

Genesis Chapter 1:1

Creation

Part 5A

השמים - THE
HEAVENS

Genesis 1:1

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

שׁוֹמְרֵי תּוֹרַת מֹשֶׁה

10/27/2018



YAHUAH'S OASIS

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



WITH THE BEGINNING OF WISDOM, CREATED WITH A FUNCTION YAHUAH AS A STRONG COVNENAT MARK THE HEAVENS....

Genesis 1:1 ^{דוּוּה}
The earth and the heavens as a strong covenant mark Eternal Out of nothing into functional With the beginning of wisdom

בראשית ברא אלהים את השמים ואת הארץ:



Genesis
CHAPTER 1-1

In this study we are going to explore the 5th word "the heavens".

We are going to forgo the temptation to dig into each word of other verses as we will do that when we get to these books.

So just be aware, the translation we present here may have many unlocked gems waiting for us in the future. Our thoughts and changes to others studies will be comic sans font. We will change the offending words and titles unless otherwise stipulated.

However with the ME effecting now all versions of Scripture so fast we will point out any changes that need to be documented.

In the words that follow,
we are going to witness a
beautifully balanced
Menorah.

The first sentence has 7
words however it is
because the 2nd Aleph
Tau is translated as "and"
due to the "wah" letter in
front of it.

Yahuah and Yahusha working
together with the oil of Wisdom that
Yahuah created. A master craftsman
and His son in perfect harmony.

We did not catch this before but
will correct it now.

And as a
Strong
Covenant Mark

Genesis 1:1

As a Strong
Covenant Mark

The earth the heavens Eternal out of nothing made In the first

בראשית ברא אלהים את השמים ואת הארץ

T
O
R
A
H

Yahusha
at the right hand of Yahuah fulfilling
Yah's functional plans of salvation
through the wisdom of Torah

Yahuah
creating wisdom and Torah
orchestrating all for His purpose.

How do you do a study on the heavens? How can we capture the essence of that which we really know very little about? In this verse we think we can extrapolate that by "heavens" what is meant here is the whole universe in which Yahuah was able to set the earth in. A home or neighborhood for our planet. Complete with the very things necessary to sustain the earth and us for a very long time. Since Yahuah at this point created these heavens, that would lead us to conclude that the place where He normally abides was somewhere else. This was new territory. This was also done pre the 7 day creation count. So the length of time it took Him to Bara this - creating something that did not exist before with function is unknown.

Perhaps one of the greatest revelations we have been given regarding the majesty and power of **YAH** has come to us through astronomy.

Most of the ancients had no idea of the size and expanse of the cosmos. In the twentieth century, with the incredible advances in various telescopes, we have been given a view of the universe that would have baffled most of the ancients. Indeed, we ourselves are baffled by it, by the size, by the distances, and by the incredible number of galaxies and stars. We can barely wrap our minds around it.



The largest galaxy in the observable universe is **60x** the size of The Milky Way.

Earth is
in here.

Milky Way
100,000 ly

M87
1,000,000 ly

IC 1101
6,000,000 ly

IC 1101 is 6 million light years across and has 100 trillion stars.

10/27/2018

Lets take a look at 2 amazing videos to help us put this into perspective.

Superclusters – regions of space that are densely packed with galaxies – are the biggest structures in the Universe. But scientists have struggled to define exactly where one supercluster ends and another begins.

nature video

Now, a team based in Hawaii has come up with a new technique that maps the Universe according to the flow of galaxies across space. Redrawing the boundaries of the cosmic map, they redefine our home supercluster and name it Laniakea, which means ‘immeasurable heaven’ in Hawaiian.

▶ ⏪ 🔊 0:02 / 4:10



10/27/2018

10

Laniakea: Our home supercluster https://www.youtube.com/watch?time_continue=1&v=rENyyRwxpHo

Newton

<https://www.youtube.com/watch?v=AC7yFDblz0A>

HOW BIG IS THE UNIVERSE?

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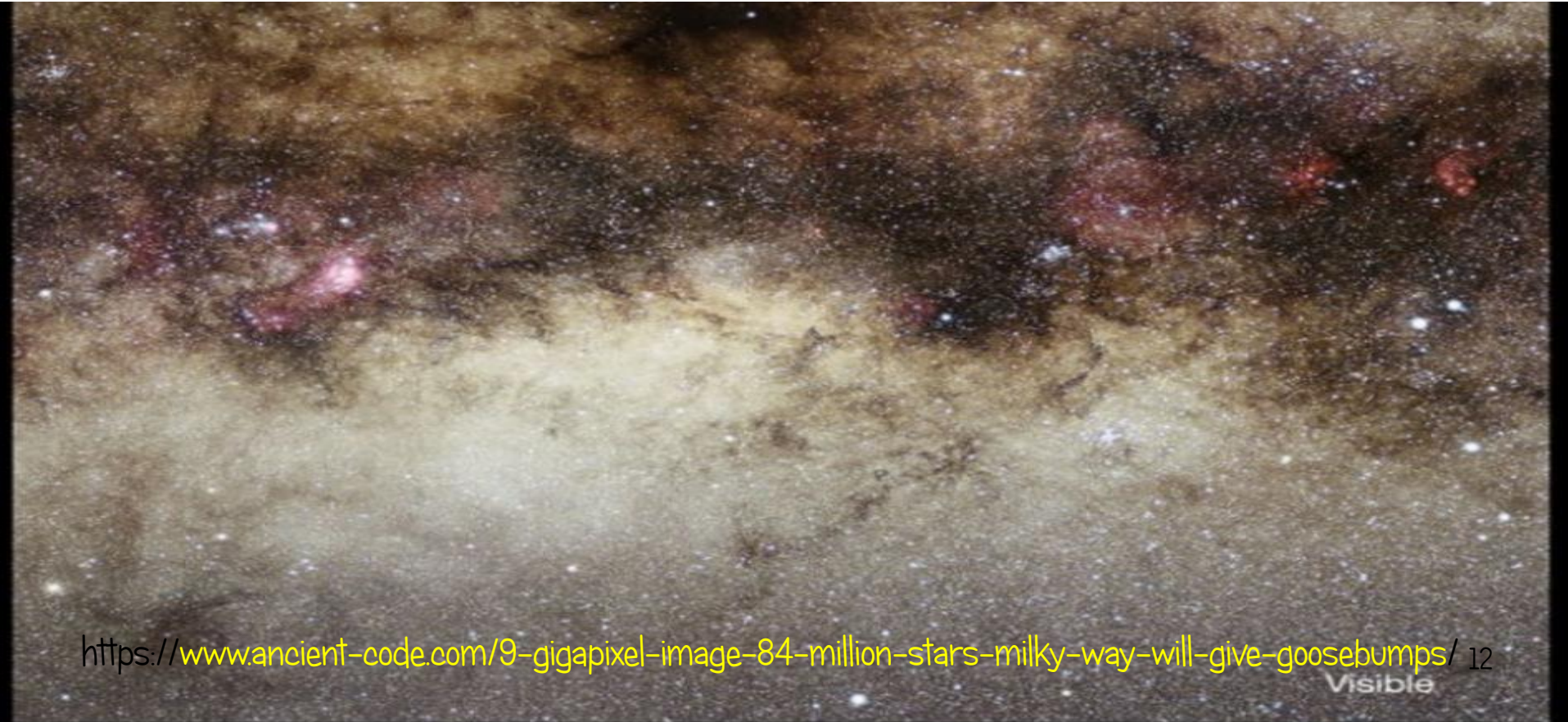
10/27/2018

This 9-Gigapixel image—with 84 million stars—of the Milky Way will give you Goosebumps



by Ivan

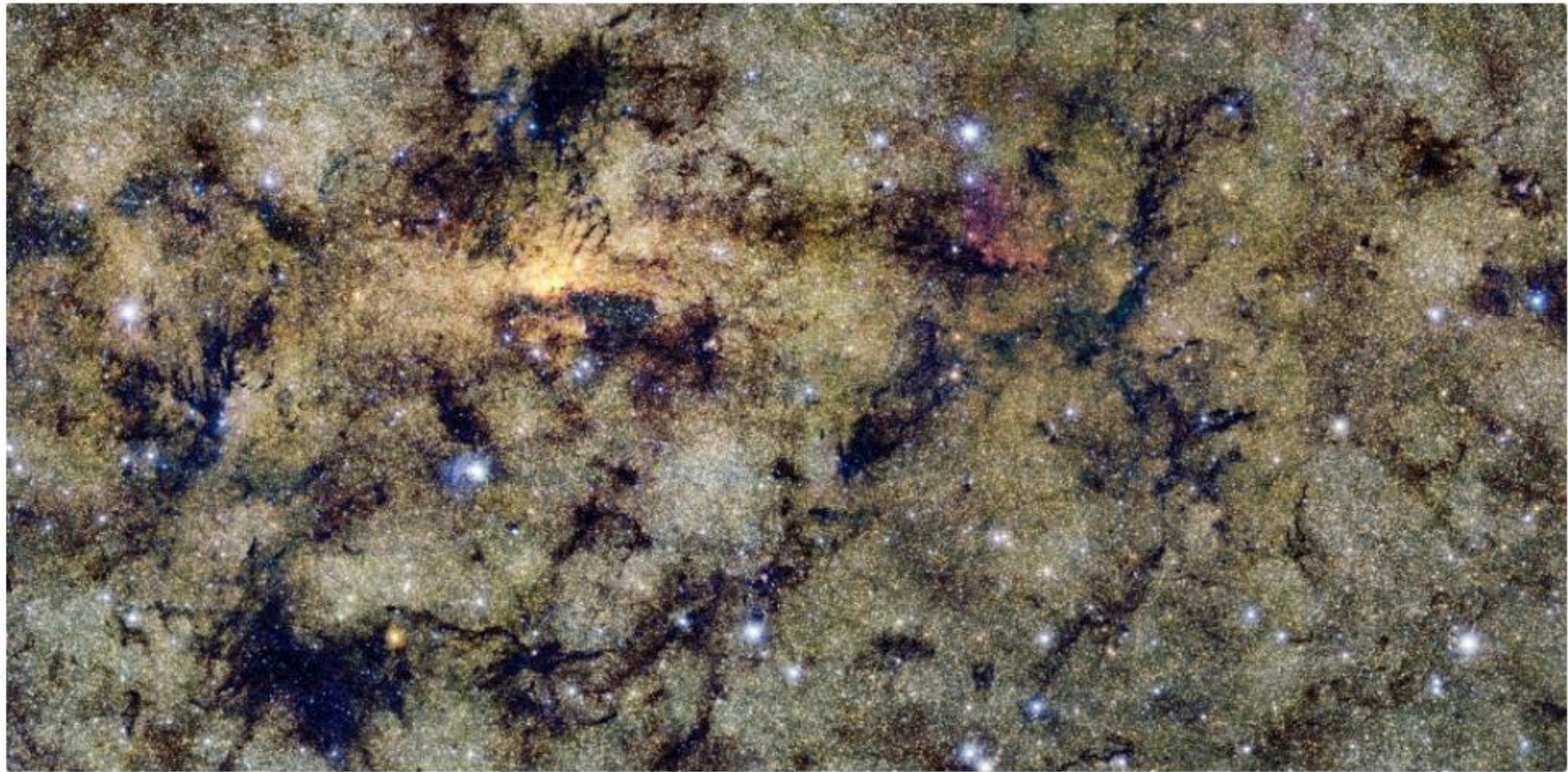
 1.1k views



<https://www.ancient-code.com/9-gigapixel-image-84-million-stars-milky-way-will-give-goosebumps/> 12

Visible

Have you ever seen a 9-gigapixel map of the Milky Way Galaxy? The jaw-dropping image contains around 84 million stars and its unlike anything I've ever seen. The original image has 24.6 gigabytes. How would I define it? COSMIC LOVE.



This is just one SMALL part of the massive 9-gigapixel image. **Image credit ESO.**

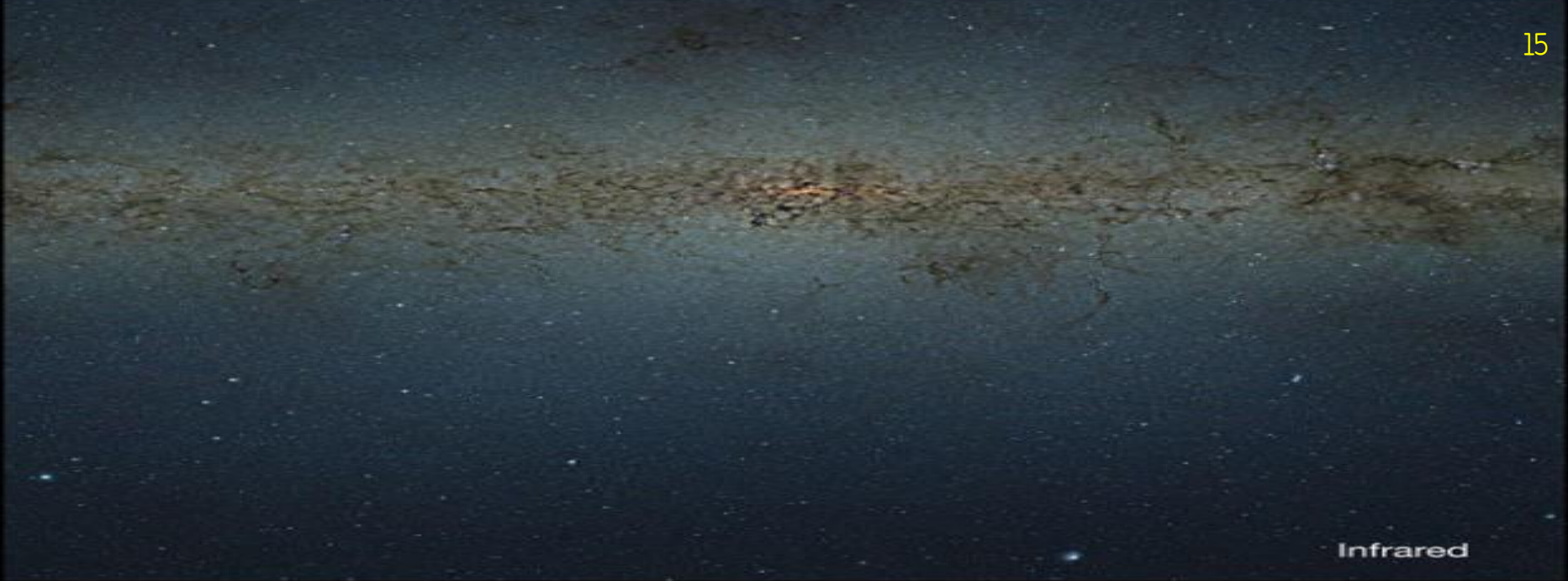
The image below shows a breathtaking view of the core of our galaxy, the Milky Way, as seen by the VISTA telescope from the European Space Agency.

Check out the ENTIRE 9-gigapixel image—and zoom in on those stars—**by clicking here**. **This image is simply too big to be displayed at full resolution and is best appreciated using the zoom tool.**

In order to obtain this image, ESO's VISTA telescope—which stands for Visible and Infrared Survey Telescope for Astronomy—snapped thousands of images of the sky after which astronomers compiled them into one 9 gigapixel mosaic. The Vista telescope is one of the LARGEST visible and near infrared telescopes on the planet, and it just showed us how cool it really is with this mind-bending image.

The image you are seeing is crystal clear because the VISTA telescope boasts a stunning infrared camera which enables it to peer through the dust clouds that obscure the view of other telescopes.

In order to understand how powerful the VISTA telescope really is, here below is a comparison between an image of the Milky Way—the same image—as seen from an infrared telescope and a visible telescope.

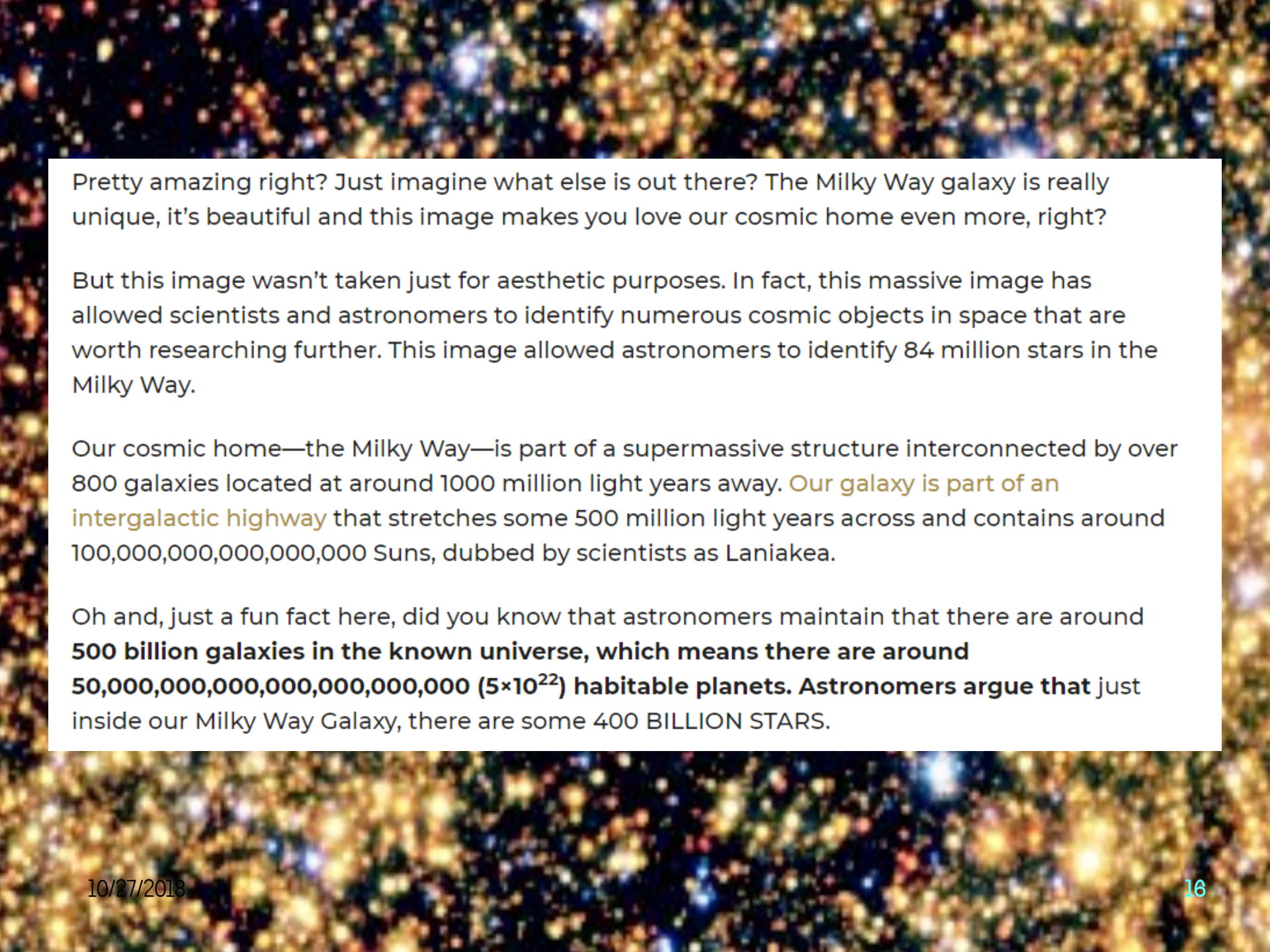


Infrared



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Visible



Pretty amazing right? Just imagine what else is out there? The Milky Way galaxy is really unique, it's beautiful and this image makes you love our cosmic home even more, right?

But this image wasn't taken just for aesthetic purposes. In fact, this massive image has allowed scientists and astronomers to identify numerous cosmic objects in space that are worth researching further. This image allowed astronomers to identify 84 million stars in the Milky Way.

Our cosmic home—the Milky Way—is part of a supermassive structure interconnected by over 800 galaxies located at around 1000 million light years away. **Our galaxy is part of an intergalactic highway** that stretches some 500 million light years across and contains around 100,000,000,000,000,000 Suns, dubbed by scientists as Laniakea.

Oh and, just a fun fact here, did you know that astronomers maintain that there are around **500 billion galaxies in the known universe, which means there are around 50,000,000,000,000,000,000,000 (5×10^{22}) habitable planets. Astronomers argue that** just inside our Milky Way Galaxy, there are some 400 BILLION STARS.

Joh 14:1 “Let not your heart be troubled. Trust in Yahuah, trust also in me. **2** “In My Father’s house are many staying places. And if not, I would have told you. I go to prepare a place for you. **3** “And when I go and prepare a place for you, I shall come again and receive you to myself, that where I am, you might be too. **4** “And where I go you know, and the way you know.”

As we were preparing this study the thought struck us that this verse combined with what we just learned about the universe is really awesome. The place that is now being prepared for us is the new heavens and the new earth. They have been here all the time but just not in our solar system. Could it be that a perfect world right now is being repopulated with animals and plants? Everything we need to live happily and healthfully for eternity? Surely Yahusha is not just talking about buildings. Yahuah has never built a building for us before - only a magnificent plant and solar system. Just a thought.

MacLaren Commentary has an awesome take on these verses. We will insert here in part.

THE FORERUNNER

What divine simplicity and depth are in these words! They carry us up into the unseen world, and beyond time; and yet a little child can lay hold on them, and mourning hearts and dying men find peace and sweetness in them. A very familiar image underlies them.

It was customary for travelers in those old days to send some of their party on in advance, to find lodging and make arrangements for them in some great city. Many a time one or other of the disciples had been 'sent before his face into every place where he himself should come.' On that very morning two of them had gone in, at his bidding, from Bethany to make ready the table at which they were sitting. **Yahusha** here takes that office upon himself. The emblem is homely, the thing meant is transcendent.

Not less wonderful is the blending of majesty and lowliness. The office which he takes upon himself is that of an inferior and a servant. And yet the discharge of it, in the present case, implies his authority over every corner of the universe, his immortal life, and the sufficiency of his presence to make a heaven. Nor can we fail to notice the blending of another pair of opposites: his certainty of his impending death, and his certainty, notwithstanding and thereby, of his continual work and his final return, are inseparably interlaced here. How comes it that, in all his premonitions of his death, **Yahusha** never spoke about it as failure or as the interruption or end of his activity, but always as the transition to, and the condition of, his wider work? 'I go, and **when** I go I return, and take you to myself.'

So, then, there are three things here, the departure with its purpose, the return, and the perfected union.

I. The Departure.

Yahusha's going away from that little group was a journey in two stages. Calvary was the first; Olivet was the second. He means by the phrase the whole continuous process which begins with his death and ends in his ascension. Both are embraced in his words, and each co-operates to the attainment of the great purpose.

He prepares a place for us by his death. The High Priest, in the ancient ritual, once a year was privileged to lift the heavy veil and pass into the darkened chamber, where only the light between the cherubim was visible, because he bore in his hand the blood of the sacrifice. ... our path into 'the most set-apart of all,' the realization of the most intimate fellowship with heavenly things and communion with **Yahuah** Himself, are made possible, and the way patent for every foot, because **Yahusha** has died. Who of us could step within those awful sanctities, or stand serene amidst the region of eternal light and stainless purity, unless, in his death, he had borne the sins of the world, and, having 'overcome' its 'sharpness' by enduring its blow, had 'opened the Kingdom of Heaven to all *Covenant family members*'?

By his death, **Yahusha** has opened the gates and made the heaven of perfect purity a dwelling-place for sinful men. But the second stage of his departure is that which more eminently is in **Yahusha's** mind here. He prepares a place for us by his entrance into and his dwelling in the heavenly places. The words are obscure because we have but few others with which to compare them, and no experience by which to interpret them. We know so little about the matter that it is not wise to say much; but though there be vast tracts of darkness round the little spot of light, this should only make the spot of light more vivid and more precious. We know little, but we know enough for mind and heart to rest upon. Our ignorance of the ways in which **Yahusha** by his ascension prepares a heaven for his followers should neither breed doubt nor disregard of his assurance that he does.

If **Yahusha** had not ascended, would there have been 'a place' at all? He has gone with a human body, which, **altered** as it is, still has relations to space, and must be somewhere. And we may even say that his ascending up on high has made a place where his servants are.

But apart from that suggestion, which, perhaps, is going beyond our limits, we may see that **Yahusha's** presence in heaven is needful to make it a heaven for poor human souls. There, as here (Scripture assures us), and throughout eternity as to-day, **Yahusha** is the Mediator of all human knowledge and possession of **Yahuah**. The very splendors of all that lies beyond the veil would have an aspect appalling and bewildering to us, unless our brother is there.

Like some ..rustics into the presence of a king and his court, we should be ill at ease amidst the glories and solemnities of that future life unless we saw standing there our Kinsman, to whom we can turn, and who makes it possible for us to feel that it is home. *Yahusha's* presence makes heaven the home of our hearts.

Not only did he go to prepare a place, but he is continuously preparing it for us all through the ages. We have to think of a double form of the work of *Yahusha*, his past work in his earthly life, and his present in his exaltation. We have to think of a double form of his present activity- his work with and in us here on earth, and his work for us there in the heavens. We have to think of a double form of his work in the heavens-that which the Scripture represents in a metaphor, the full comprehension of which surpasses our present powers and experiences, as being his priestly intercession; and that which my text represents in a metaphor, perhaps a little more level to our apprehension, as being his preparing a place for us. Behind the veil there is a working *Yahusha*, who, in the heavens, is preparing a place for all that love him, *Yahuah* and *Torah*.

II. In the next place, note the Return.

The purpose of *Yahusha's* departure, as set forth by himself here, guarantees for us his coming back again. That is the force of the simple argumentation of my text, and of the pathetic and soothing repetition of the sweet words, 'I go to prepare a place for you; and when I go to prepare a place for you, I will come again and receive you unto myself.' Because the departure had for its purpose the preparing of the place, therefore it is necessarily followed by a return. He who went away as the Forerunner has not done his work until he comes back, and, as Guide, leads those for whom he had prepared the place to the place which he had prepared for them.

Now that return of *Yahusha*, like his departure, may be considered as having two stages. Unquestionably the main meaning and application of the words is to that final and personal coming which stands at the end of history, and to which the hopes of every *Covenant Family member's* soul ought to be steadfastly directed. He will 'so come in like manner as' he has gone. We are not to water down such words as these into anything short of a return precisely corresponding in its method to the departure; and as the departure was visible, corporeal, literal, personal, and local, so the return is to be visible, corporeal, literal, personal, local too. He is to come as he went, a visible Manhood, only throned amongst the clouds of heaven with power and great glory. This is the aim that he sets before him in his departure. He leaves in order that he may come back again.

And, oh, dear friends! remember-and let us live in the strength of the remembrance-that this return ought to be the prominent subject of *Covenant Family member* aspiration and desire. There is much about the conception of that solemn return, with all the convulsions that attend it, and the judgment of which it is preliminary, that may well make men's hearts chill within them. But for you and me, if we have any love in our hearts and loyalty in our spirits to that King, 'His coming' should be 'prepared as the morning,' and we should join in the great burst of many a psalm, which calls upon rocks and hills to break forth into singing, and trees of the field to clap their hands, because he cometh as the King to judge the earth. His own parable tells us how we ought to regard his coming. When the fig-tree's branch begins to supple, and the little leaves to push their way through the polished stem, then we know that summer is at hand. His coming should be as the approach of that glorious, fervid time, in which the sunshine has tenfold brilliancy and power, the time of ripened harvests and matured fruits, the time of joy for all creatures that love the sun. It should be the glad hope of all his servants.

We have a double witness to bear in the midst of this as of every generation. One half of the witness stretches backwards to the *Pole*, and proclaims 'Yahusha has come'; the other reaches onwards to the Throne, and proclaims 'Yahusha will come.' Between these two high uplifted piers swings the chain of the world's history, which closes with the return, to judge and to save, of *Yahusha* who came to die and has gone to prepare a place for us.

That is the point of view in which we ought to look upon a *Covenant Family member's* death-bed. 'The Master is come, and calls for thee.' Beyond all secondary causes, deeper than disease or accident, lies the loving will of him who is the master over death. Death is *Yahusha's* minister, 'mighty and beauteous, though his face be dark,' and he, too, stands amidst the ranks of the 'ministering spirits sent forth to minister to them that shall be heirs of salvation.' It is *Yahusha* that says of one, 'I will that this man tarry,' and to another, 'Go!' and he goes. But whensoever a *Covenant Family member* lies down to die, *Yahusha* says, 'Come!' and he comes. How that thought should hallow the death-chamber as with the print of the Master's feet! How it should quiet our hearts and dry our tears! How it should change the whole aspect of that 'shadow feared of man'! With him for our companion, the lonely road will not be dreary; and though in its anticipation, our timid hearts may often be ready to say, 'Surely the darkness shall cover me,' if we have him by our sides, 'even the night shall be light about us.' The dying martyr beneath the city wall lifted up his face to the heavens, and said, '*Yahusha*, receive my spirit!' It was the echo of the Master's promise, 'I will come again, and receive you to myself.'

III. Lastly, notice the Perfected Union.

The departure for such a purpose necessarily involved the return again. Both are stages in the process, which is perfected by complete union- 'That where I am there ye may be also.'

Yahusha, as I have been saying, is Heaven. His and **Yahuah's** presence is all that we need for peace, for joy, for purity, for rest, for love, for growth. To be 'with him,' as he tells us in another part of these wonderful last words in the upper chamber, is to 'behold his glory.' And to behold his glory, as John tells us in his Epistle, is to be like him. So **Yahusha's** presence means the communication to us of all the wisdom and love of the Father and the Torah.

And it is enough. It is enough to make the bond of union between us in the outer court and them in the Set Apart place. He has gone to prepare a place for us. And if we will let him, he will prepare us for the place, and then come and lead us thither.

Psa 16:7 I bless יהוה who has given me counsel; My kidneys also instruct me in the nights.

Psa 16:8 I have set יהוה always before me; Because *He* is at my right hand I am not shaken.

Psa 16:9 Therefore my heart was glad, and my esteem rejoices; My flesh also dwells in safety.

Psa 16:10 For You do not leave my being in the grave, Neither let Your Kind One see corruption.

Psa 16:11 You show me the path of life; In Your presence is joy to satisfaction; At Your right hand are pleasures forever.

שָׁמַיִם

Transliteration

shamayim

Pronunciation

shā·mah'yim (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From an unused root meaning to be lofty

Dictionary Aids

TWOT Reference: 2407a

KJV Translation Count — Total: 420x

The KJV translates Strong's H8064 in the following manner:
heaven (398x), air (21x), astrologers (with H1895) (1x).

Outline of Biblical Usage [?]

- I. heaven, heavens, sky
 - A. visible heavens, sky
 - i. as abode of the stars
 - ii. as the visible universe, the sky, atmosphere, etc
 - B. Heaven (as the abode of God)

Strong's Definitions [?]

(Strong's Definitions Legend)

שָׁמַיִם *shāmāyim*, shaw-mah'-yim; dual of an unused singular שָׁמַיִם *shāmeḥ*; from an unused root meaning to be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve):—air, ✘ astrologer, heaven(-s).

Gesenius' Hebrew-Chaldee Lexicon [?]

שָׁמַיִם const. שָׁמַיִם pl. m. *heaven* (from the unused sing. שָׁמַיִם, Arab. سَمَاوَاتٍ, Æth. ስማይ, from the root שָׁמַיִם i.e. firmament (רָקִיעַ which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and אַרְבּוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local, הַשָּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. שָׁמַיִם, הַשָּׁמַיִם 1 Sam. 5:12; Psa. 139:8; and הַשָּׁמַיִם על Exodus 9:23; הַשָּׁמַיִם on earth, Eccles. 1:13; 2:3; 3:1; compare (פְּלֵה־הַשָּׁמַיִם in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם וְשָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deu. 10:14; 1 Ki. 8:27; וְהָאָרֶץ הַשָּׁמַיִם וְהָאָרֶץ heaven and earth, i. e. *mundus universus*, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשָּׁמַיִם Gen. 24:7.

שְׁמַיִן

Transliteration

shamayin (Aramaic)

Pronunciation

shä·mah'·yin (Key)

Part of Speech

masculine noun

Root Word (Etymology)

Corresponding to
שָׁמַיִם (H8064)

שְׁמַיִן emphat. שְׁמַיִן Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the *inhabitants of heaven*, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). שְׁמַיִן אֱלֹהֵי the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

KJV Translation Count — Total: 38x

The KJV translates Strong's H8065 in the following manner:
heaven (38x).

Outline of Biblical Usage [?]

- I. heaven, heavens, sky
 - A. visible sky
 - B. Heaven (as abode of God)

From Parkhurst Hebrew lexicon with no points- pages 536-537

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,
A HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

לונדון: תשס"ט
בית חקיקת הלשון העברית והכשרת המורים

The same things printed 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 system, and the rest of the book, have no small difference when they are spoken in their own language. *Declaratio in Recensuratio.*

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MDCCLXXXIX.

XI. As a participial N. mas. plur. שמים *the heavens, literally, the disposers, placers* (in which sense the word is plainly used, Isa. v. 20. Mal. ii. 2.) This is a descriptive name of the heavens, or of that immense celestial fluid, subsisting in the three conditions of fire, light, and spirit, or gross air, which fills every part of the universe not possessed by other matter. (comp. under שם II.) In this not only the birds fly, Gen. i. 20; the meteors, as rain, dew, &c. are formed, see Gen. xxvii. 28; Deut. xi. 11. xxviii. 12. xxxii. 2. Isa. lv. 10. but also the sun, moon, and stars, are, according to the scriptural philosophy, placed not in vacuo, but in the same celestial expanse, Gen. i. 14—17. Aquila and Theodotion render שמים by *ane*, Job xxxv. 11; and our translation frequently by *the air*. See Gen. i. 30. vii. 3. 2 Sam. xxi. 10. Prov. xxx. 19. Eccles. x. 20.



This appellation was first given by God to the *celestial fluid*, or *air*, when it began to act in *disposing* and *arranging* the earth and waters. Gen. i. 8. And since that time the שמים have been the great *agents* in *disposing* all material things in their places and orders, and thereby producing all those great and wonderful effects, which are attributed to them in the Scriptures, and which it hath been of late years the fashion to ascribe to *attraction*, *gravity*, *repulsion*, &c. which (though the *effects* are manifest) are, when taken for *causes*, as occult as the *sympathy* of some of the preceding philosophers. But on this great and important subject, which would soon lead one far beyond the bounds of a *Lexicon*, I with pleasure refer the reader for farther satisfaction to the Rev. Wm. Jones' *Physiological Disquisitions*, Disc. ii. and particularly to p. 47, and following.

That the *heavens*, under different attributes, corresponding to their different conditions and operations, were, together with the heavenly bodies, the first and grand object of heathenish idolatry, is certain, not only from the ancient names of their gods, but also from many plain declarations of Scripture. See inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26—28. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43. Comp. Wisd. xiii. 1—3. The reader may find this point farther proved, with a variety of useful learning, and by numerous testimonies, both divine and human, sacred and profane, in the 2d and 4th vols. of Mr Hutchinson's Works. And to these authorities many more might be added from the heathen writings, which abound with them; particularly from the * *very ancient Hymns* called

† It is justly observed by the author of *Letters on Mythology*, p. 167, 168, that the hymns which we now have under the name of Orpheus are the *very same* which

Orpheus', and from *Phornutus, the Stoic, Of the Nature of the Gods; the former of which are a rich treasure of this kind of learning, and the latter, a philosophical explanation of the heathen worship and ceremonies, written in the reign of the emperor Nero. †

It may be here worth observing, that Phornutus, in his first chapter, Περὶ Ουρανοῦ, *Concerning Heaven*, derives θεοὺς the Greek name for the gods, from θέσις position or placing. "For the ancients," says he, "took those for gods, whom they found to move in a certain regular manner, thinking them to be the causers of the changes of the air, and of the conservation of the universe. These then are gods (θεοί) which are the disposers (θετορῆσαι) and formers of all things." ‡ And this species of idolatry was not confined to the ancient Greeks, Romans, and Asiatics, or even to the old world. The inhabitants of the new world, or America, who had any religion at all, were, when first discovered, universally addicted to it. Some of the West Indian heathen, among their other physical gods, had in particular their Chemens or Chemim, that is with little variation, שמים, whom they represented by idols of such a compound form, as appears an evident though monstrous perversion of the cherubic emblems, and may, in some measure, serve to confirm the explanation above given thereof.

Comp. under כרב V. 1.

שמי השמים the heavens of heavens are supposed by some to mean only the highest heavens; but § "the propriety of the expression seems to arise from the material heavens or celestial fluid having been at the beginning of the formation, Gen. i. 6, 7, in two places; part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, constituted the שמי השמים, or whole of the material heavens." And it is, I apprehend, in reference to their original situation, that the Psalmist calls them, Psal. lxxviii. 34. שמי שמי קדם the heavens of heavens of old; where observe, that the latter שמי is put in regimine or construction with קדם, which shows that it relates

to that N. and not to the preceding participle רכב riding; so our Eng. transl. which were of old. See Deut. x. 14. 1 Kings viii. 27. Neh. ix. 6.

XIII. As a N. mas. plur. שרומים some species of *onion*, so denominated from the *regular disposition* of their several involucra, or integuments. occ. Num. xi. 5.

Mr Hutchinson has ingeniously remarked, (vol. iv. p. 262.) that the worshipping of *onions*, by the Egyptians, with which they have been so sarcastically upbraided by * others of the heathen, was, like the rest of their idolatrous service, merely *emblematical*. "Our (common) *onion*," adds he, "is a perfect emblem of the *disposition* of this *fluid system* (of the heavens) supposing the root, and top of the head, to represent the two poles. If you cut any one transversely or diagonally, you will find it divided into the same number of spheres, including each other, counting from the sun or centre to the circumference, as they knew the motions or courses of the orbs (or planets) divided this *fluid system* into; and so the divisions represented the courses of those orbs." This observation has since been made or *borrowed* by Dr Shaw, Travels, p. 358. "The *onion*," says he, "upon account of the root of it (which consists of many coats enveloping each other, like the orbs [orbits] in the planetary system) was another of their sacred vegetables."

שמח

I. *To move briskly and alternately, to move to and fro, or vibrate with a quick motion, as the heart in joy.* Psal. xvi. 9. xxxiii. 21, & al. freq. In Hiph. *to cause to move* thus. Psal.

xix. 9. civ. 15. As a N. fem. in reg. שמחת *the quick beating, throbbing, or palpitation of the heart.* Isa. xxx. 29. Jer. xv. 16, & al.

II. *To move or vibrate briskly, as light emitted and reflected.* Prov. xiii. 9.

III. *To move backward and forward, as the fluid of the heavens doth in light and spirit.* “*This vibration or vibrative motion of the heavens, which is even visible through telescopes, and with which the livelier thermometers are sensibly affected, * “is produced by the irradiation of the light outward from the centre, and the irradiation of the spirit (gross air) inward to the centre, and produces the constant gyration of the earth, and other planets round their own axes, and round the sun.”†* 1 Chron. xvi. 31. Ps. xcvi. 11. Comp. under גל II.

Gen 15:5 And He brought him outside and said, “Look now toward the heavens, and count the stars if you are able to count them.” And He said to him, “So are your seed.”

Gen 22:15 And the Messenger of יהוה called to Abraham a second time from the heavens, 22:16 and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son, 22:17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies. 22:18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Gen 26:1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Abraham. And Yitshaq went to Abimelek, sovereign of the Philistines, in Gerar. 26:2 And יהוה appeared to him and said, “Do not go down to Mitsrayim, live in the land which I command you. 26:3 “Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father. 26:4 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, 26:5 because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot¹.” Footnote: ¹Torot - plural of Torah, teaching

Gen 28:10 And Ya'aqob went out from Be'ersheba and went toward Haran.

Gen 28:11 And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

Gen 28:12 And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Eternal going up and coming down on it.

Gen 28:13 And see, יהוה stood above it and said, "I am יהוה Eternal of Abraham your father and the Eternal of Yitshaq. The land on which you are lying, I give it to you and your seed.

Gen 28:14 "And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.

Gen 28:15 "And see, I am with you and shall guard you wherever you go, and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you."

Gen 28:16 And Ya'aqob awoke from his sleep and said, "Truly, יהוה is in this place, and I did not know it."

Gen 28:17 And he was afraid and said, "How awesome is this place! This is none other than the house of Eternal, and this is the gate of the heavens!"

Gen 28:18 And Ya'aqob rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it.

Gen 28:19 And he called the name of that place Běyth Ĕl, however, the name of that city had been Luz previously.

Gen 28:20 And Ya'aqob made a vow, saying, "Seeing Eternal is with me, and has kept me in this way that I am going, and has given me bread to eat and a garment to put on –

Gen 28:21 when I have returned to my father's house in peace, and יהוה has been my Eternal,

Gen 28:22 then this stone which I have set as a standing column shall be Eternal's house, and of all that You give me, I shall certainly give a tenth to You."



THE MANDELA EFFECT

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Pillow is an added word with no justification in Hebrew.

OT - Book 1
Genesis 28:18

Original Verse

And Jacob rose up early in the morning, and took the stone that he had **put at his head**, and set it up for a pillar, and poured oil upon the top of it.

Description of Change

at his head > **for his pillows**

New Verse

And Jacob rose up early in the morning, and took the stone that he had **put for his pillows**, and set it up for a pillar, and poured oil upon the top of it.

that he had put	שָׁם (sam)	7760: to put, place, set	a prim. root
under his head	מֵרָאֲשֹׁתָיו (me•ra•a'•a•sho•tav.)	4763: a place at the head, head place	from rosh

Strong's Concordance

meraashoth: a place at the head, head place

Original Word: מֵרָאֲשָׁה

Part of Speech: Noun

Transliteration: meraashoth

Phonetic Spelling: (mer-ah-ash-aw')

Definition: a place at the head, head place

Gesenius' Hebrew-Chaldee Lexicon [?]

מֵרָאֲשֹׁתָיו pl. f. (denom. from ראש), pr. that which is at any one's head, opp. to מֵרַגְלֹתָיו that which is at the feet. It becomes a prep. at the head of any one, with suff. מֵרָאֲשֹׁתָיו at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, מֵרָאֲשֹׁתָיו שָׂאוֹל "at the head of Saul," perhaps for מֵמֵרָאֲשֹׁתָיו Mem being omitted (unless the true reading be מֵרָאֲשֹׁתָיו), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

Genesis 28:11

HEB: הַמָּקוֹם וַיִּשָׁם מֵרָאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם

NAS: and put *it under his head*, and lay down

KJV: and put *[them for] his pillows*, and lay down

INT: of the place and put *his head* and lay place

Genesis 28:18

HEB: אֲשֶׁר-שָׁם מֵרָאֲשֹׁתָיו וַיִּשָׁם אֹתָהּ

NAS: that he had put *under his head* and set

KJV: that he had put *[for] his pillows*, and set it

up

INT: he had put *his head* and set A pillar

KJV Translation Count — Total: 8x

The KJV translates Strong's H4763 in the following manner:

bolster (5x), **pillow** (2x), at his head (1x).

New International Version

Early the next morning Jacob took the stone he had placed **under his head** and set it up as a pillar and poured oil on top of it.

New Living Translation

The next morning Jacob got up very early. He took the **stone he had rested his head against**, and he set it upright as a memorial pillar. Then he poured olive oil over it.

English Standard Version

So early in the morning Jacob took the stone that he had put **under his head** and set it up for a pillar and poured oil on the top of it.

Berean Study Bible

Early the next morning, Jacob took the stone that he had placed **under his head**, and he set it up as a pillar. He poured oil on top of it,

New American Standard Bible

So Jacob rose early in the morning, and took the stone that he had put **under his head** and set it up as a pillar and poured oil on its top.

King James Bible

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up *for* a pillar, and poured oil upon the top of it.

Christian Standard Bible

Early in the morning Jacob took the stone that was **near his head** and set it up as a marker. He poured oil on top of it

Contemporary English Version

When Jacob got up early the next morning, he took the rock that he had used for a pillow and stood it up as a place of worship. Then he poured olive oil on the rock to dedicate it to God,

Good News Translation

Jacob got up early next morning, took the stone that was under his head, and set it up as a memorial. Then he poured olive oil on it to dedicate it to God.

Holman Christian Standard Bible

Early in the morning Jacob took the stone that was near his head and set it up as a marker. He poured oil on top of it

International Standard Version

When Jacob got up early the next morning, he took the stone that he had used for his pillow, set it up as a pillar, drenched it with oil,

NET Bible

Early in the morning Jacob took the stone he had placed near his head and set it up as a sacred stone. Then he poured oil on top of it.

New Heart English Bible

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up as a pillar, and poured oil on top of it.

GOD'S WORD® Translation

Early the next morning Jacob took the stone he had put under his head. He set it up as a marker and poured olive oil on top of it.

JPS Tanakh 1917

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

New American Standard 1977

So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar, and poured oil on its top.

Jubilee Bible 2000

And Jacob rose up early in the morning and took the stone that he had put for his pillows and set it up for a pillar and poured oil upon the top of it.

King James 2000 Bible

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

American King James Version

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil on the top of it.

American Standard Version

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

Brenton Septuagint Translation

And Jacob rose up in the morning, and took the stone he *had* laid there by his head, and he set it up as a pillar, and poured oil on the top of it.

Douay-Rheims Bible

And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it.

Darby Bible Translation

And Jacob rose early in the morning, and took the stone that he had made his pillow, and set it up [for] a pillar, and poured oil on the top of it.

English Revised Version

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

Webster's Bible Translation

And Jacob rose early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil on the top of it.

World English Bible

Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top.

Young's Literal Translation

And Jacob riseth early in the morning, and taketh the stone which he hath made his pillows, and maketh it a standing pillar, and poureth oil upon its top,

Exo 20:22 And Yahuah said unto Moses, Thus you shall say to the children of Israel, You have seen that **I have talked with you from heaven.**


Deu 1:10 'יהוה your Eternal has increased you, and see, you are today as numerous as the stars of the heavens.

Deu 1:11 'יהוה Eternal of your fathers is going to add to you a thousand times more than you are, and bless you as He has spoken to you!

Deu 4:26 “I shall call the heavens and earth to witness against you on that day, that you soon completely perish from the land which you pass over the Yardēn to possess – you do not prolong your days in it but are completely destroyed.

Deu 10:14 “See, the heavens and the heaven of heavens belong to יהוה your Eternal, also the earth with all that is in it.

Deu 10:22 “Your fathers went down to Mitsrayim with seventy beings, and now יהוה your Eternal has made you as numerous as the stars of the heavens.



As is our favorite thing to do, next time we will be exploring more of what Yahuah and Yahusha had to say about the heavens.



**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
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.
26. Elohim is a toxic word and should not be used for Yahuah.
27. Yahuah Created EVERYTHING and Everything belongs to Him.
28. The Aleph Tau can be translated as a strong covenant mark for either good or bad. It should not be ignored or regulated to just a grammatical marker.

Theories Explored For Genesis

29. The Universe or Heavens are too vast to comprehend.

30. We speculate that as we speak Yahuah and Yahusha are getting the new heavens and earth ready for us somewhere in the vast expanse.

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>

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

<http://yadayah.com>

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

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

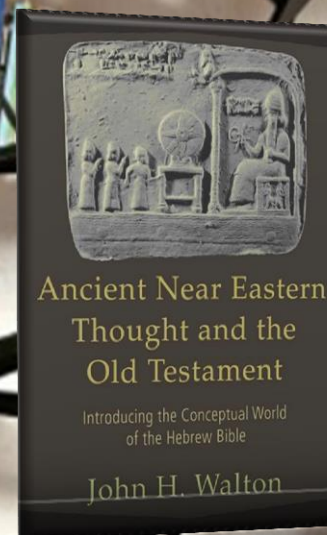
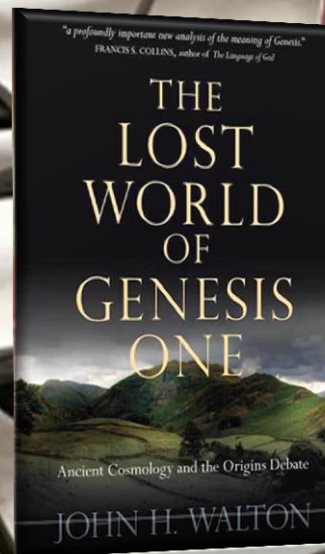
<http://www.lebtahor.com/YHWH/thenameyhwhpart1.htm>

Daniel McGirr
www.AncientCovenant.com

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

Tyler Rosenquist
www.TheAncientBridge.com

"Context For Kids: Bereshit"



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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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