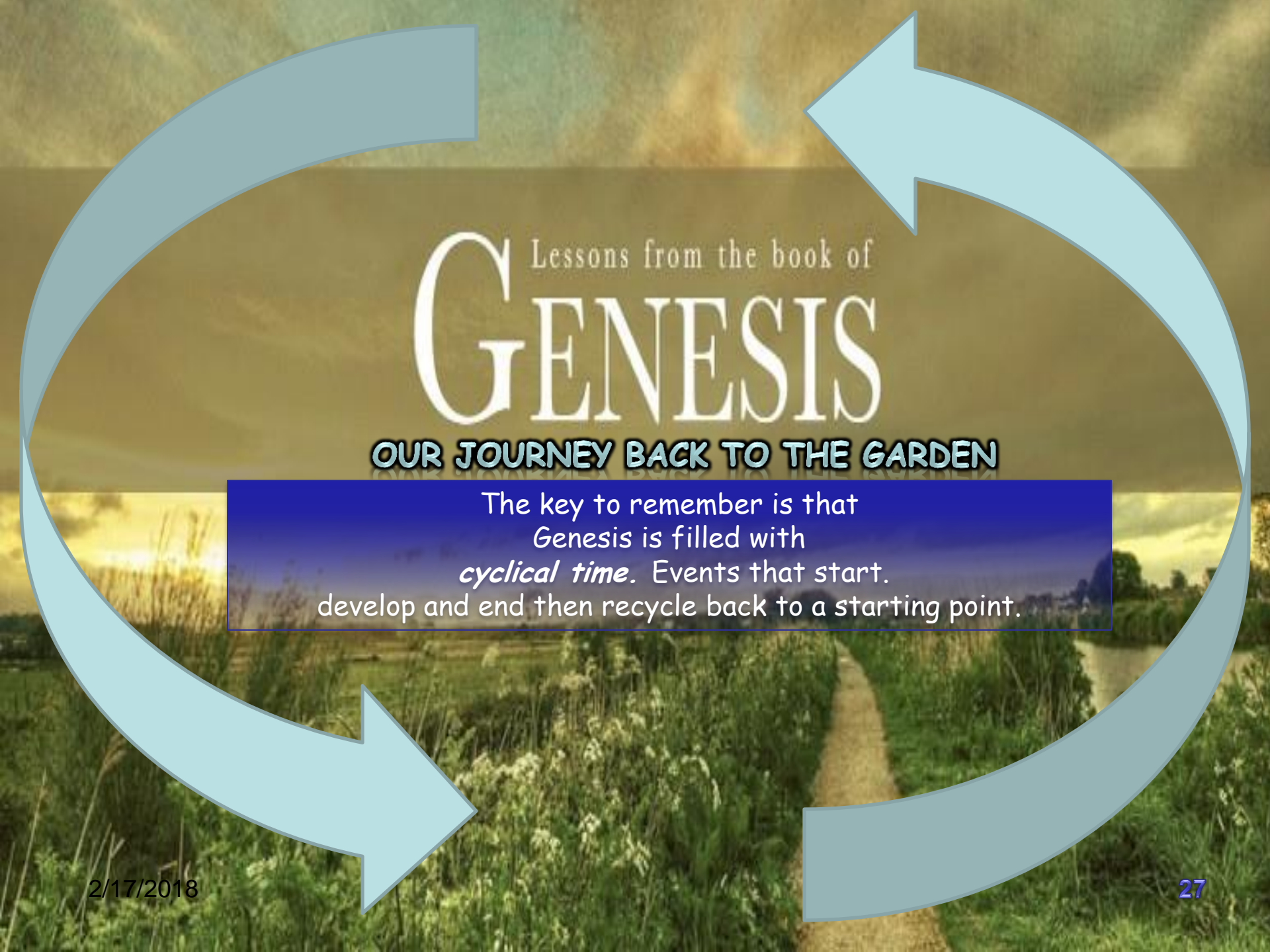
Here is another example of the difference between asah and bara.

Isa 45:7 I form from something already existing- ya-tzar^{H3335} the light,^{H216} and create- bara-make out of nothing^{H1254} darkness:^{H2822}

Yahuah separated the light from the darkness. (Genesis 1:4) Ya-tzar means to form, fashion or create and is a synonym for asah. The darkness was not an absence of light as such but a separate creation from which light was pulled away leaving nothing to create a new thing called darkness. This is not just an effect, it is a creation, like anti-matter or the abyss. Like Hawah (Eve) was pulled from Adam. Darkness was a new creation.

I make asah from something already existing ^{H6213} peace, ^{H7965} and create-bara- from nothing ^{H1254} calamity, spoilage: ^{H7451} I ^{H589} Yahuah ^{H3068} do ^{H6213} all ^{H3605} these ^{H428} .

Since Yahuah is light and peace those things already exist. Darkness and calamity had to be created since Yahuah does not live in darkness or anything spoiled.



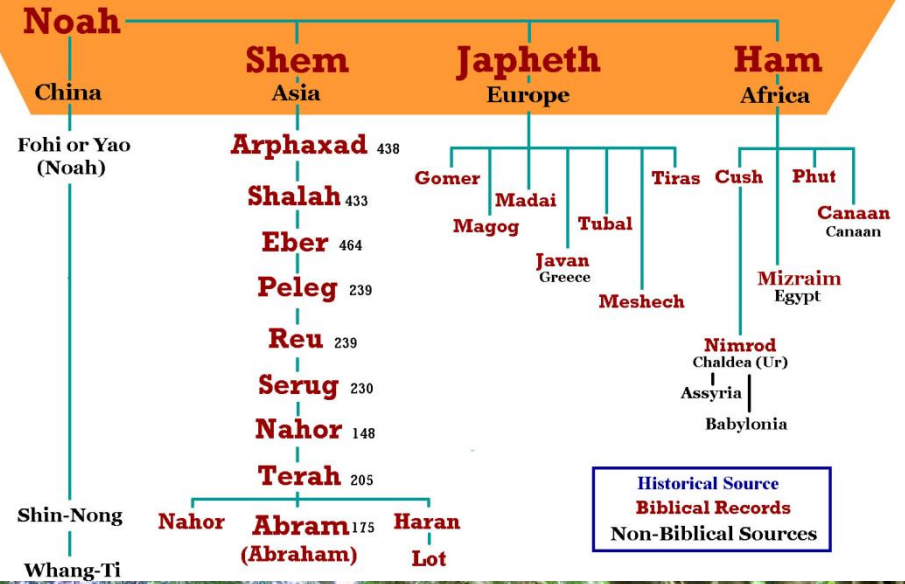
Lessons from the book of
GENESIS

OUR JOURNEY BACK TO THE GARDEN

The key to remember is that
Genesis is filled with
cyclical time. Events that start,
develop and end then recycle back to a starting point.

The Genealogy of Noah

The Ark came to rest on Mt Arrarat (in Turkey)



That is why we started our discussion with the sons of Noah in *Genesis 10*. Each one began his line from a fixed point in time, had that time develop, end and then cycle back to the next son and repeated. The same pattern is true for the stories of Ishmael, Isaac, Yac'cob and Esau and the 12 tribes.

The only time we have linear time or human based sequential time is when we are talking about the generations or times within a specific cycle. For another example, prophets live in a linear time but will enter cyclical time when they report or see future events as if they have already happened. Yahuah does this all the time. We discussed that in part 1.

Without a firm understanding of the difference between cyclical Yahuah based timing, and linear Human based timing Any attempt to Understand Genesis will fall Short and lead To bad assumptions.

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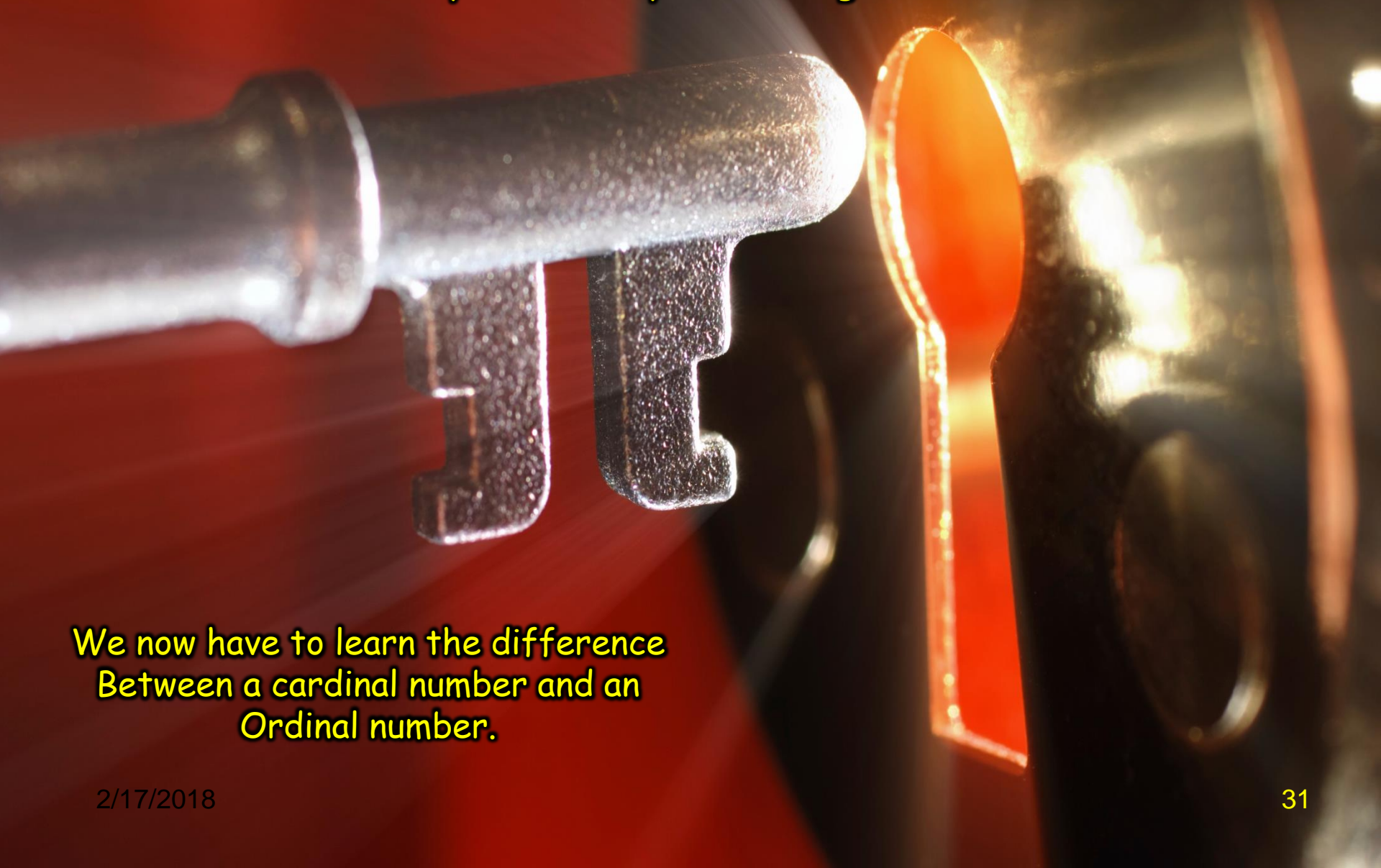
Linear (Human based timing)

We need to also keep this in mind when only Yahuah, Yahusha or the messengers are present, and then other times when man is there.

Rabbit Hole # 2
The Unique Count of
Genesis 1



The key to this part is that there is terminology in *Genesis 1* that is never repeated again in the rest of Scripture. This unique terminology is actually an alien way of counting time.



We now have to learn the difference
Between a cardinal number and an
Ordinal number.

A Cardinal number is something that you have. "I have one dollar". Ordinal means the order of something. Now this is where it gets interesting in the Hebrew.



Ordinal Number	Cardinal Number	Ordinal Number	Cardinal Number
First	One	Eleventh	Eleven
Second	Two	Twelfth	Twelve
Third	Three	Thirteenth	Thirteen
Fourth	Four	Fourteenth	Fourteen
Fifth	Five	Fifteenth	Fifteen
Sixth	Six	Sixteenth	Sixteen
Seventh	Seven	Seventeenth	Seventeen
Eighth	Eight	Eighteenth	Eighteen
Ninth	Nine	Nineteenth	Nineteen
Tenth	Ten	Twentieth	Twenty

DAY 1

Cardinal
A one
day

DAY 2

Ordinal
A 2nd day

DAY 3

Ordinal
A 3rd day

DAY 4

Ordinal
A 4th day

DAY 5

Ordinal
A 5th day

DAY 6

Proper
grammar
the 6th
day

Day 7 – Proper Grammar “The 7th day”

DAY 1

Gen 1:1-5

SEPERATES
LIGHT
FROM
DARKNESS

Gen 1:5 And Eternal called the light Day, and the darkness He called Night. And there was evening and there was morning, **one day**. JPS

It's a cardinal number and there is no ha in the Hebrew or the equivalent to "the" English in the Scripture.

Properly translated it is "A one day". The Hebrew for one here is H259 Echad. It means to unify or united.

DAY 2

SEPERATES
WATERS
FROM
WATERS

Genesis
1:6-8

Gen 1:8 And Eternal called the firmament Heaven. And there was evening and there was morning, a second day. JPS

It's a ordinal number and there is no ha in the Hebrew or the equivalent to "the" English in the Scripture. Properly translated it is "A second day".

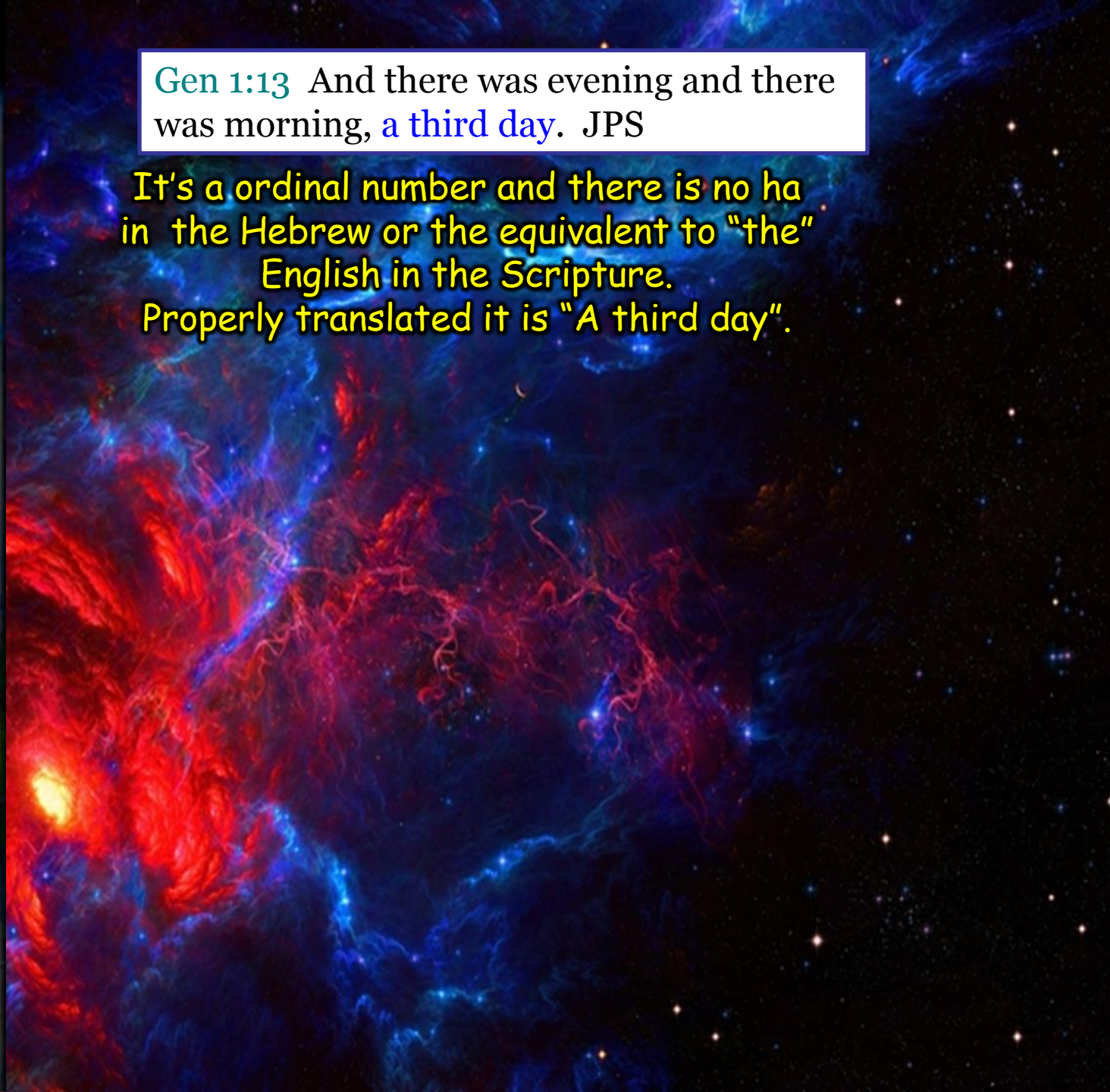
DAY 3

GATHERS
WATER
TO ONE
PLACE
AND LAND
APPEARS
ALONG WITH
VEGETATION

Gen 1:13 And there was evening and there was morning, a third day. JPS

It's a ordinal number and there is no ha in the Hebrew or the equivalent to "the" English in the Scripture. Properly translated it is "A third day".

Gen 1:9-13



DAY 4

A composite image showing the sun in the upper half and the moon in the lower half, both set against a dark background.

CREATES
SUN TO RULE
THE DAY
AND MOON
TO RULE
THE NIGHT.

Gen 1:14-19

A vertical image of a spiral galaxy, likely the Andromeda Galaxy, with a bright central core and a long, thin tail of stars.

CREATES
STARS AND
OTHER
PLANETS.

It's a ordinal number and there is no ha in the Hebrew or the equivalent to "the" English in the Scripture. Properly translated it is "A fourth day".

Gen 1:19 And there was evening and there was morning, a fourth day. JPS

DAY 5

Yahuah

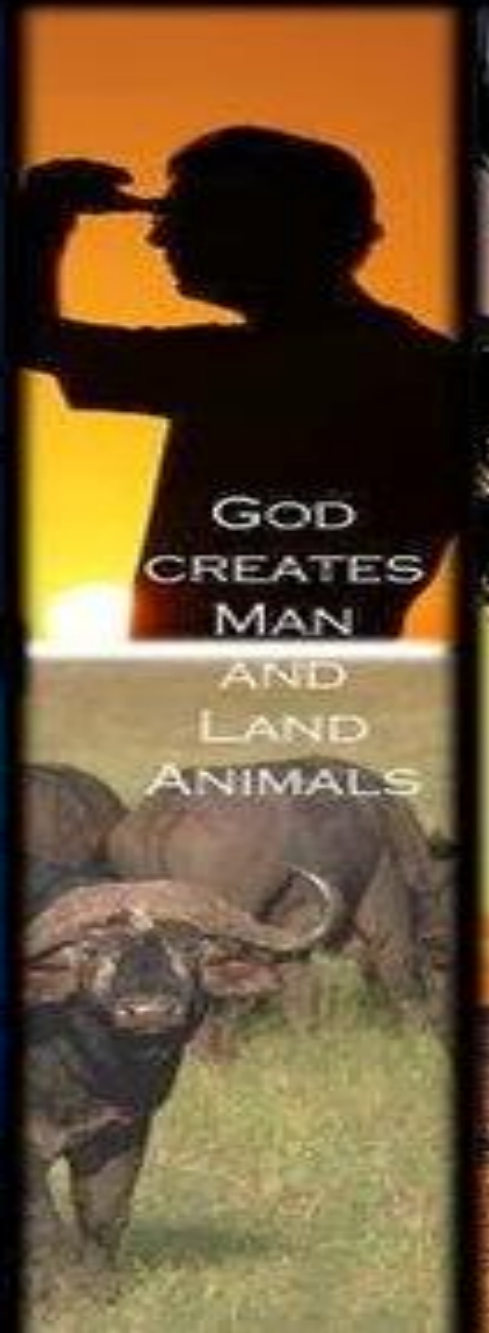
CREATES
BIRDS OF
THE AIR
AND
FISH OF
THE SEA.

Gen 1:14-19

Gen 1:23 And there was evening and there was morning, a fifth day. JPS

It's a ordinal number and there is no ha in the Hebrew or the equivalent to "the" English in the Scripture. Properly translated it is "A fifth day".

DAY 6



GOD
CREATES
MAN
AND
LAND
ANIMALS

Gen 1:31 And Eternal saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, **the sixth day**. JPS

There is a ha in the Hebrew or the equivalent to "the" English in the Scripture. Proper grammar translated it is "The sixth day".

DAY 7

Yahuah Rested

Gen 2:1-4

Gen 2:2 And on **the seventh day** Eternal finished His work which He had made; and He rested on **the seventh day** from all His work which He had made. JPS

There is a ha in the Hebrew or the equivalent to "the" English in the Scripture. Proper grammar translated it is "The seventh day".

Rabbit hole # 3 The Accounting Code

Up to this point with what we have seen in the Hebrew, science and other ancient sources, we think we are on solid ground. Andrew is now proposing that the days we have in Scripture may not be in chronological order. We are not sure about this, but we won't climb out of this rabbit hole yet.





Andrew is making connections between the day as follows..

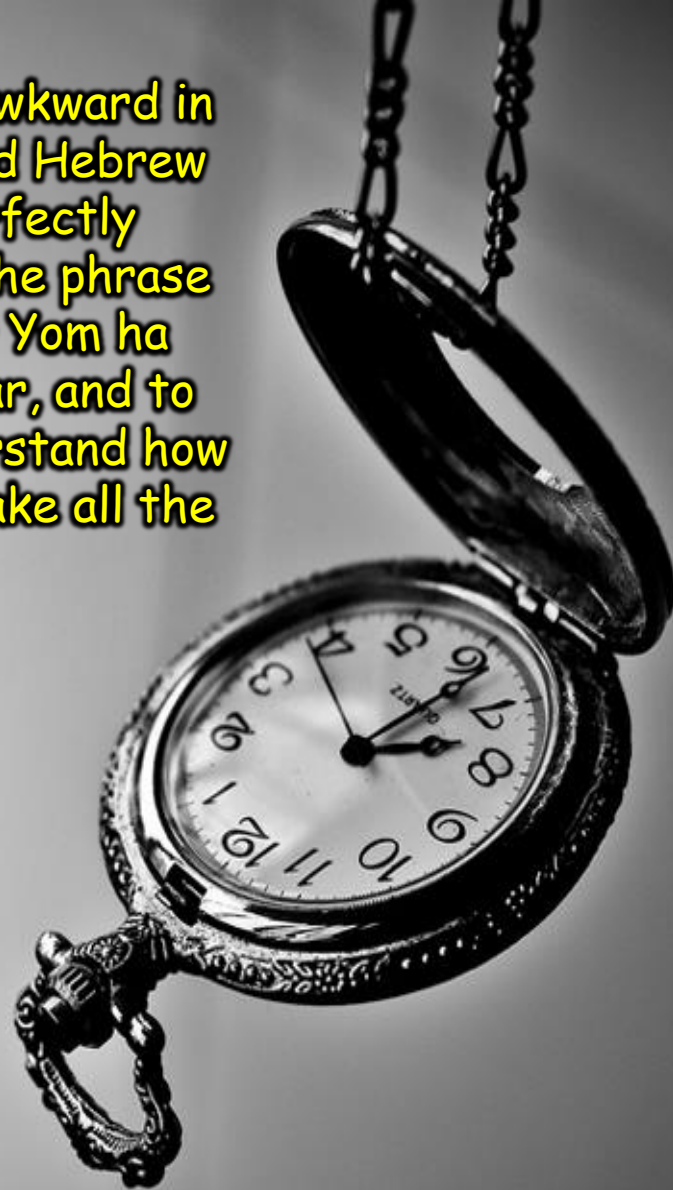
The Accounting Code

It was evening and it was morning, a day one (*yom echad*/יּוֹם אֶחָד).-Genesis 1:5

On the first day (*be'yom ha rishown*/בְּיוֹם הָרִשׁוֹן) you will have a Set-Apart assembly.-Exodus 12:16

It is interesting when we remember that the word *Echad* means to unite or be united and Yahuah has us do that as a set apart assembly in Exodus 12:16 on the first day using proper grammar.

Genesis 1:5 "a day one" is not only awkward in English, on the surface it is also bad Hebrew grammar, even though it is a perfectly accurate translation. In contrast the phrase in Exodus 12:16 "the first day" or Yom ha rishohn is perfect Hebrew grammar, and to make sense of this we need to understand how the cardinal and ordinal numbers make all the difference in the world.



Cardinal Numbers

- cardinal numbers are regular, plain old **NUMBERS!**
- cardinal numbers are used to measure the size or number of things
- cardinal numbers are used to count (0, 1, 2, ...)
- cardinal numbers begin with 0.

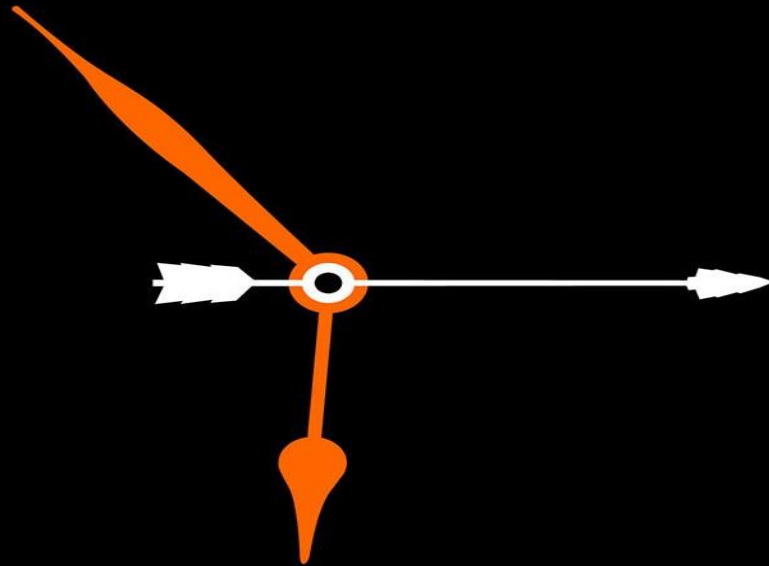
Shows possession or value. I have one apple to eat.

Ordinal Numbers

- ordinal numbers are used to put things in **ORDER** or to organize a set
- ordinal numbers all **MUST** end with “st” “nd” “rd” “th”
- **Ordinal numbers** tell the position in a sequence: 2nd base, Fifth Avenue, in her 22nd year

13th	first
14th	second
15th	third
16th	fourth

Andrew teaches in *Genesis 1:5* the proper Hebrew grammar in all such sentences should be an ordinal number, (first day/*rishown*) and never a cardinal number (a one day/*echad*) which is how it is rendered.



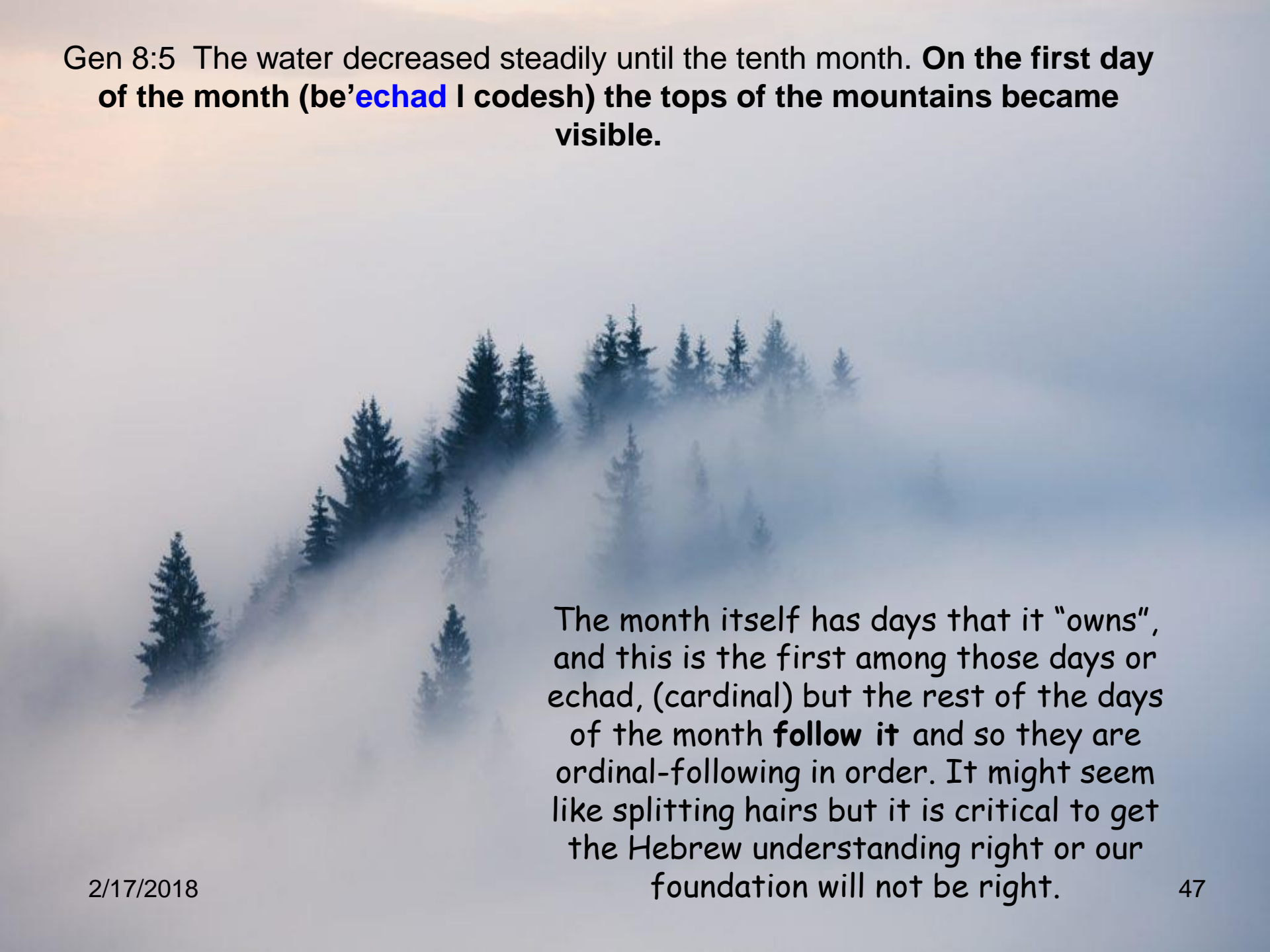
In addition, all such sentences require a *HA* or "the", hence *Yah HA Rishown*, rather than *Yom Echad*. This is totally unique in all the Scripture and therefore a clue to the original chronology of the number of the days!



These rules are true whenever we are grouping days together as either the first day of a week or of an occasion, i.e. the first day of 8 days of Tabernacles.

The only "exception" Andrew says is when dealing with days of the month, because then a different grammar rule applies. For example, the first month will always be *rishown*, but the first day that belongs to that month is *echad* as we will see in our next example. It makes sense poetically as the that first day is united and belongs to that month which is starting over.

Gen 8:5 The water decreased steadily until the tenth month. **On the first day of the month (be'echad I codesh) the tops of the mountains became visible.**

A photograph of a mountain range shrouded in mist. The trees are dark green and silhouetted against the white fog. The sky is a pale, hazy blue.

The month itself has days that it “owns”, and this is the first among those days or echad, (cardinal) but the rest of the days of the month **follow it** and so they are ordinal-following in order. It might seem like splitting hairs but it is critical to get the Hebrew understanding right or our foundation will not be right.

The first time for anything, first dated, movie, car, etc is **sequential** and will be **rishown**. But the moment you "**own**" one of anything it is **echad**.

The next series of numbers are even more bizarre and has to do with how days 2-5 are characterized in the text according to the Hebrew and thus is our 3rd rabbit hole.



It was evening and it was morning...

A second day (*yom sheni*) in Genesis 1:8
should be the second day (*yom HA sheni*).

A third day (*yom shelishi*) in Genesis 1:13
should be the third day (*yom HA shelishi*).

A fourth day (*yom rev'i*) in Genesis 1:19
should be the fourth day (*yom HA rev'i*).

A fifth day (*yom chamishi*) in Genesis 1:23
should be the fifth day (*yom HA chamishi*)

Here is the key. The lack of a definite article (ha or the) in Hebrew, again totally unique to Genesis 1, has the net effect of turning these ordinal references (days in order 2nd, 3rd, 4th, 5th days) into cardinal references, because the HA or the, will provide the sequence. We have a bunch of days but the order is not given.

Example: "This is **the** 2nd book I bought this year" gives the sequence, but "this is **a** second book" does not.





If we tell you we bought 4 books this year and put them on a table in front of you, but we don't tell you which of the 4 was **the first** book we bought, you won't know the sequence. But if we say, **THE** first book we bought was "British Trees" and **THE** second book was "Vegetarian restaurant guide" then you would know the sequence.

The bottom line is, we don't have the REAL sequence of "a second day" and "a third day" in Genesis 1 either. Days 2,3,4 & 5 are not in chronological order. The good news is "a day one" we still know that it is also the FIRST day because it says, "in the beginning" and the beginning comes first. But in terms of what comes after day one and how four others are ordered, it is not given. We are seeing in the Hebrew Yah Standard Time and Man's time being represented in the first 7 days of creation in Genesis chapter 1.

The last 2 days in the 7 day sequences, oddly enough, everything is fine grammar wise.



Day 6 is yom HA shishi and day 7 is yom HA Shevi'i. Finally we have the proper ordinal numbers married to a HA to give us the sequence that day 6 is most definitely followed by day 7.



This count is unique and in the Hebrew stands out so we would notice it. This kind of count never, ever happens again either in Scripture or in life.

Day 1 is the first day on Yah Standard Time. Days 2-5 have no sequence at all because it is on Yah's time.

Days 6-7 on sequential "mans time" but give no other information on days 2-5.

Isa 46:10 I foretell the end from the beginning and from the start, things that had not occurred. I say my plan shall be fulfilled.

Isa 55:8-9 For My thoughts are not your thoughts, neither are your ways, My ways, says Yahuah. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

unique

Yah says He does not think or judge like us and He does not count like us because as we saw in Part 1 He is in a different dimension.

We have to be comfortable that some things are going to be above our pay grade and "need to know".

If the days in *Genesis 1* are not given in *Chronological order*, how can we find out with certainty what that original order was?

The answer has to do with understanding that *Genesis 1* is in **thematic order** and not actual order. And that will be the next rabbit hole we go down next time.



We want to thank Andrew Gabriel Roth for these wonderful insights in the Hebrew language so we can keep making amazing connections.

His website for those interested in learning more about him is:
<https://onefaithonepeopleministries.com>





No Yahuwah
No Shalom

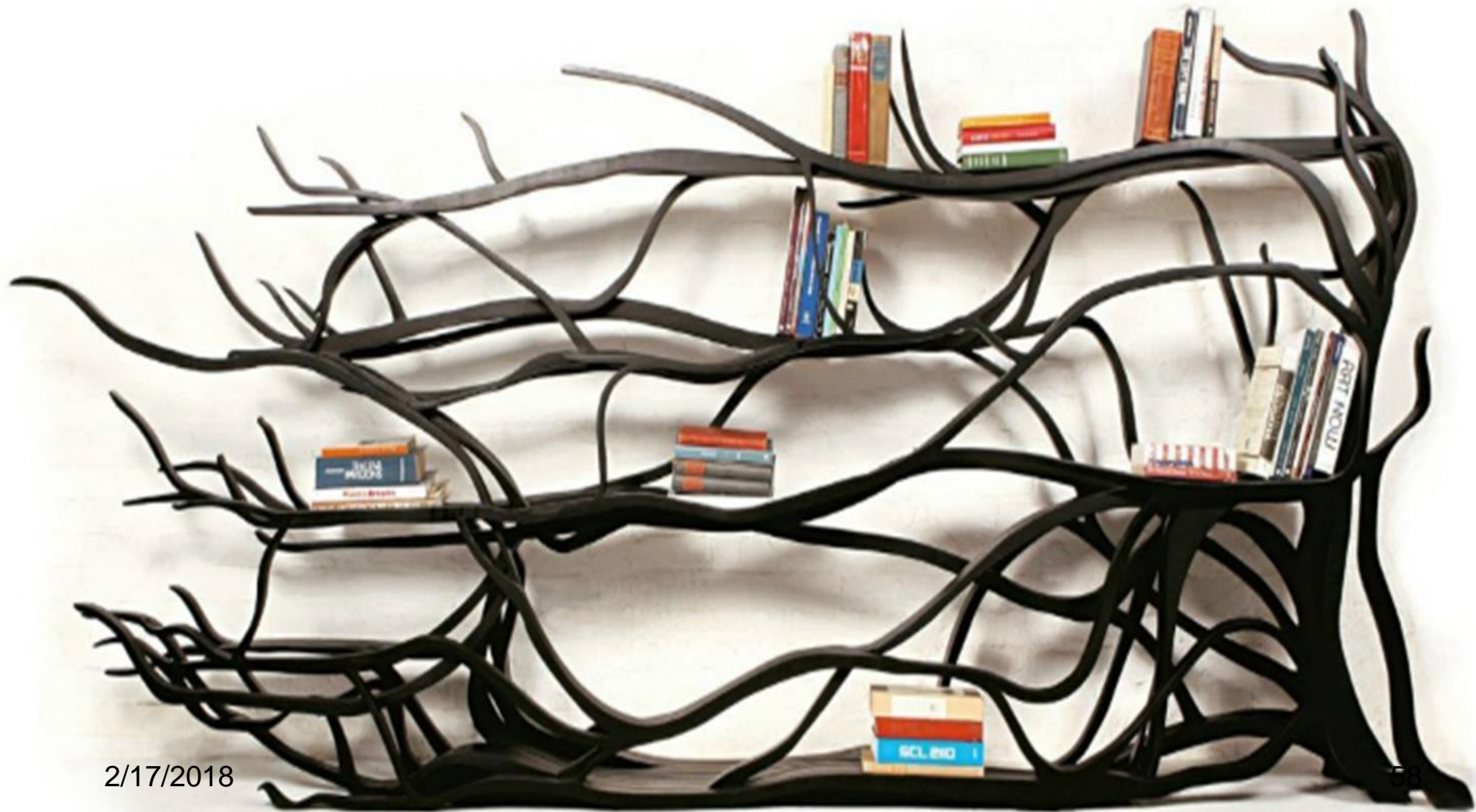
Know
Yahuwah

Know
Shalom

RESOURCES

http://mtoi.org/learn_with_us/learn_with_us.shtml

https://www.youtube.com/watch?v=uX6IVuHemF8&list=PLTe5iBnvaDBU9G8Ux_6Pqk73KDRRQIqCi



2/17/2018

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