

Genesis; the untold truth

Part 1 - Introduction

Does the beginning of Genesis hold a different story than what is portrayed by main stream religion? Could it be that Genesis 1:2-14 which spans a total of four (4) days has nothing to do with creation but instead rejuvenation? Most religious scholars and pastors argue in favor of creation week in support of their religious views but is their belief the truth of the matter? The first part of the article targets Hebrew to English translation discrepancies, which exist in Genesis chapter one (1) and have lead believers down the wrong path for generations.

From a bird's eye view, Genesis chapter one (1) is a mixture of rejuvenation and creation. Starting at verse two (2) begins the first of four days in which Alohym rejuvenates the Earth which ends with verse 19. Now from verse 20, the beginning of the fifth day, Alohym starts creating all living creatures including mankind ending with verse thirty-one (31) which is the end of the sixth day. Note, it is not until verse twenty-one (21) that we first encounter the word bra' (H1254) meaning; "to create". The question that comes to mind in this instance is "what exactly happened during the first four days of Genesis chapter one"? Would you believe the first four days as described in Genesis chapter one (1) is all about germination and rejuvenation of the Earth in which to support life as we know it today?

Get ready to dive into the real truth of Genesis and the words that will change your life!

- Getting the story straight!

In this chapter we will investigate certain translated Hebrew to English words with regard to the Genesis chapter one (1). The start of this investigation concentrates on word phrase, "Let there be", as described in verses 3, 6 and 14. This phrase is taken out of context which distorts the understanding of the scripture and the event it is referring too. Let's begin by using the Interlinear Scriptural Analyzer where we can view both languages here in Genesis 1:3, let's read.

Genesis 1:3		WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES	L
AV	. And God said, Let there be light: and there was light.							
וַיֹּאמֶר	אֱלֹהִים	יְהִי	אֹר	וַיְהִי	אֹר	:	אֹר	:
וַיֹּאמֶר	אֱלֹהִים	יְהִי	אֹר	וַיְהִי	אֹר	:	אֹר	:
uiamr	aleim	iei	aur	uiei	aur	:	aur	:
u·iamr	aleim	iei	aur	u·iei	aur	:	aur	:
H559	H430	H1961	H216	H1961	H216		H216	
and he-is-saying	Elohim	he-shall-become	light	and he-is-becoming	light		light	

Here in the above scripture recorded for the first time is the word phrase "Let there be", (**Note: red boxes**) and this word phrase is used in verses 6 and 14. Once we apply the correct Hebrew translation to verse three (3) this will then apply to the other verses mentioned above. Let our investigation begin by referencing Strong's Concordance then moving into the Ancient Hebrew Lexicon. (Let's review)

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- Strong's Concordance H1961 - hayah (haw-yaw) a primitive root (compare H1933); to exist, i.e. be, become, come to pass.
- Ancient Hebrew Lexicon; 1097 H1961 (הי - HYH) = "exist": *To exist or have breath.* That which exists has breath. In Hebrew thought the breath is the character of someone or something. Just as a man has character, so do objects. [A generic verb with a wide application meaning to "exist or be".]

✚ Getting to the Root (יהי)

- The root of this word is יהי as discussed previously meaning, "to exist." When the letter ׀ is prefixed to the root, the word יהיה (masculine, singular, imperfect tense) is formed, meaning, "he exists." When a root ends with a ׀, it is often dropped when used as a verb. Hence, יהיה becomes יהי. (Ref: *Learning to Read Biblical Hebrew* by Jeff A Brenner)
- (Commentary) The word "Let" in English means to, "allow or admit" is translated from these Hebrew verbs לתת or לאפשר, which are translated to the English words; give, hand over, grant, allow, permit, enable, make possible or facilitate. In review of the original Hebrew text concerning verses 3, 6 and 14, the word "Let" does not exist and was added to these scriptures by the translators.

In Review of Genesis 1:3, you have learned that the English words "Let there be" is not the best word phrase choice for the Hebrew word (Hayah) (יהי) – H1961; but should have been the words "he exists" which changes the meaning of the scripture. Below is the corrected scripture and Hebrew language phrase, let's read. (Note: The punctuation was removed as it was inserted by the translators which did not exist in the original Hebrew language)

- Genesis 1:3; And God said he exists light and he existed light.

Now after reading the corrected scripture it becomes evident that light (i.e. the sun) already existed in the heavens. Now there are those who argue that (Christ) Yahusha was the "light" shining on the Earth for the first three days as described in Genesis, but this is simply not the case. The existence of this doctrinal lie remains today due to translator language error. Now let's move on to Genesis 1:6 and correct this mistranslated scripture, let's read.

- Genesis 1:6; And God said, he exists a firmament in the midst of the waters, and let it divide the waters from the waters.

Once again; notice the corrected word phrase "he exists" and how it changes the understanding of the scripture, the firmament in the midst of the waters already existed. Are you starting to see a much different pattern emerge with this new understanding? Let's move on to Genesis 1:14 as we apply this new understanding to Alohym's fourth day, let's read.

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- Genesis 1:14; And God said, he exists lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

For the last and final time here in Genesis chapter (1) after applying the correct word phrase the “lights in the firmament of the heavens” already existed! Alohym is making a general statement of fact that the lights in the heavens exist for signs, seasons, days and years and not once states that He created the heavenly objects at this time in scripture. In fact the Hebrew word (“create”) ברא – bra, Strong’s H1254 is used for the first time in verse 21 concerning the creation of the great whales and moving creatures on the Earth. The question becomes if this is not creation week then what is Alohym (God) doing these first three days in Genesis chapter one (1)?

Now let’s move into our next investigation addressing the word “made” which is used in scripture for the first time in Genesis 1:7, let’s read.

- v7; And God made ^{H6213} the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.

Here in verse seven (7) as stated above is the first time that the word “made” is used in scripture and reminds me of my mother baking a cake. She started by pouring water into a big mixing bowl and from there added all types of ingredients, while my job was to stir the mixture into a thick batter. Now after the batter was finished, I poured it into a square cooking pan and inserted into the oven. After the cake finished baking, it was taken out of the oven to cool and made ready for frosting to be applied. When it was all done my mother would say “homemade cake, who wants some”, well those were the days. What did you get out of this story and how does it apply the verse 7?

When making a cake there are different ingredients but when mixed the desirable outcome should be a prefinished product. Mom didn’t create the ingredients they were already in their finished form ready for use. Once we began mixing the ingredients together the final product was something made from all the previous ingredients. Let’s look at Dictionary.com and Strong’s Concordance to get a better understanding on the word “made” in the English and Hebrew languages, let’s read.

- **Made:** simple past tense and past participle of make. “verb” (used with object), to bring into existence *by shaping or changing material*, combining parts
- **Strong’s H6213;** `asah - aw-saw' a primitive root; to do or make, in the broadest sense and widest application (as follows). KJV: (example) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth.

With a clear understanding in both the Hebrew and English languages the best fit for the word “made” would be “accomplish or bring forth”. Notice the word “made” is an attribute for shaping or combining parts just like the ingredients in forming a cake. Now that we have a better understanding

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of the word “made” and how it applies to Genesis chapter one (1), it’s time to investigate the word phrase, “bring or brought forth” as stated in Genesis 1:11 and 12, let’s read.

- Genesis 1:11; And God said, Let the earth *bring forth*^{H1876} grass, the *herb yielding seed*, the fruit tree yielding fruit after his kind, whose seed in itself, upon the earth: and it was so. **v12**; And the earth *brought forth*^{H3318} grass, herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind and God gazed that beauty.

Here in Genesis 1:11-12 the grass, herbs, fruit trees and every tree yielding fruit was brought forth meaning it was already here on the planet. Again the word creation or create is not a part of this equation but the words “bring forth and brought forth” are. Let’s investigate the Hebrew words “dasha” H1876 and “yatsa” H3318 in Strong’s, so that will have an exact understanding of these two words, let’s read.

- **H1876**; דָּשָׂא - dasha (daw-shaw') a primitive root; (vegetate) *to sprout, shoot, grow green*, **H3318**; יָצָא - yatsa' (yaw-tsaw') a primitive root; (vegetation) *to go or come out*, literally and figuratively

After coming to the understanding of these two words, there are a few elements seed bearing plants need which include sun light, temperature (heat), water and oxygen (firmament) and dry land, this cycle is called germination. Genesis describes the process of rejuvenating the Earth which begins with the division of light and darkness, day one. Alohym states this in Genesis 1:3-10 that He, divided the light from the darkness, configured the firmament, i.e. sky (heavens), He divided the waters and brought forth the dry land.

Now, let’s sum up our new understanding by applying all the previous information into Genesis 1:3-12, let’s read.

- Genesis 1:3; And God said *he exists* light and *he existed* light. **v4**; And God saw the light that [it was] good and God divided the light from the darkness. **v5**; And God called the light Day and the darkness he called Night and *he exists* evening and *he exists* morning day unity (one). **v6**; And God said, he exist a firmament in the midst of the waters, and let it divide the waters from the waters. **v7**; And God *made* the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so. **v8**; And God called the firmament Heaven and *he exists* (*becoming*) evening and *he exists* (*becoming*) morning second day. **v9**; And God said Let the waters under the heaven be gathered together unto one place and let the dry [land] appear: and it was so. **v10**; And God called the dry [land] Earth; and the gathering together of the waters called he Seas and God saw that [it was] good. **v11**; And God said, Let the earth *bring forth* grass, the herb yielding seed, [and] the fruit tree yielding

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fruit after his kind, whose seed [is] in itself, upon the earth: and it was so. [v12](#); And the earth [brought forth](#) grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

After reading the corrected English words from the original Hebrew language you can now understand that the first four days as described in Genesis chapter one (1) is all about rejuvenation and germination so that life is sustainable on Earth. As stated above, Alohym shaped all the elements on the Earth which already existed and not once created anything until verse twenty-one (21).

Now we are going to move into a few pivotal scriptures concerning the heavenly luminaries. We have already touched on this subject with regard to Genesis 1:14, but now let's apply our new understanding to verses fifteen (15) and sixteen (16), let's read. (*Interlinear Scriptural Analyzer, below*)

- Genesis 1:14; And God said, [he exist](#) lights in the firmament of the heaven to divide the day from the night and [they exist](#) for signs and for seasons and for days, and years [v15](#); And [they exist](#) for lights in the firmament of the heaven to give light upon the earth [and he existed](#) so [v16](#); And God [made](#) ^{H6213} two great lights the greater light to rule the day and the lesser light to rule the night the stars.

Genesis 1:14 WLC WLC_v WLC_l WLC_tm Strong CHES

revised statement

AV And God said, he exist lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years: Let there be lights old statement and they exist for signs

ויאמר	אלהים	יהי	מארת	ברקיע	השמים	להבדיל	בין	היום	ובין
ויאמר	אלהים	יהי	מארת	ברקיע	השמים	להבדיל	בין	היום	ובין
uiamr	aleim	iei	marth	brqio	eshmim	lebdil	bin	eium	ubin
u iamr	aleim	iei	marth	b r qio	e shmim	l ebdil	bin	e ium	u bin
H559	H430	H1961	H3974	H7549	H8064	H914	H996	H3117	H996
and he-is-saying	Elohim	he-shall-become	luminaries	in-atmosphere-of	the-heavens	to-to-separate-of	between	the-day	and-between

הלילה	והיו	לאתת	ולמועדים	ולימים	ושנים	:
הלילה	והיו	לאתת	ולמועדים	ולימים	ושנים	:
elile	ueiu	lathth	ulmuodim	ulimim	ushnim	:
e lile	u eiu	l athth	u l muodim	u l imim	u shnim	:
H3915	H1961	H226	H4150	H3117	H8141	
the-night	and-they-become	for-signs	and-for-appointments	and-for-days	and-years	

The above scripture (verse 14) has been altered for better clarification. The original scripture now reflects the words “[he exist lights](#)”, which completes the previous scriptural thought that germination could not have occurred without the presents of light and it finishes Alohym’s thought as He declares where the light is coming from “the firmament of the heavens”. According to the Ancient Hebrew Lexicon and Strong’s Concordance the correct word phrase to be inserted before the word “lights” would be “[he exist](#)” meaning already present. Our Alohym (God) is a logical thinking and speaking creator, as stated in previous scripture, light was already present for seed germination which is described in verses eleven (11) and twelve (12). As a second witness to Genesis 1:14-16; lets read the scriptural account concerning the fourth day as described in the Book of Jubilee’s. (Jubilee’s 2:7-10)

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- v7; And on the fourth day “he made” (past tense) the sun and moon and stars and placed them in the firmament of heaven that they should shine over the earth and to rule over day and night and to divide between night and day and between darkness and light. v8; And God established the sun as a great sign over the earth and for days and for sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years, v9; And he shall divide between light and darkness and for prosperity that all things that sprout and grow on earth may prosper. v10; These three kinds God made (brought forth) on the fourth day.

Here in the Book of Jubilee’s states the fact that lights already existed in the heavens by the statement, “he made” H6213, a verb, past tense in nature, meaning already existed.

In Conclusion:

Our investigation has revealed that the first four days of Genesis chapter one (1), addresses rejuvenation and that Alohym reshaped the Earth’s surface to sustain life through, sun light, water, firmament (oxygen) and dry land (soil) which *brought forth* plant life through germination. Also, our investigation addresses several translation errors concerning the word “made” and the word phrase “*Let there be*” which once corrected from the original Hebrew language changes the entire structure of Genesis chapter one (1). As a note: one conclusion that can be stated concerning this research is that Alohym’s calendar count for the 6 working day week began with the existence of light in Genesis 1:3, day one.

Let’s now move to part 2 of this article where the story of rejuvenation all began before Genesis 1:2. According to archeology there was a world of life before the beginning of Genesis as shown by fossils of dinosaur’s and creatures found within the layers of the Earth but what happened to that world, believe it or not the Bible does address this event!

Part 2; Destruction of the old world

Within the religious community there are various teachings as to what happened to the previous world. Some claim that Satan or possibly an asteroid destroyed the world of the dinosaurs but what really happened so long ago? On that same line of thinking, is it true that the Earth was created in six (6) days or was it really six millennial days i.e. 6000 years? In any case, one needs to examine the scriptural truth of this question in lite of new understanding as stated in part 1 of this article. Let’s review a few scriptures in accordance to this thought process starting in Genesis.

- Genesis 2:17; But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the **day** that thou eatest thereof thou shalt surely **die**.

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Here Alohym specifically states that in the “day” Adam partakes of the tree of the knowledge of good and evil he shall surely die, but did he? The simple physical answer is no, but spiritually yes. So when did Adam physically die, according to Genesis 5:5 Adam lived nine hundred and thirty years, seventy years short of a millennial day or one thousand years. Also, what does Peter say about the length of Alohym’s days, let’s read.

- 2 Peter 3:8; But, beloved, be not ignorant of this one thing, that one day with the Lord as a **thousand years**, and a **thousand years** as one day.

Now following this biblical train of thought, it becomes apparently clear and unchallenged that the six days of creation were actually a period of six thousand (6000) years or six (6) millennial days and not six (6) literal 24 hour days. Logically thinking, for scripture to be consistent, time before Genesis 2:1 and after Genesis 2:4 (referring the seventh day Sabbath) must be measured exactly the same. Notice Hebrews 13:8; *“Jesus Christ (“the Word”) the same yesterday, and today, and forever”*. Also notice, John 1:3; *All things were made by him; and without him was not any thing made that was made.*

Let’s move on to Jeremiah 4 in which Alohym states something that most scholars deny, or let’s say refuse to acknowledge the truth of how the previous world was destroyed before Genesis 1:2! There is much speculation as to what happened before man was created in his present form having the image or reflection of his Creator. How did the Earth become a planet of darkness and desolation, did a big asteroid hit the Earth causing the extinction of all plant and animal life or was it something totally different? Let’s look into the Book of Jeremiah and see if we can answer this timeless question.

➤ Jeremiah Summary:

In the first few chapters of Jeremiah, Alohym is speaking about the house of Israel and the house of Judah addressing they’re backsliding adulterous ways. As it states; Israel played the harlot first, (Jere 3:8) and because of their adulterous ways were given a written letter of divorce of which ultimately led to Israel’s captivity by Assyria. In fact; most of Jeremiah chapter 3 is dedicated to Alohym chastising Israel for her backsliding ways but makes clear in (Jere 3:15, 4:1, 2) that He will forgive them if they acknowledge and put away their iniquities and abominations against Him and will give them pastors according to Alohym’s heart.

Also, mentioned in Jeremiah 3, Alohym condemns Judah for playing the harlot after Israel and they are also taken into captivity by Babylon some one hundred or so years later. Now starting at the beginning and working our way through Jeremiah chapter four (4), Alohym addresses Judah and Jerusalem to circumcise their foreskin and remove the wickedness from their hearts that they would be saved. Unfortunately, as scripture states in chapter 4:16 a far off country will give voice against the cities of Judah because they were rebellious against Yahuah (the LORD). Looking back into history we know that the nation from a far would put waste to Judah and Jerusalem was none other than Nebuchadnezzar

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and the great Babylonian Empire. Now starting in verse 19, Yahuah (the LORD) addresses His pain and anger toward the destruction of His land and foolish people, let's read.

- v19; My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. v20; Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents (i.e. tabernacles) spoiled, [and] my curtains in a moment. v21; How long shall I see the standard, (i.e. banner) [and] hear the sound of the trumpet? v22; For my people foolish, they have not known me; they [are] silly children, and they have none understanding: they [are] wise to do evil, but to do good they have no knowledge.

After reading the verse nineteen (19) through twenty-two (22) did you notice the tone of the scriptures? It is one of reflection and heart felt pain from our Creator to his people who refuse to be obedient. In the next five (5) verses of Jeremiah chapter four (4) you will read (the LORD's) Yahuah's past reflection pertaining to events that will bring us back to Genesis 1:2. Let's start our investigation by reading the English and Hebrew translations through the Interlinear Scriptural Analyzer which reveals much, let's read.

interlinear

Jeremiah 4:23 WLC WLC_v WLC_i WLC_tm Strong CHES

AV I beheld the earth, and, lo, [it was] without form, and void; and the heavens, and they [had] no light.

ראיתי	את	הָאָרֶץ	-	וְהִנֵּה	וְבֵהָר	תִּהְיֶה	-	וְאֵל	הַשָּׁמַיִם	-	וְאֵין	אֹרֶם	:		
ראיתי	את	הָאָרֶץ	-	וְהִנֵּה	וְבֵהָר	תִּהְיֶה	-	וְאֵל	הַשָּׁמַיִם	-	וְאֵין	אֹרֶם	:		
raithi	ath	-eartz		uene	-theu	ubeu		ual	-eshmim		uain	aurm	:		
raithi	ath	-eartz		u·ene	-theu	u·beu		u·al	-e·shmim		u·ain	aur·m	:		
H7200	H853 -	H776		H2009	-	H8414	H922	H413	-	H8064	H369	H216			
I-saw	>	the earth	and	behold	!	chaos	and	vacancy	and	to	the heavens	and	there-is-no	light-of	them

Reference to Yahusha, the Word

Here in verse twenty-three (23) of Jeremiah chapter four (4) looks almost like Genesis 1:2, let's review how that scripture is quoted, let's read.

- v2; And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Notice how Jeremiah 4:23 and Genesis 1:2 are very similar in content and that both scriptures reflect past tense information. In Jeremiah 4:23 notice the past tense phrase "I beheld", and what was Alohym reflecting upon "the earth". The LORD (Yahuah) is reflecting on a past event that happened in which the earth was left in chaos and void of light in the heavens. (Note: there is no where else in the entire Bible that gives this type of detailed description concerning the events you are about to read, through the language tense of scripture this is not a future event). Let's now move on to verse twenty-four (24)

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through twenty-eight (28) to complete our understand just what happened before Genesis 1:2, let's read.

- v24; I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. v25; I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled. v26; I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the LORD, [and] by his fierce anger. v27; For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. v28; For this shall the earth mourn, and the heavens above be black: because I have spoken [it], I have purposed [it], and will not repent, neither will I turn back from it.

The event being spoken of here in verses twenty-four (24) through twenty-eight (28) are talking about our Creator decimating the Earth, due to the fact that the inhabitation were (silly) foolish children with no understanding and no knowledge. Again, let me remind you that the event being spoken of in Jeremiah chapter four (4) starting in verse twenty-three (23) through twenty-eight (28) can only be addressing a past historical event, because scripture never alludes to any such event taking place in the future of mankind. Notice in verses twenty-three (23) through twenty-six (26) each scripture starts off with the words "I beheld", again a past tense statement from (the LORD) Yahuah. Now moving on to verse twenty-seven (27) and twenty-eight (28) notice what (the LORD) Yahuah says "The whole land is desolate, the Earth shall mourn and the heavens became black, because (the LORD) Yahuah spoke it. Did you get that, the Creator says it most plainly that and He did these things.

Looking back once again to verses twenty-four (24) through twenty-eight (28), we read about the stasis of life on the Earth during that time period. Notice, no man, the birds fled the heavens, the fruitful place became a wilderness and the cities destroyed, all by (the LORD) Yahuah's anger. Again, let's look to what is stated at the end of verse twenty-eight (28) in which it says "I have purposed, and will not repent, neither will I turn back from it".

- **In conclusion;**

The destruction of the previous world before Genesis 1:2 according to Jeremiah 4 was done by non other than our heavenly Creator. This would mean there was a human like of life form, plant life and heavenly bodies i.e. (the Sun and Stars) all before this present world was rejuvenated and man created in the image of Alohym. Knowing this information now makes clear the understanding that the day begins in the evening (the mixing) before Sunrise. It also clears up the misunderstanding that the Sun and stars were created on the 4th (millenial) day of the week.

In lite of new truth, John 1:5 would now take on a very diferent meaning: "And the light (*Referring to God*) appeared in the darkness and the darkness apprehended it not". To apprehend or comprehend means that darkness has a state of being and that being would be the darkness of sin.