

*A Lie or Doctrine
Unchallenged Becomes A
belief we live by!*

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Part 1 - Understanding Genesis; the Beginning

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God = Alohym

Christ = Yahusha

Yahuah or Yahweh = (The Heavenly Father's name)

Old Testament Yahuah or Yahweh = LORD GOD

Part 1 - Understanding Genesis; the Beginning

Preface

The content of this research uncovers the traditions and doctrines of men that have obscured the true understanding of Alohym. The scriptural, historical, and scientific evidence presented here introduces a calendar system that has been overlooked by 'the lost sheep of the house of Israel' for nearly two thousand years. The scriptural information in this research is drawn from the historical texts of the Ge'ez, Greek, and Hebraic languages. The primary aim of this research was to demonstrate that Alohym (God, in English) had a calendar distinct from the religious calendars of today. The secondary aim was to provide irrefutable proof to substantiate our research findings. To our astonishment, the scriptural, historical, and scientific evidence overwhelmingly supports the uniqueness of the biblical calendar, devoid of any elements of man's traditions or doctrinal views. These unexpected findings are sure to pique your interest.

The scriptural research involved in this study was not limited to just the Old and New Testament Bible but embraced some of the oldest known biblical books written in the Ge'ez (Ethiopic) language, books like Enoch, Jubilee's, Baruch, Tobit, and the Maccabee's. This research also investigates the writings of the Dead Sea Scrolls concerning the "Calendars of Priestly Course" while discarding theological suppositions based on the modern Gregorian and Jewish calendars.

Yahusha (known as Christ in English) emphasized the importance of not adhering to human traditions—whether religious or otherwise—when it comes to following the commandments of Alohym (God). Yahuah, through the "Word" that became the Son of Alohym (Yahusha), established His cycles of time, which includes the calendar introduced in Genesis 2:3-4, following the process of rejuvenation and creation. On that initial day, He rested. Contrary to the beliefs of many, Alohym's calendar did not begin on "day one," as described in Genesis 1. It's important to understand that Alohym (God) would not create a calendar based on an incomplete creation. After all, how could one establish a calendar when humanity did not come into existence until the sixth day?

Question: What was the "first day" that Alohym rested from all His works of rejuvenating and creating the Earth? The answer is the "Sabbath day." This manifestation of the Sabbath day on Earth, which already existed in the heavenly realm, was established in the physical realm through the creation of humankind, who were created from physical matter capable of understanding spiritual concepts.

There is an excellent example that Alohym gives us concerning this concept which we all know about but possibly never thought about in this way. Remember, in Genesis 2:17 Alohym makes this statement to Adam. However, Eve also knew the commandment, Ref Genesis 3:3; let's read.

v17; "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"

Adam was taught the physical and spiritual understanding of the Sabbath day from Alohym, as they shared the "first day" of a completed creation, i.e., [Genesis 2:3, 4](#). Scripture states in verse 4:

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4: "These [i.e. Sabbaths] the generations of the heavens and of the earth when they were created, in the day that the YAHUAH Alohym made the earth and the heavens".

In retrospect, as long as Adam and Eve refrained from eating from the tree of the knowledge of good and evil, sin had no legal foothold in the earthly realm. However, once Eve succumbed to Satan's deception, Adam also partook of the fruit with her; together, they transgressed Alohym's law. This act exposed their minds, thoughts, and feelings to the kingdom of sin. By choosing to accept Satan's temptation and disobeying Alohym's law, Adam and Eve, along with all of humanity that followed, became subject to the realm of sin by legal right.

The Sabbath day is a crucial part of observing the new covenant. However, the correct timing of both weekly and holy festival Sabbath days has become unclear due to intentional religious traditions. In essence, all holy convocation "Sabbaths" are considered weekly Sabbaths, with the exception of the Day of Atonement. This research shows that Alohym would not set His people up for failure by instituting an artificial calendar or a Sabbath day defined by humans. Historical and scientific evidence in this study indicates that the authentic Sabbath days established by Alohym's messenger, the "Word," have been misrepresented and obscured by human traditions and doctrines.

In summary, this research, acquired over eight plus years, answers many questions believers struggle to find but need to know, information such as:

1. The true understanding of Genesis 1 and 2.
2. When does the biblical day begin
3. When is the actual Sabbath day
4. The mistranslation of the words "New Month" to "New Moon."
5. The truth behind the phrase "the beginnings of your months"
6. The two "evenings" of a day, a translational misunderstanding
7. The scriptural misunderstanding of Jonah's three day and night prophecy
8. The True Bible meaning of Daniel 9, The Messiah Prophecy
9. The misunderstood Revelation 12 sign
10. What day is the Original Sabbath according to Scripture and the Stars

This research has been a gift from our Father in Heaven, of whom we give all the glory for providing the time and resources to present and provide sound knowledge and scriptural truth to His lost sheep scattered abroad who seek covenant with Him. This study is for those seeking scriptural truth for "unlocking" the doctrinal issues within the ecclesia as time runs short.

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➤ Starting at the Beginning; (the original Hebrew script!)

Regarding Genesis 1, there are two different schools of thought: total creation and re-creation, but which is it? The Hebrew language points out that the first six days of Genesis 1 describe 1st complete creation, 2nd became waste and empty, 3rd rejuvenation and new design! Question; “what happened between verses 1 and 2?” “What happened to Earth that it fell into a state of waste and emptiness” as described in Genesis 1? You are about to learn straight from scripture, with no conjecture or doctrinal views. Alohym (God) is not a Creator of confusion; in fact, just the opposite with structure, truth, and freedom from this world’s religious system. So, let’s start with independence with a proper understanding of Genesis 1:1-5.

Methodology of Research

The writings within this research have their origins in the Hebrew, Ge’ez, or Greek language structure, because this is where it all begins. In “Genesis 1,” our focus on understanding starts with the Hebrew text, sentence, and punctuation structure and the effects these factors have on the English translation. Let’s start by looking at the Hebrew (Babylonian block language taken from the original Paleo script) (*reading from right to left*) scriptures, [Genesis 1:1-5](#)

בראשית ברא אלהים את השמים ואת הארץ והארץ היתה תהו ובהו
וחשך על פני תהום ורוח אלהים מרחפת על פני ויאמר אלהים
יהי אור ויהי אור וירא אלהים את האור כי טוב ויבדל אלהים בין האור
ובין החשך ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר
יום אחד

Let’s translate these first written thoughts into English without punctuation or verse numbers as these impede the flow of thought; ([Genesis 1:1-5](#))

- in the beginning Alohym fattened^{H1254} the sky and the land and the land had existed^{H1961} in waste and unfilled and darkness was upon the face of the deep sea and the wind of Alohym was much fluttering upon the face of the water and Alohym said light^{H216} exist^{H1961} and light existed^{H1961} and Alohym saw the light^{H216} given that it was functional^{H2898} and Alohym made a separation between the light^{H216} and the darkness, and Alohym called out to the light^{H216} day and to the darkness he called out night and existed^{H1961} evening and existed^{H1961} morning day one^{H259}

Did you notice the underlined words after reading the English translation void of numbers and punctuation? Their definitions (starting below) will help you understand the conveyance in the Hebrew language above. Also, we will address what is not here in scripture. Again, what you are learning is void of religion, holiness, and the traditions of men.

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Strong's Concordance

H1254 (ברא) 'bara - baw-raw', a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes)

- [Ancient Hebrew Lexicon](#)

(1043 – N) (ברא) The fattening or filling up of something. The filling of the earth in Genesis 1; with sun, moon, plants, animals, etc., - and the filling of man with life and the image of God.

Strong's Concordance

H1961 – (יהי) 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": (יהי) 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"]

Strong's Concordance

H216 (האור) 'owr - ore from H215; root; (אור) meaning; illumination or (concrete) luminary [KJV; In every sense, including lightning, happiness, etc.]

- [Ancient Hebrew Lexicon](#)

(1020 – N) (אור) H216 meaning: The light from the Sun, stars, fire, candle or other giver of light.

Strong's Concordance

H2898 - Good (טוב) towb – tobe from H2895; "good" (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine

- [Ancient Hebrew Lexicon](#)

(1186 – V) (N) (טב) Good; Something that functions properly. Functional

Dictionary.com: adjective, bet-ter, best. Morally excellent; virtuous; righteous; pious: a good man. Satisfactory in quality, quantity, or degree: of high quality; excellent. (noun) profit or advantage; worth; benefit: We shall work for the common good. Excellence or merit; kindness: to do good.

Strong's Concordance

H259 (אחד) 'echad - ekh-awd', from H258; properly, united, i.e. one; or (as an ordinal) first. H258 'achad - aw-khad', perhaps a primitive root; to unify, i.e. (figuratively) collect

- [Ancient Hebrew Lexicon](#)

(1165 – C) (אח - A-HhD) — unite: [freq. 1] (vf: Hitpael) |kqv: go one way or other| {str: 258} Unity: A group united are one of a group. [freq. 951] |kqv: one, first, another, other, any, once, every, certain, an, some| {str: 259}

Now that you have the definitions, let's start breaking down the Hebrew thought concerning [Genesis 1: 1-5](#) and get into the understanding of the scripture. Let's get started with the beginning sentence:

1; in the beginning Alohym fattened^{H1254} the sky and the land ^{v2}; and the land had existed^{H1961} in waste and unfilled and darkness was upon the face of the deep sea and the wind of Alohym was much fluttering upon the face of the water

Here "Alohym (Fattened" H1254) the sky and land" means; He filled the Earth with everything, plants, animals, living souls, the Sun, moon and stars, and all the planets were all created in their completeness.

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Genesis.1:1 state; that Earth was a finished work in its completed form; perfection. Alohym creates perfection, not an imperfection, in everything that he does; here are just a few scriptural references: ([Ezek. 28: 15](#), [Matt 5: 48](#), [Heb 5:9](#))

Beginning in Genesis 1:2, scripture states the land existed (became) in waste and emptiness and darkness upon the face of the abyss, meaning the land already existed and was in a state of destruction and void of light. Within scripture, the Earth went from perfection to ruin in just two verses, but why and by what means was it destroyed? There is only one answer to this question when you realize the Earth is Alohym's creation and that He alone can create and destroy. Here are a few examples of Alohym's righteous judgment, Noah's Flood, Sodom and Gomorrah, and the coming destruction in the Book of Revelation.

The aftermath of Genesis 1:2 came from Alohym's righteous judgment, so scripture gives us details through the prophet Jeremiah as a warning to Judea for their sins. (Ref: Jeremiah 4)

➤ Righteous Judgement revealed to Jeremiah

Jeremiah 4:1-22, Alohym addresses the abominations of Israel while addressing Judah and Jerusalem to break up their fallow ground, sow not among the thorns and take away the foreskin of your hearts. Alohym loves His people and gives warning before righteous judgment comes forth, written in [Jere. 4:4](#),

“Lest my fury come forth like a fire and burn that none can quench
because of your evil doings”.

The warning was given to the House of Judea and Jerusalem as declared in verses 5 thru 17, in which scripture describes who will destroy them, the Lion, the destroyer of nations, the northern nation of Babylon.

Now starting with verses 18 thru 22, Alohym speaking, addresses His anguish and pain because of His people's transgressions toward Him, let's read. ([Jere. 4:18](#))

18; Thy way and thy doings have procured these [things] unto thee; this [is] thy wickedness, because it is bitter, because it reacheth unto thine heart. 19; 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. 20; Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, [and] my curtains in a moment. 21; How long shall I see the standard, [and] hear the sound of the trumpet? 22; For my people unwise, they have not known me; they [are] sottish (foolish) children, and they have none understanding: they [are] wise to do evil, but to do good they have no knowledge.

After reading the above verses, Alohym points out all the reasons for the righteous destruction of His people (Judea and Jerusalem) and the land. Notice similar scripture in Genesis 6:5 concerning the flood

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where it says;

5; And YAHUAH saw that the *wickedness of man [was] great in the earth*, and [that] every imagination of the thoughts of *his heart [was] only evil continually*. 6; And the YAHUAH regretted that he had made man on the earth, and *it grieved his heart*. 7; And the YAHUAH said, *I will destroy man whom I have created* from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; that *I regret that I made them*.

Notice that in both instances (Genesis & Jeremiah) Alohym grieved or was pained in His heart to the very point He would destroy all that lived on the Earth. Now knowing why these catastrophic events happened or would happen gives us a prelude back to Genesis 1:2 from Jeremiah 4:23-28, let's read.

23; I beheld the earth, and, lo, [it was] without form, and void; and the heavens, and they [had] no light. 24; I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25; I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled. 26; I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the YAHUAH, [and] by his fierce anger. 27; For thus hath the YAHUAH said, The whole land shall be desolate; yet will I not make a full end. 28; 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.

Here in Jeremiah 4:23, we read how YAHUAH is looking (reflecting) to the past, which begins with, "I beheld." Some scholars claim that Jeremiah is the person speaking, but this is not the case when reading the original Hebrew script. Let's take a look at what was NOT translated into the English language, and you will see the truth as to who is speaking here,

interlinear
Jeremiah 4:23 WLC WLC_v WLC_t 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.

אורם	ואין	השמים	-	ואל	ובהו	-	תהו	-	והנה	ראיתי את הארץ
aur-m	u·ain	e·shmim	-	u·al	u·beu	-	theu	-	u·ene	e·artz - ath raithi
H216	H369	H8064	-	H413	H922	-	H8414	-	H2009	H776 - H853 H7200
light-of·them	and·there-is-no	the·heavens	and·to	and·vacancy	chaos	and·behold	!	the·earth	»	I·saw

Hebrew text is read from right to left in review, unlike English. Notice the red box area (above) and the underlined number H853 and how it points to "I-sawh7200". Let's read what Strong's Concordance states about H853.

H853 (את) 'eth - ayth meaning; Sign or mark or wonder (as a sign-Aramaic) apparent contracted from H226 (אתת) (in the demonstrative sense of entity; properly, self (but generally used to point out more definitely the object of a verb or preposition, even or namely). [kjv; (as such unrepresented in English). "The Leaders sign and or covenant" in paleo Hebrew (*untranslated 7000 times in the Old Testament*)

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✓ Commentary

G1 & G5598 (α-Alpha & ω-Omega); are the first and last letters of the Greek Language which refers back to H853 (אָת) (א-Aleph & ת-Tav) [Rev.1:8](#), [11](#), [21:6](#), and [22:13](#) each scripture stating: I am the beginning and the end saith the master (LORD god), Yahusha, (the “Word” of Yahuah) in the Old Testament.

Now that you know who is speaking in Jeremiah 4:23, notice verses 24, 25, and 26, where Yahuah states several times the words “I beheld,” a past participle simple past tense of the word, behold. Let’s review Jeremiah. 4:24 and read the translated version to English from Hebrew.

Jeremiah 4:24 WLC WLC_tm Strong CHES

AV I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

התקלקלו	הגבעות	וכל	רעשים	והנה	ההרים	ראיתי
ethqlqlu	e-gbouth	u-kl	roshim	u-ene	e-erim	raithi
H7043	H1389	H3605	H7493	H2009	H2022	H7200
they-staggered	the-hills	and-all-of	ones-quaking	and-behold!	the-mountains	I-saw

Notice in verse 24, Yahuah is making a statement about the mountains and how they “quaked and stagger”. Could it be that Yahuah is actually describing volcanos “i.e. mountains quaking and staggering”; if volcanic eruptions did occur, then the end result would be blackened or ashy skies obscuring the light, keep that thought in mind as we move to verse 25.

Jeremiah 4:25 WLC WLC_tm Strong CHES

AV I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled.

נדדו	השמים	עוף	וכל	האדם	אין	והנה	ראיתי
nddu	e-shmin	ouph	u-kl	e-adm	ain	u-ene	raithi
H5074	H8064	H5775	H3605	H120	H369	H2009	H7200
they-wandered	the-heavens	flyer-of	and-every-of	the-human	there-is-no	and-behold!	I-saw

Here again, Yahuah states, “I saw^{H7200},” reflecting on the past and “beheld^{H2009}” looking at what was here saw no humans^{H120} and the flyers (birds) wandered (fled) the heavens. (Verse 26)

Jeremiah 4:26 WLC WLC_tm Strong CHES

AV 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.

מפני	נתצו	עריו	וכל	המדבר	הכרמל	והנה	ראיתי
m-phni	nthtzu	ori-u	u-kl	e-mdbr	e-krml	u-ene	raithi
H6440	H5422	H5892	H3605	H4057	H3759	H2009	H7200
from-faces-of	they-are-broken-down	cities-of-him	and-all-of	the-wilderness	the-crop-land	and-behold!	I-saw

אפר	חרון	מפני	יהוה
aph-u	chrn	m-phni	ieue
H639	H2740	H6440	H3068
anger-of-him	heat-of	from-faces-of	Yahweh

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After reading verses 25 and 26, it would seem that some form of human civilization existed on the Earth before the destruction of Genesis 1:2. Here, Yahuah describes a fruitful place that became a wilderness, and all the cities "were broken down" by the (LORDS) Yahuah's anger. Notice this verse addresses the destruction of the land and cities by the hand of Alohym and not humanity. The crucial point to remember and reflect on is why this event occurred in the past. (Verse 27)

Jeremiah 4:27 WLC WLC_v WLC_t WLC_tm Strong CHES

AV For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

אעשה	לא	וכלה	כל - הארץ	תהיה	שממה	יהוה	אמר	כי - כה
aoshe	la	u·kle	e·artz - kl	theie	shmmme	ieue	amr	ke - ki
H6213	H3808	H3617	H776 - H3605	H1961	H8077	H3068	H559	H3541 - H3588
I=shall-make	not	and-finish	<u>the-earth</u>	all-of	<u>she-shall-become</u>	desolation	Yahweh	he-says thus that

There are better renderings for verses 27 and 28 from the Hebrew language;

v27; so because Yahuah said desolation exists of-all the Earth I shall not make (shape) and finish (complete) **v28**; upon this the Earth shall mourn and the heavens above be blackened (ashy) upon that I spoke I purposed and will not regret and not turn back from it.

Jeremiah 4:28 WLC WLC_v WLC_t WLC_tm Strong CHES

AV 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.

כי - דברתי	על	ממעל	השמים	וקדרו	הארץ	תאבל	על - זאת
dbrthi - ki	ol	m·mol	e·shnim	u·qdru	e·artz	thabl	zath - ol
H1696 - H3588	H5921	H4605	H8064	H6937	H776	H56	H2063 - H5921
I=spoke that on	from-above	the-heavens	and-they-are-somber	the-earth	she-shall-mourn	this	on

זמתי	ולא	נחמתי	ולא	ממנה	אשוב	ולא
zmthi	u·la	nchmthi	u·la	mm·ne	ashub	- u·la
H2161	H3808	H5162	H3808	H4480	H7725	- H3808
I-planned	and-not	I=regret	and-not	from-her	I=shall-turn-back	and-not

Do you remember verse 24 describing the mountains as staggering and quaking, and could they have been volcanos? Well, here is your answer; in verse 28, notice the words "heavens above are blackened"^{H6937} Strong's H6937 the word "blackened" and (AHL) Ancient Hebrew Lexicon #2699 both state the meaning as;

(a primitive root; *to be ashy*, i.e. dark-colored; by implication, to mourn (in sackcloth or sordid garments). From the Ancient Hebrew Lexicon; (2699 –V) (קִדְרָ - QDR) ac: ? co: Dark ab: Darkness: [from: קִדַּ - **something burnt**] V) (קִדְרָ - Q-DR) — Dark: To be *dark from a lack of light* or in mourning. [freq. 17] | KJV: mourn, black, dark, blackish, heavily | {str: 6937}

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In ancient Israel, being “repentant,” i.e., a state of sin purification, was called mourning, of which the person would lay in sackcloth and ashes or pour ashes upon their head. In like manner to mourning, it would seem that mountains were staggering and quaking were volcanos spewing forth ash that darkened “blackened the heavens” so that no light would appear through the firmament.

Now that the absolute truth and understanding about why the Earth was in a state of waste and emptiness, we can transition back to Genesis 1:3, where Alohym starts rejuvenating the Earth. Keep in mind as we move forward that everything existed before Genesis 1:2; the heavens and all the stars were blackened due to volcanic ash, as stated in Jeremiah 4:28. [Note; after the blackening of the skies, ice would have engulfed the Earth devoid of sunlight]

The truth always seems stranger than fiction, but you have just read the scriptural truth; matters not taught. Nevertheless, Alohym is a righteous and just Creator, and He wants us to know these details so that we will not make the same mistakes and incur God's moral judgment of destruction.

➤ Earth’s new beginnings!

Genesis 1:3 WLC WLC_v WLC_f WLC_tm Strong CHES

AV . And God said, Let there be light: and there was light.
(Revised) and Alohym said there exist light and light existed

אֹר	וַיְהִי	אֹר	יְהִי	אֱלֹהִים	וַיֹּאמֶר
aur -	u·iei	aur	iei	aleim	u·iamr
H216 -	(he existed)	H1961	H216	(he exist)	H1961 H430 H559
light	and-he-is-becoming	light	he-shall-become	Elohim	and-he-is-saying

Starting from Genesis 1:3 through 31, you will read about how Alohym rejuvenated the Earth in six days (which can be understood as millennial days) and created living creatures, including all animals and humankind, during the last three days. This narrative holds immense significance. It is important to keep in mind as you read these verses that Alohym never states that He created or recreated the Earth, Sun, Moon, stars, or the heavens above. Why is that? Because they already existed; they simply needed to be brought forth.

As we go through Genesis. 1, a (Revised) revision will appear underneath the English translation, one which better reflects the original translation along with (red underlined) word definitions from the (AHL) Ancient Hebrew Lexicon and Strong’s Concordance. Let’s begin our word investigation starting with Strong’s H1961 and H216. (Ref: Hebrew read from right to left)

- Strong’s Concordance; H1961 – (a primitive root) (compare H1933) meaning; to exist, i.e. be, become, come to pass. From the (AHL) Ancient Hebrew Lexicon; (1097) H1961 (יָהָ - הָיָה) = “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”]

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Getting to the Root (יהי); “hayah”, comes from “hava or havah” (היה) discussed previously meaning, “[to exist](#).” When the letter י (yod) is prefixed to the root, the word (יהיה) (masculine, singular, imperfect tense) is formed, meaning, “[He exists](#).” When a root ends with an (הי) it is often dropped when used as a verb. Hence, יהיה - becomes (יהי). (Ref: *Learning to Read Biblical Hebrew by Jeff A Brenner*)

- Strong’s Concordance; [H216](#) (האור) “ore” from H215; root; (אור) meaning; illumination or (concrete) luminary [KJV; In every sense, including lightning, happiness, etc.]. From the (AHL) Ancient Hebrew Lexicon; (1020) H216 (אור) = light from the Sun, stars, fire, candle or other giver of light.

After reading verse 3, it becomes evident Alohym is describing the illumination from heavenly bodies giving off light or reflecting light, such as planets, suns, or distant stars. It should also become clear that these lights^{H216} already existed and was not created at this point but just needed to be brought forth through the firmament.

✓ [Commentary](#)

The word “Let” in English means to, “allow or admit” and translates from this Hebrew verb (לתת) or אפשר, which translates into the English words; gives, handover, grant, allow, permit, enable, make possible or facilitate. In reviewing 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.

Many in the body of Messiah claim that it was (the LORD), i.e., Yahuah, who cast His spiritual light into the Earth for the first three days in Genesis 1; this could not be further from the truth. Those believing and teaching this false doctrine reference John 1:4-5 as their witness to supporting their doctrine, but what does the scriptural language mean? Let’s read.

[John 1:4](#), in him was life; and the life was the light of men. 5; And the light shineth in darkness; and the darkness comprehended it not.

Notice in verse 4, in which the statement says, “the light of men,” nowhere in this verse does it say or imply that the light shined on the Earth. Now, review verse 5 in the Interlinear Scriptural Analyzer and notice the language.

Interlinear												
John 1:5												
ScrTR	ScrTR_t	CGTS	CGES_id	Strong	Parsing							
AV	. And the light shineth in darkness; and the darkness comprehended it not.											
	(Revised) <u>and the light appeared in the darkness and the darkness overtook it not.</u>											
καὶ	το	φῶς	ἐν	τῇ	σκοτίᾳ	φαίνει	καὶ	ἡ	σκοτία	αὐτο	οὐ	κατέλαβεν
kai	to	phOs	en	IE	skotia	phainei	kai	hE	skotia	auto	ou	katelaben
AND	THE	LIGHT	IN	THE	DARKness	IS-APPEARING	AND	THE	DARKness	it	NOT	DOWN-GOT grasped
G2532	G3588	G5457	G1722	G3588	G4653	G5316	G2532	G3588	G4653	G846	G3756	G2638
Conj	t_Nom Sg n	n_Nom Sg n	Prep	t_Dat Sg f	n_Dat Sg f	vi Pres Act 3 Sg	Conj	t_Nom Sg f	n_Nom Sg f	pp Acc Sg n	Part Neg	vi 2Aor Act 3 Sg

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Here in verse 5, there exists a language discrepancy concerning the Greek word “κατελαβεν,” G2638, Strong’s Concordance states; G2638 katalambano - kat-al-am-ban'-o from G2596 and G2983, meaning; to take eagerly, i.e., seize, possess, etc. (literally or figuratively). Here the English translators injected “comprehended” instead of the proper term “overtook, grasped or seized” as correctly translated in Romans 9:30. This translation error is due to the lack of understanding concerning the events surrounding Genesis. 1:2. Now that we have cleared up this misunderstanding let’s move on to Genesis. 1:4. Let’s read

Genesis 1:4 WLC WLC_v WLC_t WLC_tm Strong CHES

AV And God saw the light, that [it was] good: and God divided the light from the darkness.
(Revised) and Alohym saw the light functional and Alohym separated between the light and between the darkness

וַיִּרְא	אֱלֹהִים	אֶת -	הָאֹר	כִּי -	טוֹב	וַיַּבְדֵּל	בֵּין	הָאֹר	וּבֵין	הַחֹשֶׁךְ
u·ira	aleim	- ath	e·aur	ki	tub - ki	u·ibdl	bin	e·aur	u·bin	e·chshk
H7200	H430	- H853	H216	H2896 - H3588	H914	H996	H430	H216	H996	H2822
and-he-is-seeing	Elohim	»	the light	good	and-he-is- ^c separating	between	the light	and-between	the light	the-darkness

Here in verse 4, the word “good” used by the English translators fits the scriptural model after inserting the bracketed words [it was]. A better word choice would have been “functional,” enhancing scriptural flow. Below are the Strong’s and Ancient Hebrew Lexicon definitions to better understand the above scripture.

- Strong’s Concordance H2898 - Good (טוֹב) towb – tobe from H2895; “good” (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine. From the (AHL) Ancient Hebrew Lexicon; (1186) H2898 (טב) = Good; Something that functions properly. [Functional](#)
- Dictionary.com: adjective, bet-ter, *best*. morally excellent; virtuous; righteous; pious: a good man. Satisfactory in quality, quantity, or degree: of high quality; excellent. (noun) profit or advantage; worth; benefit: We shall work for the common good. Excellence or merit; kindness: to do good.

Let’s investigate Genesis 1:5 by using the Interlinear Scriptural Analyzer, which displays both the Hebrew and English translations, giving the reader a better visual understanding of how Alohym’s structured the day from a Hebraic point of view’s read.

Genesis 1:5 WLC WLC_t Strong CHES

AV And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
(Revised) and Alohym called to light day and darkness he called night and existed evening and existed morning day one.

וַיִּקְרָא	אֱלֹהִים	לְאֹר	יוֹם	וּלְחֹשֶׁךְ	קָרָא	לַיְלָה	וַיְהִי	עֶרֶב
uiqra	aleim	laur	ium	ulchshk	qra	lile	uiei	orb
H7121	H430	H216	H3117	H2822	H7121	H3915	H1961	H6153
and-he-is-calling	Elohim	to- ^{the} light	day	and-to- ^{the} darkness	he-calls	night	and-he-is-becoming	evening
וַיְהִי	בֹקֶר	יוֹם	אֶחָד					
uiei	bqr	ium	achd					
H1961	H1242	H3117	H259					
and-he-is-becoming	morning	day	one					

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Notice the two red boxed areas in the scripture above, which state, "and-he-is-becoming" H1961. This definition from page 5 (ויהי) means "to exist, or he exists," never (written) existed in the scripture; only the conjunction word "and" (ו) "vaw" was inserted between the noun's night, evening, and morning. Also, notice that the original Hebrew script contains no punctuation or period (.), which was added by the translators thinking it would help the reader's scriptural understanding.

✓ Commentary

The added period in the English translation was inserted after the word "night," emphasizing "evening," which changes the meaning of the entire scripture, bringing the error to Alohym's intended day structure. Also, notice that the translators omitted "he-is-becoming or he-exists." These translation errors were of choice due to the fact ("in its original form") the scripture could not support the religious views of Judaism concerning the beginning of their day, "evening" as the sunset. As believers, we must be Berean (Acts 17:11) and not let religious piety or doctrinal views of men enslave us from the true liberty of the Gospel.

The next logical step begins with understanding the word "one or unity" of day one. The term "one" as translated from the Hebrew word "Echad," H259 (Ref: Page 5 for a full definition) means; "unity, unified, collective or one," addresses the elements that make up Alohym's (God's) actual day structure. Again, read Genesis 1:5, which states; 1.) Light = day, 2.) Darkness = Night, 3.) he exists evening, 4.) he exists morning, day echad. (*Morning being the beginning of the next day*)

The word "echad" represents Alohym's three elements, The Father, Son, and Holy Spirit. The term "God" in English or Alohym "Elohim" in Hebraic text means "powers," which is the family name that best describes the unity of Alohym. In verse five (5), the last word in this scripture is "one" or "echad," H259 meaning unity, and just as The Father, Son, and Holy Spirit are echad, so are the three elements in Alohym's day structure.

After reading Genesis 1:5, notice that two of the four elements spoken make up the "light," the day and morning illumination. Morning is the name given to a "new" rising sun (above the horizon) called sunrise; evening is the third element of the day, which comes twice a day, once at sunset and just before sunrise. As you advance in this research, you will learn more about the two scriptural daily evenings. With this understanding of Genesis 1:5, it appears that Alohym's day is as follows: Light = day and morning; Darkness = night becoming evening (at the end of the day) a true echad "three in one." (*Visit Part 3 for more information on when the day begins*) (Let's now move on and read Genesis. 1:6, 7, and 8)

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❖ Earths germination restarted

In Genesis 1:6 thru 8, Alohym molds and shapes the atmosphere, i.e., firmament (sky) with the division of water from above and below; let's read.

Genesis 1:6,7,8									
AV : And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.7. 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. 8. And God called the firmament Heaven. And the evening and the morning were the second day									
ויאמר	אלהים	יהי	רקיע	בתוך	המים	ויהי	מבדיל	בין	
u·iamr	aleim	iei	rqio	b·thuk	e·mim	u·iei	mbdil	bin	
H559	H430	H1961	H7549	H8432	H4325	H1961	H914	H996	
and·he-is-saying	Elohim	he·shall-become	atmosphere	in·midst-of	the·waters	and·he·shall-become	between	between	and·he·shall-become
מים	למים	7 ויעש	את	אלהים	הרקיע	ויבדל	בין	המים	אשר
mim	l·mim	u·iosh	- ath	aleim	e·rqio	u·ibdl	bin	e·mim	ashr
H4325	H4325	H6213	- H853	H430	H7549	H914	H996	H4325	H834
waters	to·waters	and·he-is-making	»	Elohim	the·atmosphere	and·he-is- ² separating	between	the·waters	which
מתחת	8 לרקיע	ובין	המים	אשר	מעל	לרקיע	ויהי	כן	
m·tchchth	l·rqio	u·bin	e·mim	ashr	m·ol	l·rqio	u·iei	kn	
H8478	H7549	H996	H4325	H834	H5921	H7549	H1961	H3651	
from·under	to·the·atmosphere	and·between	the·waters	from·on	the·atmosphere	to·the·atmosphere	and·he-is-becoming	so	
ויקרא	אלהים	לרקיע	שמים	ויהי	ערב	ויהי	בקר	יום	שני
u·iqra	aleim	l·rqio	shnim	u·iei	orb	u·iei	bqr	ium	shni
H7121	H430	H7549	H8064	H1961	H6153	H1961	H1242	H3117	H8145
and·he-is-calling	Elohim	to·the·atmosphere	heavens	and·he-is-becoming	evening	and·he-is-becoming	and·he-is-becoming	second	day

After reading the above verses, which reference the firmament, i.e., sheet or atmosphere, did you notice H1961 (underlined in red) “he-is-becoming or he-exists,” is never translated from Hebrew script into English? You will find the English translation of the Bible has many such errors, which is why we as believers need to be Berean in our studies. Now below is the updated rendering of the above three scriptures.

6; and Alohym said, a sheet will exist in the midst of the water and he existed making a separation between water to water 7; and Alohym made (*shaped*) the sheet and he separated between the water from under the sheet and the water which are above the sheet and he existed so 8; and Alohym called out to the sheet, sky, and existed evening and existed morning day second

Did you notice the word “create” H1254 (ברא) ‘bara; was never used in the above scriptures? Meaning the firmament, i.e., the sheet existed and molded between the waters below and above, which already existed. Let’s now move on to verses 9, 10 which talk about the appearance of dry land.

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Genesis 1:9,10		WLC	WLC_v	WLC_t	WLC_tm	Strong	CHES
AV 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. 10; And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.							
וַיֹּאמֶר	אֱלֹהִים	יִקוּוּ	הַמַּיִם	מִתַּחַת	הַשָּׁמַיִם	אֶל־מְקוֹם	אֶחָד
u·iamr	aleim	iquu	e·mim	m·tchhth	e·shnim	al·mqum	achd
H559	H430	H6960	H4325	H8478	H8064	H4725 - H413	H259
and·he-is-saying Elohim and·he-is-calling so and·he-is-becoming the dry and·she-shall-be-seen							
וַיִּרְאֶה	וַיְהִי	כֵן	וַיִּקְרָא	אֱלֹהִים	לִיבִשָׁה	אֶרֶץ	וּלְמִקְוֵה
u·thrae	u·iei	kn	u·iqra	aleim	l·ibshe	artz	u·l·mque
H7200	H1961	H3651 -	H7121	H430	H3004	H776	H4723
and·he-is-seeing seas he-called the-waters							
וַיִּרְאֶה	וַיִּרְאֶה	וַיִּרְאֶה	וַיִּרְאֶה	וַיִּרְאֶה	וַיִּרְאֶה	וַיִּרְאֶה	וַיִּרְאֶה
u·thrae	u·ira	imim	qra	e·mim	tub	ki	aleim
H7200	H7200	H3220	H7121	H4325	H2896	H3588	H430
good that Elohim and·he-is-seeing seas he-called the-waters							

Now notice once again the word "create" H1254 (ברא) 'bara; is not used or implied meaning the land *already existed* and with the gathering of the waters day land sprung "brought" forth.

✓ Commentary

Let's take a moment to reflect on the verses above. After the waters were gathered and contained, dry land appeared. These verses suggest that water—or possibly ice—once engulfed the Earth, similar to how it did during Noah's time, which resulted in the destruction of all living beings. However, a significant difference between these two periods is that Yahuah made a covenant with Noah and all living creatures, promising that He would not destroy the Earth with water again (see Genesis 9:13-17)

Let's read the revised version of verses 9 and 10 which better reflect the Hebrew intent of these verses.

9; and Alohym said, the water will be bound up from under the sky to one place and dry ground appeared and he existed so 10; and Alohym called out to the dry ground land and the collection of the water he called out seas and Alohym saw that it was functional

Are you starting to see a pattern emerge with the bringing forth of the light and sky (i.e., oxygen and nitrogen) atmosphere and now the emerging of dry land? The biological pattern shown here is called "germination." All the elements for germination are now present at the end of verse 10, which are light (temperature), water, oxygen, and dry land. With all of the conditions current for germination on the Earth, the next step would be to bring forth plant life, which our Creator did. (Let's begin reading in Genesis 1:11–12)

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concerning months, festivals, days, years, and Jubilees. Let's take a moment to read Jubilees 2:8.

8; 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,

Please keep in mind the following important points regarding the scriptures that highlight the significance of the upcoming Sabbath for His people.

Firstly, it's important to note what is not mentioned in these scriptures. Specifically, verse 14 does not suggest that the fourth day in the Genesis account marks the beginning of God's calendar year. Therefore, those who claim that the "fourth day" in Genesis aligns with the equinox as observed by man do not fully understand how the equinox was integrated into the Roman calendar system they adhere to. There is neither biblical nor scientific evidence to support this assumption.

So far, we learned the Heavens and Earth were created in fullness before their destruction, rejuvenated to sustain renewed plant life and soon coming newly created life. We have also known that the heavenly lights or luminaries already existed, and here is where we will begin; let's read Genesis 1:14 thru 16 to start.

interlinear									
Genesis 1:14,15,16 WLC WLC_tm Strong CHES									
AV and "Alohyim [Powers]" said, the luminaries exist in the sheet of the firmament to make a separation between the day and the night and they exist for signs and for appointed times and for days and years, v15; and they exist for luminaries in the sheet of the sky to make illumination upon the land and existed so v16; and "Alohyim [Powers]" made two of the great luminaries, one great luminary to rule the day and the small luminary to regulate the night and marked the stars									
היום	בין	להבדיל	השמים	ברקיע	מארת	יהי	אלהים	ויאמר	
e·ium	bin	l·ebdil	e·shnim	b·rqio	marth	iei	aleim	u·iamr	
H3117	H996	H914	H8064	H7549	H3974	H1961	H430	H559	
the·day	between	to·to·separate·of	the·heavens	in·atmosphere·of	luminaries	he·shall·become	Elohim	and·he·is·saying	
והיו	ושנים	ולימים	ולמועדים	לאות	והיו	הלילה	ובין		
u·eiu	u·shnim	u·l·imim	u·l·muodim	l·athth	u·eiu	e·lile	u·bin		
H1961	H8141	H3117	H4150	H226	H1961	H3915	H996		
and·they·become	and·years	and·for·days	and·for·appointments	for·signs	and·they·become	the·night	and·between		
כן	ויהי	על - הארץ	להאיר	השמים	ברקיע	למאורת			
kn	u·iei	e·artz - ol	l·eair	e·shnim	b·rqio	l·maurth			
H3651	H1961	H776 - H5921	H215	H8064	H7549	H3974			
so	and·he·is·becoming	the·earth	on	to·to·give·light·of	the·heavens	in·atmosphere·of	for·luminaries		
היום	לממשלת	הגדל	המאור	את - הגדלים	המארת	שני - את	אלהים	ויעש	
e·ium	l·mmshlth	e·gdl	e·maur	- ath e·gdlim	e·marth	shni - ath	aleim	u·iosh	
H3117	H4475	H1419	H3974	- H853 H1419	H3974	H8147 - H853 H430	H430	H6213	
the·day	to·ruling·of	the·great	the·luminary	» the·great·ones	the·luminaries	two·of	» Elohim	and·he·is·making ^{ab}	
ואת הכוכבים	ואת הלילה	לממשלת הקטן	המאור	ואת - הגדלים	הקטן	המאור	ואת - הגדלים		
e·kukbim	u·ath	e·lile	l·mmshlth	e·qtn	e·maur	u·ath			
H3556	H853	H3915	H4475	H6996	H3974	- H853			
the·stars	and·»	the·night	to·ruling·of	the·small	the·luminary	and·»			

Now the above scriptural graphic of Genesis. 1:14-16 has been revised (English language version), which better reflects the Hebrew intent of the scripture.

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According to previous scripture, the lights from the luminaries already existed in the heavens but here formed (made) the sun and stars to illuminate the land and regulate Earth's time for signs, seasons, days, and years. Did you notice after reading these verses that the word bara^{H1254} – "create" was never written into the scriptures? Let's read the last few verses surrounding the events of the fourth day as we look forward to the creation of living souls, let's read.

Genesis 1:17,18,19 WLC WLC_fm Strong CHES

AV And God set them in the firmament of the heaven to give light upon the earth, 18; And to rule over the night and to divide the light from the darkness: and God saw that [it was] good; 19; And evening and morning were the fourth day

ולמשל u·l·mshl H4910	על - הארץ e·artz - ol H776 - H5921	להאיר l·eair H215	השמים e·shnim H8064	ברקיע b·rqic H7549	אתם אלהים aleim ath·m H430 H863	ויתן u·ithn H5414			
and-to-to-rule-of the-earth on to-to-give-light-of the-heavens in-atmosphere-of Elohim » them and-he-is-giving									
אלהים aleim H430	ורא u·ira H7200	החשך e·chshk H2822	ובין u·bin H996	האור e·aur H216	בין bin H996	ולהבדיל u·l·ebdil H914	ובלילה u·b·lile H3915	ביום b·ium H3117	
Elohim and-he-is-seeing the-darkness and-between the-light between and-to-to-separate-of and-in-the-night in-the-day									
יום רביעי rbioi ium H7243 H3117		- בקר bqr - H1242 -		ויהי u·iei H1961		- ערב orb - H6153 -		ויהי u·iei H1961	כי - טוב tub - ki H2896 - H3588
fourth day morning and-he-is-becoming evening and-he-is-becoming good that									

Now below are revised verses 17 thru 19 which better reflect the Hebrew intent of these scriptures; let's read.

17; and Alohym gave them in the sheet of the sky to make a glow upon the land, 18; and to regulate in the day and in the night and to make a separation between the light and the darkness and Alohym saw that it was functional, 19; and evening existed and existed morning day four

Here verse 19 ends the fourth day as Alohym set the sun and stars to rule over (regulate) light and darkness (night) on the Earth. Alohym refers to the luminaries (Sun and Stars) for signs, seasons, days, and years in the above scriptures. These specific words demonstrate the importance of the luminary (rulership) topic, which scripture now states in "calendar" terminology. Keep this topic firmly in your mind and consider the tremendous amount of wisdom and instruction Alohym communicates to his people, overlooked for centuries.

✓ [Commentary](#)

As we reflect on Genesis 1, why is the moon never mentioned? Alohym created heavenly bodies as rulership over Earth directed by, i.e., Sun and stars, because they are self-generating self-illuminating, unlike Earth's moon, which functions as a light reflector. Being a reflector of light upon the Earth, the moon serves its purpose: by regulating ocean tides. Scientific and scriptural facts addressing this topic are in Part 5.

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In concluding this section, it is evident from scripture that Alohym rejuvenated the Earth by germinating and reshaping the existing elements to bring forth light, the sun, and the stars of the heavens to govern over the Earth. We have explored key definitions within the aforementioned scriptures and preface, which demonstrate beyond any doubt that Alohym's calendar could not have commenced on day one or day four. As Alohym molded and shaped the Earth during the first four days of Genesis 1, it is clear from scripture that grass, herbs, and fruit-bearing trees of their kind were "brought forth" through this germination process.

❖ Alohym creates new life

As Earth moves into its fifth day, notice the directional change from rejuvenation and heavenly rulership to Alohym bringing forth abundant life in the seas and fowl for the open sky, which begins in Genesis 1:20. In verses 21 - 22, great whales and every creature moving in the water and every winged fowl after its kind were "bara" created. Alohym blessed them and told them to multiply and fill the Earth, ending the day with "and existed evening and morning day fifth."

Here in Genesis 1:21, for the second time in scripture, the word "bara^{H1254}" "create" has been used since its first instance in Genesis 1:1. Note; even though "bara^{H1254}," i.e., create, is used in both scriptures, there is a big difference between what was created. For example, in verse 1, everything was created, i.e. (filled up or fattened), whereas, in verse 21, just the animals. So first, let's review the English translation and then read the updated Hebrew revision below, starting with Genesis 1:20; let's read.

20; And Alohym said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven. 21; And Alohym created^{H1254} great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and Alohym saw that [it was] good. 22; And Alohym blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23; And the evening and the morning were the fifth day.

Revised: (Mechanical translation)

20; and Alohym said, the water swarmer's and the flyers beings of life will fly above the earth upon the face of the sheet of the sky, 21; and Alohym fattened the magnificent taniyns^{H8577} and all the beings of life, the treading ones which swarm the water to their kind and the flyers of the wing to his kind and Alohym saw that it was functional, 22; and Alohym respected them saying, reproduce and increase and fill the water in the seas and the flyers increased in the land, 23; and existed evening and existed morning day fifth

Here, Alohym begins creating living creatures on the Earth that are the tremendous aquatic animals and winged fowl. In verses 24 and 25, the Earth bringing forth the cattle and creeping thing of its kind, and Alohym (God) saw that it was good, i.e., functional. In verses 26 - 31, Alohym creates man in his image

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after their likeness. Alohym created both males and females to be fruitful and replenish Earth and give man dominion over the animals and every herb-bearing seed for food to eat.

Now with the establishment of mankind on the Earth this now brings us to the end of the sixth day finishing the rejuvenation and creation process. Next up, the establishment of the Sabbath on the seventh day!

➤ The Manifestation of the Sabbath day on Earth

This section will investigate the beginning of the Sabbath days on Earth. Let's begin with Genesis 2:2, 3, and 4, which will bring eye-opening knowledge to all those diligently seeking a relationship with our Creator. Once again, we will begin by using the Interlinear Scriptural Analyzer to avoid missing any language details from the original Hebrew text. Let's read

Genesis 2:2,3 WLC WLC_tm Strong CHES

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3; And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

ביום	וישבת	עשה	אשר	מלאכתו	השביעי	ביום	אלהים	ויכל
b·ium	u·ishbth	oshe	ashr	mlakth·u	e·shbi'oi	b·ium	aleim	u·ikl
H3117	H7673	H6213	H834	H4399	H7637	H3117	H430	H3615
in·the·day and·he·is·ceasing he·did which work·of·him the·seventh in·the·day Elohim and·he·is·finishing								
השביעי	יום	את	אלהים	ויברך	עשה	אשר	מלאכתו	מכל
e·shbi'oi	ium	ath	aleim	u·ibrk	oshe	ashr	mlakth·u	m·kl
H7637	H3117	H853	H430	H1288	H6213	H834	H4399	H3605
the·seventh day·of > Elohim and·he·is·blessing he·did which work·of·him from·all·of the·seventh								
אלהים	ברא	אשר	מלאכתו	מכל	שבת	בו	כי	אתו
aleim	bra	ashr	mlakth·u	m·kl	shbth	b·u	ki	ath·u
H430	H1254	H834	H4399	H3605	H7673	-	H3588	H853
Elohim he·created which work·of·him from·all·of he·ceased in·him that > him and·he·is·making·holy								
לעשות								
l·oshuth								
H6213								
to·to·do·of								

Here in Genesis 2:2 and 3 (God) Alohym sanctifies the seventh day because “he rested” on that day from all His work. As we move into verse 4 Alohym states something about the seventh day that sets it apart from all other days of the year, let's read.

Genesis 2:4 WLC WLC_tm Strong CHES

AV . These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

יהוה	עשות	ביום	בהבראם	והארץ	השמים	תולדות	אלה		
ieue	oshuth	b·ium	b·ebra·m	u·e·artz	e·shnim	thulduth	ale		
H3068	H6213	H3117	H1254	H776	H8064	H8435	H428		
Yahweh to·make ^{ds} ·of in·day·of in·to·be·created·of·them and·the·earth the·heavens genealogical·annals·of these									
							ושמים	ארץ	אלהים
							u·shnim	artz	aleim
							H8064	H776	H430
							and·heavens earth Elohim		

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Alohyim states, "These [are] the generations of the heavens and the earth." But what is God referring to in this verse? To answer this question, we will focus on the word "what," one of the five keywords used for defining questions, which signifies meaning, purpose, or action. In interpreting verse 4, we must first explain what the word "these" means in English. "These" is a plural adjective derived from the word "this," and it is used to indicate a person, place, thing, or degree that is present, nearby, or has just been mentioned or characterized and just indicated or mentioned or Characteristic)

The word "these" in its plural is stating; "just indicated or mentioned", so that means we need to look at the previous scripture to get our answer to *what* the generations of heaven and Earth are? Let's read, [Genesis 2:3](#).

3; And Alohyim blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Alohyim created and made

Let's delve deeper into the question of "what" in verse three. Specifically, what did Alohyim bless or give homage to? He referred to the seventh day. What characteristic did He assign to this seventh day? It was sanctified, or set apart. Additionally, what are the generations, or annals, of Heaven and Earth? They refer to the set-apart seventh day in which Alohyim rested.

It's important to note that the Sabbath day described in Genesis 2 was the first occasion in both Heaven and on Earth that Alohyim and humanity—represented by Adam and Eve—observed the Sabbath together. Since this was the first completed creation day, it is logical that the Sabbath would be designated as the day for signs, seasons (or appointments), days, and years (refer to Genesis 1:14)

Now that the Sabbath has been established on Earth, is there scriptural information that proves or states that it was established in Heaven first? Let's read the Book of Jubilee 2:30 to find out

30; And they shall not carry out or bring in on that day from one house to another, for this is a holy and blessed day over all the days of jubilees; [on it we observed the Sabbath in heaven, before it was known to any mortal to observe the Sabbath on it on the earth](#).

It is not apparent that the words "seasons (*Appointments*), months, days, and years" are calendar-related terms. The question then becomes, what is meant by the word "signs" H226? In the next chapter, we find that H226, (אֶתוֹת) or (אוֹת) means, i.e., *a signal* (literally or figuratively), as a flag, beacon, monument, omen, prodigy, and evidence. Isn't it interesting that the two root letters of "signs" are the Aleph-Taw (אֶת), a sign, mark or agreement, a covenant between two parties?

➤ Understanding the Word; "Signs"

When studying the word "Signs" as given in Genesis 1:14, unlike the English translation, the Hebrew script communicates more information and understanding about the word ("ath") ^{H226} translated "signs". Now to accomplish and unlock this hidden knowledge within the word "sign or signs", our tools of choice will be [Interlinear Scriptural Analyzer](#) and the [Ancient Hebrew Lexicon](#) (by Jeff A. Brenner). These tools will enhance our understanding of the Hebrew letters that makeup the word "sign", which are (אֶתוֹת) or

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(אֹת). (Note: Strong's H853 ("eth") (את Aleph-Taw) are root letter in the word "sign" which is reference to "Messiah" Yahusha).

Let's read the definition from the Ancient Hebrew Lexicon with regard to the word "sign or signs" whose Hebrew letter structure is (אֹת), we read.

(1022) (אֹת)...AWT ac? co: **Mark** ab: **Agree**: The coming toward a mark. A standard, or flag, with the family mark hangs as a sign. An agreement or covenant by two where a sign or mark of the agreement is made as a reminder to both parties. (Page 63 in the Ancient Hebrew Lexicon) (co: meaning; concrete thought, ab: meaning; abstract thought)

After reading the above definition, isn't it interesting that the word "signs," spelled as (אֹת), refers to a covenant or agreement made as a reminder between two parties? Now let's expand the above definition by adding the letters Tau ת, as represented in the other spelling of the word "signs" (אֹתוֹת). If we rearrange these letters together as ות, the translated phrases would say, "Join two things together, the nailed sign, cross, or covenant." Question: can you see the correlation between the words "sign," Sabbath, and Messiah"? Here are a few other questions to consider! 1.) Who was nailed to the cross? 2.) Who joins with us through the indwelling Holy Spirit? The answer is simple: Yahusha.

Also, is there additional information found in the Bible about the word "sign"? As we progress in this research, remember that the Genesis account of rejuvenation and creation on Earth ends in Genesis 2:2-4 with the manifestation and sanctification of the 7th day Sabbath. (Also, Reference: Jubilee's 2:17-21) (Note: Moses in Exodus addresses "signs and Sabbaths")

(In Review) So, what is truly being conveyed to God's people concerning Genesis 1:14 - 19 which addresses signs, seasons, days and years and the heavenly rulership over day and night? Simply, Alohym is making a "general statement" which addresses the heavenly rulership of the lights above the Earth and how that authority is applied by the use of signs, seasons, days and years.

Let us now investigate scripture concerning the Sabbath, the sign that points to Messiah and allows us to know that Alohym sanctifies us. Notice: [Exodus 31:13-17](#)

13; "Speak thou also unto the children of Israel, saying, Verily my [Sabbaths](#)^{H853-H7676} ye shall keep: for it is a [sign](#)^{H226} between me and you throughout your generations; that ye may know that [I am the Yahuah that doth sanctify you](#). 14; ye shall keep the [Sabbath](#)^{H853-H7676} therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15; *Six days may work be done; but in the seventh is the [Sabbath](#)^{H7676} of rest, holy to the Lord: whosoever doeth any work in the [Sabbath](#) day, he shall surely be put to death.* 16; Wherefore the children of Israel shall keep the [Sabbath](#)^{H853-H7676} to observe the [Sabbath](#)^{H853-H7676} throughout their generations, for a [perpetual covenant](#). 17; [it is a sign](#)^{H226} between me and the children of Israel for ever: *for in six days the Yahuah made heaven^{H853-H8064} and earth, and on the seventh day he rested, and was refreshed*".

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The lights of the firmament serve as unique signs that indicate Alohym's timetable for special events. They guide us to the correct time and place to observe the yearly Sabbath days. The Sabbath is a sign given to Alohym's sacred children who accurately identify the Sabbaths according to Alohym's calendar. However, the Gregorian (Julian), Jewish, and various misunderstood "Enoch" calendars miscalculate the Sabbaths. Should we ignore these truths?

The initial section of this study provides valuable insights and a deeper understanding of a topic that Alohym's people have largely overlooked over the years. Unfortunately, a significant error has infiltrated the ecclesia regarding the calendar, stemming from ignorance, which results in numerous mistakes. Satan has effectively blinded humanity, including individuals within Alohym's ecclesia, by corrupting Alohym's calendar at its core!

❖ The Sabbath is "a Sign"

In Exodus 31:13-17, Alohym conveys that the weekly Sabbath is a sign! Which is made very clear and communicates this fact in other scriptures? Notice: Ezekiel 20:12 and 20.

12; "Moreover also I gave them my Sabbaths^{H853-H7676}, to be a sign^{H226} between me and them that they might know that I am the Lord that sanctify them"

20; "And hallow my Sabbaths^{H853-H7676}; and they shall be A sign^{H226} between me and you, that ye may know that I am the Yahuah your Alohym"

The word "Sabbath," Strong's Concordance #H7676, is translated from the Hebrew word "Shabbath or Shabbat," meaning, specifically, the seventh day of the week. So Alohym tells us the seventh-day Sabbath is a sign!

Therefore, it is essential to observe the lights, which not only determine when days and nights begin and end but also the lights that correctly identify the weekly Sabbath "days." The lights in the firmament are there for years, days, and seasons! As we first take a close look at the word "seasons," we will realize that through this word ("seasons"), Alohym communicates a critical message. Let us continue to study Genesis 1:14,

14; "And Alohym said, luminaries exist in the atmosphere of the heavens to separate between the day between night and for signs and for appointments^{H4150} (special repeated times) for days and years. (*Hebrew mechanical translation*)

Here we see that the lights in the firmament are also there for appointments "seasons." The word "season" is Strong's H4150 and is translated from the Hebrew word "Moed" and means "an appointment, season, festival, assembly, or congregation" Please keep this Hebrew word in mind as we proceed with this study in Leviticus 23:1-6.

1; "And the Lord spake unto Moses, saying, 2; Speak unto the children of Israel, and say unto them, concerning the feasts (Muods = 4150 = appointed times, festivals) of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts^{H4150}.

3; Six days shall work be done: but the seventh day is the Sabbath of rest, an holy

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convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. 4; These are the feasts^{H4150} of the Lord, even holy convocations, which ye shall proclaim in their seasons. 5; In the fourteenth day of the first month at (*sunset*) evening is the LORD'S Passover. 6; And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread”.

The remainder of Leviticus 23 continues to define and list all of Alohym’s appointed times (Feasts or “Moedim”), including the Feasts of Pentecost, Trumpets, Atonement, Tabernacles, and the Eighth Day. All of these feast days are "weekly" Sabbath days according to Alohym’s sacred calendar, with the exception of Atonement. (We will explore this topic further later in the study.)

In Conclusion

In Chapter 1, we conducted a detailed biblical study of the Hebrew language, exploring the profound truths about Alohym's creation found in Genesis chapter 1—truths that are often overlooked in modern church teachings. Now, we are ready to advance our understanding of Alohym's restored Firmament, or the heavens, with practical and logical reasoning. Keep in mind that we are building a solid foundation step by step, using biblical, historical, and scientific evidence to demonstrate that there is only one accurate calendar according to Alohym.