

Genesis Chapter 1 Creation Week

Part 3

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

אֱלֹהֵינוּ

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HOME PAGE

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APPOINTED TIMES (FEASTS)

THE COVENANT

THE TRIAL OF SAUL/PAUL

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



Food for thought... Yahuah is in control , He knows what He is doing, We don't get to know everything because it is above our paygrade.

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

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

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

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

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

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

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

Last time we looked at one of the teachers we have learned a lot from over the years, Andrew Gabriel Roth. He has put together an explanation, that we think is a great working theory of what these two chapters are telling us. We will give you the youtube site where you can watch the whole thing for yourself. We looked at some pretty revolutionary ideas last week that we will take a minute to recap as it is a lot to digest and change one's paradigm, which will undoubtedly bring up more and different questions.

<https://www.youtube.com/watch?v=db1WK3exYjY&t=1>

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4/14/2018



So Far this is what we have discovered...

Rabbit Hole #1

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

The key is that the plural "in the beginnings" comes from two separate Hebrew words. Bara H1254 making something out of nothing and Asah H6213 making a new creation out of something.

Rabbit Hole # 2

The Unique Count of Genesis 1

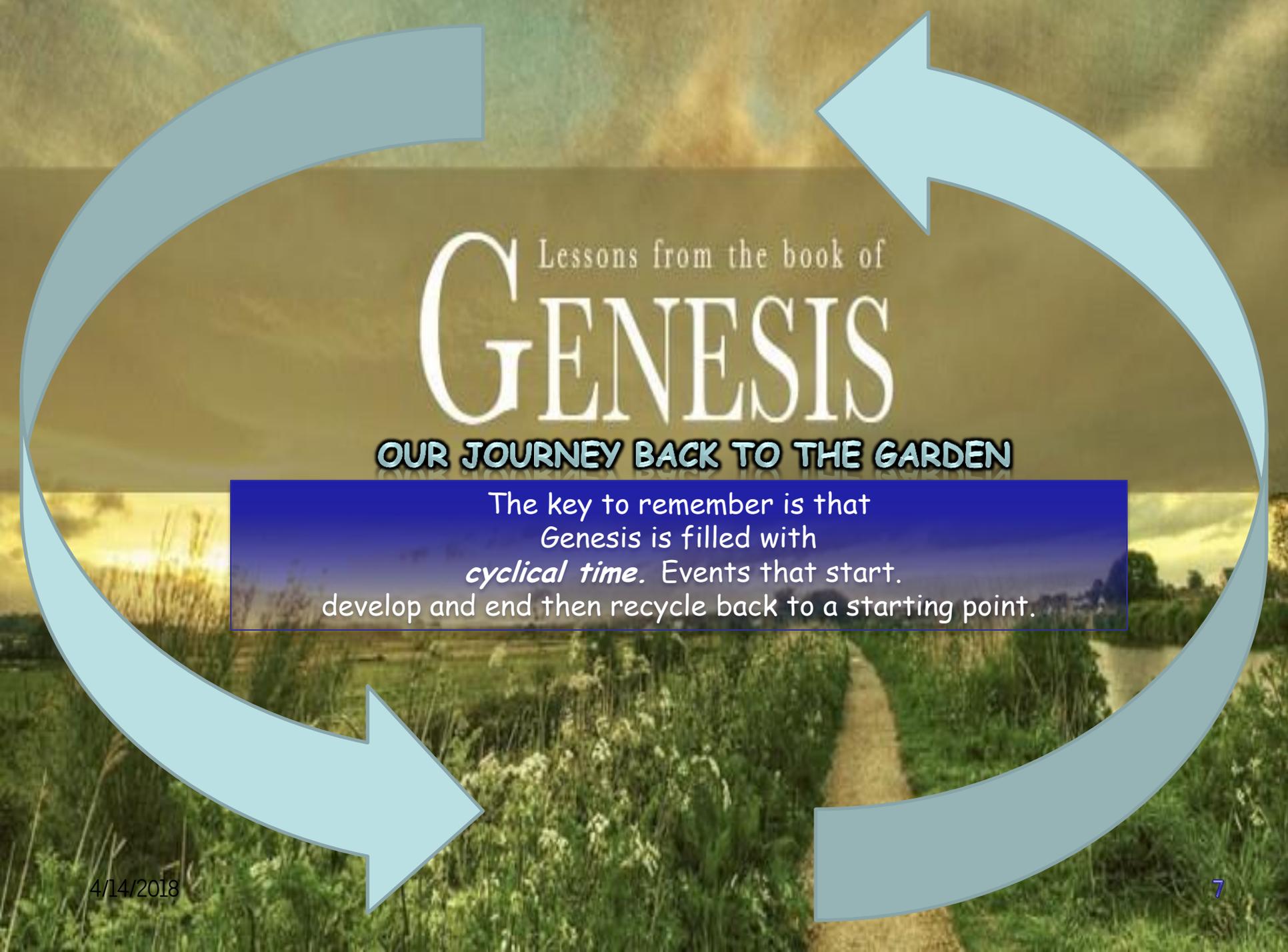
We learned the difference Between cardinal numbers- which show ownership or value, starts with "0", used to count with and Ordinal numbers which are sequential to organize a set.

Rabbit hole # 3

The Accounting Code

That the days we have in Scripture are not in chronological order as determined by the Hebrew Grammar for "ha" or "the" which turn Ordinal numbers into Cardinal numbers.





Lessons from the book of
GENESIS

OUR JOURNEY BACK TO THE GARDEN

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

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

The answer has to do with understanding that Genesis 1 is in thematic order and not actual order. This is Rabbit Hole # 4.



DAY 1

Cardinal
A one day

LIGHT

DAY 2

Ordinal
A 2nd day

WATER

DAY 3

Ordinal
A 3rd day

LIFE

DAY 4

Ordinal
A 4th day

LIGHT

DAY 5

Ordinal
A 5th day

WATER

DAY 6

Proper
grammar
the 6th day

LIFE

Thematic order basically tells the same story in separate yet Complimentary ways, with different details and emphases in each "version" that still go with the whole.

Day 7 – Proper Grammar “The 7th day”

Rabbit Hole # 5
There was a flood
before Noah's flood
that was not caused
by man's
wickedness. And if
we add the
information
according to
Yahsher, there was
actually 3 floods.



So far we have gone down 5 rabbit holes and have had Torah confirmed every step of the way. We also wanted to set up the pace of how we will be going through Genesis-Revelation. Some areas will be quicker than others but where we can stop and graze and get confirmation from not just linear sources of following verse after verse, we will learn from Yahuah's cyclical timing and pull other Scriptures that deal with the same subject or word to really pull out all the flavor we can from the nourishment of His word, His-story.

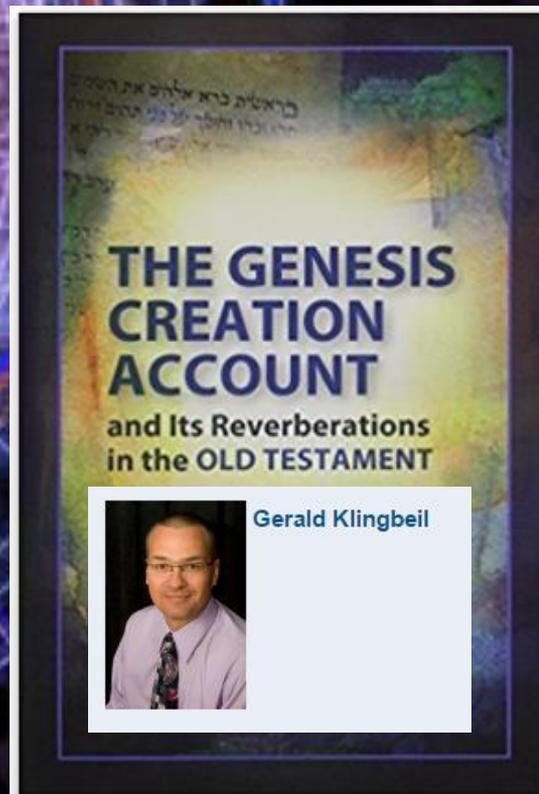
let's get some more conformation and ask a few more questions before we start with Genesis Chapter 1.

4/14/2018



To look a bit further into the theory of two time cycles running side by side the first 5 days of creation, Yah Standard Time and Man Standard time, we have been reading a book called "The Genesis Creation Account and Its Reverberations in the Old Testament" Edited by Gerald A Klingbell. Gerald A. Klingbeil is research professor of Old Testament and Ancient Near Eastern Studies for the Seventh-day Adventist Theological Seminary at Andrews University. He earned a degree in Ancient Near Eastern Studies from the University of Stellenbosch, South Africa. This book is a cohesive collection of studies by Seventh Day Adventist scholars. Each of the essays have copious footnotes that lead to other research, which makes it a small gold mine of information to check out and glean and confirm. (Any wonder we have not gotten to Genesis 1:1 yet) ?

Included is an Essay by Gerhard F Hasel PhD and Michael G Hasel PhD titled "the Unique Cosmology of Genesis 1 Against Ancient Near Eastern And Egyptian Parallels". In the section called "The Seven-Day Week and Order of Creation" they footnoted a study by Gerhard F Hasel we found on Scribd.





The "Days" of Creation in Genesis 1: Literal "Days" or Figurative "Periods/Epochs" of Time?

Gerhard F. Hasel PhD

Dr. Hasel found that "The Alexandrian church father Origen (c. A.D. 185-c. 254), and accomplished practitioner and defender of the allegorical method of interpretation **has received credit for being the first to understand the creation "days" in an allegorical and nonliteral manner.**

Augustine (A.D. 354-430), the most famous of the Latin fathers, followed Origen in arguing that we should approach the creation "days" allegorically rather than literally. Augustine nor Origen had any evolutionary concept in mind. They took the creation "days" as nonliteral, standing for something else, because it was philosophically mandatory to assign to Yahuah's creation activity unrelated to human time. Since the "days" of creation are **Yahuah's** work, they argued, such "days" have to be representative of philosophical notions associated with **Yahuah** taken from their philosophical perspectives. Greek philosophy regards Yahuah as timeless. Since the creation "days" are part of divine activity, the two church fathers assumed that they also should be understood in a timeless sense **Philosophy, not scientific speculation, influenced the thinking of Origen and Augustine, leading them to reinterpret the creation "days."**

We don't agree with them that the story is allegorical and nonliteral but we agree we can look at it from another angle -Yah Standard Time.

Many recognize that "scientific theories do affect biblical interpretation at least to the extent that they become the occasion for reassessing the interpretation of a few passages (Gen. 1, 2, 6-8)." The decisive question, then, is whether the reassessment superimposes a meaning on the biblical text that is alien to Scripture and its own context.

At least two major options seem to present themselves: 1. A reassessment on the basis of "scientific" conclusions could lead to an interpretation of biblical texts appropriate to the framework of the context and intention of the totality of Scripture. In such a case the reassessment does not violate Scripture. 2. Reexamining a biblical passage could likewise produce a conclusion that does not agree with what a current scientific hypothesis holds.

Those who accept full biblical authority could reassess the conclusion(s) drawn from the scientific interpretation of natural data. The latter approach, in turn, may affect the scientific theory, or science broadly perceived, "at the very least by leading us to reassess whether all the conclusions drawn from a scientific theory are warranted, or in some cases to ask whether the theory as a whole is suspect."

In 1983 the German commentator HansJorg Braumer stated: "The creation 'day' which is described to contain 'morning and evening' (sic) is not a unit of time which can be determined with a watch. It is a divine day in which a thousand years are equal to but yesterday (Ps 90:4). Day one in creation is a divine day. It cannot be an earthly day since the temporal measure, the sun, is still missing. It will, therefore, do no harm to the creation account to understand creation in rhythms of millions of years."

Analysis and Evaluation of Psalm 90:4 and 2 Peter 3:8

Let us begin with Psalm 90:4. Interpreters have invoked the passage again and again to indicate that the creation 'days' are to be nonliteral, standing for long periods/epochs/ages of time. The passage reads: "For a thousand years in Thy sight are like yesterday when it passes by, or [lit. "and"] as a watch in the night" (NASB). Of immediate interest is the comparison of the long time period of 1,000 years with but "yesterday" and "a watch of the night." The passage contains a comparative particle in the original Hebrew, rendered into English either as "like" or "as."

This also confirms the grammar of the absence of "ha" ה or the first day.

From the point of view of Hebrew syntax, the comparative particle serves not only the expression "yesterday" but also the phrase "as a watch in the night," demonstrating that the comparison is not between a 'day' being like 1,000 years. A thousand years with Yahuah are "like" yesterday, that is, the past day, or "like" "a watch of the night," even a briefer period of time than "yesterday." **The point is that Yahuah reckons time differently than the way humans do.**



Genesis 1 is not interested in depicting how Yahuah defines time. The Genesis context of creation speaks of "days" in the sense of creation time during which Yahuah made our world and whereby He set the rhythm of the week. Thus Genesis 1 does not explain or address how Yahuah calculates time on His scale, but how the creation "days" set the norm for subsequent days in the weekly cycle of time.

Furthermore, Genesis 1 lacks any comparative particle such as "like" or "as" in connection with its usage of "day." The absence in Genesis 1 of a Hebrew comparative expression with either the word "day" or the expression "evening and morning" indicates that the passage intends no such comparison. The issue in Genesis 1 is not one of comparison. Rather it is the amount of time Yahuah uses to create the world and whether the time period is identical to the seven-day week, the rhythm of historical time.



From contextual as well as grammatical-syntactical and semantic points of view, the application of Psalm 90:4 to Genesis 1 simply does not work. It lacks any appropriate linguistic and phraseological criteria of comparison. Those who link the two texts ignore contextual, linguistic, and phraseological criteria. In a way, those who relate the "days" of Genesis 1 with the "yesterday" and the "watch of the night" or the 1,000 years in Yahuah's scale of time are comparing apples with oranges

We agree with his conclusions in blue, we respectfully disagree that it is comparing apples with oranges. As we saw at the beginning of our study it was the lack of the ha or "the" as a definite article that draws attention to distinction of days 1-5. Psalms 90:4 is merely confirming that Yah Standard Time is different than Man's Standard Time and yet they run simultaneously. A watch in the night is actually 3 hours. So 1,000 years to us is like 3 hours to Yahuah. It is just a comparable measurement.

Earth to scale





<u>Dogs</u>	<u>Humans</u>
6 Months	12 Years
1 Year	15 Years
2 Years	24 Years
3 Years	28 years
4 Years	32 Years
5 Years	36 Years
6 Years	40 Years
7 Years	44 Years
8 Years	48 Years
9 Years	52 Years
10 Years	56 Years
11 Years	60 Years
12 Years	64 Years
13 Years	68 Years
14 Years	72 Years
15 Years	76 Years
16 Years	80 Years
17 Years	84 Years
18 Years	88 Years
19 Years	92 Years
20 Years	96 Years
21 Years	100 Years

Like the congruent human years to dog years. A ratio that has changed. Although humans live approximately seven times as long as most dogs. It's easy to see that a six month old puppy is much more in control of its life than a six month old human baby. Dogs reach peak maturity quickly and slow down, while humans age at a much slower pace. Which means that at age three, you're looking at a dog who's all grown up by human standards. The new accepted comparisons of ages between dogs average size and humans are now as follows:

Feline Years	Human Years
1	15
2	24
3	28
4	32
5	36
6	40
7	44
8	48
9	52
10	56
11	60
12	64
13	68
14	72
15	76
16	80
17	84
18	88
19	92
20	96
21	100



Parakeet years	Human yrs
1	16
2	22
3	28
4	34
5	40
6	46
7	52
8	58
9	64
10	70
11	76
12	82
13	88
14	94
15	100



4/14/2018

Horse real age	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Human age	3	6	9	12	15	18	21	24	27	30	33	36	39	42	45	48	51	54	57	60



Snake years	Human yrs
1	18
2	24
3	30
4	36
5	42
6	48
7	54
8	60
9	66
10	72
11	78
12	84
13	90
14	96
15	102

Different species on the same planet maturing at different rates. They experience the day length differently than we do.

4/14/2018





Rabbit years	Human yrs
1	20
2	28
3	36
4	44
5	52
6	60
7	68
8	76
9	84
10	92

Mouse mo/ years	Human yrs
1 mo	14
2 mo	20
4 mo	26
6 mo	36
8 mo	42
10 mo	50
1 yr	58
2 yr	70
3 yr	100



If on this planet simultaneously we can have different species on different time clocks, why is it so odd to think that our clock is running faster than Yahuah's? A 100 year old tortoise is like a 33.33 year old human.

This little guy is 183



He continues: "Contextually speaking, Psalm 90 does not address the issue of how Yahuah regards the "days" of creation, but rather how humans are to regard time when compared to time in the realm of Yahuah.

He just confirmed (although he did not think he did) our point. We are looking at clues for the differences in our Man's Time Zone and Yah's Time Zone. He is correct that Psalms 90 does not mention days but it does not have to, to be able to confirm Yahuah and Man while separated in different realms or dimensions are on different time "zones".



2 Peter 3:8: Lloyd R. Bailey, a broad concordist himself, clearly expresses the intent of the passage: "The text of 2 Peter (3:8) has been misused by those who would bring it to bear upon the word 'day' in Genesis 1....Rather, the purpose of that text is to point out that 'Yahuah is not slow about his promise... But is forbearing...not wishing that any should perish....' (3:9; cf. Verse 4). **That is, Yahuah is not subject to time in the sense that humans are** ("...as some count slowness," verse 9). The intent, then, is to make a statement about Yahuah's fidelity to promises, and not to define the meaning of the word 'day' as it is used in Genesis 1."

We agree that we should not use the parameters of 1000 years to a day, but it is yet again another witness that we are on a different time zone than Yahuah. These arguments against it in this way are not convincing nor does the different time zone theory upset Scripture in any way. We regard Genesis 1 as historical fact, even if we cannot explain Yahuah's time in exact mathematical terms. Proving that there is in fact a difference is enough.

Definition of COSMOLOGY

plural cosmologies

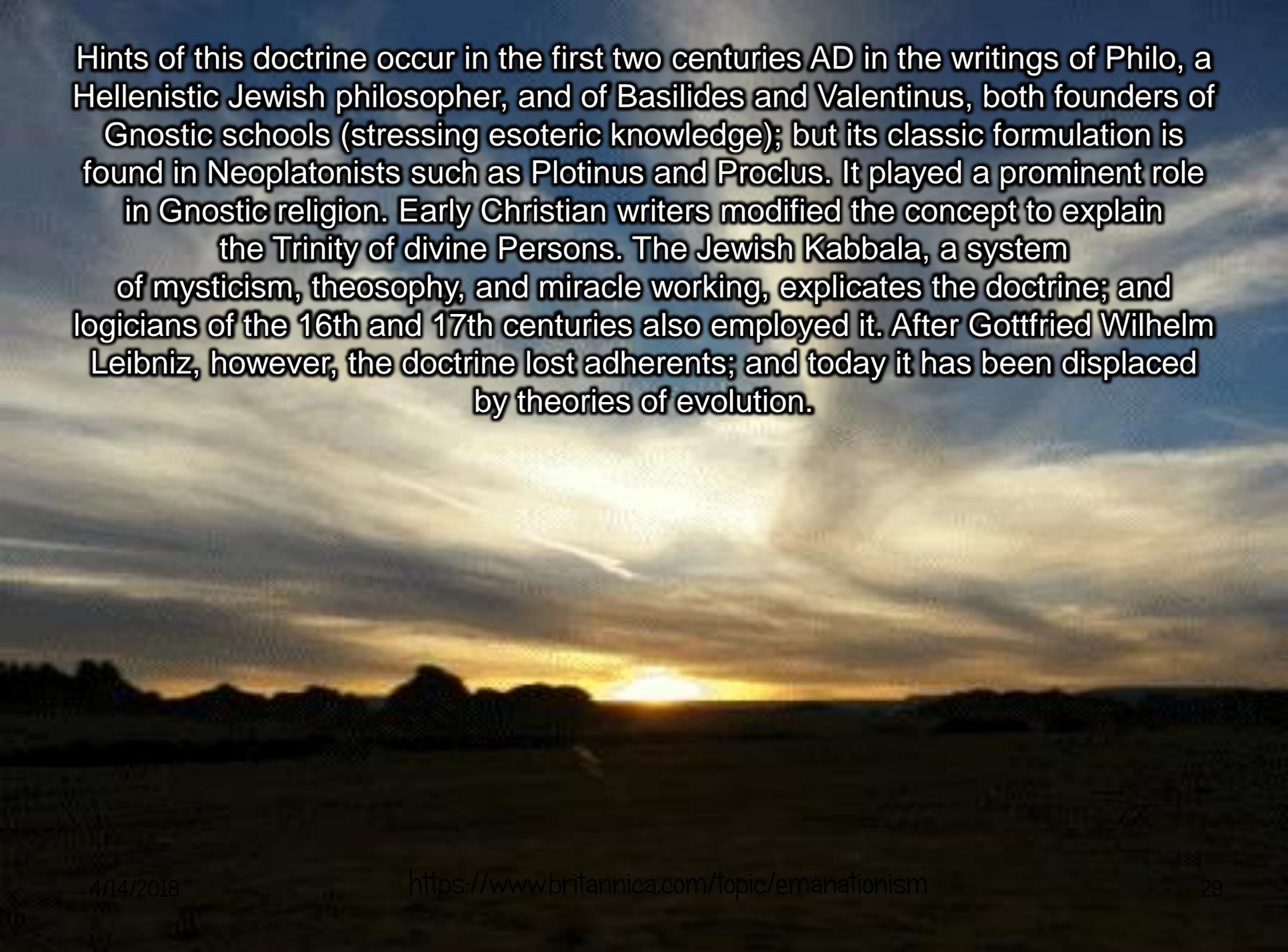
- 1 a : a branch of **metaphysics** that deals with the nature of the universe
b : a theory or doctrine describing the natural order of the universe
- 2 : a branch of **astronomy** that deals with the origin, structure, and space-time relationships of the universe; *also* : a theory dealing with these matters

Included in the essay by Gerhard F and Michael G Hasel PhD titled "the Unique Cosmology of Genesis 1 Against Ancient Near Eastern And Egyptian Parallels", they point out that "Nowhere in the ancient Near East or Egypt has anything similar been recorded", when it comes to the Genesis creation account.

They point out "The totalities of Yahuah's created world and what is in it depicts how the origin and continuing existence of the world and what is in it are expressed in categories of time and space."

"The Sciences can only deal with partial spheres of knowledge but not with totalities."

They note that as Yahuah, He is completely separate from and independent of nature. Indeed, Yahuah continues to act upon nature, but Yahuah and nature are separate and can never be equated in some form pantheism or **Emanationism**, - a philosophical and theological theory that sees all of creation as an unwilled, necessary, and spontaneous outflow of contingent beings of descending perfection—from an infinite, undiminished, unchanged primary substance. Typically, light is used as an analogy: it communicates itself continually, remains unchanged, and shares its brightness in proportion to the nearness of its object. **Emanationism** precludes creation out of nothingness. Emanationism does not hold that Yahuah is immanent in the finite world.

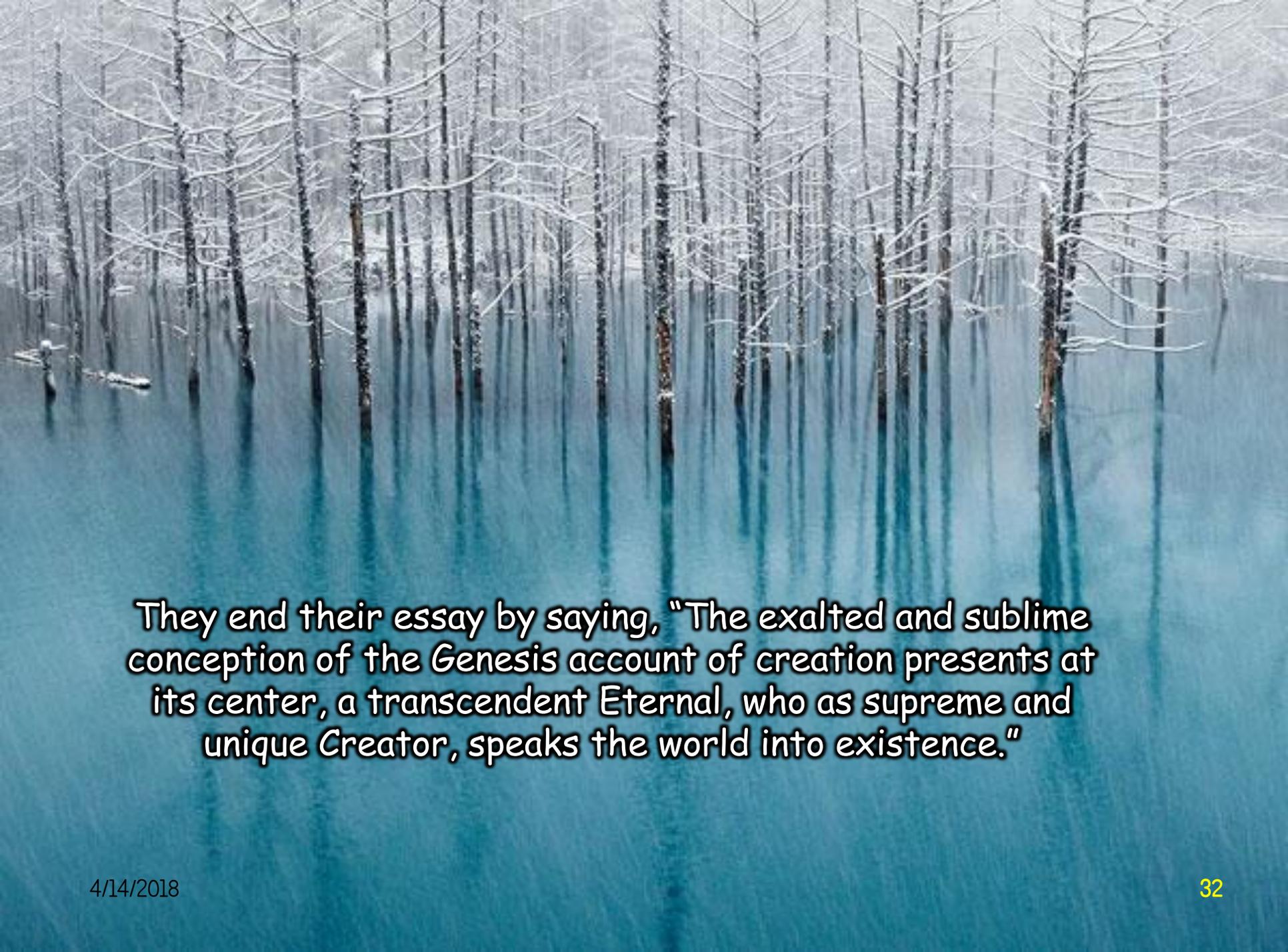


Hints of this doctrine occur in the first two centuries AD in the writings of Philo, a Hellenistic Jewish philosopher, and of Basilides and Valentinus, both founders of Gnostic schools (stressing esoteric knowledge); but its classic formulation is found in Neoplatonists such as Plotinus and Proclus. It played a prominent role in Gnostic religion. Early Christian writers modified the concept to explain the Trinity of divine Persons. The Jewish Kabbala, a system of mysticism, theosophy, and miracle working, explicates the doctrine; and logicians of the 16th and 17th centuries also employed it. After Gottfried Wilhelm Leibniz, however, the doctrine lost adherents; and today it has been displaced by theories of evolution.

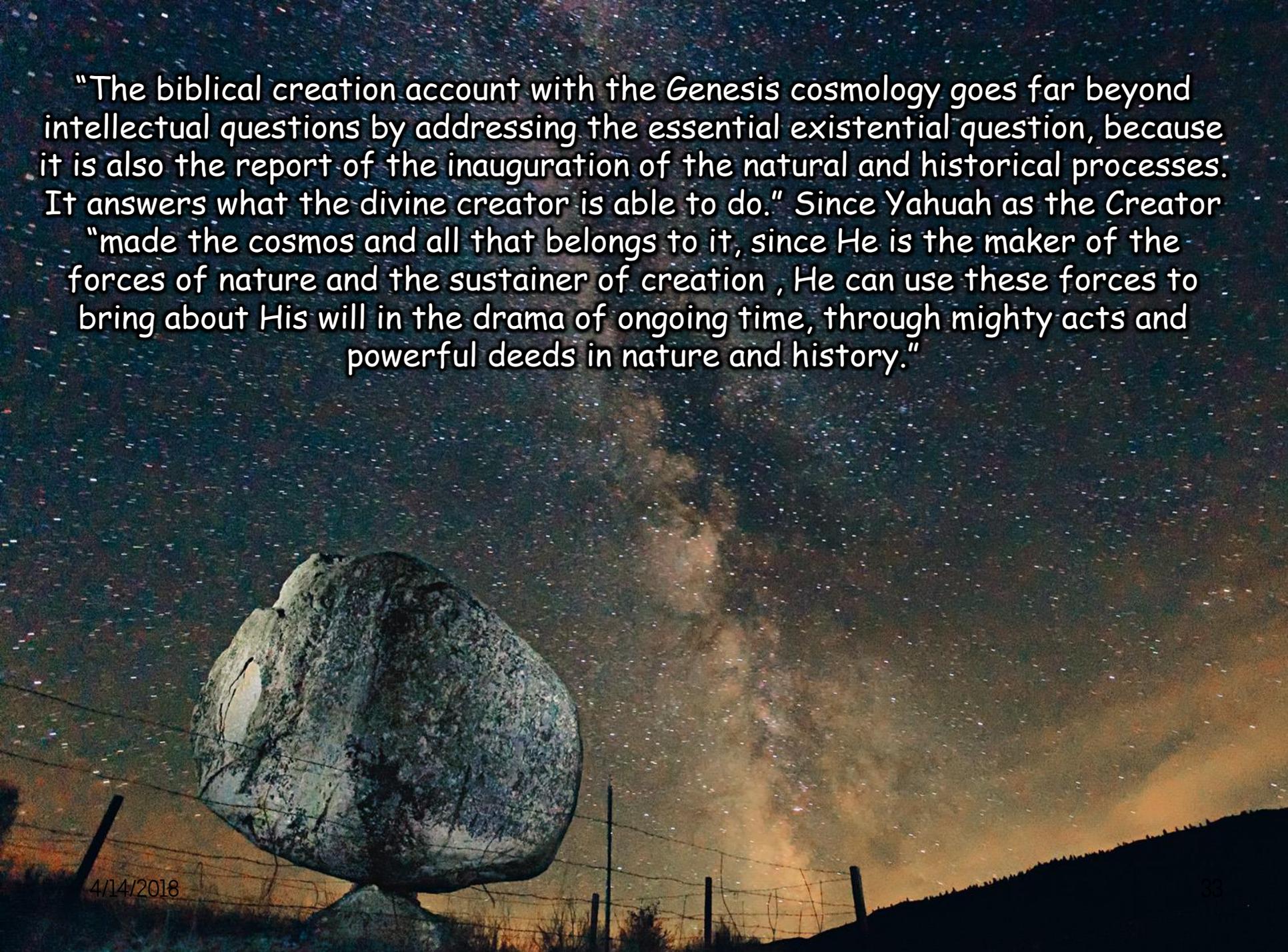
They point out that "The complete sequence of creation in *Genesis 1* demonstrates a sublime order". Also that the thought of a Sabbath rest is "entirely absent in the ancient Near Eastern and Egyptian accounts". Even though the account is mixing time zones, Yahuah is laying down the frame work in our time zone as 7 days so we could repeat this cyclical cycle.

A comparison between *Genesis* and the *Enuma Elish*, the Babylonian creation myth, indicates twice as many processes of creation are outlined in *Genesis 1*.

According to the Hasels, "The Genesis cosmology represents a "complete break" with the pagan mythologies of the ancient Near East and Egypt by undermining prevailing mythical cosmologies and the basic essentials for pagan religions. The description of creation not only presents the true account, but also employs many deliberate safeguards against mythology, i.e using "greater and lesser lights " instead of saying sun and moon. The writer used certain terms and motifs, partly related to cosmologically, ideologically, and theologically incompatible pagan concepts and partly in deliberate contrast to ancient Near Eastern myths, and he employed them with a meaning and emphasis expressive of the worldview, understanding of reality, and cosmology of divine revelation."



They end their essay by saying, "The exalted and sublime conception of the *Genesis* account of creation presents at its center, a transcendent Eternal, who as supreme and unique Creator, speaks the world into existence."

A night sky with the Milky Way galaxy visible, a large rock in the foreground, and a fence line.

“The biblical creation account with the *Genesis* cosmology goes far beyond intellectual questions by addressing the essential existential question, because it is also the report of the inauguration of the natural and historical processes. It answers what the divine creator is able to do.” Since Yahuah as the Creator “made the cosmos and all that belongs to it, since He is the maker of the forces of nature and the sustainer of creation , He can use these forces to bring about His will in the drama of ongoing time, through mighty acts and powerful deeds in nature and history.”

We will get into more of this as we travel on but we wanted to touch base on the thought that this "in the beginning" was not the only beginning of creation that ever was. It was our "in the beginning".

To add some witnesses to this, we look at Job 38:7 when Yahuah tells him who was there before the creation of the Earth.



Job 38:4 Where^{H375} were^{H1961} you at My laying the foundation^{H3245} of the earth?^{H776} report,^{H5046} if^{H518} you possess understanding and intelligence.^{H3045}
H998

Job 38:5 Who^{H4310} determined^{H7760} the measures^{H4461} thereof, yes^{H3588} you know.^{H3045} or^{H176} who^{H4310} stretched out^{H5186} upon^{H5921} it? the measuring line?^{H6957}

Job 38:6 Upon what^{H5921} ^{H4100} base and foundations^{H134} is it sunk, embedded deeply into?^{H2883} or^{H176} who^{H4310} shot out and threw^{H3384} **the stone**^{H68} **corner-stronghold- leader-person of authority**^{H6438} thereof;

Job 38:7 When were singing^{H7442} together,^{H3162} **stars-heavenly powers**^{H3556} at day break^{H1242} and shouted for joy^{H7321} **all**^{H3605} **the sons**^{H1121} of **Eternal**^{H430}

We know the heavenly powers and also a class called the sons of Eternal was there and please also notice "the corner stone" was set. Who is the cornerstone?

Psa 118:14 YAH^{H3050} is my strength^{H5797} and song,^{H2176} and is become^{H1961} my salvation-
yahshua.^{H3444} ישועה

Psa 118:15 The voice^{H6963} of rejoicing^{H7440} and salvation-yahshua^{H3444} ישועה
in the tabernacles^{H168} of the righteous:^{H6662} the right hand^{H3225} of Yahuah^{H3068} accomplishes^{H6213}
valiantly.^{H2428}

Psa 118:16 The right hand^{H3225} of Yahuah^{H3068} is exalted:^{H7311} the right hand^{H3225} of Yahuah^{H3068}
accomplishes^{H6213} valiantly.^{H2428}

Yahusha sits at the right
hand of the Father





Yahusha sits at the right hand of the Father, and he is the door of Salvation. Yahusha is the cornerstone the builders refused who is now the head. All of course is Yahuah's doing.

Psa 118:17 I shall not^{H3808} die,^{H4191} but^{H3588} live,^{H2421} and declare^{H5608} the works^{H4639} of YAH.^{H3050}

Psa 118:18 YAH^{H3050} has chastened me sore:^{H3256 H3256} but He has not^{H3808} given me over^{H5414} to death.^{H4194}

Psa 118:19 Open^{H6605} to me the gates or door^{H8179} of righteousness:^{H6664} I will go^{H935} into them, *and* I will praise^{H3034} YAH:^{H3050}

Psa 118:20 This^{H2088} gate or door^{H8179} of YAHUAH,^{H3068} into which the righteous^{H6662} shall enter.^{H935}

Psa 118:21 I will praise^{H3034} You: for^{H3588} You have heard^{H6030} me, and have become^{H1961} my salvation-yahshua.^{H3444}

ישועה

Psa 118:22 The stone^{H68} the builders^{H1129} refused^{H3988} is become^{H1961} the head^{H7218} stone of the corner.^{H6438}

Psa 118:23 This^{H2063} is^{H1961} Yahuah's^{H3068} doing;^{H4480 H854} it^{H1931} is marvellous^{H6381} in our eyes.^{H5869}

More
beautiful
pointers to
Yahusha- a
corner
stone that
was
precious and
tried and
can be
trusted.

Isa 28:16 Therefore^{H3651}
thus^{H3541} says^{H559} Eternal
^{H136} Yahuah, ^{H3069}
Behold, ^{H2009} I lay^{H3245} in
Zion^{H6726} for a
foundation^{H3245} a
stone, ^{H68} a tried^{H976}
stone, ^{H68} a precious^{H3368}
corner^{H6438} stone, a
sure^{H3245} foundation:^{H4143}
he that trusts^{H539} shall
not^{H3808} be hurried. ^{H2363}

Zec 10:1 Ask^{H7592} you of Yahuah^{H4480 H3068} rain^{H4306} in the time^{H6256} of the latter rain;^{H4456} so Yahuah^{H3068} shall make^{H6213} bright clouds,^{H2385} and give^{H5414} them showers^{H1653} of rain,^{H4306} to every one^{H376} grass^{H6212} in the field.^{H7704}

Zec 10:2 For^{H3588} the idols^{H8655} have spoken^{H1696} vanity,^{H205} and the diviners^{H7080} have seen^{H2372} a lie,^{H8267} and have told^{H1696} false^{H7723} dreams;^{H2472} they comfort^{H5162} in vain:^{H1892} therefore^{H5921 H3651} they went their way^{H5265} as^{H3644} a flock,^{H6629} they were troubled,^{H6031} because^{H3588} *there was* no^{H369} shepherd.^{H7462}

Zec 10:3 Mine anger^{H639} was kindled^{H2734} against^{H5921} the shepherds,^{H7462} and I punished^{H6485 H5921} the goats:^{H6260} for^{H3588} Yahuah^{H3068} of hosts^{H6635} has visited^{H6485} As a strong covenant mark (H853) His flock^{H5739} As a strong covenant mark (H853) the house^{H1004} of Judah,^{H3063} and has made^{H7760} them as his goodly^{H1935} horse^{H5483} in the battle.^{H4421}

Zec 10:4 Out of^{H4480} him came forth^{H3318} **the corner**,^{H6438} out of^{H4480} him **the nail**,^{H3489} out of^{H4480} him the battle^{H4421} bow,^{H7198} out of^{H4480} him every^{H3605} oppressor^{H5065} together.^{H3162}

Zec 10:5 And they shall be^{H1961} as mighty^{H1368} *men*, which tread down^{H947} *their enemies* in the mire^{H2916} of the streets^{H2351} in the battle:^{H4421} and they shall fight,^{H3898} because^{H3588} Yahuah^{H3068} is with^{H5973} them, and the riders^{H7392} on horses^{H5483} shall be confounded.^{H954}

Zec 10:6 And I will strengthen^{H1396} As a strong covenant mark (H853) the house^{H1004} of Judah,^{H3063} and I will save^{H3467} the house^{H1004} of Joseph,^{H3130} and I will bring them again^{H7725} to place them; for^{H3588} I have mercy upon^{H7355} them: and they shall be^{H1961} as though^{H834} I had not^{H3808} cast them off:^{H2186} for^{H3588} I^{H589} *am* Yahuah^{H3068} their Eternal,^{H430} and will hear^{H6030} them.

Zec 10:4 Out of ^{H4480} him (Judah) came forth ^{H3318} the corner, ^{H6438} out of ^{H4480} him the nail, ^{H3489} out of ^{H4480} him the battle ^{H4421} bow, ^{H7198} out of ^{H4480} him every ^{H3605} oppressor ^{H5065} together. ^{H3162}

Lexicon :: Strong's H3489 - yathed

יָתֵד

Transliteration	Pronunciation
yathed	yä-thäd' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From an unused root meaning to pin through or fast

Dictionary Aids

TWOT Reference: 932a

KJV Translation Count — Total: 24x

The KJV translates Strong's H3489 in the following manner: pin (13x), nail (8x), stake (2x), paddle (1x).

Outline of Biblical Usage [?]

- I. pin, stake, peg, nail
 - A. pin, peg, tent pin, tent stake
 - B. nail, pin (fig.)
 - C. pin (used in weaving)

Lexicon :: Strong's H4421 - milchamah

מִלְחָמָה

Transliteration	Pronunciation
milchamah	mil-khä-mä' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From מָלַחַם (H3898) (in the sense of fighting)

KJV Translation Count — Total: 319x

The KJV translates Strong's H4421 in the following manner: war (158x), battle (151x), fight (5x), warriors (with H6213) (2x), fighting (with H6213) (1x), war (with H376) (1x), wars (with H376) (1x).

Outline of Biblical Usage [?]

- I. battle, war

Strong's Definitions [?]

מִלְחָמָה milchâmâh, mil-khaw-maw'; from H3898 (in the sense of fighting); a battle (i.e. the engagement); generally, war (i.e. war-fare):—battle, fight(-ing), war(-rior).

Gesenius' Hebrew-Chaldee Lexicon [?]

מִלְחָמָה f. once מִלְחָמָה 1 Sa. 13:22; with suff. מִלְחָמָתוֹ plur. מִלְחָמוֹת (from the root מָלַח No. 2).
 (1) pr. inf. or abstract verbal noun; to fight, a fighting. Isa. 7:1, לְמִלְחָמָה עָלֶיהָ "to fight against it" (the city), to besiege it. Hence battle, Exodus 13:17; Job 39:25.
 (2) war, מִלְחָמָה עָשָׂה, followed by אֵת (את) and עַי to wage war against any one, Gen. 14:2; Deu. 20:12, 20. מִלְחָמָה הָיְתָה מִלְחָמָה there was war with any one, 2 Sam. 21:15, 20. אִישׁ מִלְחָמָה a warrior, a soldier, Nu. 31:28; מִלְחָמוֹת id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. עִם מִלְחָמָה das Kriegs-volk, army, Josh. 8:1; 11:7. Meton. i. q. מִלְחָמָה instruments of war, arms, Psalm 76:4; compare Hos. 1:7; 2:20.
 (3) victory, the fortune of war (pr. the devouring of enemies), Ecc. 9:11, מִלְחָמָה לֹא לְגִבּוֹרִים

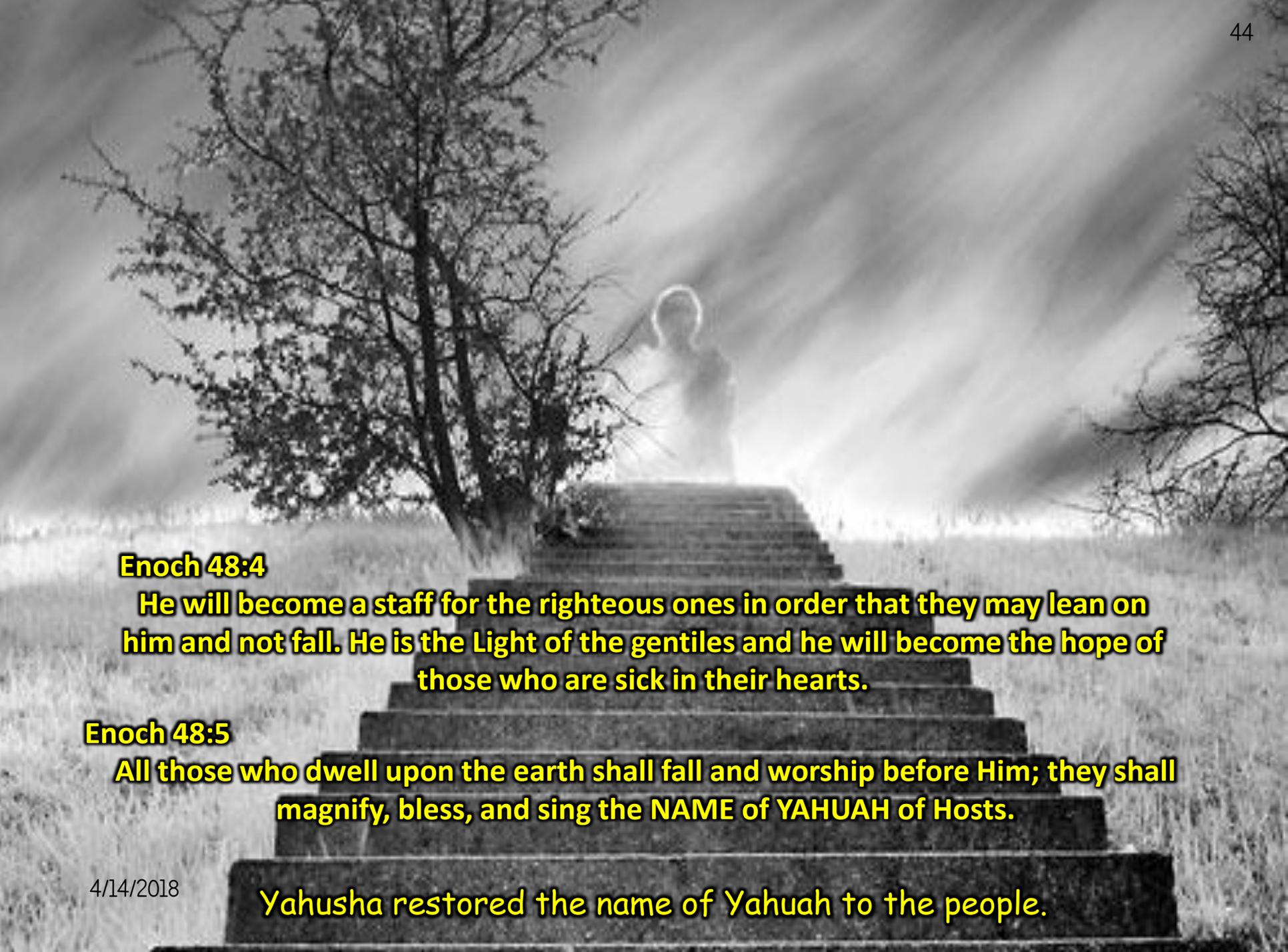
Zec 10:7 And *they of Ephraim*^{H669} shall be^{H1961} like a mighty^{H1368} *man*, and their heart^{H3820} shall rejoice^{H8055} as through^{H3644} wine:^{H3196} yea, their children^{H1121} shall see^{H7200} *it*, and be glad;^{H8055} their heart^{H3820} shall rejoice^{H1523} in Yahuah.^{H3068}

Zec 10:8 I will whistle^{H8319} for them, and gather^{H6908} them; for^{H3588} I have redeemed-ransomed- allow to be ransomed-to set free, and deliver^{H6299} them: and they shall increase^{H7235} as^{H3644} they have increased.^{H7235}



Enoch 48:3

At that hour, that Son of Man was given a name, in the presence of YAHUAH of Hosts, the Before Time; even before the creation of the sun and the moon, before the creation of the stars, he was given a name in the presence of YAHUAH of Hosts.



Enoch 48:4

He will become a staff for the righteous ones in order that they may lean on him and not fall. He is the Light of the gentiles and he will become the hope of those who are sick in their hearts.

Enoch 48:5

All those who dwell upon the earth shall fall and worship before Him; they shall magnify, bless, and sing the NAME of YAHUAH of Hosts.

4/14/2018

Yahusha restored the name of Yahuah to the people.



Enoch 48:6
For this purpose he became
the Chosen One; **he was**
concealed in the presence of
YAHUAH of Hosts prior to the
creation of the world, and for
eternity.

REVELATION 19:13

AND HE WAS CLOTHED IN AN OUTER GARMENT DIPPED IN BLOOD OF THOSE WHO DIED IN SACRIFICE, AND HIS NAME IS CALLED THE WORD AND ORACLE OF YAHUAH.



Enoch 46:1

At that place, I saw the One to whom belongs the time before time. And his head was white like wool, and there was with him another individual, whose face was like that of a human being. His countenance was full of splendor like that of one among the kodesh malakim.

Enoch 46:2

And I asked the one -from among the malakim -who was going with me, and who had revealed to me all the secrets regarding the One who was born of human beings, "Who is this, and from whence is he who is going as the prototype of the Before -Time?"

Enoch 46:3

And he answered me and said to me, "*This is the Son of Man, to whom belongs righteousness, and with whom righteousness dwells.* **And he will open all the hidden storerooms; for YAHUAH of Hosts has chosen him, and he is destined to be victorious before YAHUAH of Hosts in eternal uprightness."

** Notice, Yahusha is the only one who could break the seals to open the end time plagues.

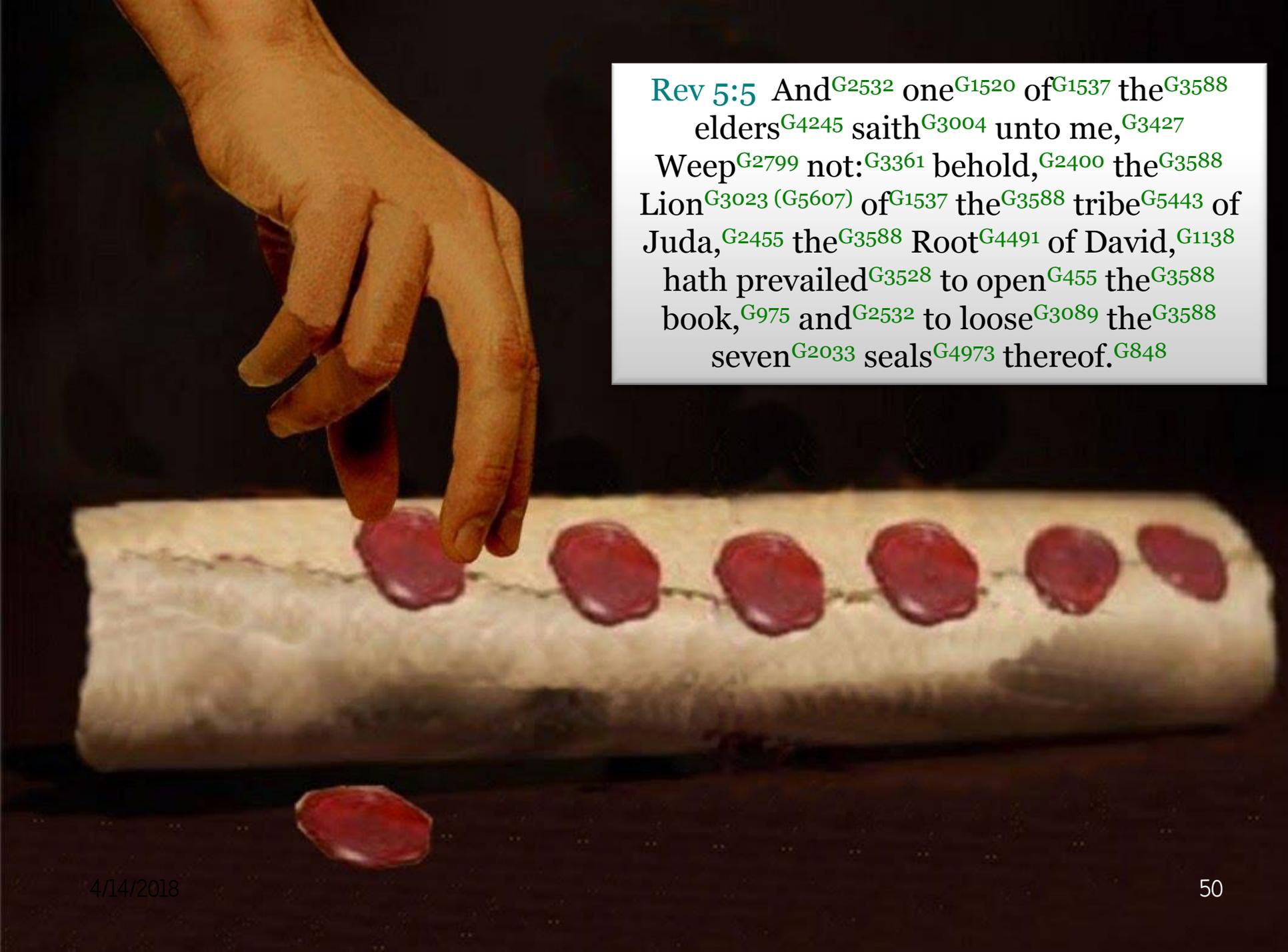


Rev 5:1 And^{G2532} I saw^{G1492} in^{G1909} the^{G3588} right hand^{G1188} of him that sat^{G2521} on^{G1909} the^{G3588} throne^{G2362} a book^{G975} written^{G1125} within^{G2081} and^{G2532} on the backside,^{G3693} sealed^{G2696} with seven^{G2033} seals.^{G4973}

Rev 5:2 And^{G2532} I saw^{G1492} a strong^{G2478} angel^{G32} proclaiming^{G2784} with a loud^{G3173} voice,^{G5456} Who^{G5101} is^{G2076} worthy^{G514} to open^{G455} the^{G3588} book,^{G975} and^{G2532} to loose^{G3089} the^{G3588} seals^{G4973} thereof?^{G848}

Rev 5:3 And^{G2532} no man^{G3762} in^{G1722} heaven,^{G3772} nor^{G3761} in^{G1909} earth,^{G1093} neither^{G3761} under^{G5270} the^{G3588} earth,^{G1093} was able^{G1410} to open^{G455} the^{G3588} book,^{G975} neither^{G3761} to look^{G991} thereon.^{G846}

Rev 5:4 And^{G2532} I^{G1473} wept^{G2799} much,^{G4183} because^{G3754} no man^{G3762} was found^{G2147} worthy^{G514} to open^{G455} and^{G2532} to read^{G314} the^{G3588} book,^{G975} neither^{G3777} to look^{G991} thereon.^{G846}

A close-up photograph of a hand reaching towards a scroll. The scroll is made of light-colored, textured material and has seven red wax seals along its length. One seal is being touched by the hand. The background is dark.

Rev 5:5 And^{G2532} one^{G1520} of^{G1537} the^{G3588} elders^{G4245} saith^{G3004} unto me,^{G3427} Weep^{G2799} not:^{G3361} behold,^{G2400} the^{G3588} Lion^{G3023 (G5607)} of^{G1537} the^{G3588} tribe^{G5443} of Juda,^{G2455} the^{G3588} Root^{G4491} of David,^{G1138} hath prevailed^{G3528} to open^{G455} the^{G3588} book,^{G975} and^{G2532} to loose^{G3089} the^{G3588} seven^{G2033} seals^{G4973} thereof.^{G848}

Rev 5:6 And^{G2532} I beheld,^{G1492} and,^{G2532} lo,^{G2400} in^{G1722} the midst^{G3319} of the^{G3588} throne^{G2362} and^{G2532} of the^{G3588} four^{G5064} beasts,^{G2226} and^{G2532} in^{G1722} the midst^{G3319} of the^{G3588} elders,^{G4245} stood^{G2476} a Lamb^{G721} as^{G5613} it had been slain,^{G4969} having^{G2192} seven^{G2033} horns^{G2768} and^{G2532} seven^{G2033} eyes,^{G3788} which^{G3739} are^{G1526} the^{G3588} seven^{G2033} Spirits^{G4151} of Eternal^{G2316} sent forth^{G649} into^{G1519} all^{G3956} the^{G3588} earth.^{G1093}

Rev 5:7 And^{G2532} he came^{G2064} and^{G2532} took^{G2983} the^{G3588} book^{G975} out of^{G1537} the^{G3588} right hand^{G1188} of him that sat^{G2521} upon^{G1909} the^{G3588} throne.^{G2362}

Rev 5:8 And^{G2532} when^{G3753} he had taken^{G2983} the^{G3588} book,^{G975} the^{G3588} four^{G5064} beasts^{G2226} and^{G2532} four *and* twenty^{G1501} ^{G5064} elders^{G4245} fell down^{G4098} before^{G1799} the^{G3588} Lamb,^{G721} having^{G2192} every one of them^{G1538} harps,^{G2788} and^{G2532} golden^{G5552} vials^{G5357} full^{G1073} of odours,^{G2368} which^{G3739} are^{G1526} the^{G3588} prayers^{G4335} of saints.^{G40}

G165



Rev 5:9 And^{G2532} they sung^{G103} a new^{G2537} song,^{G5603} saying,^{G3004} you are^{G1488} worthy^{G514} to take^{G2983} the^{G3588} book,^{G975} and^{G2532} to open^{G455} the^{G3588} seals^{G4973} thereof:^{G848} for^{G3754} you were slain,^{G4969} and^{G2532} have redeemed^{G59} us^{G2248} to Eternal^{G2316} by^{G1722} your^{G4675} blood^{G129} out of^{G1537} every^{G3956} kindred,^{G5443} and^{G2532} tongue,^{G1100} and^{G2532} people,^{G2992} and^{G2532} nation;^{G1484}

Rev 5:10 And^{G2532} have made^{G4160} us^{G2248} to our^{G2257} Eternal^{G2316} kings^{G935} and^{G2532} priests:^{G2409} and^{G2532} we shall reign^{G936} on^{G1909} the^{G3588} earth.^{G1093}

Rev 5:11 And^{G2532} I beheld,^{G1492} and^{G2532} I heard^{G191} the voice^{G5456} of many^{G4183} angels^{G32} round about^{G2943} the^{G3588} throne^{G2362} and^{G2532} the^{G3588} beasts^{G2226} and^{G2532} the^{G3588} elders:^{G4245} and^{G2532} the^{G3588} number^{G706} of them^{G846} was^{G2258} ten thousand times ten thousand,^{G3461 G3461} and^{G2532} thousands of thousands;^{G5505 G5505}

Rev 5:12 Saying^{G3004} with a loud^{G3173} voice,^{G5456} Worthy^{G514} is^{G2076} the^{G3588} Lamb^{G721} that was slain^{G4969} to receive^{G2983} power,^{G1411} and^{G2532} riches,^{G4149} and^{G2532} wisdom,^{G4678} and^{G2532} strength,^{G2479} and^{G2532} honour,^{G5092} and^{G2532} glory,^{G1391} and^{G2532} blessing.^{G2129}

Rev 5:13 And^{G2532} every^{G3956} creature^{G2938} which^{G3739} is^{G2076} in^{G1722} heaven,^{G3772} and^{G2532} on^{G1722} the^{G3588} earth,^{G1093} and^{G2532} under^{G5270} the^{G3588} earth,^{G1093} and^{G2532} such as^{G3739} are^{G2076} in^{G1909} the^{G3588} sea,^{G2281} and^{G2532} all^{G3956} that^{G3588} are in^{G1722} them,^{G846} heard^{G191} I saying,^{G3004} Blessing,^{G2129} and^{G2532} honour,^{G5092} and^{G2532} glory,^{G1391} and^{G2532} power,^{G2904} *be* unto Him that sits^{G2521} upon^{G1909} the^{G3588} throne,^{G2362} and^{G2532} to the^{G3588} Lamb^{G721} for ever and ever.^{G1519 G165}

Enoch 46:4

"This Son of Man whom you have seen is the One who would remove the kings and the mighty ones from their comfortable seats and the strong ones from their thrones. He shall loosen the reins of the strong and crush the teeth of the sinners."

✕

OWYAY

John 18:37-38

You are a king, then!" said Pilate. YAHUSHA answered, "You say that I am a king. In fact, the reason I was born and came into the world is to bear witness to the truth. Everyone on the side of truth listens to me." Pilate said to him, "What is truth?"

@abiyahu_ban_yashrool_

THIS is the TRUTH

PSALM 119:142

Enoch 46:5

"He shall depose the kings from their thrones and kingdoms, for they do not extol and magnify him, and neither do they obey him, the source of their kingship."

Revelation 19:16

And his reputation and character are etched and written on his outer garment and on his thigh: "King of kings and Ruler of rulers."

Enoch 46:6

"The faces of the strong will be slapped and be filled with shame and gloom. Their dwelling places and their beds will be worms.

They shall have no hope to rise from their beds, for they do not extol the NAME of YAHUAH of Hosts."

4/14/2018



On the Elect One

Posted: Tue, 10 Jan 2017

The Elect One is a most significant term and it is found fourteen times in the Ceper Chanok. If the ceper was indeed known to the apostles of HAMASHIACH, with its abundant descriptions of the Elect One who should "sit upon the throne of splendor" and the Elect One who should "dwell in the midst of them," then great Scriptural authenticity is accorded to the Ceper Chanok when the "voice out of the cloud" tells the apostles: This is my yachiyd, the Elect One - the one promised in the Ceper Chanok. Here are passages from Chanok (Enoch): 40:3-5 Then I heard the voices of those upon the four sides magnifying YAHUAH of splendor. 4 The first voice blessed YAHUAH TSEVA'OTH forever and ever. 5 The second voice I heard blessing the Elect One, and the elect who suffer on account of YAHUAH TSEVA'OTH. 45:3 In that day shall the Elect One sit upon a throne of splendor; and shall choose their conditions and countless habitations, while their ruach within them shall be strengthened, when they behold my Elect One, for those who have fled for protection to My set apart and magnified name.

Ceper publishing group blog

<http://feeds.feedburner.com/StephenPidgeon>

49:2-4 But iniquity passes away like a shadow, and possesses not a fixed station: for the Elect One stands before YAHUAH TSEVA'OTH; and his splendor is forever and ever; and his power from generation to generation. 3 **With him dwells the RUACH of Intellectual Wisdom, the RUACH of Instruction and of Power, and the ruach of those who sleep in righteousness;** he shall judge secret things. 4 Nor shall any be able to utter a single word before him; for the Elect One is in the presence of YAHUAH TSEVA'OTH, according to his own pleasure. 51:2-5 He shall select the righteous and Set-apart from among them; for the day of their yashu`ah has approached. 3 And in those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth, for YAHUAH TSEVA'OTH has gifted and magnified him. 4 In those days the mountains shall skip like rams, and the hills shall leap like young sheep satiated with milk (Tehilliym (Psalms) 114:6); and all shall become like angels in heaven. 5 Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice; the righteous shall inhabit it, and the elect possess it.

Isaiah 11:2

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

Isaiah 11:3

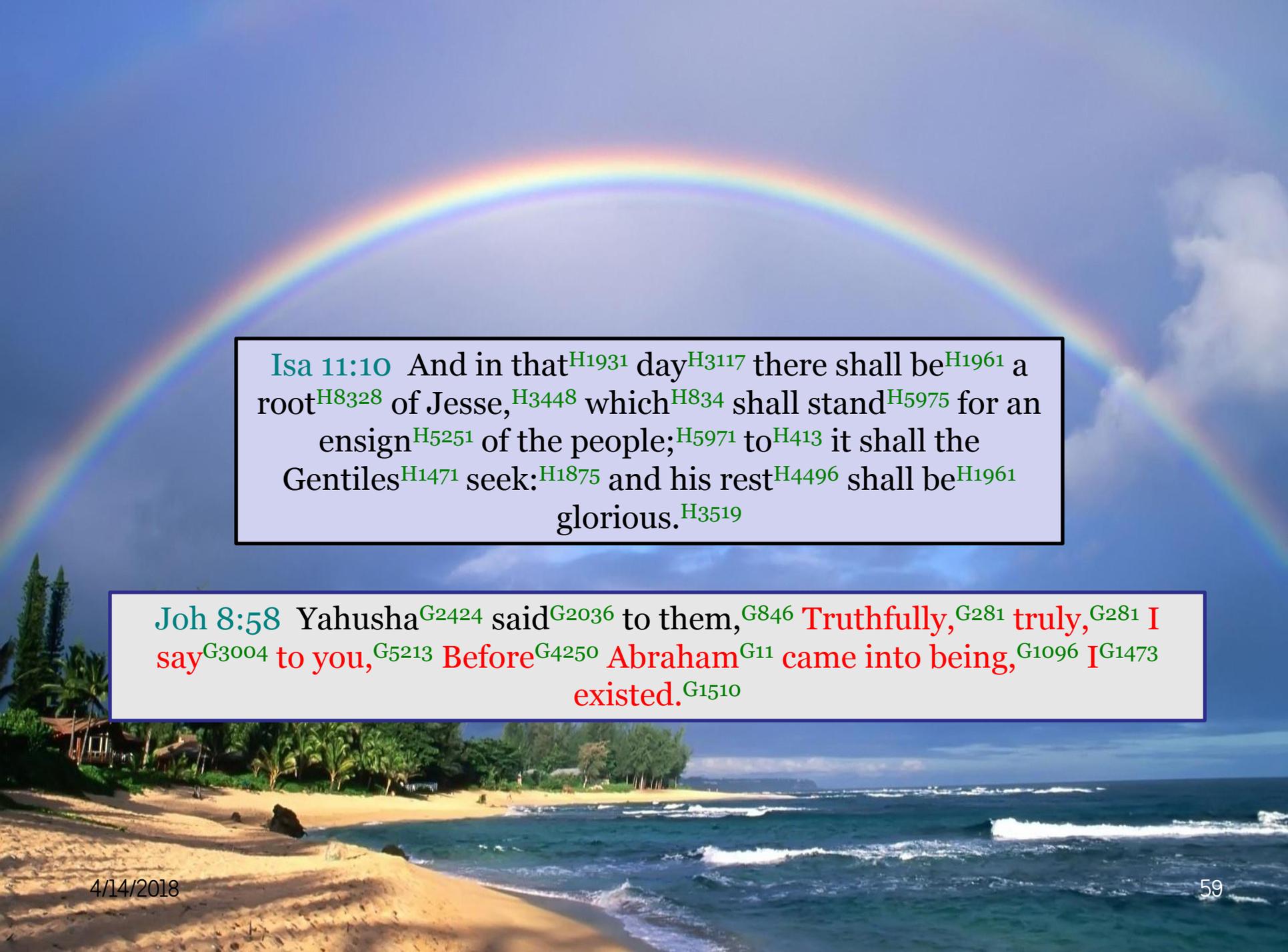
And his smell of delight and acceptance is in the profound respect, reverence and awe of Yahuah. Then he shall judge and decide not by his eyesight of what appears to be, and he shall rebuke and chasten not by what he hears as rumor, gossip or hearsay with his ears.

Isaiah 11:4

But he shall make decisions and judge the poor, weak and humble with righteousness, honesty and uprightness, and he shall decide and determine what is right for the needy and afflicted of the earth with rectitude, justice and fairness. And he shall strike with a sharp blow the earth with the rod, scepter of his mouth, and he shall slay the wicked and guilty transgressor with the ruach of his lips.

Isaiah 11:5

And righteousness, justice, honesty and vindication shall be **the belt around his waist**, and faithfulness, steadfastness and fidelity **the belt around his loins**.



Isa 11:10 And in that^{H1931} day^{H3117} there shall be^{H1961} a
root^{H8328} of Jesse,^{H3448} which^{H834} shall stand^{H5975} for an
ensign^{H5251} of the people;^{H5971} to^{H413} it shall the
Gentiles^{H1471} seek:^{H1875} and his rest^{H4496} shall be^{H1961}
glorious.^{H3519}

Joh 8:58 Yahusha^{G2424} said^{G2036} to them,^{G846} **Truthfully,**^{G281} **truly,**^{G281} **I**
say^{G3004} **to you,**^{G5213} **Before**^{G4250} **Abraham**^{G11} **came into being,**^{G1096} **I**^{G1473}
existed.^{G1510}

So we can tell Yahusha has been a part of this from before the beginning and will be there to rule at the end. Also interesting was the mention of the Ruach being with him. It has been there since "the beginning".

Gen 1:2 And the earth^{H776} was^{H1961} without form-worthless,^{H8414} and void-empty;^{H922} and darkness^{H2822} *was* upon^{H5921} the face^{H6440} of the deep.^{H8415} **And the Spirit^{H7307} of Eternal^{H430}** moved^{H7363} upon^{H5921} the face^{H6440} of the waters.^{H4325}

Before Creation

Throughout the Scriptures, Yahuah provides man some of the details of His existence before the creation event. He discloses His purposes and plans for the creation before He created it.

Before creation, Yahuah knows the beginning to the end and is outside of time.

Isaiah 48:12 “Listen to Me, O Jacob, And Israel, My called: I *am* He, I *am* the First, I *am* also the Last.”

Revelation 1:8 ““I am the Alpha and the Omega, the Beginning and the End,” says Yahuah, “who is and who was and who is to come, the Almighty”.”

Revelation 22:13 “I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”

A vibrant rainbow arches across a clear blue sky, extending from a grassy cliffside down to a rocky beach. The foreground is filled with smooth, grey and brown rocks. In the background, a rugged, brown and green cliff rises against a bright blue sky. The ocean is visible on the right, with white waves crashing onto a sandy beach.

**Before creation, Yahuah loved
Yahusha the Son.**

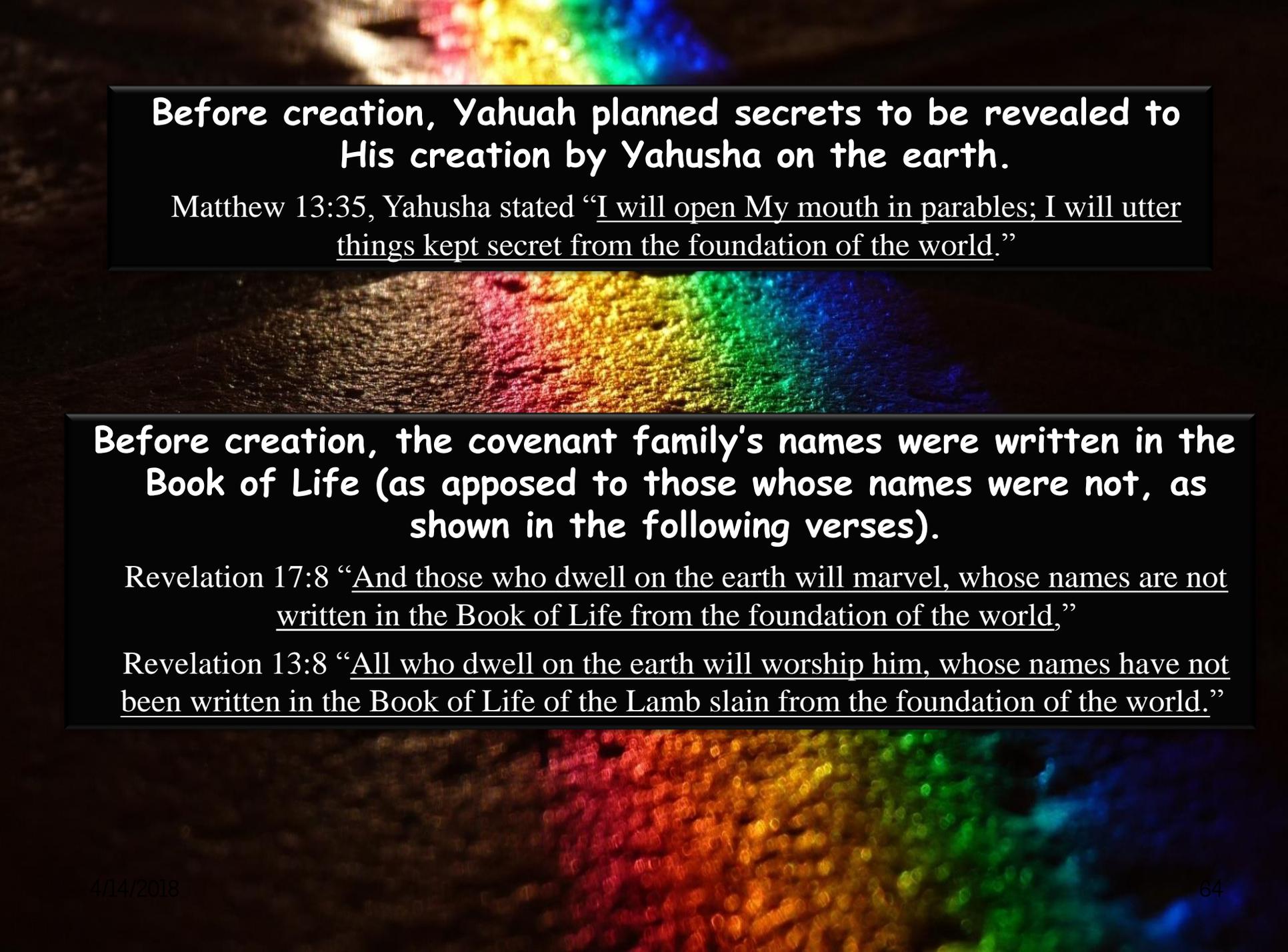
John 17:24 “for You loved me before the
foundation of the world.”

**Before creation, the Father
and the Son shared a
wonderful relationship.**

John 17:5 “And now, O Father,
magnify Me together with Yourself,
with the splendor which I had with
You before the world was.”

Before creation (or during?),
Yahuah prepared a
kingdom for the Covenant
Family.

Matthew 25:34 “Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”



Before creation, Yahuah planned secrets to be revealed to His creation by Yahusha on the earth.

Matthew 13:35, Yahusha stated “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.”

Before creation, the covenant family's names were written in the Book of Life (as apposed to those whose names were not, as shown in the following verses).

Revelation 17:8 “And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world,”

Revelation 13:8 “All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”

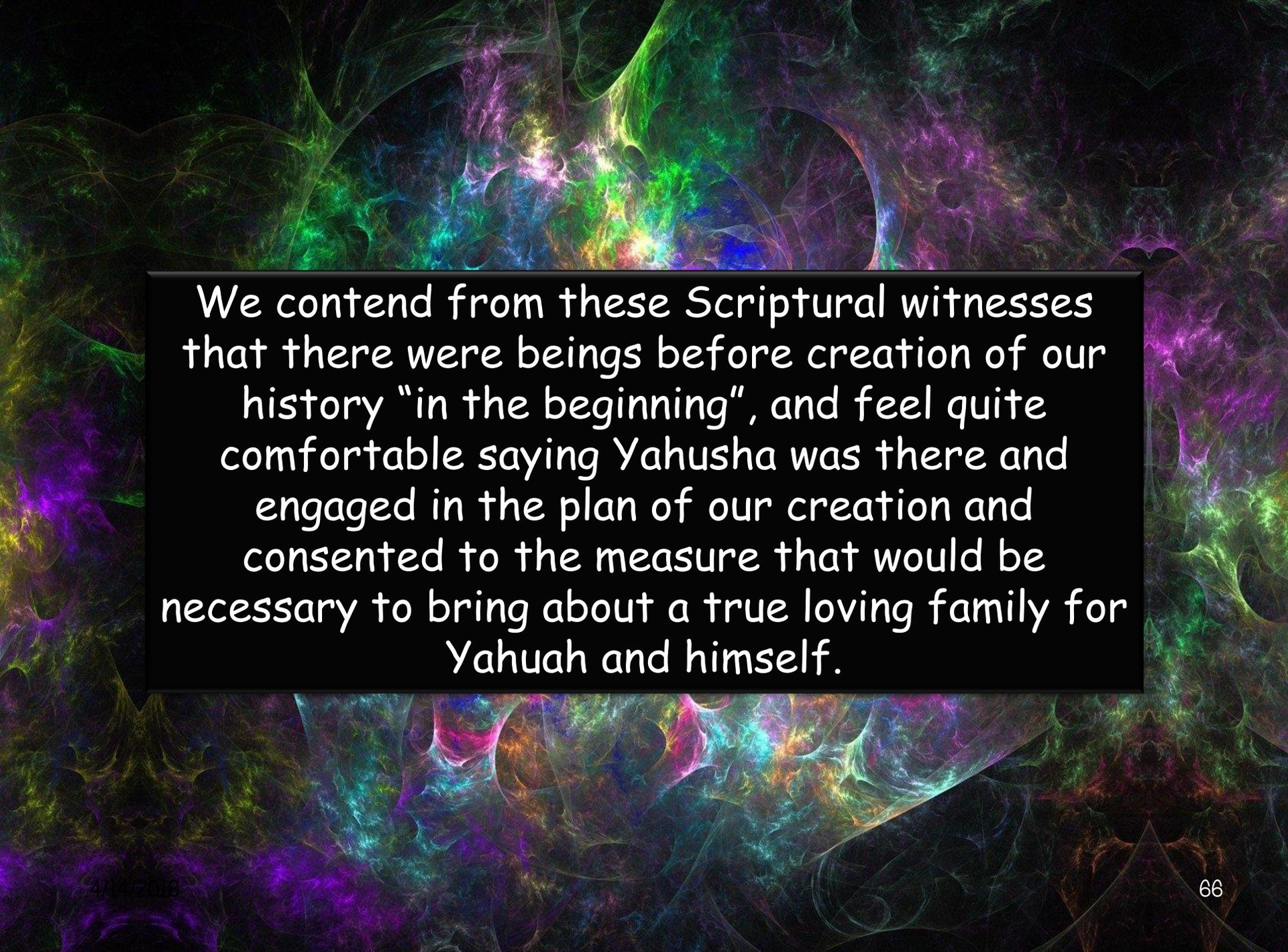
Before creation, Yahuah's creative plan included the payment of the debt for sin. Peter said:

Acts 2:23 “Him, being delivered by the determined purpose and foreknowledge of Yahuah, you have taken by lawless hands, have crucified, and put to death;”

Acts 4:27&28 “For truly against Your set apart and beaten servant Yahusha, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸to do whatever Your hand and Your purpose determined before to be done.”



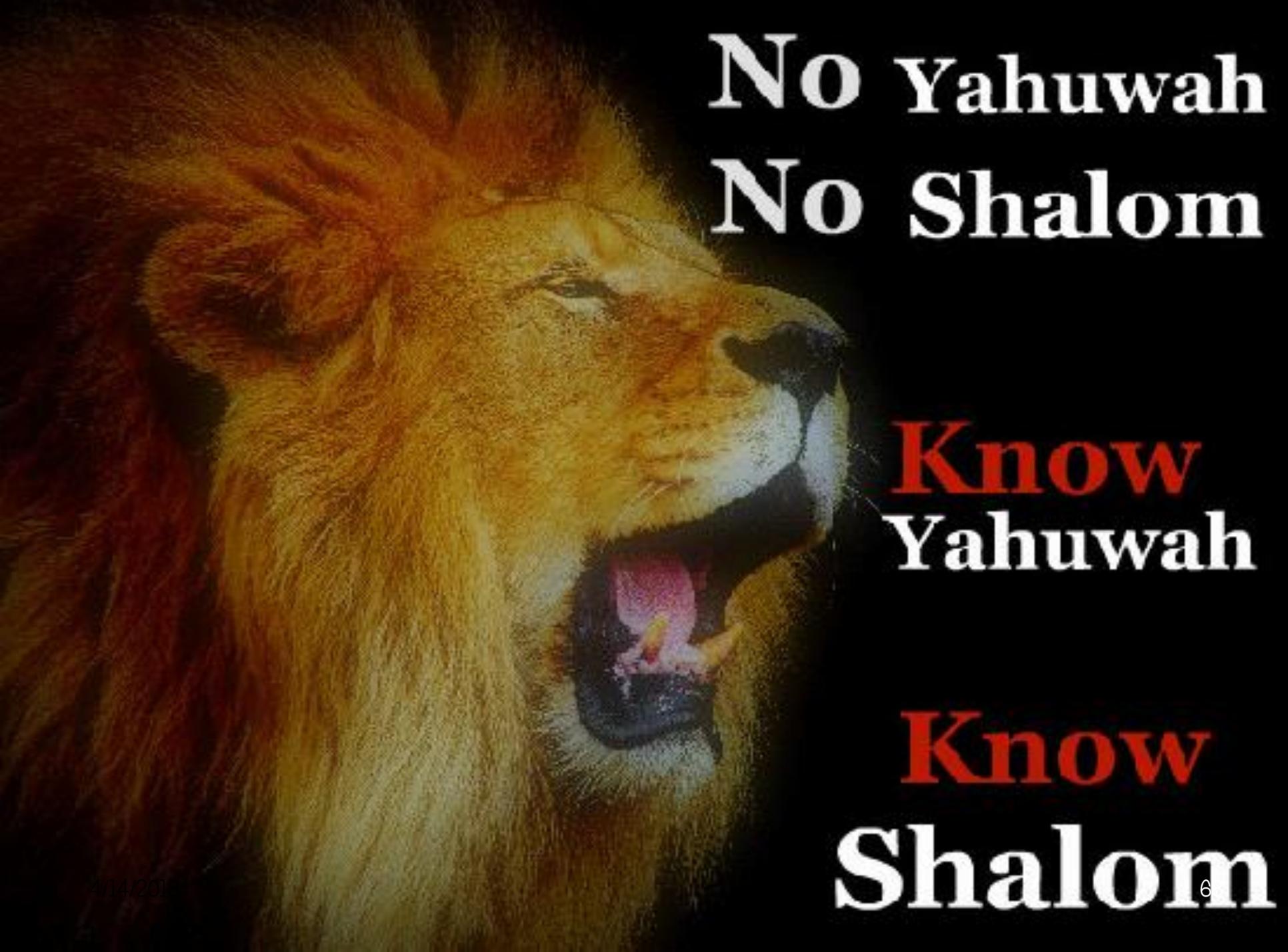
1 Peter 1:19&20 “but with the precious blood of Yahusha, as of a lamb without blemish and without spot. ²⁰He indeed was foreordained before the foundation of the world, but was manifest in these last times for you”



We contend from these Scriptural witnesses that there were beings before creation of our history "in the beginning", and feel quite comfortable saying Yahusha was there and engaged in the plan of our creation and consented to the measure that would be necessary to bring about a true loving family for Yahuah and himself.

How are we doing on our Questions?

- Were there people on Earth before Adam?
- How is there life on earth by day 3 without the sun to warm it until day 4? Yahuah's count is cyclical not linear and some life organisms do not require light to live.
- Is there a difference between change Yahuah ordains and Darwinian Evolution? Yes Yahuah's change does not leap species, and Darwin never proved it did.
- Who is Cain afraid of and where did he get his wife?
- Who were the "Children/Sons of "Elohim"?"
- Is it possible there are more than one Species of humans on the earth at the same time?
- What about dinosaurs and other primitive life?
- What does Torah have to say about the Big Bang and dark matter? Agrees it both exists.
- Was there a local flood or regional flood? Both, but we will learn more later.
- If all the giants were destroyed in the flood how could there be some afterward?



**No Yahuwah
No Shalom**

**Know
Yahuwah**

**Know
Shalom**

RESOURCES

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

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



4/14/2018

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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