

Genesis Chapter 1:1

Creation

Part 1

In The Beginning...

ב-ראשית

Ba-Ra-Sheet

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

ב-ראשית

4/28/2018



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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. [Read more](#)





Please go look at this video
at the beginning of our
video on Vimeo – We chose
this as it is perfect for the
discussion we will be
having in this part. We
don't want you to miss out
on this beautiful song by
Jim Croce and a video we
created for it.



*The scriptures
do not change,
but we do,
and so the same
scriptures can
give us new insights
every time we
read them.*

Elder
Mervyn B. Arnold

We are very excited to start this study finally with the first verse but also are overwhelmed by the insights the Hebrew language reveals to us.



It is as if we were poking around in the shadows of time. We are trying to piece together the most important messages and stories and wisdom in the universe, given to us by our creator.

On the one hand that sounds very easy! Just read the book! However, the book has been tampered with and many other books have been discarded and many have tried to discredit them. Researching through all the material left to us and absorbing it will be fun and exciting but also slow, as we need to be sure our foundations we are building on are Torah based and not Theology.

As has been our custom with past studies, anytime we use information from other sources we will correct the Father and Son's names as well as other offending titles and words. Those will be in the Comic sans font that you see here.

The Menorah: Yahuah's Pattern for Giving Light-by T.Z. Hunter

The menorah is not a man-made invention! Its shape, its unique design, was revealed to Moses by Yahuah Himself; it is a shadow of what Moses was shown in Heaven. Moses (via Bezaleel) simply duplicated the thing he saw, and at Yahuah's instruction, it became the Tabernacle's source of light within the **Set Apart Place**.



Note! The menorah is Yahuah's pattern for giving light. Spiritual truth is light, so whenever we—as tabernacles of Yahuah's Ruach—welcome spiritual truth into our life, it's important that we measure it against the pattern of the menorah.

Notice, there are arms branching off in opposite directions. The arms on one side are identical to those on the other side. The right is exactly the same as the left. And yet, they're exactly the opposite! It's kind of like a pair of shoes: is your left shoe the same as your right shoe? Yes! Is your left shoe the opposite of your right shoe? Again, yes! They are the same and the opposite at once. This is a characteristic that defines the menorah—that something can be the same and the opposite at the same time. It's not a paradox; it's a matter of symmetry.

Genesis 1:1

The earth and the heavens as a strong covenant mark Eternal out of nothing made In the first

בראשית ברא אלהים את השמים ואת הארץ:



Also notice, the arms are held together by a central stalk that not only distributes the weight perfectly, it actually connects the branches and unifies the structure. Balance and unity are achieved through the central stalk. What acts as the central stalk of the Scriptures? The Torah! In fact, It's the central stalk of the first verse in the Scriptures! The Alef/Tau - The strong covenant mark, we find in the middle of

4/28/2018

Genesis 1:1.



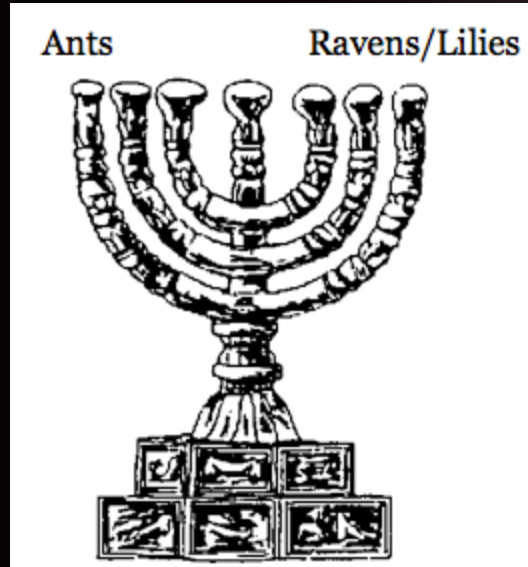
The importance of the menorah cannot be overstated. When I hear certain groups argue two opposing truths, I can't help but think they are playing checkers while Yahuah is playing chess.

Each group is 100% correct, but representing only half of the whole. As a result, this group struggles to hold up their side, and the other group struggles to hold up their side, but if both groups would stand back and accept the two truths together, each group would at last experience rest! Because the matter as a whole will stand alone.



Again, Yahuah's pattern for giving light is the menorah, and spiritual truth is light based on the Strong Covenant Mark of the Torah. Thus truth is properly measured in terms of the menorah. Some examples that come to mind are free-will and predestination; young earth and old earth; mercy and judgment; rights and obligations. These Scriptural truths appear to oppose one another, when actually they are balancing sides that shine light on each other.

Here is a wonderful
menorah:



Solomon says, “Consider the ant you sluggard! Observe its ways and be wise. Having no chief, officer or ruler, it prepares its food in the summer and gathers its provision in the harvest” (Proverbs 6:6-8).

Yahusha says, “Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet Yahuah feeds them...Consider the lilies of the field, how they grow. They neither toil nor spin yet I tell you, even Solomon in all his glory was not dressed as beautifully as they are” (Luke 12:24-27).

These passages are the same in that they both ask us to consider something in nature for our own benefit. Both teach principles meant to bring comfort: the ant finds comfort in its working ahead; the ravens and lilies find comfort in their total reliance on Yahuah. These passages, though, seem to contradict. Ants are self-reliant, without a ruler, hard working, and toiling for tomorrow. Ravens and lilies are dependent on their ruler, not concerned with toil, and not troubled about tomorrow. So which passage do we abide by? Both! They come together to form a menorah. A person’s life will find balance when both truths are exercised fully. 9
I’m not saying this will be easy either.

Balancing truth is often not easy. Building a menorah into one's life or understanding takes time. Notice how it is constructed. Exodus 25:31 & 36: *You shall make a menorah of pure gold. **The menorah shall be made of hammered work:** its base, its stem, its cups, its calyxes, and its flowers shall be of one piece with it...The whole of it a single piece of hammered work of pure gold.* The menorah, being a picture of truth, is a hammered work! It is not arrived at quickly. Rather it is formed slowly, with one swing of the hammer after another.



Compare this process to the creation of the golden calf. The golden calf was created in one afternoon. It was quick and easy; not a lot of work was required. The truths of idolatry are always quick and easy. But to build a balanced menorah, with all of its components and details, is quite the opposite. It requires a skilled eye and a disciplined hand. It requires study. Imagine the craftsman hammering into a solid piece of gold once, twice, thrice, then stepping back and studying it. Stepping forward again: hammering here, hammering there, then stepping back and studying it. Like Michelangelo said of the slab of marble, “I chip away everything that doesn’t look like David.” The student of truth must chip away everything that doesn’t look like Yahuah’s Word.



Suffice to say, the menorah is more than a mere candlestick. It is a replica of something that is in Heaven as we speak. It is not intrinsically Jewish just as Heaven is not intrinsically Jewish. The menorah is the design of all spiritual truth. It is *Yahuah's* pattern for giving light. All spiritual truth ought to be made to fit the pattern of the menorah before it is welcomed into our soul (as symbolized by the *Set-Apart* Place). Only then do we experience a full amount of light, and enjoy the balance and rest it has to offer.

Wisdom was before "in the beginning"

Pro 8:22 Yahuah^{H3068} possessed-erected, owned and possessed^{H7069} me in the beginning (Ra-sheeth)^{H7225} of His way-road course of life, mode of action,-(Derek)^{H1870} before-the front-absolutely the fore part, projecting^{H6924} His works, performance^{H4659} of old at that time or place.^{H4480 H227}

Pro 8:23 I was set up-poured out, a covering anointment^{H5258} from everlasting-or the vanishing point,^{H4480 H5769} from the beginning of the shaken,^{H4480 H7218} or ever in front and anciently before^{H4480 H6924} the firm earth^{H776} was.

Pro 8:24 When *there were* no entity of^{H369} depths-abyss- a surging mass of water,^{H8415} I was brought forth in a twisting or whirling manner;^{H2342} when *there were* no^{H369} fountains^{H4599} abounding^{H3513} with water.^{H4325}

Pro 8:25 Before^{H2962} the mountains^{H2022} were settled-sunk, and fastened,^{H2883} before^{H6440} the hills^{H1389} was I brought forth in a twisting or whirling dancing manner:^{H2342}

Pro 8:26 While as yet^{H5704} He had not^{H3808} made (Aw-shaw)^{H6213} the earth,^{H776} nor the fields-outdoors,^{H2351} nor the highest part^{H7218} of the dust^{H6083} of the world-globe with in habitants.^{H8398}

Pro 8:27 When He prepared-erected, set up, established^{H3559} the heavens,^{H8064} I^{H589} *was* there:^{H8033} when he set, hacked and engraved, prescribed, and appointed^{H2710} a compass-a circle-to move in circle or circuit^{H2329} upon, above, over^{H5921} the face^{H6440} of the depth, abyss- a surging mass of water:^{H8415}

Pro 8:28 When He established, confirmed and was mentally alert^{H553} the clouds- a powder as beaten small- a thin vapor^{H7834} above:^{H4480 H4605} when he strengthened^{H5810} the fountains^{H5869} of the deep – the abyss – a surging mass of water:^{H8415}

Pro 8:29 When He gave-put and called^{H7760} to the sea-a noisy surf^{H3220} His decree-appointment bound, custom, enactment-(Choq),^{H2706} that the waters^{H4325} should not^{H3808} pass-crossover or cover^{H5674} His commandment-mouth-edge portion or side (Peh):^{H6310} when he appointed hacked and engraved, prescribed, and appointed^{H2710} the foundations^{H4146} of the firm earth:^{H776}

Pro 8:30 Then I existed^{H1961} joining near^{H681} Him, *as* one brought up, trained and skilled as an expert workman^{H525} *with him:* and I existed^{H1961} daily-age to age^{H3117 H3117} *his* delight, enjoyment, pleasure,^{H8191} rejoicing, laughing and playing^{H7832} always^{H3605} ^{H6256} before and in front of^{H6440} Him;

Pro 8:31 Rejoicing, laughing and playing^{H7832} in the habitable part-the globe^{H8398} of His firm earth;^{H776} and my delights, amusement and pleasure^{H8191} *were* with^{H854} the sons^{H1121} of Adam (Aw-dawm).^{H120}

Pro 8:32 Now, at this time^{H6258} listen intelligently, consider with the expectation of regarding (Shamah)^{H8085} unto me, O ye children:^{H1121} for blessed-happiness⁸³⁵ *are they that* keep-diligently guard and protect (Shmar)^{H8104} my ways-path (Dereck).^{H1870}

Pro 8:33 Hear listen intelligently, consider with the expectation of regarding (Shamah)^{H8085} instruction, chastisement and warning^{H4148} and be wise,^{H2449} and refuse, dismiss or loosen^{H6544} it not.^{H408}

Pro 8:34 Blessed^{H835} *is* the man-(Aw-dawm)^{H120} that hears listen intelligently, consider with the expectation of regarding (Shamah)^{H8085} me, watching, being alert^{H8245} daily^{H3117 H3117} at^{H5921} my gates,^{H1817} diligently guarding, protecting (Shmar)^{H8104} at the posts^{H4201} of my doors.^{H6607}

Pro 8:35 For^{H3588} whoso finds^{H4672} me finds^{H4672} life,^{H2416} and shall obtain^{H6329} delight and be acceptable^{H7522} to Yahuah.^{H4480 H3068}

Pro 8:36 But he that sins against^{H2398} me does violence to^{H2554} his own soul-(Nephesh):^{H5315} all^{H3605} they that hate^{H8130} me love^{H157} death.^{H4194}

This brought to mind Yahusha saying if you speak against the Ruach of Yahuah that would not be forgiven. The Ruach of Yahuah is pure wisdom. This verse stuck out:

Young's Literal Translation

And whoever may speak a word against the Son of Man it shall be forgiven to him, but whoever may speak against the Set Apart Spirit, it shall not be forgiven him, neither in this age, nor in that which is coming.

Pro 8:36 But he that sins against^{H2398} me wrongs^{H2554} his own soul:^{H5315} all^{H3605} they that hate^{H8130} me love^{H157} death.^{H4194}

Some might interpret that this is speaking of Yahusha but I don't think so. First off Wisdom is portrayed as feminine. So that is one strike. Also Yahusha was given the spirit of wisdom so that would be weird if he was wisdom.

Enoch 49:2-4 But iniquity passes away like a shadow, and possesses not a fixed station: for the Elect One stands before YAHUAH TSEVA'OTH; and his splendor is forever and ever; and his power from generation to generation. 3 **With him dwells the RUACH of Intellectual Wisdom**, the RUACH of Instruction and of Power, and the ruach of those who sleep in righteousness: he shall judge secret things.

Isaiah 11:2

And the ruach of Yahuah shall rest and be in alliance with him – a ruach of wisdom, experience, understanding and insight, a ruach of counsel, prudence and advice and might, strength and power, a ruach of knowledge, discernment and the profound respect, reverence and awe of Yahuah.

IN THE BEGINNING

Genesis
CHAPTER 1-1

Genesis | בראשית

1 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
 the-earth and— the-heavens — God created in-beginning

1 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

- (1965 Bible in Basic English) **At the first** G made the heaven and the earth.
- (Easy to Read Version) G created the sky and the earth. **At first,**
- (Good News Bible) **In the beginning, when** G created the universe,
- (International Standard Version) **In the beginning,** G created the universe.
- (The Scriptures 1998+) **In the beginning** Elohim created the heavens and the earth.
- (Young's Literal Translation) **In the beginning of** G's preparing the heavens and the earth--
- (LBP-Aramaic from the Peshitta) G created the heavens and the **earth in the very beginning.**

בְּרֵאשִׁית *b'erē(')·šît'*

בְּרֵאשִׁית

We are going to break this down word for word or groups of words. Ba-rasheet. In Hebrew the Bet ב at the beginning of a word can mean In - of time, place, condition, Within, Among. When prefixed to a verb it maybe rendered When, or Because. It has also been used as: To, Against, With, Together with, Concerning of, Into, By, By means of, After, For, On account of, According to, Upon, Above, and Of.

Parkhurst on
Page 480 has
this to say
about Rash

רֵאשִׁית

Denotes *priority* or *precedence* in respect of time, order, place, or dignity, but never occurs as a verb.

I. As a noun ראש *beginning*, as of time. Exod. xii. 2. Jud. vii. 19. Prov. viii. 23. Lam. ii. 19. As a noun fem. ראשית the same. Isa. xlvi. 10. Eccles. vii. 8. Job viii. 7. xlii. 12. In this sense the *א* is once dropped, Deut. xi. 12, in the common printed editions; but at least seventeen of Dr Kennicott's codices, as also the Samaritan Pentateuch, there read מראשית. מראשית *first-fruits*, Lev. ii. 12. Comp. Exod. xxiii. 19. xxxiv. 26. Also *the first part*, namely that was conquered of the land of Canaan. Deut. xxxiii. 21. Comp. Num. xxxii. Gen. i. 1, בראשית *in the beginning, first of all, the Aleim created*, &c. Comp. Mark xiii. 19. 2 Pet. iii. 4. It may be worth observing, that almost all the Greek and Roman writers who have attempted to relate the origin of the world, do towards the beginning of their accounts use some word equivalent to the בראשית of Moses; as Orpheus, *πρωτα*

רֵאשִׁית *rē(')·šîṭ'*

In **the beginning**, God created the heavens

רֵאשִׁית *rē(')·šîṭ'* **beginning**, what comes first, starting point; first and best; first-..
noun, feminine, singular ± common, absolute, construct

Sense: **beginning (event)** – the event consisting of the start of something.

Lexicon :: Strong's H7225 - *re'shiyth*

Aa

רֵאשִׁית

Transliteration

Pronunciation

re'shiyth

rā·shēth' (Key)



Part of Speech

Root Word (Etymology)

feminine noun

From the same as

רָאשׁ (H7218)

KJV Translation Count — Total: 51x

The KJV translates Strong's H7225 in the following manner:
beginning (18x), firstfruits (11x), first (9x), chief (8x),
miscellaneous (5x).

Outline of Biblical Usage [?]

- I. first, beginning, best, chief
 - A. beginning
 - B. first
 - C. chief
 - D. choice part

Strong's Definitions [?]

(Strong's Definitions Legend)


רֵאשִׁית *rē'shiyth, ray-sheeth'*; from the same as H7218; the first, in place, time, order or rank (specifically, a firstfruit):—beginning, chief(-est), first(-fruits, part, time), principal thing.

Gesenius' Hebrew-Chaldee Lexicon [?]

רֵאשִׁית f. once רִשִׁית Deut. 11:12 (denom. from ראש, Ch. ראש head, chief, with the added syllable תִּי, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12; *former times*, Isa. 46:10.

(3) *the first of its kind*—(a) with regard to time, *first fruits*, Gen. 49:3, רֵאשִׁית אוֹנִי “first fruits of my strength,” i. e. first born. רֵאשִׁית דְּרָבּוֹ first fruits of things created by him, Prov. 8:22

Lexicon :: Strong's H7218 - ro'sh	
ראש	
Transliteration	Pronunciation
ro'sh	rōshe (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From an unused root apparently meaning to shake

Outline of Biblical Usage [?]

- I. head, top, summit, upper part, chief, total, sum, height, front, beginning
 - A. head (of man, animals)
 - B. top, tip (of mountain)
 - C. height (of stars)
 - D. chief, head (of man, city, nation, place, family, priest)
 - E. head, front, beginning
 - F. chief, choicest, best
 - G. head, division, company, band
 - H. sum

KJV Translation Count — Total: 598x

The KJV translates Strong's H7218 in the following manner: head (349x), chief (91x), top (73x), beginning (14x), company (12x), captain (10x), sum (9x), first (6x), principal (5x), chapters (4x), rulers (2x), *miscellaneous* (23x).

Strong's Definitions [?]

(Strong's Definitions Legend)

ראש rō'sh, roshe; from an unused root apparently meaning to shake; the head (as most easily shaken), whether literal or figurative (in many applications, of place, time, rank, etc.):—band, beginning, captain, chapter, chief(-est place, man, things), company, end, ✘ every (man), excellent, first, forefront, (be-)head, height, (on) high(-est part, (priest)), ✘ lead, ✘ poor, principal, ruler, sum, top.

Family of words

H7219 Ro'sh ראש – Gall. Venom. bitter, poisonous
 H720 Rosh ראש – Head – Name of a son of Benjamin
 H7221 Ri'sha ראשה – Beginning time, Early time
 H7222 Ro'shah ראשה – Top, Topmost, headstone
 H7223 Re'shon ראשון – First in place time or rank. Primary, Former, former things, beginning, chief, before, old time, foremost
 H7226 Rah-ash-oth ראש – Head place, Bolster

Possible Pictograph meaning



Beyt -House, tent, enclosure, family dwelling, in, within, inside



Resh/Rosh -Head, man, chief, top, beginning and first, the head of something



Aleph, or Al -strength, power, and chief.



Shin - Teeth, sharp, press, fire, crown, also two, again and both



Yad./Yod - hand, outstretched arm/hand, work, make, throw, functions of the hand.



Tau/taw/tav - mark, sign, signature

In the

Within the family dwelling the first, head chief from the beginning, all powerful, pressed and formed with fire with His outstretched arm and hand, working, throwing, and making His signature, sign and mark..

Beginning

A prime reason why grammar can be so important is displayed in our very first word. As we have been investigating, there are many people of all stripes who disagree with the age of the earth/Universe. Depending on how you translate this word, can determine which road you go down.

From the paper: **The Biblical Account of Origins** by Richard M. Davidson at Andrews University, from the *JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY*, he goes to great lengths and details each argument. We are only going to highlight several points and move on. But this will demonstrate just how tricky translations can be.

A row of seven light-colored wooden blocks, each with a dark letter on its top surface, spelling out the word 'GRAMMAR' in all caps. The blocks are arranged in a slightly staggered line on a light-colored wooden surface.

Basic Elements In The Scripture Account



- “In the beginning – the “**when**” of origins
- Yahuah– the “**who**” of origins
- “Created” – the “**how**” of origins
- “the heavens and the earth– the “**what**” of origins



The “When”: “In the *Beginning*”

In discussing the “when” of creation, a number of questions arise for which an answer may be sought in the biblical text.

- Does Gen 1-2 describe an absolute or relative beginning?
- Does the Genesis account intend to present a literal, historical portrayal of origins, or is some kind of non-literal interpretation implied in the text?
- Does the biblical text of Gen 1 describe a single creation event (encompassed within the creation week), or is there a prior creation described in Gen 1:1, with some kind of gap implied between the description of Gen 1:1 and Gen 1:3ff.?
- Does the Genesis account of origins present a recent beginning (at least for the events described in Gen 1:3ff., including life on earth), or does it allow for long ages since creation week?

Absolute or Relative Beginning?



The first hurdle is to determine if Verse 1 is an independent clause or dependent clause.

- **Independent**- means it stands alone in making a statement, which has been the usual way to translate this. **In** the beginning **Yahuah** created the heavens and the earth. (We will defend why we use the name of **Yahuah** here later when we get to that part of the sentence so please bear with us. This translation implies that **Yahuah** existed before anything else -all matter and so He created planet Earth at some point “**out of nothing**”).

- **Dependent** clause- meaning it is setting up and depends on the information provided by verse 2. These translations read : “**When Yahuah** began to create the heavens and the earth”. This view shows the earth already existed in a state described in Chapter 1 Verse 2 when **Yahuah** began to create in Gen 1:1. This implies that **Yahuah** and matter might be seen as **co-eternal principles**. This view also parallels the Ancient Near Eastern creation stories. Genesis 1:2 is taken as an afterthought, describing the **state** of the earth when **Yahuah began to create (“the earth being...”)**. The Jewish tradition (NJPS), the Medieval Jewish commentator Ibn Ezra agreed with this and the Catholic (NAB).

Two Major Translations

Independent Clause

“In the beginning
Yahuah created The
heavens and the earth.”

- KJV, NIV, NJB, NLT,
NASB, NKVB
- REB, RSV

Dependent Clause

“**When** Yahuah **began to** create the
heavens and the earth.....”

- NJPS, NAB, NRSV, NEB



A middle of the road approach that Medieval Jewish commentator Rashi advocated was to translate Genesis 1:1 as dependent but then take verse 2 as the main clause of the sentence. The NRSV and NEB follow this route.

For either alternative, the end result is the same, in that it gives a relative beginning to creation and may allow for pre-existing matter before Yahuah's creative work in Gen 1:1.

Mr. Davidson shows this handy chart:

Independent Clause

- a. *Creatio ex nihilo* is explicitly affirmed.
- b. Matter exists before matter.
- c. God creates the heavens, earth, darkness, the deep, and water.
- d. There is an absolute beginning of time for the cosmos.

Dependent Clause

- a. No *creatio ex nihilo* is mentioned.
- b. Matter is already in existence when God begins to create.
- c. The heavens, earth, darkness, the deep, and water already exist at the beginning of God's creative activity.
- d. No absolute beginning is indicated.

TWO MAJOR TRANSLATIONS

Independent Clause

- *Creatio ex nihilo* is explicitly affirmed
- Yahuah exists before matter
- There is an absolute beginning of time for the cosmos

Dependent Clause

- No *creatio ex nihilo* is mentioned
- Matter is already in existence when Yahuah begins to create
- No absolute beginning is indicated



Victor Hamilton, in his NICOT commentary on Genesis, summarizes the importance of the proper translation of the opening verse of Scripture:

The issue between these two options –“In the beginning when” and “In the beginning”-is not esoteric quibbling or an exercise in micrometry (. **The measurement of minute objects with a micrometer**). The larger concern is this: Does Gen 1:1 teach an absolute beginning of creation as a direct act of Yahuah? Or does it affirm the existence of matter before the creation of the heavens and earth? To put the question differently, does Gen 1:1 suggest that in the beginning there was one -Eternal Almighty; or does it suggest that in the beginning there were two-Yahuah and preexistent chaos?

We drove ourselves nuts over the spelling of Reshet. As we saw it comes from Ra-shaw. We would then expect the Wah and the Tau to then be suffixes. Tau at the end of a word adds the meaning of “He will do”. However, this is a feminine noun. Hebrew grammar at our level of understanding can be very frustrating.

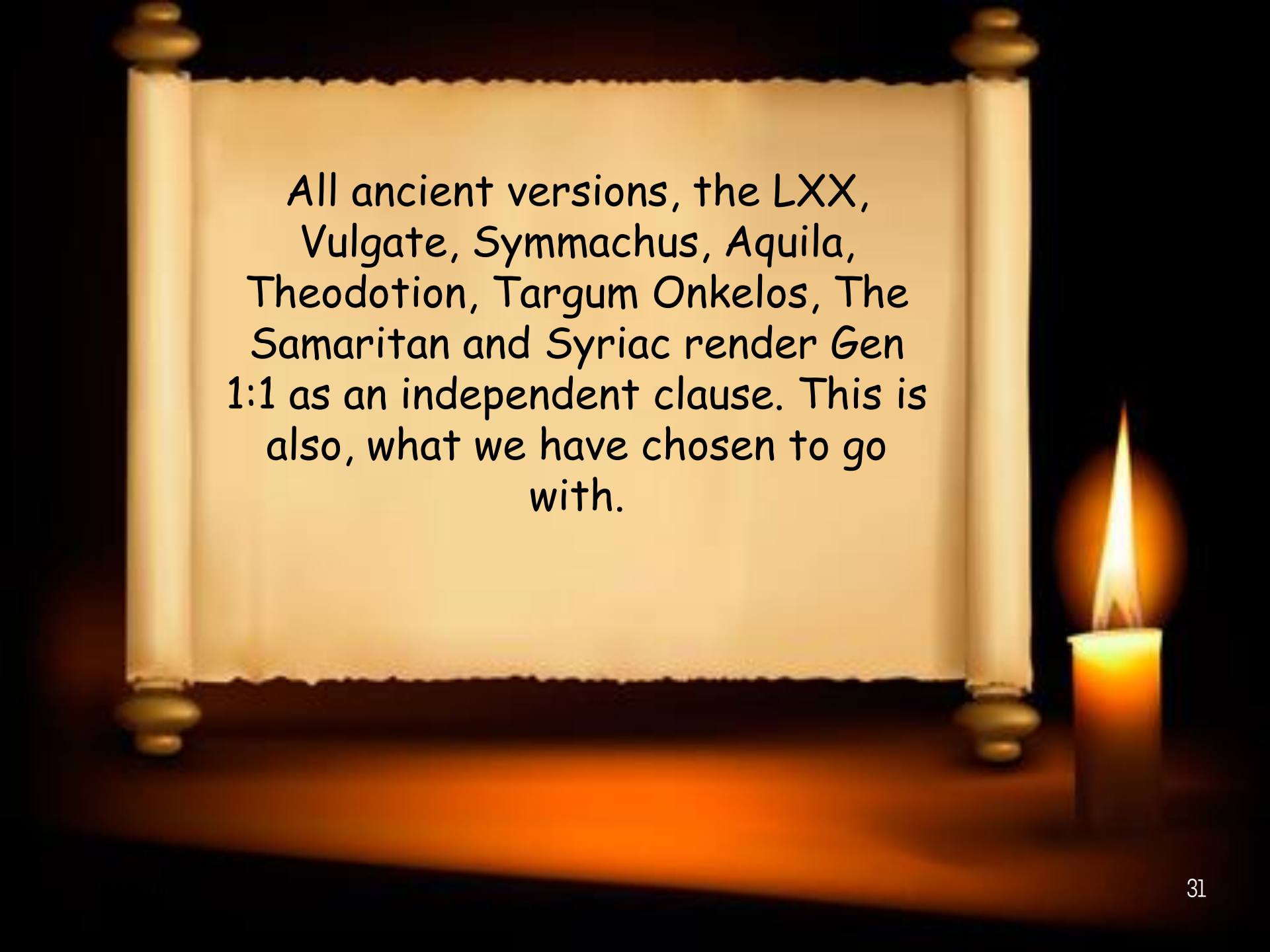
The next issue we had was that there was no "ha" in the prefix of the word for "in (bet) **the (ha)** beginning (reshet). We saw how important the definite article (the "the") can be in looking at the days.

Thankfully at least one of our questions was answered in this paper in regards to the missing article "ha" or "the".

Grammar and Syntax.

Although the Hebrew word *b̄re'îs 'ô.t* ("in the beginning") does not have the article, and thus could theoretically be translated as the construct "In the beginning of . . .", the normal way of expressing the construct or genitive relationship in Hebrew is for the word in its construct state to be followed by an absolute *noun*. In harmony with this normal function of Hebrew grammar, when the word *b̄re'îs 'ô.t* occurs elsewhere in Scripture as a construct in a dependent clause, it is always followed by an absolute *noun* (with which it is in construct), not a finite *verb*, as in Gen 1:1 (the word *bara* or created).⁶ Furthermore, **in Hebrew grammar there is regularly no article with temporal expressions like "beginning" when linked with a preposition.** Thus "In the beginning" is the natural reading of this phrase. Isa 46:10 provides a precise parallel to Gen 1:1: the term *m̄re'îs 'ô.t* ("from the beginning"), without the article, is clearly in the absolute, and not the construct.

Grammatically, therefore, the natural reading of Gen 1:1 is as an independent clause: "In the beginning Yahuah created the heavens and the earth."

A scroll with text and a lit candle. The scroll is unrolled and held by two wooden rollers. The text is written in a simple, black, sans-serif font. To the right of the scroll, a single lit candle is visible, casting a warm, orange glow. The background is dark, making the scroll and candle stand out.

All ancient versions, the LXX,
Vulgate, Symmachus, Aquila,
Theodotion, Targum Onkelos, The
Samaritan and Syriac render Gen
1:1 as an independent clause. This is
also, what we have chosen to go
with.

EVIDENCE FOR INDEPENDENT CLAUSE

- Hebrew grammar and syntax
- Short, stylistic structure matches rest of chapter
- Does not harm scripturally the rest of the chapter
- All ancient versions use the independent clause
- Does not reduce or make anything else co-equal with Yahuah



CONCLUSION – ABSOLUTE BEGINNING

We feel comfortable with the weight of all the previous evidence and these added witnesses within Scripture that the most accurate translation points to the traditional translation of *Genesis 1:1* as an independent clause or a stand alone verse. A simple statement of fact if you will.

"In the beginning Yahuah created the heavens and the earth.



LITERAL OR NON-LITERAL BEGINNING?



- Does the Genesis account intend to present a literal, historical portrayal of origins, or is some kind of non-literal interpretation implied in the text?

Since we trust Yahuah and He is forever faithful and there is nothing in the text to make it seem like it is some fanciful fairy tale we are going to forego the drudgery of theological debate and state that we trust that the *Genesis* account is a literal, historical portrayal of origins.

If there is a mistaken understanding of Scripture it is due to man's errors, not Yahuah's dictation.



EVIDENCE FOR LITERAL BEGINNING

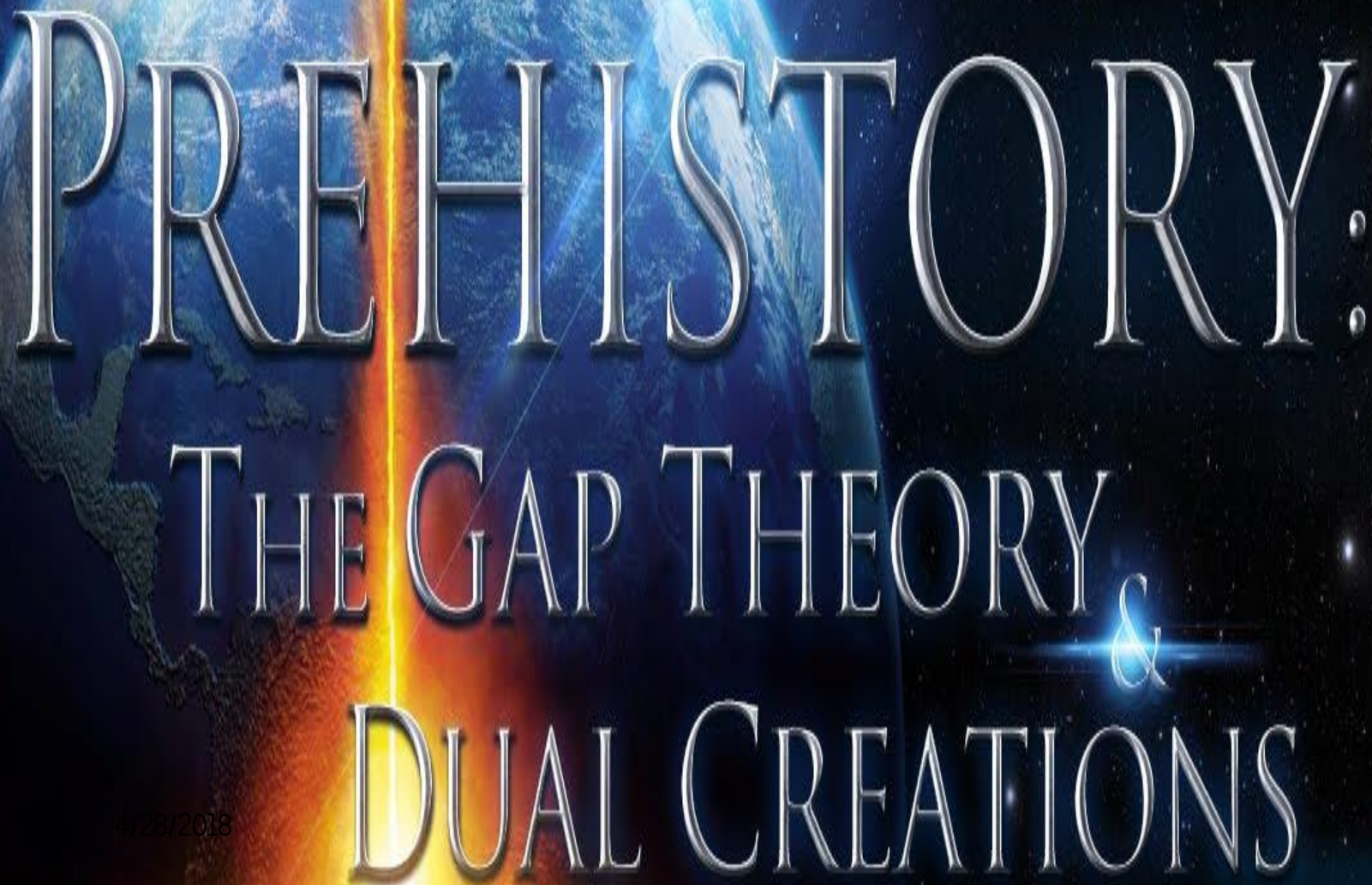
- Literary genre of Genesis 1-11 (historical narrative prose)
- Literary structure of the book of Genesis (“generations”)
- Specific temporal terms (evening and morning)
- Accepted interpretation by Tanakh writers and Yahusha
- 7th day Sabbath is a continued mark of the Covenant throughout man’s linear time



CONCLUSION- LITERAL

Based upon the testimony of the Genesis account and other ancient witnesses to this account, we feel comfortable that affirm that the literal, historical nature of Genesis 1 and 2 with a literal creation week. The caveat is - that week is broken up between Yah Standard Time and Mans Standard Time. We agree that within the two time frames, there were six historical, continuous, creative with supernatural and natural days, during which the last day, Yahuah rested, blessed and sanctified the Sabbath as a memorial of creation.





PREHISTORY:
THE GAP THEORY
&
DUAL CREATIONS

man.
1 IN the beginning
and the earth.

GAP

Theory

2 And the earth was without form, and
void; and darkness



- Does the Scripture text of Gen 1 describe a single creation event (encompassed within the creation week), or is there a prior creation described in Gen 1:1, with some kind of gap implied between the description of Gen 1:1 and Gen 1:3ff.?

THE **ACTIVE** GAP THEORY

- Gap between Gen 1:1 and 1:2
- Shatan ruled an originally perfect creation some unknown time ago, before his rebellion
- Earth **became** chaotic because of
 - a. Shatan's experimentation
 - b. Yahuah's judgment



Active Gap Theory.

A first interpretation is often labeled as the “*ruin-restoration*” or the “*active gap*” view. According to this understanding, Gen 1:1 describes an originally perfect creation some unknown time ago [millions, billions of years ago]. Satan was ruler of this world, but because of his rebellion (described in Isa 14:12-17), sin entered the universe. Some proponents of the active gap position hold that Yahuah judged this rebellion and reduced it to the ruined, chaotic state described in Gen 1:2. Others claim that Satan was allowed by Yahuah to experiment with this world, and the chaos described in Gen 1:2 is the direct result of satanic experimentation. In any case, those holding this view translate Gen 1:2: “the earth *became* without form and void.”

Genesis 1:3ff. then presents an **Yahuah** restores what had been fitted into the period of time of the chaos, and not in

account of a later creation in which ruined. The geological column is usually first creation (Gen 1:1) and the succeeding connection with the biblical Flood.



Genesis 1:1

The Gap Theory

Genesis 1:2

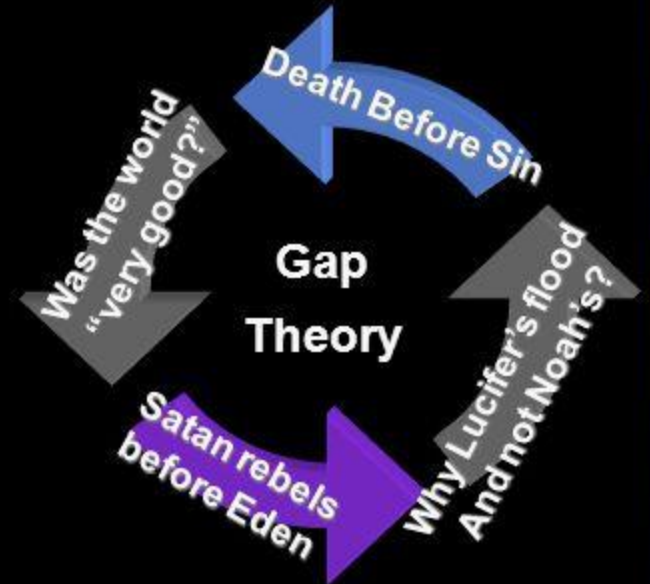
The ruin-restoration or active gap theory:

1. **Flounders purely on grammatical grounds:** it simply cannot stand the test of close grammatical analysis. Gen 1:2 clearly contains three noun clauses, and the fundamental meaning of noun clauses in Hebrew is something fixed, a state or condition, **not a sequence or action**. According to the laws of Hebrew grammar,
2. One **must** translate “the earth **was** unformed and unfilled,” not “the earth **became** unformed and unfilled.”
3. Thus Hebrew grammar leaves no room for the active gap theory.

**This is why knowing the
grammar is important!**

Problems with the Gap Theory

- Death Before Sin
- "Very Good?"
- Satan rebels before Eden
- No Biblical support
- Lucifer's flood?



THE NO AND PASSIVE GAP THEORY

No Gap and Passive Gap Theories.

The “no gap” and “passive gap” theories are sub-headings of an interpretation of biblical cosmogony in Gen 1 that may be termed the *initial “unformed-unfilled”* view. This is the traditional view, having the support of the majority of Jewish and Christian interpreters through history. According to this initial “unformed-unfilled” view (and common to both the “no gap” and “passive gap” theories), Gen 1:1 declares that **Yahuah** created “the heavens and earth” out of nothing at the time of their absolute beginning.



Verse 2 clarifies that when (at least) the earth was first created, it was in a state of *tohu* “unformed” and *bohu* “unfilled”. Verse 3ff. then describes the divine process of forming the unformed and filling the unfilled.

We agree with this view, because this is the only interpretation that cohesively follows the natural flow of these verses, without contradiction or omission of any element of the text.

CREAT
SOME
OUT OF NO
THING

The flow of thought in Gen 1-2:4a, according to this view, is as follows:

(a) **Yahuah** is before all creation (v. 1).

(b) There is an absolute beginning of time with regard to “the heavens and the earth” (v. 1).

(c) **Yahuah** creates “the heavens and earth” (v. 1), but (at least) the earth is at first different than now-it is “unformed” and “unfilled” (*tohu*. and *bohu*; v. 2).

(d) On the first day of the seven-day creation week, **Yahuah** begins to form and fill the *tohu*. and *bohu*. (vv. 3ff.).

(e) The “forming and filling” creative activity of **Yahuah** is accomplished in six successive literal twenty-four-hour days- (in Yah Standard Time but in Human time it was much longer. He counted it that way so He could set up the weekly Shabbat).

(f) At the end of creation week, the heavens and earth are finally finished (Gen 2:1). What **Yahuah** began in v. 1 is now completed.

(g) **Yahuah** rests on the seventh day, blessing and sanctifying it as a memorial of creation (2:1-4).

Big Bang

Stars

Sun

Molten Earth

First Oceans

REMEMBER - The timing is possible - not salvational.

15 Billion years ago

10 Billion years ago

5 Billion years ago

4.5 Billion years ago

3.8 Billion years ago

Water covered Earth

Dry land and plants

Sun, moon, and stars

Sea and flying creatures

Land animals and Man



Day 1-2

Day 3

Day 4

Day 5

Day 6

THE DIFFERENCE BETWEEN NO GAP AND PASSIVE GAP

NO GAP

- Genesis 1:1-2 are on day one
- Raw materials are included in the first day of the seven day creation week

Our Passive Gap

- Genesis 1:1 stands alone
- **Gap unknown years**
- Genesis 1:2 stands alone where the raw materials were created before the 7 day count **Gap**
- Days 1-5 on Yah standard time
- Day 6 and 7 on Human time

PASSIVE GAP

- Genesis 1: 1-2 go together
- **Gap**
- Genesis 1:3
- Raw materials of the earth were created before- perhaps long before the seven days of creation week.



- Firstly, John Hartley points out in his NIB commentary, “The consistent pattern used for each day of creation tells us that verses 1-2 are not an integral part of the first day of creation (vv. 3-5). That is, these first two verses stand apart from the report of what **Yahuah** did on the first day of creation.”


Hartley is referring to the fact that each of the six days of creation begins with the words, “And **Yahuah** said . . .” and ends with the formula “and there was evening and there was morning, day x.” If the description of the first day is consistent with the other five, this would place vv. 1-2 outside of, and therefore before, the first day of creation –On Yah Standard Time.

- Secondly, the phrase “the heavens and earth” in Gen 1:1 is most probably to be taken here, as elsewhere in Scripture, as a merism (*merismus*) that includes the entire universe. This is not to imply that the writer of Genesis (Moses) necessarily understood the nature and extent of the universe in exactly the same way as we do today. (In fact, he may have known *more* about some phenomena of the universe than modern science has been able to determine: if Moses also wrote the book of Job, then he knew of other worlds with intelligent life forms -see Job 38:7-while science today can only guess that this might be the case.)

The term “heavens and earth” used by Moses in Gen 1:1 implies that **Yahuah** created “all that is out there,” whatever and wherever it may be. If “heavens and earth” refers to the whole universe, this “beginning” (at least for part of the “heavens”) must have been *before* the first day of earth’s creation week, since the “sons of **Yahuah**’s (unfallen created beings) were already created and sang for joy when the foundations of the earth were laid (Job 38:7).



- Thirdly, the dyad “heavens and earth” (entire universe) of Gen 1:1 are to be distinguished from the triad “heaven, earth, and sea” (the three earth habitats) of Gen 1:3ff. and Exod 20:11. This means that the creation action of Gen 1:1 is outside or before the six-day creation of Exod 20:11, and of Gen 1:3ff.
- Fourthly, the text of Gen 1:1 does not indicate how long before creation week the universe (“heavens and earth”) was created. It could have been millions or billions of years. John Sailhamer points out that the Hebrew word for “beginning” used in Gen 1:1, “does not refer to a point in time, but to a *period or duration* of time which falls before a series of events.”



So in the first verse of Scripture we are taken back to the process of time in which **Yahuah** created the universe. Sometime during that process, this earth was created, but it was initially in an “unformed-unfilled” (*tohu.-bohu.*) state.

As a potter or architect first gathers his materials, and then at some point later begins shaping the pot on the potter's wheel or constructing the building, so **Yahuah**, the Master Artist -Potter and Architect-first created the "raw materials" of the earth, and then at the appropriate creative moment, began to form and fill the earth in the days of creation week.



- Fifthly, already in the creation account of Gen 1:3ff., there is an emphasis upon **Yahuah's** creating by differentiation or separation involving previously created materials.



On the second day, **Yahuah** divided what was already present—the waters from the waters (Gen 1:6-8). On the third day the dry land *appeared* (which seems to imply it was already present under the water), and the previously-existing earth brought forth vegetation (Gen 1:9-12). On the fifth day the waters brought forth the fish (Gen 1:20), and on the sixth day the earth brought forth land creatures (Gen 1:24), implying **Yahuah's** use of pre-existing elements.

What we have looked at in Parts 1-3 we think gives us evidence of a prior creation described in *Genesis 1:1* that naturally progresses into the rest of the narrative due to Yahuah standard time and man's linear time.

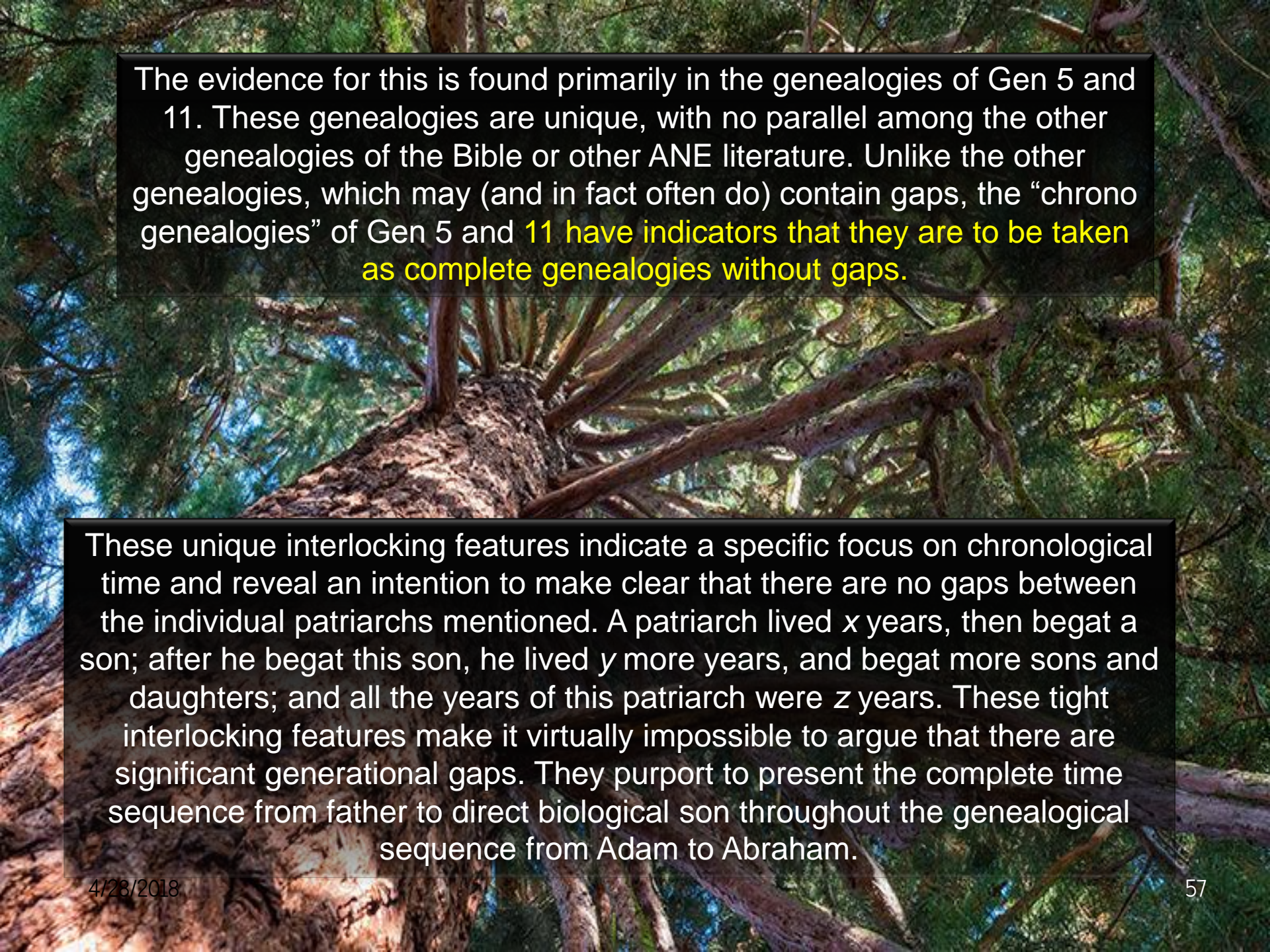


Recent or Remote Beginning?



- Does the Genesis account of origins present a recent beginning (at least for the events described in Gen 1:3ff., including life on earth), or does it allow for long ages since creation week?

We have no information in Scripture as to how long ago **Yahuah** created the universe as a whole. But there is evidence strongly suggesting that the creation of **Adam** was recent, some time in the last several thousand years, and not hundreds of thousands, millions, or billions of years ago.



The evidence for this is found primarily in the genealogies of Gen 5 and 11. These genealogies are unique, with no parallel among the other genealogies of the Bible or other ANE literature. Unlike the other genealogies, which may (and in fact often do) contain gaps, the “chronogenealogies” of Gen 5 and 11 have indicators that they are to be taken as complete genealogies without gaps.

These unique interlocking features indicate a specific focus on chronological time and reveal an intention to make clear that there are no gaps between the individual patriarchs mentioned. A patriarch lived x years, then begat a son; after he begat this son, he lived y more years, and begat more sons and daughters; and all the years of this patriarch were z years. These tight interlocking features make it virtually impossible to argue that there are significant generational gaps. They purport to present the complete time sequence from father to direct biological son throughout the genealogical sequence from Adam to Abraham.

EVIDENCE FOR RECENT BEGINNING OF ADAM

- Chrono genealogies Genesis 5 and 11 give a continuous record from Adam to Abraham
- In the Torah, “begat” is a special causative form that always refers to actual direct physical offspring
- From Abraham to the present is clear from Scripture, and the total is roughly 4000+ years





This recent creation becomes significant in light of the character of **Yahuah**, the next point in our outline. We can already say here that **Yahuah** who is loving surely would not allow pain and suffering to continue any longer than necessary to make clear His plan. He wants to bring an end to suffering and death as soon as possible; it is totally out of character with **Yahuah** to allow a history of cruelty and pain to go on for long periods of time-millions of years-if it would serve no purpose in the cosmic controversy against Satan.

Yahuah

Thus, the genealogies, pointing to a recent creation, are a window into the heart of a loving, compassionate **Yahuah**.



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We hope this explains why it was so hard to start "at the beginning" because you have to understand *which* beginning Scripture was talking about. We want to reiterate that these theories, even though they fit nicely within Scripture are still theories and we will not know for sure until Yahuah and Yahusha explain their wonderful plan to us. This is not presented to create division. If you don't agree with our findings, that is absolutely fine. This part is not salvational - just really interesting.

Before the Beginning



**No Yahuwah
No Shalom**

**Know
Yahuwah**

**Know
Shalom**

Theories Explored For Genesis

1. Yahuah is in control. He knows what He is doing. We can trust Him. We don't get to know everything because we are not capable of understanding it and it is above our paygrade.
2. What cannot be understood now is not a hindrance to our relationship with Yahuah and so does not affect our journey back home.
3. There is more than one type of creation going on in Genesis Chapter 1. Proof in the two words used Bara H1254 to make something out of nothing and Asah H6213 to make a new something of something that exists already.
4. The unique count of Genesis Chapter one. Cardinal numbers starts with 0 and show ownership or value and Ordinal numbers which show sequential order to organize a set.
5. The accounting code. The uniqueness of the missing "ha" ה or 'the' which turns Ordinal numbers into Cardinal numbers. A day verses the numbered day in sequential order.
6. Yahuah teaches in cyclical time. Yah Standard Time where man is on linear time.

Theories Explored For Genesis

7. The days in *Genesis* 1 are in thematic order not necessarily chronological order.
8. A pattern was set up in *Genesis* one with Light, Water, Life. A theme that repeats in our journey back to Yahuah. Enlighten (wisdom) and Cleansing (repentance) leads to Life - restoration in the Covenant family.
9. There was a flood over the entire earth before Noah's flood that may explain the fossil record and land formations and yet Noah's flood may have been local.
10. Because of the Yah's Cyclical time, the universe and earth can be a lot older than 6000. 6000 would be the time of man. Man's standard time started on 'The' 6th day.
11. Yahusha was there at the beginning of our Creation
12. The Ruach of Yahuah was also there at the beginning of our Creation
13. The Messengers of Yahuah were there at the beginning of our Creation.
14. There was a definite plan that took into account all of the possible and probable outcomes and provisions were made by Yahuah so that His goal of creating a family of free willed beings who choose to love Him and accept His terms and conditions would be achieved.
15. Yahusha was given and accepted the terms and conditions to receive the future rule of Yahuah's Kingdom before our creation.

Theories Explored For Genesis

16. There was an absolute beginning of our universe and earth
17. Wisdom was there before the beginning as a created spirit of sorts
18. Genesis 1 and 2 are to be taken as literal events in history
19. There is proof for recent history from Adam to current time
20. There appear to be gaps in between the Chapter 1 verses 1-3

Questions left to Answer

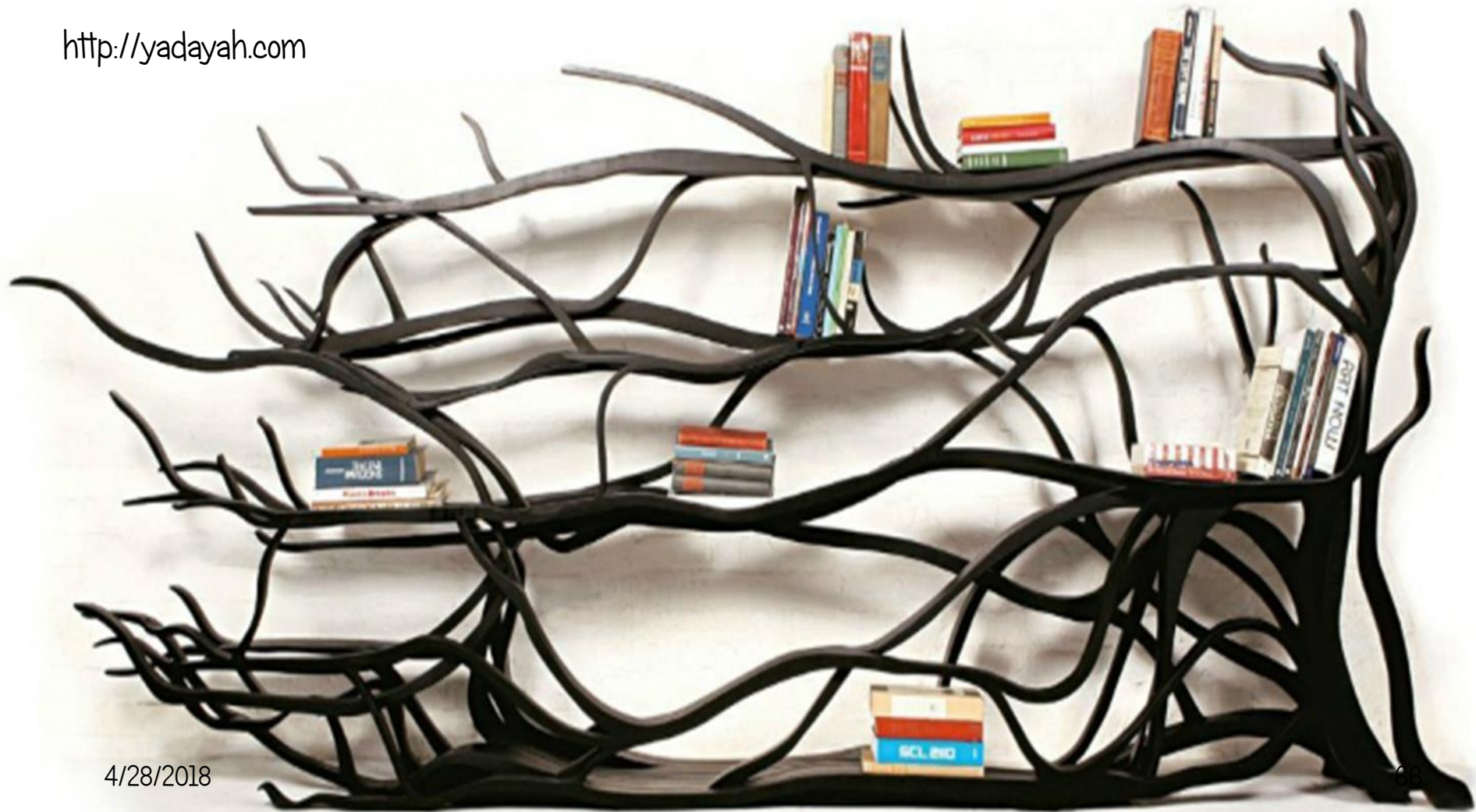
- Were there people on Earth before Adam?
- Is it possible there are more than one species of humans on the earth at the same time?
- What about dinosaurs and other primitive life?
- Who is Cain afraid of and where did he get his wife?
- Who were the children/sons of "Elohim"?
- If all the giants were destroyed in the flood, how could there be some afterwards?

RESOURCES

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

https://www.youtube.com/watch?v=uX6lVuHemF8&list=PLTe5iBnvaDBU9G8Ux_6Pqk73KDRRQIqCi

<http://yadayah.com>



4/28/2018

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>



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