

# Genesis Chapter 1:1 Creation

Part 2

*Created...*

ברא

*Bara*

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

בְּרֵאשִׁית

5/12/2018



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5/12/2018



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**Yahuah's Chokmah** PRO

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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 and video by Brain Doerksen and Dan Thomas.

Creation Calls v2.0

Music & Lyrics by Brian Doerksen  
Video Composed by Dan Thomas  
[www.dagware.com](http://www.dagware.com)



## Genesis 1:1

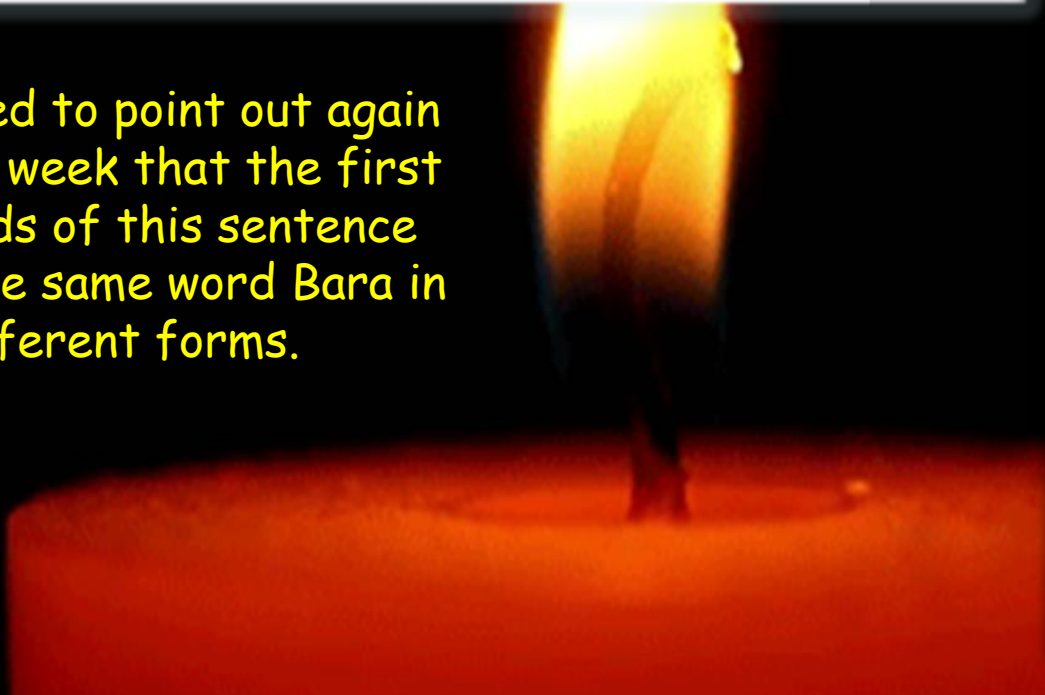
The earth and the heavens as a strong covenant mark Eternal out of nothing made

With the  
beginning of  
wisdom

בראשית ברא אלהים את השמים ואת הארץ:



We wanted to point out again from last week that the first two words of this sentence include the same word Bara in different forms.





**WITH THE BEGINNING OF WISDOM  
CREATED ...**



*Genesis*  
CHAPTER 1-1



## Different Translations

Genesis | ברא

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

1 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

(Ancient Hebrew RC (Jeff Benner -Revised Mechanical Translation) in the summit **Elohiym** [Powers] fattened the sky and the land,

(1965 Bible in Basic English) At the first G made the heaven and the earth.

(Young's Literal Translation) In the beginning of G's preparing the heavens and the earth--



בָּרָא *bā·rā(ʾ)*'In the beginning, God **created** the heavens and the earth—בָּרָא *br'* to create; to be created

verb, Qal, third person, masculine, singular ± qātal (perfect), active, suffixed (perfect)

Sense: to create – to bring into existence.

BDB shape, create

GHCLOT TO CUT, TO CARVE OUT, TO FORM BY CUTTING; to create, to produ...

CHAL create; be created

DBL Hebrew create; be created; make; do; causes something to happen; the Cr...

TLOT to create

NASB Dictionaries

BYBHV to create (48)

**1343** I. בָּרָא (*bā·rā(ʾ)*): v.; ≡ Str 1254; TWOT 278—1. LN 42.29–42.40 (qal) **create**, i.e., make something that has not been in existence before (Ge 1:1); (nif) **be created** (Ge 2:4); 2. LN 42.29–42.40 **make**, form or fashion something out of elements that exist (Ge 6:7; Isa 65:18; Jer 31:22); 3. LN 42.7–42.28 **do**, i.e., bring about, perform a task, with an emphasis on the uniqueness of the event (Ex 34:10; Nu 16:30; Isa 45:7); 4. LN 90.51–90.55 **causes something to happen** (Am 4:13); 5. LN 12.1–12.42 (qal act. ptcp.) **the Creator**, i.e., a title of a supernatural being (Ecc 12:1; Isa 40:28; 43:15+); 6. LN 13.67 unit: בָּרָא לִי טָהוֹר לֵב (*bā·rā(ʾ) l- i-y t̄ā·hōr lēb*) restore my purity, formally, make for me a pure heart, i.e., bring back to a prior state (PS 51:12[EB 10]+)

**1346** IV. בָּרָא (*bā·rā(ʾ)*): v.; ≡ Str 1262; TWOT 281—LN 23.1–23.39 (qal) **eat**, i.e., consume food (2Sa 12:17+), see also 1356



## Family of words

1344 II. נָרַב (bā·rā<sup>ʿ</sup>): v.; ≡ Str 1254; TWOT 278—LN 86.1-86.3 (hif) **fatten to obesity**, be overweight, i.e., gain weight or be in a heavy state by apparently greedily eating choice parts of meat meant for sacrifice (1Sa 2:29+)

1345 III. נָרַב (bā·rā<sup>ʿ</sup>): v.; ≡ Str 1254; TWOT 278—1. LN 19.14-19.26 (piel) **cut down**, i.e., make a hacking motion that results in the clearing of a forest (Jos 17:15, 18+); 2. LN 42.29-42.40 **hew**, cut, i.e., make a hacking motion that forms or fashions a wood object (Eze 21:24<sup>(2x)</sup> [EB 19<sup>(2x)</sup> ]+); 3. LN 20.61-20.88 **kill**, formally, cut down, i.e., hew or hack someone to death by violence (Eze 23:47+)

**These are other definitions but they are not the right stems. The word in Genesis 1:1 is in the Qal stem. These are the Hif and Piel stems so we should not apply these definitions to our sentence.**

Possible Pictograph meaning sounds more like the who of creation.



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.

Within the family dwelling the first, head chief from the beginning, all powerful.

The word for **Create** in Creation Hebrew is **BARA**  
It is spelled with the word for SON, BAR and the letter Alef.  
Alef in Ancient and Mordern Hebrew symbolizes 



Some think it *could* represent that the son was with the Father when He created everything.





Parkhurst Lexicon without points on page 57-60 shows this for the family of the word bara.

**בר**  
It denotes in general, *to clear, cleanse, purify,* or the like.  
I. *To clear, cleanse,* as corn from the chaff. occ. in Hiph. Jer. iv. 11. Hence as a N. **בר** *corn so cleansed.* Jer. xxiii. 28, *what has the chaff to do with הבר the pure corn?* freq. occ.

As a N. fem. **ברָה** *pure, bright,* **כחמה** *as the solar flame.* Cant. vi. 10. Comp. Psal. xix. 9.  
As a N. **ברִי** *the pure, clear, bright matter of the heavens, the pure ether.* Job xxxvii. 11. Comp. **טרה** under **טרה**.

From **בר** compounded with **הלל** *to shine,* perhaps French *briller,* whence Eng. *brilliant, brilliancy.*

Mr. Hooper  
AN  
HEBREW AND ENGLISH  
LEXICON,  
WITHOUT POINTS.  
IN WHICH  
THE HEBREW AND CHALDEE WORDS OF THE OLD TESTAMENT  
are explained in their leading and derived Senses,  
THE DERIVATIVE WORDS are ranged under their respective PRIMITIVES,  
AND  
THE MEANINGS assigned to each authorized by References to Passages of SCRIPTURE,  
and frequently illustrated and confirmed by Citations from  
VARIOUS AUTHORS, ancient and modern.

TO THIS WORK ARE PREFIXED  
AN HEBREW AND A CHALDEE GRAMMAR,  
WITHOUT POINTS.

The FIFTH EDITION, corrected and improved.  
BY JOHN PARKHURST, M.A.  
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

ISAIAH XL. 8.  
יֵשׁ וְהָרַב נִבְלָא מִן חִרְבֵי מַלְאָכֵי יְהוָה

The same Things entered in Hebrew, and translated into another Tongue, have not the same Force in them; and not only these Things, but the Law itself, and the Prophecies, and the Rest of the Books have so SMALL DIFFERENCES when they are spoken in their own Language.

PREFACE TO ECCLESIASTICS.

LONDON:  
PRINTED BY S. DAVIES, WHITEHALL.

FOR J. JOHNSON, J. WALKER, GIBBELL AND DAVIES; WILKIE AND ROBINSON;  
LONGMAN, BUST, ASH, AND ORME; AND G. ROBINSON.

1807.

# Root words

II. As a N. **בר** *the clear, open field, or country,* as opposed to the dwellings and cultivation of men. Job xxxix. 4, where it is rendered *corn*; but the animals there mentioned do not *thrive with corn*, but with the few shrubs and hardy plants growing *in the open country or desert*;

III. As a N. **בור** or **בר** plur. fem. **בורות** *a pit,* whence the earth, &c. is *cleared out.* Gen. xxxvii. 20, 22, 24. So *a well, dungeon, grave,* or the like. Lev. xi. 36. Deut. vi. 11. 2 Chron. xxvi. 10. Exod. xii. 29. Psal. vii. 16. Jer. xxxviii. 6, & al. freq.

Hence *a burrow,* to *bury,* and old Eng. *burn,* a spring.

IV. In Kal, *to purify ceremonially,* or with *sacred rites.* 1 Sam. xvii. 8. **ברר** *purify for you a man to fight with me.* Does not this exposition heighten the spirit of the challenge? So

V. *To purify, or be pure, in a spiritual sense.* 2 Sam. xxii. 27, **עם נבר ההבר** *with the pure thou wilt show thyself pure.* Comp. Psal. xviii. 27. As a N. **בר** *pure, purity,* Job xi. 4. xxii. 30. Psal. xxiv. 4. Comp. 2 Sam. xxii. 21. 25, & al.

VI. As a N. **בר** *"a son or child, an innocent, a term of affection."* Bate. occ. Psal. ii. 12, (comp. Acts iv. 27, 30.) Prov. xxxi. 2. So fem. **ברָה** is applied to *a daughter.* Cant. vi. 8 or 9. **בר** is also used for *a son* in Chaldee. Ezra v. 1. Dan. iii. 25. vii. 13, & al. So in the New Testament we have *Bar-Jona, Bar-Timeus, Bar-Jesus, Bar-nabas.* Hence old Eng. *a bern or barn,* a son, and perhaps *a brat.*

VI. In Kal, *to declare, make clear, plain, or manifest.* Eccles. iii. 18. ix. 1.

Do you find it interesting that there is a cleansing effect going on with the word bara? Think about when we are cleansed into the Covenant Family - in a sense all the above definitions apply.



## ברא

Denotes the production either of substance or form, the creation or accretion of substance or matter.

I. *To create, produce into being.* Gen. i. 1, *In the beginning the Aleim created the heavens and the earth.* This cannot relate to form, because, as it follows in the next verse, *the earth was תהו without form, or in loose atoms.* So ver. 27, *the Aleim created man in his own image,* refers to the creation of the human soul, as well as to the formation of the body; for the *image of the Aleim* eminently consists in *righteousness and true holiness, seated in the spirit of the mind.* See Eph. iv. 24. Col. iii. 10.

II. *To form by accretion or concretion of matter.* Gen. i. 21, *so the Aleim formed the great aquatic monsters,* no doubt of pre-existent matter; and ver 27, ברא formed man, male and female. Comp. ch. ii. 7. v. 2. Isa. xlv. 12.

Comp. under Sense V. As a N. בריא is rendered *fat*, but rather means *plump, grown full in flesh or substance.* See Gen. xli. 2, 5. Dan. i. 15. As a participle, or participial N. fem. בריאה, or, according to twenty-six of Dr Kennicott's codices, בריאה *plump, well fed.* occ. Hab. i. 16. As a V. in Hiph. *to make fat, to batten.* 1 Sam. ii. 29. Hence Gr. βραω *to be robust, strong.*

III. *To do or perform somewhat wonderful and extraordinary, to make, as it were, a new creation.* Num. xvi. 30, *but if Jehovah בריאה create a creation, i. e. work an unprecedented miracle.* So Exod. xxxiv. 10. Jer. xxxi. 22.

IV. In Niph. *to be renewed,* in a natural sense. Psal. civ. 30. In Kal, *to renew, make anew,* in a spiritual sense. Psal. li. 12. Comp. Isa. lxy. 17, 18.

## Bara

V. To this V. the learned Cocceius assigns the sense of *preparing*, Josh. xvii. 15, 18. Imperat. ברא, Ezek. xxi. 19 or 24, *and prepare a hand, i. e. a place, at the head of the way to the city prepare (it).* Infin. Ezek. xxiii. 47, וברא ארתון בהרבותם, *and dress or trim (exornabunt, Cocc.) them with their swords.* "It may be an *oxymoron*," says Cocceius, i. e. "a figure in rhetoric, when that which at first hearing seems *ridiculous or contradictory*, yet bears *very good sense and wit*, as γλυκυπικρος a *bitter-sweet*, δαρρον αδωρρον, *vivum cadaver*," &c. Littleton's Dictionary. For examples of this mode of expression in scripture, see Glassius, Phil. Sac. lib. v. tract. 2, cap. 7, who instances in Job xxii. 6. Jer. xxii. 19. Acts v. 41. 2 Cor. viii. 2. 1 Tim. v. 6. But to return to Ezek. xxiii. 47, it is evident from a comparison of this verse with chap. xvi. 40, that ברא in the one must, some how or other, be equivalent to בתק *to cut in pieces* in the other text; and the prophet having in verses 40, 41, of the xxiii. chap. mentioned the adulteresses having *dressed and prepared* themselves for their paramours, seems to have chosen the word ברא at ver. 47, rather than one more literally expressive of their enemies *destroying* them with their swords. Hence perhaps Lat. *paro* to prepare.

Make note this is the Piel stem-preparing – not created-Qal stem – one is done the other ongoing.

VI. Chald. As a N. ברא *the field.* See under בר II.



Again, we have seen the translation that Yahuah '**fattened**' and not as **created** the heavens and the earth because bara does have that meaning but as a noun in the Hifil stem. Bara in Genesis 1:1 is a verb in the Qal stem so we can not go along with that definition for this verse. Another example as to why grammar matters.



# CREATION is a Big Word!

- The Hebrew word for “create” is “bara.”
- “bara”, used eleven times in the Book of Genesis, always refers to divine, never human, activity
- It is “ex-nihilo” meaning “out of nothing.”



Some peculiarities characterize the usage of *br'*:

(a) **Yahuah** is always the subj. of the expression, indeed, always Israel's **Yahuah**, never a foreign deity (cf. perhaps Ezek 28:13, 15). "The most important point is that a special word is employed, which stands for nothing else than the creative agency of **Yahuah**, and so dissociates it from all analogy with human making and shaping" (Wellhausen, op. cit.). To the extent that the OT reserves the verb exclusively for **Yahuah**, this type of creation has no analogy and is, therefore, beyond conceptualization; divine activity can be perceived only insofar as it remains comparable to human activity. Therefore the verb expresses nothing further concerning **the method of creation**.

(b) No material from which **Yahuah** "creates" (cf. esp. Gen 1:27) is ever mentioned (in the acc. or with a prep.).

(c) The objs. of *br'* vary often, however; they are special, extraordinary, new:

- (1) Heaven and/or earth: Gen 1:1; 2:4; Isa 65:17; 42:5; 45:18; cf. 40:28; Psa 148:5; 89:13 (north and south = the whole);
- (2) People: Gen 1:27; 5:1f.; 6:7; Deut 4:32; Isa 43:7; 45:12 (**Yahuah** "made" the earth, "created" humanity); Ezek 28:13, 15; Mal 2:10; Eccl 12:1; Psa 89:48;
- (3) The people of Israel: Isa 43:1, 15; Psa 102:19; Ezek 21:35 (Ammon);
- (4) Wonders, novelties, etc.: Exod 34:10; Num 16:30; Isa 48:6f.; 65:17; Jer 31:22; cf. Isa 41:20; 45:8; Psa 51:12; 104:30.

Jenni, E., & Westermann, C. (1997). Theological lexicon of the Old Testament (p.

255). Peabody, MA: Hendrickson Publishers.



A finer point to “out of nothing” .....

*In a few passages the specificity of **br**’ recedes into the background. Thus Amos 4:13 (“who created the storm”) uses various verbs synonymously, or Isa 42:5 adds the “spreading” of the heavens to “creating.” **br**’ refers here only to an intermediate, not the final, stage of creation.*

The review of materials in (3) and (4) indicates that the determinative factor is not that there was “nothing” prior to creation but that **Yahuah**’s activity brings about something new, which (as such) did not exist before (also Isa 41:20; Psa 51:12; 102:19). On its own, then, **the verb does not describe a creation ex nihilo, but it refers precisely to that which other systems of thought seek to ensure through discussions of creation ex nihilo: **Yahuah**’s extraordinary, sovereign, both effortless and fully free, unhindered creation.**

**4.** The exilic prophet Deutero-Isaiah uses the verb **br**’ to describe not only the past or present (Isa 40:26, 28; 42:5; 45:12, 18; cf. Psa 104:30) but also the future (41:20; 45:8; cf. 65:17f.; Jer 31:22) work of **Yahuah**; just as the world as a whole (cf. 45:7) is **Yahuah**’s creation, so is the new salvation. By contrast, **P** consistently limits the previously varied usage to the creation “at the beginning.”



With this thought in mind we are going to split this "hare" even thinner by looking at the word create like our ancient ancestors did. Create is an abstract word. That is Greek thinking. So we need to get to a context of a tangible meaning. We found this wonderful video by Mathew Vider Els that really pulls what we have been looking at together in a marvelous way from his research. The link notated at the next page. Caution though he is a follower of Paul. His theory is not dependent upon Paul's teaching so we are comfortable moving past those quotes.

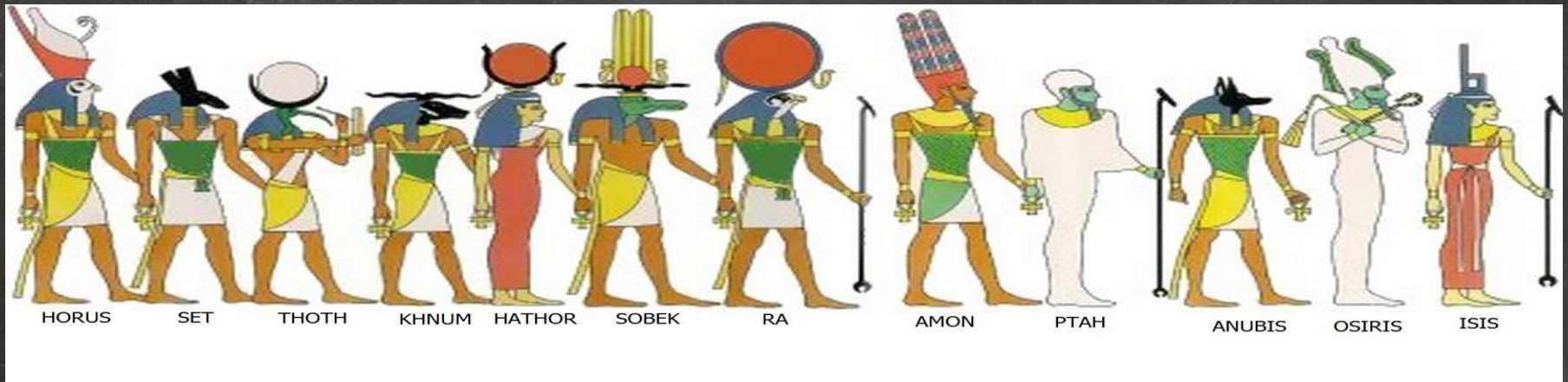




## In The Beginning: How Did Ancient Israel Read Gen 1? - Matthew Vander Els

<https://www.youtube.com/watch?v=8x-tCjMF9zs>

He points out that every time Bara used and attached to the meaning of Create it is always Yahuah that is doing the creating. Never man. **This was a revolutionary idea in the ANE (ancient near east)**. In the ANE a whole host of 'gods' were each ruling over their creation and the function of their realm- the Nile, the sky, the crops, etc. The ANE had gods that pretended to create something but to take care of it was a testimony of the highest power.



Not only was Genesis 1 saying that Yahuah was one, and that He created everything, **but the key is that He created everything to have a function** and He was overseeing all of it! Which makes Him by default a much more powerful entity and that is why it was so revolutionary. He is not a stick or rock. He has a vested relationship with each creation.

To grasp this better in our realm, when we create something, we can hammer nails into wood and it serves no function. But with proper planning hammering those nails in the precise place into wood can create a functional building. There has to be a purpose in order to provide the function.

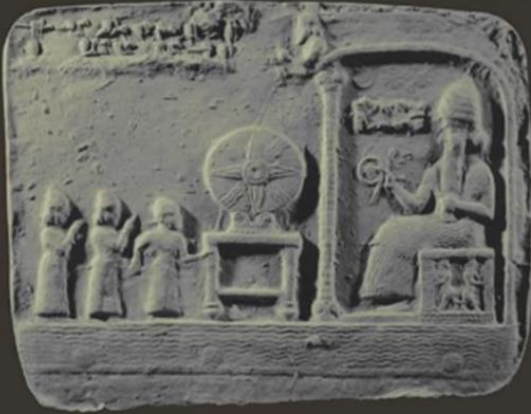


Expanding our definition of the Greek inspired "create" to "create with a specific function" now more accurately describes the fantastical creativity and forethought of Yahuah.



**John Walton said** “unless people or gods are there to benefit from function, existence is not achieved.”

The ANE 'gods' were not there to benefit from anything, because they did not exist! Not only do we benefit from Yahuah's plan, but so does He, as part of the function of this was to enlarge His family.



## Ancient Near Eastern Thought and the Old Testament

Introducing the Conceptual World  
of the Hebrew Bible

John H. Walton





DAY 1

Cardinal  
A one day

Separate

LIGHT

DAY 2

Ordinal  
A 2<sup>nd</sup> day

Separate

WATER

DAY 3

Ordinal  
A 3<sup>rd</sup> day

Separate

LIFE

DAY 4

Ordinal  
A 4<sup>th</sup> day

Fill

LIGHT

DAY 5

Ordinal  
A 5<sup>th</sup> day

Fill

WATER

DAY 6

Proper  
grammar  
*the* 6<sup>th</sup> day

Fill

LIFE

Looking at the action of Yahuah's Bara we again turn our attention to His thematic cycle. Remember, thematic order basically tells the same story in separate yet complimentary ways. Different details and emphases in each "version" that still go with the whole. Now we add a layer of function by separation and filling.

Day 7 – Proper Grammar “The 7<sup>th</sup> day”

Let's look again at our current understanding of John 1:1-4 and expand it with the concrete idea of function.

John 1:1 In the beginning was the word/functioning plan, and the word/functioning plan was with Yahuah, and the word/functioning plan was one with Yahuah. 1:2 He was with Yahuah in the beginning. 1:3 Through him all things were made functional. (Yahusha, being intricate in the execution of the plan, being slain from the foundations of the earth.) Without him nothing was made functional, that had been made. In him was life, and that life was the light of men.

Yahusha and Wisdom being there at the beginning next to Yahuah stands to reason then, we have to go through Yahusha to get back to Yahuah- John says it was through Yahusha that all creation had the opportunity to become functional. It would stand to reason that in order to get back to Yahuah, humans must go back through Yahusha, the door, to be exposed to Yahuah's full magnificence just like in the beginning.





One more thought to kick around- Remember that **barasheet** can also be translated as **First fruits**. Is it possible to reason, since Yahusha was slain from the foundations of the earth, Yahuah used him as **the first fruits** to give function to all creation? Could this also mean, that all those who lived and died before Yahusha was born, that chose to be Covenant Family Members and endured, were covered "from the foundation of the earth?"



Think about the weight of this responsibility on Yahusha's shoulders to fulfill physically his task on behalf of Abraham, Isaac and Yac'cob, Moshe, Daud, Enoch, Noah..etc The list is impressive. It was not just for us! When Yahusha gave his word it **was as good as done**, but it was not done, done. He knows Enoch and Eliyahu personally and they have not died yet! Now the words, "**It is finished**" have a whole new perspective! We can never be grateful enough or take lightly what he accomplished.



2 The earth was **without form and void** תהו (Tohu) and ביהו (Bohu)

David Tsumura, after a full semantic analysis, translates "Tohu" as "unproductive" rather than descriptive of something without physical form or shape.

-Tsumura, David. Creation and Destruction. Winona Lake, Ind.: Eisenbrauns, 2005. Isa 49:4 ....I have spent my strength for nothing and to no purpose

Jumping ahead a bit to verse 2, Matthew makes the point...



Did we not start to actually have a purpose and function once we came to know Yahuah, Torah Wisdom and the plan with Yahusha? Think about how different your life's path was then and now. Our purpose is to understand and walk out this plan of love with Yahusha and to proclaim and love Yahuah Eternal so that He receives the esteem He deserves. Do we now know we have a specific direction to go? The answer to "what's it all about Alfie?" has been answered for each of us because of our choice to be in covenant with Yahuah. To engage with Him in His plan of making us functional and useful *to HIM*.

The image features two globes of Earth against a black background. The globe on the left is in a naturalistic color palette, showing blue oceans, white clouds, and brownish-green landmasses. The globe on the right is rendered in a monochromatic purple and blue color scheme. A bright comet with a long tail streaks across the upper portion of the image, passing between the two globes.

*Alert!*

**The  
Mandela  
Effect  
Ahead**





*You are not alone!*  
**QUANTUM** *Warriors*

This is a big one! Quantum Warriors website has documented over 3000 changes so we will be checking their list for changes going forward in this study.

NT – Book 66  
Revelation 1:5

#### Original Verse

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and **the ruler over the kings of the earth**. Unto him who **has** loved us, and washed us from our sins **by his own blood**,

#### Description of Change

ruler over > prince of / who has > that / by his > in his

#### New Verse

And from Jesus Christ, who **is the faithful witness**, and the first begotten of the dead, **and the prince of the kings of the earth**. Unto him **that** loved us, and washed us from our sins **in** his own blood,

<https://quantumwarriors.net/>

If Yahusha was not first firsts at the foundation of the earth he certainly was in 33 AD.

Rev 1:5 and from יהושע Messiah, the trustworthy witness, **the first-born from the dead, and the ruler** of the sovereigns of the earth. To him who **has** loved us and washed us from our sins **by** his own blood...,

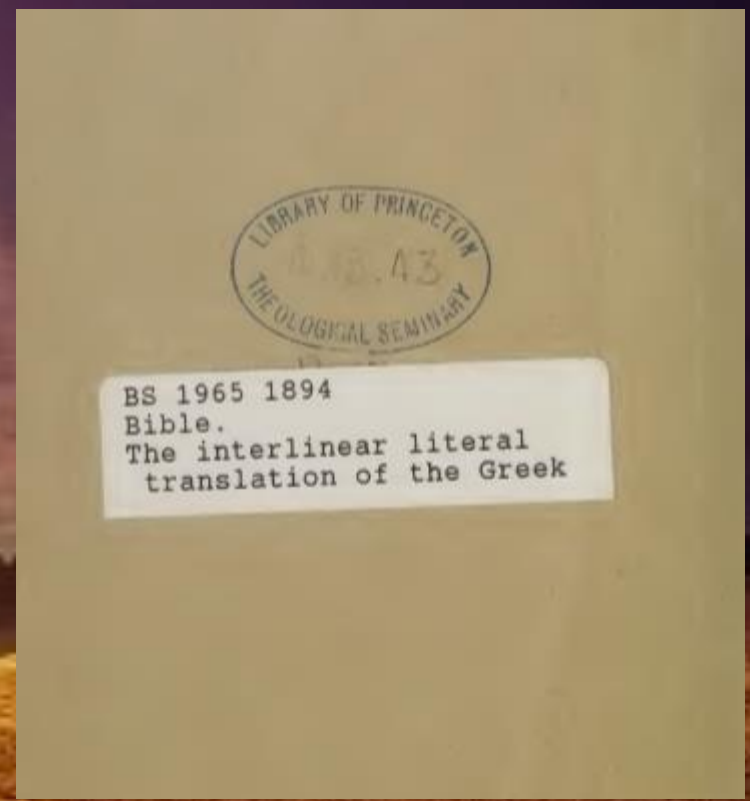
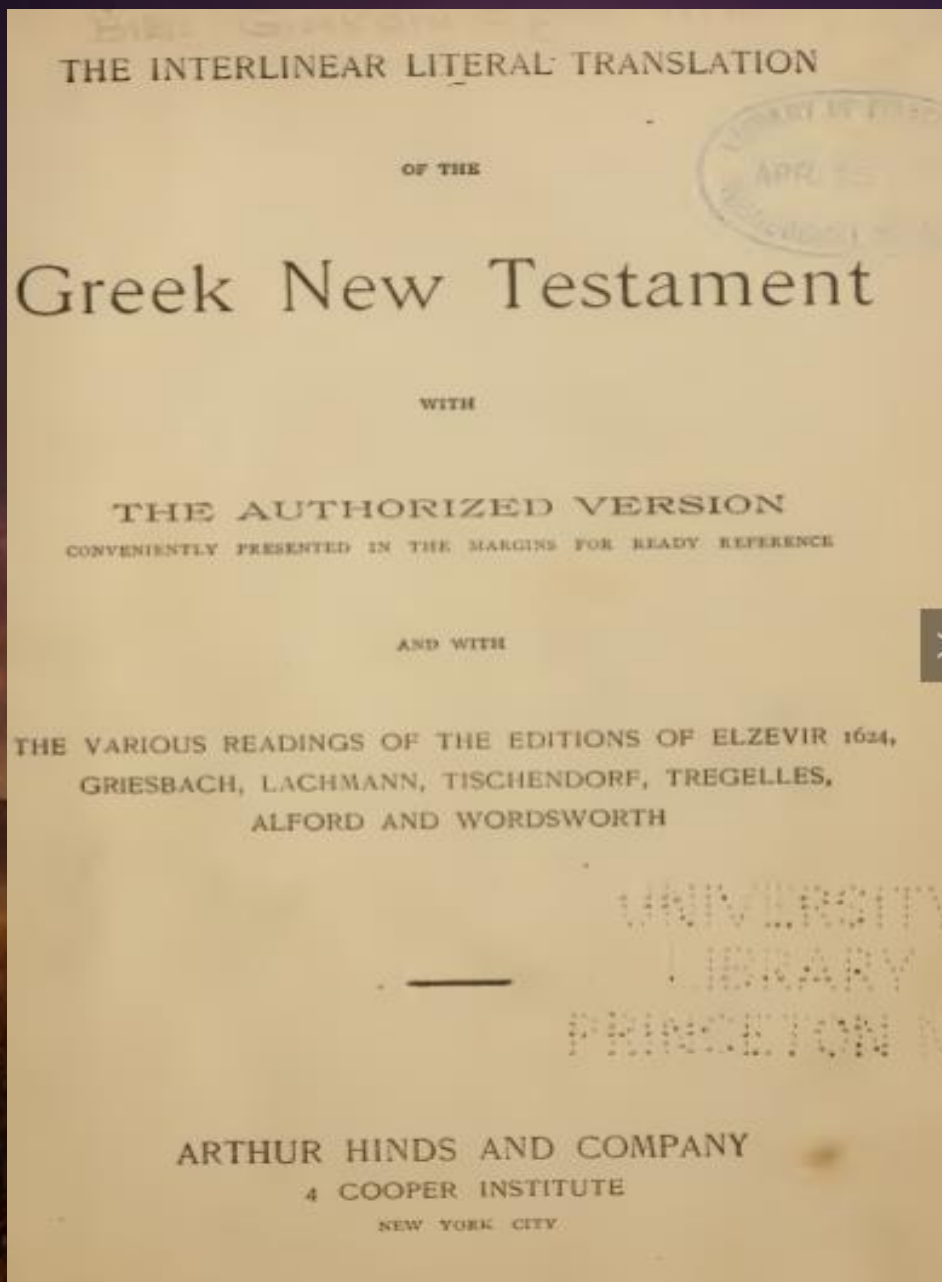
Yahusha is now just a prince of the rulers here on earth and not the ruler of the kings of the earth? What about "by his own blood" vs "IN his own blood" that is way different. This change we can not document-yet. What do you remember?

KJV 1:5 And from JC, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,





We did find some residual proof in this KJV from 1894.



Look at this residual change! The interlinear part did not change but the English did! This is a 1894 KJV- This confirms it should be King not prince!

Rev 1:5 and from  $\epsilon\psi\eta\upsilon$  Messiah, the trustworthy witness, **the first-born from the dead, and the ruler** of the sovereigns of the earth. To him who **has** loved us and washed us from our sins **by** his own blood..., The Scriptures

<p>4 Ἰωάννης<sup>1</sup> ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·          John to the seven assemblies which [are] in Asia:          χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ οὗ ἦν καὶ οὗ          Grace to you and peace from him who is and who was and who [is]          ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον          to come; and from the seven Spirits which are before          τοῦ θρόνου αὐτοῦ· 5 καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ          his throne; and from Jesus Christ, the witness          πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἀρχὼν τῶν          faithful, the firstborn from among the dead, and the ruler of the          βασιλέων τῆς γῆς τῷ ἀγαπήσαντι ἡμᾶς, καὶ ἠλού-          kings of the earth. To him who loved us, and wash-          σαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·          ed us from our sins in his blood,          6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ          and made us kings and priests to God and Father          αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν          his: to him [be] the glory and the might to the ages of the          αἰώνων. ἀμήν.          ages. Amen.</p>	<p>4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 and from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.</p>
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5/12/2018



# REVELATION

**1** Revelation of **OWYAZL** Messiah, which **Elohim** gave **Him** to show **His** servants what has to take place with speed. And **He** signified it by sending **His** messenger to **His** servant **Yoḥanan**,  
<sup>2</sup>who bore witness to the **Word** of **Elohim** and the witness of **OWYAZL** **Messiah** – to all he saw.

<sup>3</sup> **Blessed** is he who reads and those who hear the words of this prophecy and guard what is written in it, for the time is near.

<sup>4</sup>Yoḥanan, to the seven assemblies that are in Asia: Favour to you and peace from **Him** who is and who was and who is coming and from the seven Spirits that are before **His** throne,

<sup>5</sup>and from **OWYAZL** **Messiah**, the trustworthy witness, the first-born from the *dead*, and the ruler of the sovereigns of the earth. To **Him** who loved us and washed us from our *sins* in **His** own blood,

## THE BESORAH

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Again we see Yahusha as a first fruit.

**Rev 1:18** and the living One. And I became dead, and see, I am living forever and ever. So be it. And I possess the keys of the **grave and of death**. The Scriptures

1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death.

We have not been able to document which is correct. What do you remember?







You are not alone!  
QUANTUM Warriors

Here they document a reverse of death and hell.

NT – Book 66

Revelation 1:18

Original Verse

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;  
and have the keys of **death and of hell**

Description of Change

death and of hell > hell and of death

New Verse

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;  
and have the keys of **hell and of death.**

(JPS) Gen 49:3 Reuben, you are my first-born, my might, and **the first-fruits** of my strength; the excellency of dignity, and the excellency of power.

The eminence or dignity mentioned here may refer to the priesthood; the power, to the regal government or kingdom - In this sense it has been understood by all the ancient Targumists.

(JPS) Deu 21:16 then it shall be, when he makes his sons to inherit that which he has, that he may not give the right of the firstborn unto the son of the beloved in preference over the son of the hated, who is indeed the firstborn;

Deu 21:17 but he shall acknowledge the first-born, the son of the hated, by giving him a double portion of all that he hath; **for he is the first-fruits** of his strength, the right of the first-born is his.



## Keil and Delitzsch Commentary on the Old Testament

The Right of the first-born. - ..the law .. is directed against the abuse of paternal authority in favour of a favorite wife. If a man had two wives, of whom one was beloved and the other hated, - as was the case, for example, with Jacob, - and had sons by both his wives, but the first-born by the wife he hated, he was not, when dividing his property as their inheritance, to make the son of the wife he loved the first-born, i.e., was not to give him the inheritance of the first-born, but was to treat the son of the hated wife, who was really the first-born son, as such, and to give him a double share of all his possession. , **וּבְרִיךְ**, make or institute as first-born. , **בְּפָנָיו** (by) the face of, i.e., opposite to the first-born son of the hated, when he was present; in other words, “during his lifetime” (cf. Gen\_11:28). , **כְּאִשְׁרֵי** regard as that which he is, the rightful first-born. The inheritance of the first-born consisted in “a mouth of two” (i.e., a mouthful, portion, share of two) of all that was by him, all that he possessed.

Consequently the first-born inherited twice as much as nay of the other sons.

“Beginning of his strength” (as in Gen\_49:3). This right of primogeniture did not originate with Moses, but was simply secured by him against arbitrary invasion. It was founded, no doubt, upon hereditary tradition; just as we find in many other nations, that certain privileges are secured to the first-born sons above those born afterwards.



*I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery. | Jer. 3:8*

Wasn't Yahusha born of an unfaithful tribe? Because of the functional planning of Deuteronomy, Yahusha could be given the full inheritance of a first born son, even after being born a human. Wow talk about playing 7 dimensional chess!

In spite of all this, Israel's sister, unfaithful Judah, has not turned back to me with any sincerity; she has only pretended to do

so," Says Yahuah

NET Jeremiah 3:10

5/12/2018

TouchBible.net



# A KEY

We are all materially "created", which is a gift, but to fully realize the possible scope of this gift, we need to choose to be "functionally engaged", plugged in if you will into the operating system of The Torah's plan of Wisdom as provided by Yahuah. It is more complex (demands study) and more specific than the lives of those around us who follow the world's system. We can now fulfil our specific role that Yahuah created us for. Each will be a little different, with a different purpose.



Isaiah says Yahuah creates evil.. Does that make us uncomfortable?

good  
valuable worthy  
charitable  
genuine  
happy  
truthful  
thoughtful angelic  
loyal

the connection between good and evil is shorter than most would hope

Why?

evil  
wicked  
repugnant  
spiteful  
angry loathsome  
vicious malicious  
foul



Fear not! Now this verse makes sense because Yahuah is talking about the purpose of each!

Isaiah 45:7 I form, mold in a form and determine, **frame its purpose** –(H3334 Yaw-tsar) **the light** and **CREATE bara H1254 a new condition and circumstances (gave function to)** darkness- as of an underground prison or cells (H2822 Kho-sheck) : I make, work, bring about (H6213 Asah) **peace - shalown** and **CREATE-bara** (gave function to) evil (H7451 Ra-ah): I Yahuah do all these things.

TORAH filled life

Isaiah 45:7 **Yah created - bara evil - He gives function to evil** -How big is Yahuah that nothing is too big for Him to make **anything functional for His purposes.**

Torah-less life

valuable worthy  
charitable  
genuine  
happy  
truthful

the connection between good and evil is shorter than most would hope

repugnant wicked  
spiteful

The only function of evil is to get people to be so horrified that they turn around, repent and come back to Him. In other words the functional purpose is to expose the wheat and tares for separation and judgement and also as a tool to lead the sheep who are astray back into the fold. Talk about a fly in the ointment of Shatan!

angry loathsome  
vile  
vicious malicious  
foul

Tares

DAY 1

Cardinal  
A one day

Separate

L I G H T

DAY 2

Ordinal  
A 2<sup>nd</sup> day

Separate

W A T E R

DAY 3

Ordinal  
A 3<sup>rd</sup> day

Separate

L I F E

DAY 4

Ordinal  
A 4<sup>th</sup> day

Fill

L I G H T

DAY 5

Ordinal  
A 5<sup>th</sup> day

Fill

W A T E R

DAY 6

Proper  
grammar  
*the* 6<sup>th</sup> day

Fill

L I F E

Looking at the action of Yahuah's Bara we now we add a layer of function by separation and filling in our own lives- separated from evil and filled with the Ruach of Torah wisdom. Yah's Cyclical time is amazing!

Day 7 – Proper Grammar “The 7<sup>th</sup> day”



John Walton points out that Israel read *Genesis* as a testimony to how awesome Yahuah was. He takes issue with our obsession today, to make it a science book. While we totally agree with what he is saying, when Science does catch up to Yahuah, it is a beautiful thing to behold. We have also pointed out that it is not up to Scripture to prove Science right. Science in its finest hour proves Scripture right and provides insights from a modern perspective. But the validity of Scripture or anything regarding Yahuah is not in anyway hinged on Science. It's a sprinkle on top of an already gorgeous wedding cake.

*"a profoundly important new analysis of the meaning of Genesis."*

FRANCIS S. COLLINS, author of *The Language of God*

# THE LOST WORLD OF GENESIS ONE


Ancient Cosmology and the Origins Debate

JOHN H. WALTON

He rightly points out :

If Yahuah were intent on making His revelation correspond to science, we have to ask which science. We are well aware that science is dynamic rather than static. By its very nature science is in a constant state of flux. If we were to say that Yahuah's revelation corresponds to "true science" we adopt an idea contrary to the very nature of science. What is accepted as true today, may not be accepted as true tomorrow, because what science provides is the best explanation of the data at the time.





But we cannot afford to let this idea run away with us. The **Tanakh** does communicate to us and it was written for us, and for all humankind. But it was not written to us. It was written to Israel. It is **Yahuah**'s revelation of Himself to Israel and secondarily through Israel to everyone else. As obvious as this is, we must be aware of the implication of that simple statement. Since it was written to Israel, It is in the language that most of us do not understand, and therefore it requires translation. But the language is not the only aspect that needs to be translated. Language assumes a culture, operates in a culture, serves a culture, and is designed to communicate into the framework of a culture. - John Walton



“Science move forward as ideas are tested and new ones replace old ones. So if **Yahuah** aligned revelation with one particular science, it would have been unintelligible to people who lived prior to the time of that science, and it would be obsolete to those who live after that time. It makes perfect sense that **Yahuah** communicated His revelation to His immediate audience in terms they understood.” -John Walton

**“While most astrophysicists believe black holes exist, nobody has actually ever seen one,”**

**-Heino Falcke of Radboud University Nijmegen in the Netherlands**

“Though we long for the **Scriptures** to weigh in on these issues and give us **scriptural** perspectives or answers, we dare not impose such an obligation on the text. **Yahuah** has chosen the agenda of the text, and we must be content with the wisdom of those choices. If we attempt to commandeer the text to address our issues, we distort it in the process.- John Walton



One aspect I think John may be missing with all due respect, is Enoch and all the prophets who got to actually see things that are beyond our wildest expectations or comprehension. Yahuah didn't talk down to them to help them understand, He showed them.



If the people in Ezekiel's day could completely grasp what he was writing of what he saw, they were way ahead of me personally in the 21 century of comprehending higher things. We have always looked at the Scriptures as a living book. It speaks to each generation. YES! We must first look at the original context, but prophecies have been fulfilled and so our 20/20 hindsight is better in some ways than our ancestor's view of the future. Everyone has a piece of the puzzle. We certainly do not have it all nor is it important that we even complete the puzzle. The important thing is to properly place the pieces we do have and not force them.



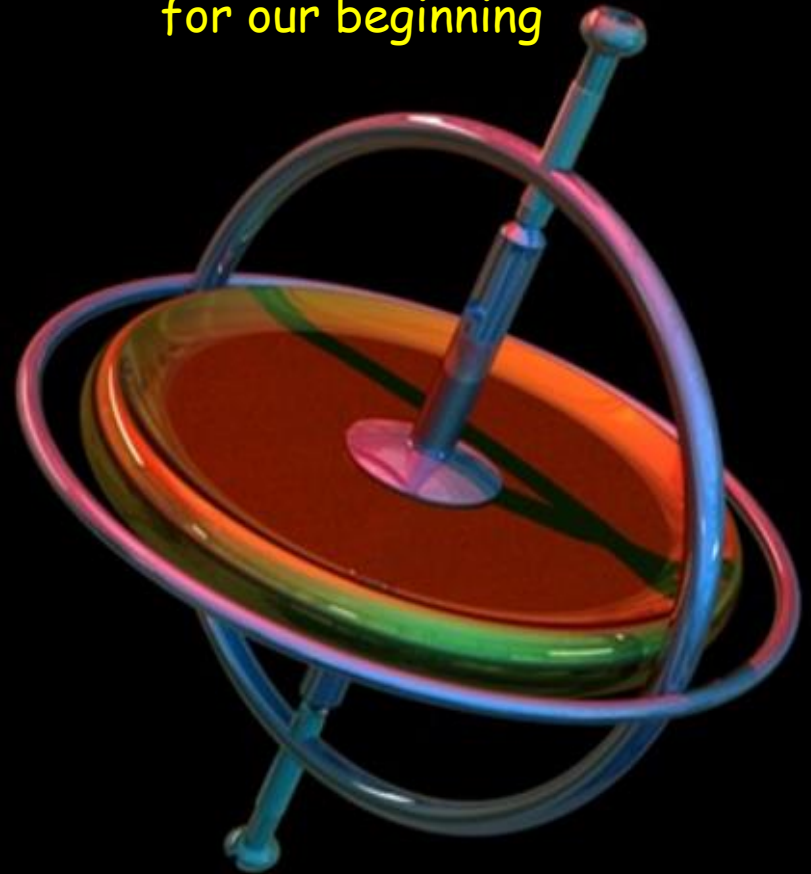
Robert Phelps comment on the video. He actually confirms the **menorah effect** we have been discussing:

Matthew, thank you for taking the time to do this important teaching but I will say that the over all message that the Torah of Moses was written for us but not too us is a bit limiting. It is true but so is the converse of your statement. As I find so often in this walk, **the answer to most of life's questions is "both"**. The Answer is both the Torah was written for them and to me. When we view Torah as a buried treasure we find that inside the treasure box there is a note written, hand written, that is addressed to the person who opens the box and it also says, "for more treasure keep digging". The treasure becomes your treasure when you put in the work to dig it up. When we discover the treasure of Yah after being led by His Spirit to show us where and how to dig, that is when The Torah of Moses is written to us in this modern age. The Torah of Moses is a science book and explains perfectly how the Universe was spoken into existence and believe it or not Science does not refute it. In my study of science I have not found one single thing that refutes or disproves the Eternal of Abraham, Isaac, Jacob. Not one, that is of course when both sides of the argument are being truthful which hasn't happened yet. The answer is "both". The universe is 13.7 billion years old and it was made in 6 literal 24 hour days. Evolution is real and so is the guiding hand of Yah through out the process both natural and supernatural guiding the process. For more information about what I am writing about please read Dr. Gerald Schroder's books, any of them, but it is always better to read them in order to track his thought process. **I believe Andrew Gabriel Roth's Genesis Decoded is pretty close as well** but I definitely lean toward Schroder's understanding. The Rabbis of the middle ages gave us some wonderful nuggets of truth that are found in our scriptures they spoke that in the understanding of our Father in Heaven it is good to study both the written Torah and study nature and science, it all speaks of His *Set-apartness*. Even the Rocks cry out:) I believe the Torah truly has all of the answers of life both on the surface and deeper than any man to walk this planet, other than our beloved Messiah Yahusha. The more they dig the more they are getting a front row seat to His majesty and power. Science is running out of excuses and unfortunately time as well. I pray you all have wonderful fishing expeditions! ☐

# What Keeps Things Going?

- The Second Law of Thermodynamics says that energy for useful work is always decreasing with time.
- What keeps the earth, planets & moon moving year after year at the same constant speed and velocity?

He created functional energy and time for our beginning



He Created functional space, and extended the heavens  
the creation of a functional earth set in the solar system



Yahuah's ACCURACY ----- or rather His putting Accurate Function in His creation

When Yahuah solves our problems, we have faith in HIS abilities.

When Yahuah doesn't solve our problems, HE has faith in our abilities.

One may observe Yahuah's accuracy in setting up function in the hatching of eggs...

those of the Canary in 14 days;

those of the Barnyard Hen in 21 days;

Eggs of Ducks and Geese in 28 days;

those of the Mallard in 35 days;

Eggs of the Parrot and the Ostrich hatch in 42 days.

(Notice, they are all divisible by seven, the number of days in a week!)



See Yahuah's Wisdom in the making of an Elephant...

The four legs of this great beast all bend forward in the same direction.

No other quadruped is so made.

Yahuah planned that this animal would have a huge body...

too large to live on two legs.

For this reason He gave it four fulcrums so that it can rise from the ground easily.

The Horse rises from the ground on its two front legs first.

A Cow rises from the ground with its two hind legs first.

How wise Yahuah is in all His works of Creation!





Each Watermelon has an even number of stripes on the Rind.

Each Orange has an even number of segments.  
Each ear of Corn has an even number of rows.



*Harvest Moon  
Baraboo, Maine*



All Grains are found in even numbers on the stalks.. Each stalk of Wheat has an even number of grains.



Every bunch of Bananas has on its lowest row an even number of Bananas, and each row decreases by one, so that one row has an even number and the next row an odd number.

The Waves of the Sea roll in on shore Twenty-six to the Minute in all kinds of weather.







Yahuah has caused the Flowers to Blossom at certain specified times during the day. Linnaeus, the Great Botanist, once said that if he had a Conservatory containing the right kind of Soil, Moisture, and Temperature, he could tell the Time of Day or Night by the Flowers that were Open and those that were Closed.

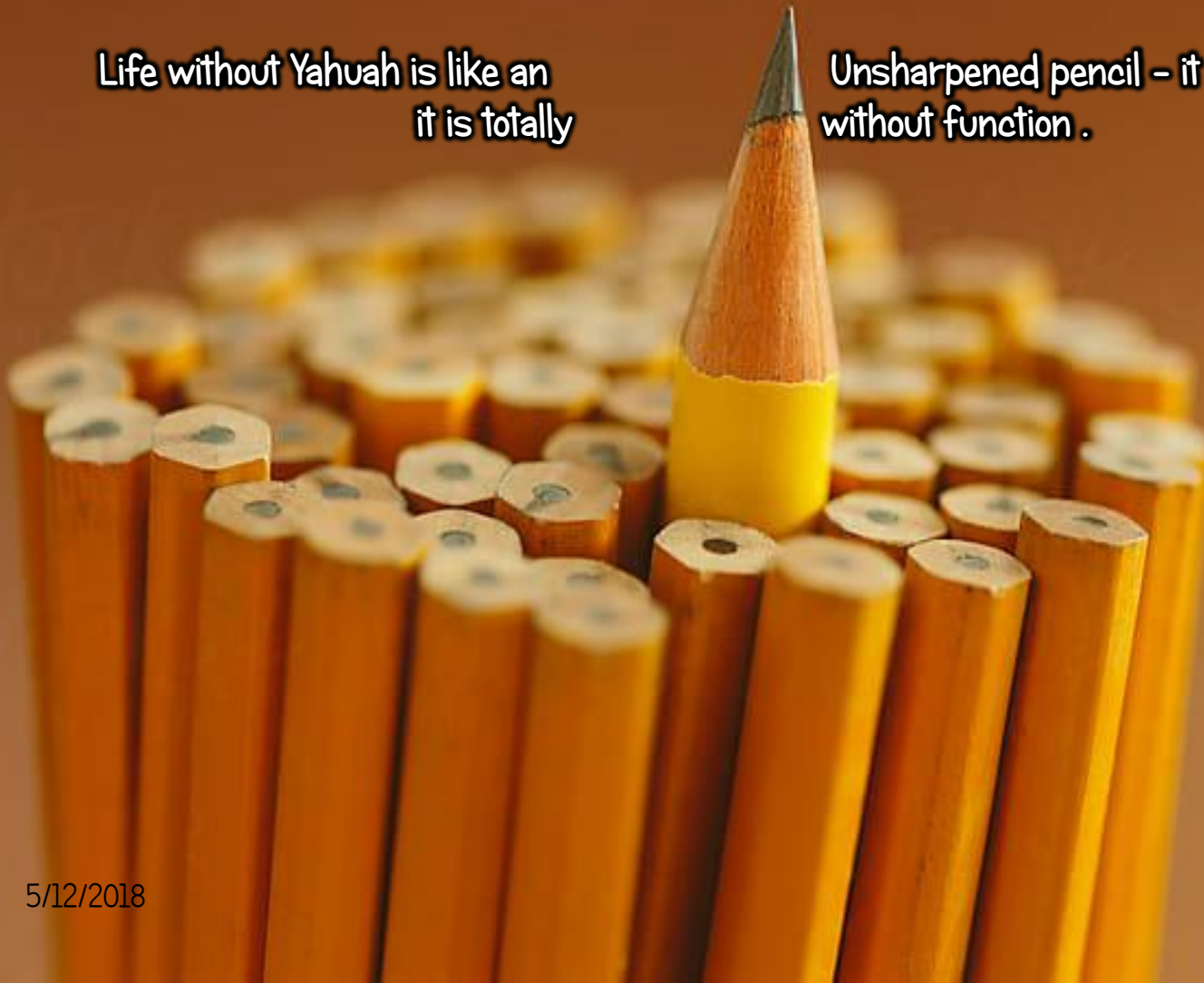


The Lives of each of us may be ordered by Yahuah in a Beautiful Way for His esteem, if we will only Entrust Him with our Lives.

If we try to Regulate our own Lives, we will have only Mess and Failure.  
Only Yahuah, who made our Brains and Hearts, can Successfully Guide them to a Profitable End.

Life without Yahuah is like an  
it is totally

Unsharpened pencil - it has no Point-  
without function .







**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' 6<sup>th</sup> 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
21. The word Bara in a concrete definition means some of function and purpose not just create.
22. We looked at how when studying the word, we can think of a Menorah. Looking at ideas from both sides but must be balanced in the truth of Torah - as the strong covenant mark.
23. We looked at the first fruit aspect of Resheet and Yahusha
24. The first word is not "in the beginning" it should be "With the beginning of wisdom".
25. Without Function there is no purpose of existence or creation.



## 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

<https://archive.org/details/anhebrewandengl00parkgoog>

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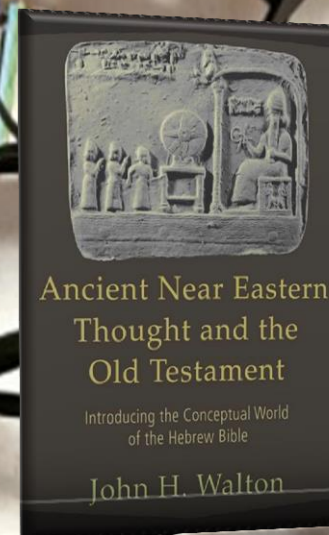
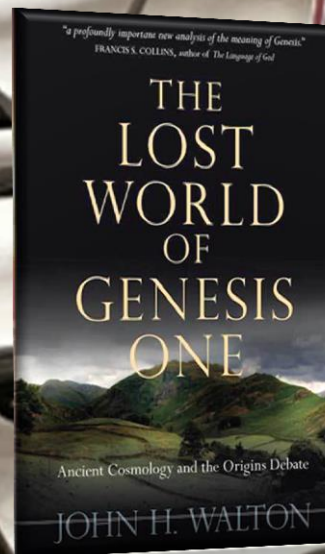
<http://yadayah.com>

[https://www.youtube.com/watch?v=uX6lVuHemF8&list=PLTe5iBnvaDBU9G8Ux\\_6Pqk73KDRRQIqCi](https://www.youtube.com/watch?v=uX6lVuHemF8&list=PLTe5iBnvaDBU9G8Ux_6Pqk73KDRRQIqCi)

<https://www.youtube.com/watch?v=RLv-o7j5fn0>

**Daniel McGirr**  
[www.AncientCovenant.com](http://www.AncientCovenant.com)

The Macro Temple of YHVH in The Cosmos"  
Context For Kids: Bereshit



**Tyler Rosenquist**  
[www.TheAncientBridge.com](http://www.TheAncientBridge.com)

"Context For Kids: Bereshit"

5/12/2018



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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