

Genesis Chapter 1:1 Creation

Part 1B

In The Beginning...

ב-ראשית

Ba-Ra-Sheet

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

ב-ראשית

5/26/2018



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Yahuah's Chokmah PRO

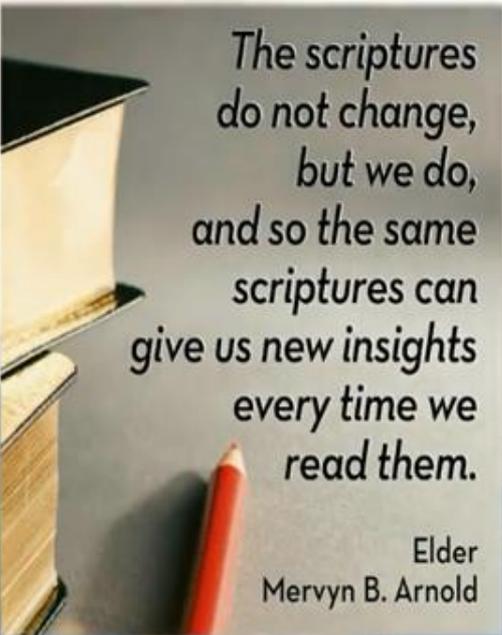
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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. [Read more](#)





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



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

Elder
Mervyn B. Arnold

We had to add this part B to the word Ra-sheet because we came upon the answer to a grammar question that was not making sense.



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

Before the Beginning

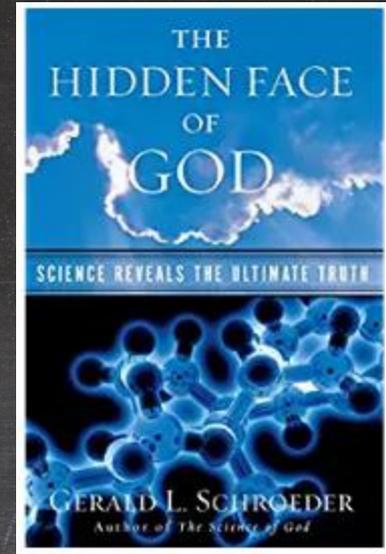
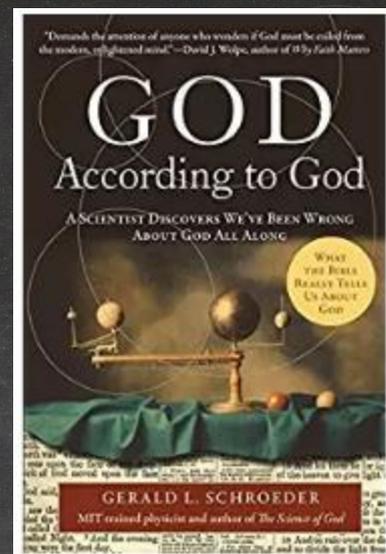
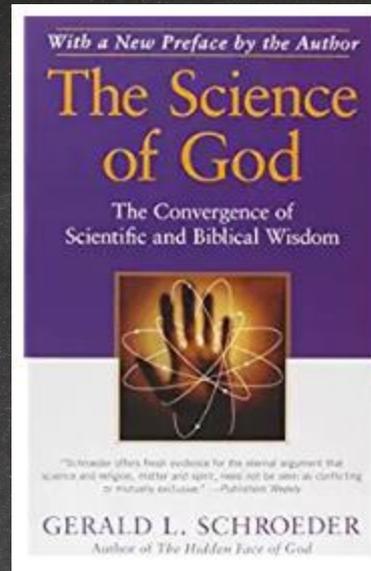
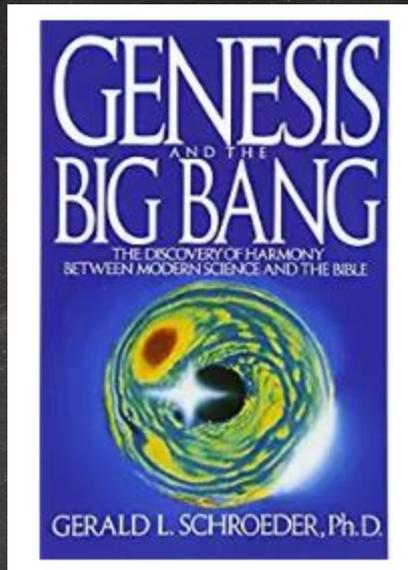
While researching other aspects of *Genesis 1:1* we came upon this fantastic video by Dr. Gerald Schroeder. He answered our question and provided so much more information, we have purchased the rest of his books.



Dr. Gerald Schroeder: The Secret within the First Word of the Bible

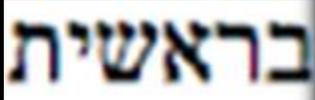
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5/26/2018



Zola: Shalom, hello again. Now on tonight's program, I want you to open your mind, as I have, to listening to our guest. Our guest is very special and very different. He is Dr. Gerald Schroeder. He has degrees from the Massachusetts Institute of Technology, the famous M.I.T. His bachelor's, his master's, his doctorate — he was seven years on the faculty there. He has seen six atomic bombs go off, which is to say he was one of the observers and scientists on those projects. He moved to Jerusalem twenty-some years ago. He is an eminent nuclear physicist — he knows his stuff. But, beyond that, he knows the Scriptures. He's a Bible man. He has studied cosmology (the branch of astrophysics that studies the origin and structure of the universe), especially in terms of Genesis and its story of creation. And he has some very fascinating ideas. Gerald believes that the world was created in six 24-hour days: evening/morning — a day; evening/morning — two days — six of those for creation. He also believes that the world is fifteen billion years old, and what confounds me, Gerald, is you believe that that fifteen billion years we see in our fossils and so on, as some say, and those six days are the same period of time.

The one thing that we found fascinating that we were surprised at was that he also uses the commentaries of the Jewish sages in presenting his case. We know what your thinking, we did the eye roll too. But what he used, which is brilliant was their knowledge of the Biblical Hebrew from their time frame which is a lot closer than today and Strong's definition. It opens up a whole new outlook and it answered our grammar question. So on this point we believe some of their commentary is accurate and helpful. Even a broken watch is correct twice a day. We are gleaning but still applying everything to Torah. We pray by this method we will not veer off the path.

Our dilemma was that the Tau at the end of rah-shaw should have been considered a suffix. And guess what it is! Rashi points out it usually is read 'of'. All the places in Scripture where  is written, it says "in the beginning of..." and has a preposition - or linking it to a noun/pronoun to the object. The first sentence does not - it comes before a verb.

Here are some correct examples:
Proverbs 8:22

Pro 8:22 Yahuah^{H3068} possessed^{H7069} me in the beginning^{H7225} of his way,^{H1870} before^{H6924} his works^{H4659} of old.^{H4480 H227}

HOT+) יהוה^{H3068} קנני^{H7069} ראשית^{H7225} דרכו^{H1870} מאז^{H227}: מפעליו^{H6924} קדם



Rashi
רש"י



16th-century depiction of Rashi

Born February 22, 1040
Troyes, France

Died July 13, 1105 (aged 65)
Troyes, France

It will be on his vast knowledge of the grammar that we will glean from his writings.

Who was Rashi?

Today generally known by the acronym,
Rashi רש"י, Rabbi Shlomo Itzhaki

Acclaimed for his ability to present the basic meaning of the text in a concise and lucid fashion, Rashi appeals to both learned scholars and beginner students, and his works remain a centerpiece of contemporary Jewish study.

A main characteristic of Rashi's writing was his focus on grammar and syntax. His primary focus was on word choice, and "essentially [he acts] as a dictionary where he defines unusual Hebrew words." He searches for things that may not be clear to the reader and offers clarification on the inconsistency that may be present. Rashi does so by "filling in missing information that [helps] lead to a more complete understanding" of the Torah. Rashi focused the majority of his responses, if not all, on a "meticulous analysis of the language of the text." A portion of his writing is dedicated to making distinctions between the peshat, or plain and literal meaning of the text, and the aggadah or rabbinic interpretation. One of Rashi's grandchildren, Rabbi Samuel B. Meir or Rashbam, heavily critiqued his response on his "commentary on the Torah [being] based primarily on the classic midrashim (rabbinic homilies)."

Once again Grammar to the rescue. Here is what Rashi lays out.

This verse calls for a different interpretation [because according to its simple interpretation, the vowelization of the word- bara , בָּרָא should be different. It teaches us that the sequence of the Creation as written is impossible. But Scripture did not come to teach the sequence of the Creation, to say that these came first, for if it came to teach this, it should have written: “At first (בָּרָא שׁוֹנָה) He created the heavens and the earth,” for there is no בָּרָא שׁוֹנָה in Scripture that is not connected to the following word ‘of’. “In the beginning of (בָּרָא שׁוֹנָה the reign of Jehoiakim” ; (below 10:10) “the beginning of (בָּרָא שׁוֹנָה his reign” ; Here too, you say בָּרָא שׁוֹנָה like בָּרָא שׁוֹנָה in the beginning of creating.

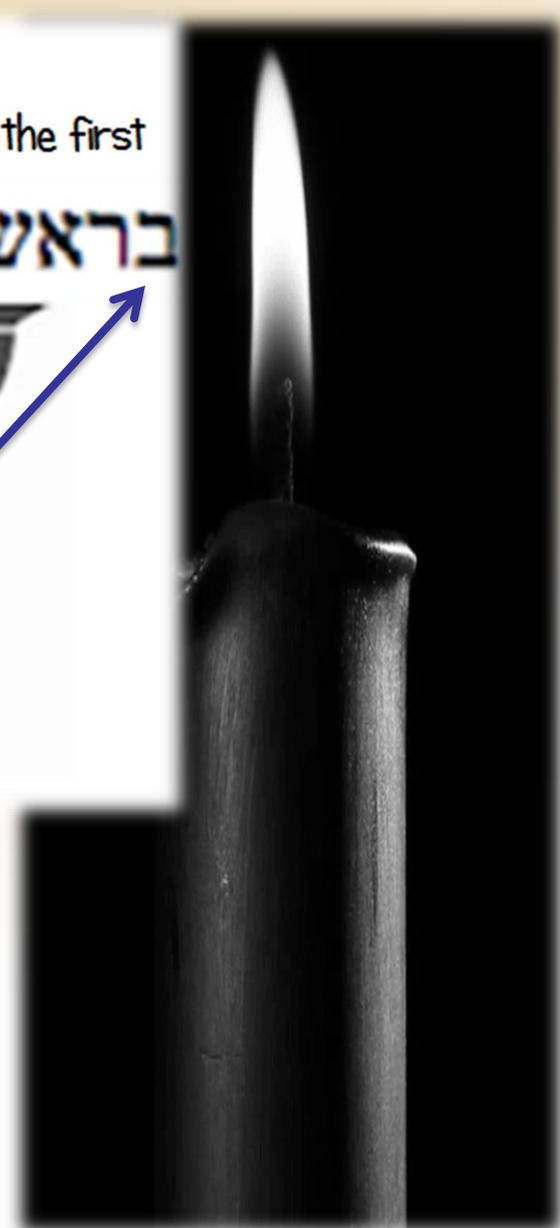


Now if you say that it came to teach that these (i.e., heaven and earth) were created first, and that its meaning is: In the beginning of all, He created these—and that there are elliptical verses that omit one word, like (Job 3:10): “For [He] did not shut the doors of my [mother’s] womb,” and it does not explain who it was who shut [the womb]; and like (Isa. 8:4): “he will carry off the wealth of Damascus,” and it does not explain who will carry it off; and like (Amos 6:12): “or will one plow with cattle,” and it does not explain: “if a man will plow with cattle” ; and like (Isa. 46: 10): “telling the end from the beginning,” and it does not explain that [it means] telling the end of a matter from the beginning of a matter—if so, **[if you say that Scripture indicates the order of creation] be astounded at yourself, for the water preceded, as it is written**: “and the spirit of Yahuah hovered over the face of the water,” and **Scripture did not yet disclose when the creation of water took place!** **From this you learn that the water preceded the earth.** Moreover, the heavens were created from fire and water. Perforce, you must admit that **Scripture did not teach us anything about the sequence of the earlier and the later [acts of creation].**

Genesis 1:1

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

בראשית ברא אלהים את השמים ואת הארץ:



He states that Ba-rah-Sheet is a compound word and which we know as Ba or the bet ב is a prefix meaning, in or with. Rashi looks at Proverbs 8:22 for the answer. We covered it last week as well. We just had not made the connection. We will start this week at verse 1.



Pro 8:1 Does not^{H3808} wisdom^{H2451} cry?^{H7121} and understanding^{H8394} put forth^{H5414} her voice?^{H6963}

Pro 8:2 She stands^{H5324} in the top^{H7218} of high places,^{H4791} by^{H5921} the way^{H1870} in the places^{H1004} of the paths.^{H5410}

Pro 8:3 She cries^{H7442} at^{H3027} the gates,^{H8179} at the entry^{H6310} of the city,^{H7176} at the coming^{H3996} in at the doors.^{H6607}

Pro 8:4 Unto^{H413} you, O men,^{H376} I call;^{H7121} and my voice^{H6963} is to^{H413} the sons^{H1121} of man.^{H120}



Pro 8:5 O you simple,^{H6612} understand^{H995} wisdom:^{H6195}
and, you fools,^{H3684} be you of an understanding^{H995}
heart.^{H3820}

Pro 8:6 Hear;^{H8085} for^{H3588} I will speak^{H1696} of excellent
things;^{H5057} and the opening^{H4669} of my lips^{H8193} *shall be*
right things.^{H4339}

Pro 8:7 For^{H3588} my mouth^{H2441} shall speak^{H1897} truth;^{H571}
and wickedness^{H7562} *is* an abomination^{H8441} to my lips.^{H8193}

Pro 8:8 All^{H3605} the words^{H561} of my mouth^{H6310} *are* in
righteousness;^{H6664} *there is* nothing^{H369} froward^{H6617} or
perverse^{H6141} in them.

Pro 8:9 They *are* all^{H3605} plain^{H5228} to him that understands,^{H995} and right^{H3477} to them that find^{H4672} knowledge.^{H1847}

Pro 8:10 Receive^{H3947} my instruction,^{H4148} and not^{H408} silver;^{H3701} and knowledge^{H1847} rather than choice gold.^{H4480 H977 H2742}

Pro 8:11 For^{H3588} wisdom^{H2451} is better^{H2896} than rubies;^{H4480 H6443} and all^{H3605} the things that may be desired^{H2656} are not^{H3808} to be compared^{H7737} to it.

Pro 8:12 I^{H589} wisdom^{H2451} dwell^{H7931} with prudence,^{H6195} and find out^{H4672} knowledge^{H1847} of witty inventions.^{H4209}



Pro 8:13 The fear^{H3374} of Yahuah^{H3068} is to hate^{H8130} evil:^{H7451} pride,^{H1344} and arrogancy,^{H1347} and the evil^{H7451} way,^{H1870} and the froward^{H8419} mouth,^{H6310} do I hate.^{H8130}

Pro 8:14 Counsel^{H6098} is mine, and sound wisdom:^{H8454} I^{H589} am understanding;^{H998} I have strength.^{H1369}

Pro 8:15 By me kings^{H4428} reign,^{H4427} and princes^{H7336} decree^{H2710} justice.^{H6664}

Pro 8:16 By me princes^{H8269} rule,^{H8323} and nobles,^{H5081} even all^{H3605} the judges^{H8199} of the earth.^{H776}

Pro 8:17 I^{H589} love^{H157} them that love^{H157} me; and those that seek me early^{H7836} shall find^{H4672} me.



Pro 8:18 Riches^{H6239} and honour^{H3519} are with^{H854} me; yea, durable^{H6276} riches^{H1952} and righteousness.^{H6666}

Pro 8:19 My fruit^{H6529} is better^{H2896} than gold,^{H4480 H2742} yea, than fine gold;^{H4480} ^{H6337} and my revenue^{H8393} than choice^{H977} silver.^{H4480 H3701}

Pro 8:20 I lead^{H1980} in the way^{H734} of righteousness,^{H6666} in the midst^{H8432} of the paths^{H5410} of judgment:^{H4941}

Pro 8:21 That I may cause those that love^{H157} me to inherit^{H5157} substance;^{H3426} and I will fill^{H4390} their treasures.^{H214}



Wisdom was before "WITH the beginning"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rashi said [Yahuah created the world] for the sake of the Torah or wisdom, which is called ([Prov. 8:22](#)): “the beginning of His way,” and for the sake of Israel, who are called ([Jer. 2:3](#)) “the first of His grain.”

Jer 2:3 Israel^{H3478} *was* Set apart^{H6944} to Yahuah,^{H3068} *and* the firstfruits (beginning)^{H7225} of his increase:^{H8393} all^{H3605} that devour^{H398} him shall offend;^{H816} evil^{H7451} shall come^{H935} upon^{H413} them, says^{H5002} Yahuah.^{H3068}

Gerald points out, what Rashi is saying and confirmed by Proverbs 8 is that with the beginning of wisdom created Yahuah the heavens and the earth. Let us look again at the pictograph.

He says Physics teaches us that consciousness, mind and wisdom are the sub straights of existence. The Torah has been saying this for 3000 years.



Another Possible Pictograph meaning

25

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

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

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

Shin - Teeth, sharp, press, fire, crown, also two, again and both, also means taking in nourishment

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

Tau/taw/tav - mark, sign, signature

In the **With wisdom and knowledge at the first, the Almighty pressed this together as nourishment, and he made this His signature mark and sign.**

Beginning

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

He also points out the Septuagint has played a big role in misunderstanding the ideas of words in Hebrew, then translated into English, which we have previously discussed. It was the Septuagint that translated it "In the beginning G created the heavens and the earth." They wanted to make it Greek friendly. He points out that even the Septuagint didn't say Created, it said made, another mistake as we will see when we get to Bara. They did that because the Greek thought the universe was eternal. To make it Greek friendly they changed it from created to make.

WITH THE BEGINNING OF WISDOM
YAHUAH CREATED THE HEAVENS AND
THE EARTH

In the subtleties of the Hebrew
grammar lies the truth of the matter.

Genesis
CHAPTER 1-1

The things the ancient commentators found were way before what science is now proving. They had no interest in proving future science right. They were trying to get to the most accurate meaning of the text. We still need to be on guard with our gleaning but this is going to be a great help to uncover some of the more original meanings of the words. Not just the definitions, but the ideas the words are meant to convey.

Psa 85:11 Truth^{H571} shall spring^{H6779} out of the earth;^{H4480 H776} and
righteousness^{H6664} shall look down^{H8259} from heaven.^{H4480 H8064}

As we find more things in the fossil record that agrees with *Genesis* and as we find more artifacts that agree with the stories in the Tanakh, that is the truth that is confirmed by physical witnesses that cannot be debunked. But they prove Scripture not the other way around. Nothing is hinged on finding these things because Scripture has already proven itself to be true. Just more confirmation for those that need it and more amazement for those of us that don't. Nature is not in conflict with Torah, it is Torah.

Two sides of the Menorah- Both proving Yahuah is a brilliant creator.

Science
and
nature



Torah

Saying the same thing but in different languages.



From the
Science of
God page
46-47
Gerald
Schroeder
explains..

“ The discoveries of astronomy have demonstrated that it is not the motion of the Sun that produces a sunrise, but instead, contrary to our every perception, the sensation of sunrise and sunset results from the Earth rotating from west to east on its axis once each 24 hours.”

“now the implications of accepting this as true are quite amazing. If we are to get a day and night out of 24 hrs of rotation, the Earth must make a complete rotation once in each 24hr period. Earth is some 24,000 miles in circumference at the equator. To get those 24,000 miles all the way around in 24hrs, every point and every person on the equator must be moving at 1,000 miles per hour!”

“At a latitude of, say, Atlanta or Israel (about 30 degrees latitude) the Earth’s circumference is only 21,000 miles. Your daily trip is a bit more leisurely, a mere 875 mph. And our day-night rotation is the small part of our cosmic travels. To get through a year in 365 days, the Earth moves around the sun at 20 miles per second. And the entire solar system, us included, is hurtling around the center of our galaxy the Milky way, at 10 times that speed.”

Can you feel any of this? Are the clouds flying by at breakneck speed? No. So why believe it? Well, just as you can’t believe everything you read, you can’t believe everything you see. It takes research , intellectual effort to find the truth. Our senses may be adequate for getting us to work and back, but when it comes to questions of the cosmos, our senses need help. The secrets of nature are not always revealed by the literal reading of nature.”

“What is true for the cosmos is true for the Scriptures.”

Pro 25:11 A word^{H1697} fitly^{H5921 H655} spoken^{H1696} *is like* apples^{H8598} of gold^{H2091} in pictures (bowls)^{H4906} of silver.^{H3701}

Solomon wrote this 2800 years ago. Rambam 800 years ago. “developed the theme, seen from a distance, only the silver bowl and its beauty are noticed. With closer inspection the more valuable apples of gold are discovered within. What is the bowl of silver about which Proverbs speaks? It is the literal text of the Scripture. Even with a superficial reading, seen from a distance, as it were, it is beautiful. Only a close inspection, deep study of the text, reveals the golden apples, the subtleties, held within. Rambam continued, so these subtleties, the quite truths, expand the meaning far beyond a literal reading.”



Did you know 2000 years before the debate over millions of year old dinosaur bones or cosmic ages being billions of years, Gerald explains that the sages already knew that something was up with the first 6 days of Genesis? That it stood outside of time because of the way it was written? How do we know this? Because their calendar which says this is year 5,769 excluded the first six days of creation week. They knew from the grammar and the way the words were used, that there was Yahuah's Standard Time outside of Man's standard time. How amazing it was then, to have been able to really understand all the nuances of the Hebrew words that we now have to dig so deep for.

We surely are not as advanced as they were in their knowledge of Yahuah and His intention with the words He chose.

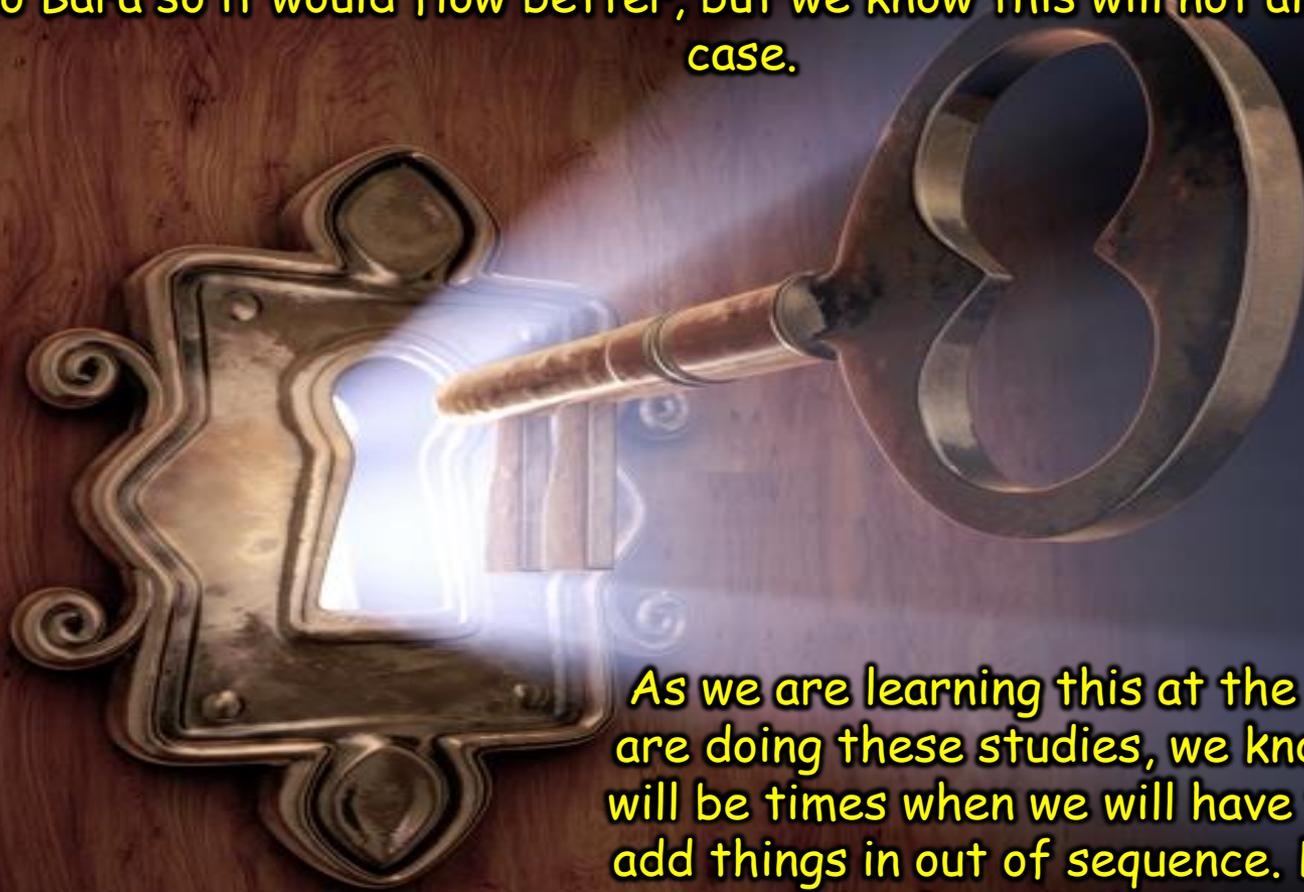


Gerald also states on page 65:

“The opening chapter of Genesis acts like the zoom lens of a camera. Day by day it focuses with increasing detail on less and less time and space. The first day of Genesis encompasses the entire universe. By the third day, only Earth is discussed. After day six, only that line of humanity leading to the patriarch Abraham is in biblical view. The bible realizes the entire universe still exists. But its interest now rests solely on one line of humanity. This narrowing of perspective, in which each successive day presents in great detail a smaller scope of time and space, finds a parallel in scientific notation.”

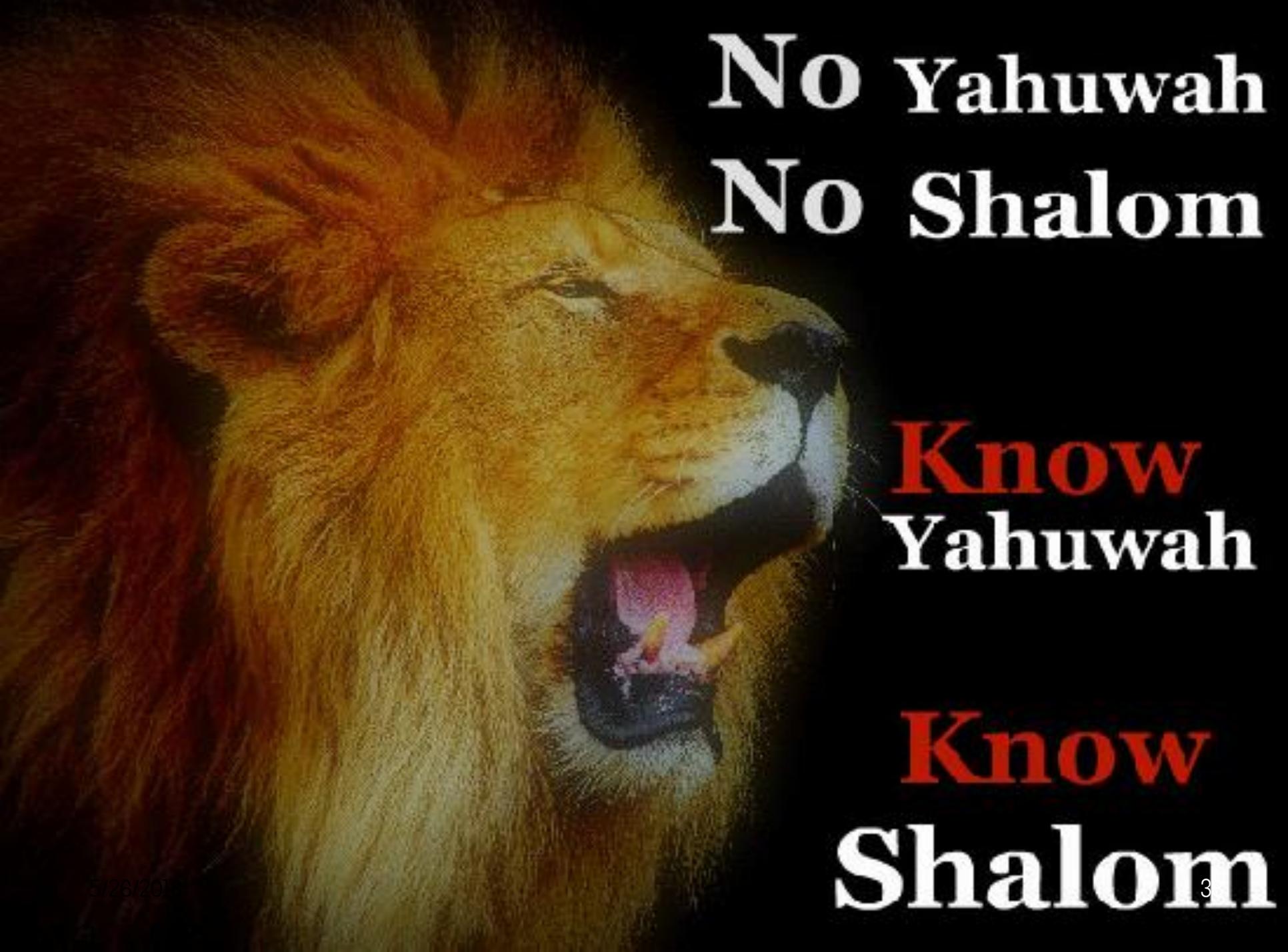


Finding Gerald Schroders work has been a really awesome key. Of course the science can make your head spin but he is a really good writer. You can also find some other youtube videos out there of his discussions. The Key is we need to keep digging. We were glad we found this to add in before we moved on to Bara so it would flow better, but we know this will not always be the case.



As we are learning this at the same time we are doing these studies, we know sadly there will be times when we will have to go back and add things in out of sequence. But we guess a bit of review is always good.





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 first word is not "in the beginning" it should be "With the beginning of wisdom".

Questions left to Answer

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

RESOURCES

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

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

<http://yadayah.com> http://geraldschroeder.com/wordpress/?page_id=211



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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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