

# A Study on Yahuah's "Book of the Covenant" Calendar

Rightly Divide

the WORD  
of



TRUTH

*The Creation Week (Part 1)*

*Gen 1:1-5 (Day 1)*





# THE 7 DAYS OF CREATION.

This study is another examination  
of the 1<sup>st</sup> day of creation,  
specifically verses 1 & 2.



# What you see here ...



is what happened  
in Verse 1.

*In the beginning  
Elohim created  
the heaven and  
the earth!*



# GENESIS 1



ARE YOU READY?



# Definitions for: Cycles & Seasons

This study will refrain from using the word “day,” translated from the original Hebrew word <yowm>. Why? The word “day” has:

1. lost a massive amount of definitive correctness
2. has many ambiguous definitions;
3. can indicate 12 or 24 hours, day or night, or both!

To understand the Calendar studies in Scripture correctly the term “day” must be much more accurate.

This study gives preference to:

1. Using the word **cycle** in place of the word **day**. (Note: When quoting Scripture, or citing the Sabbath Day, the word “day” will be used.)
  - **Cycle** = 24 hours containing the 2 seasons of: **light** – H216 <’owr> and **night** H3915 <layil>.
2. The **24 hour cycle** is further defined to pinpoint two seasons. They are:
  - **Season** = H6256 – <’eth>; 12 segments of time whether it is the **Light Season** or **Night Season**.



# Words from Jeremiah 33:20-26



**Jer 33:20, 21, 25** (KJV)

Thus saith [**Yahuah**]; If ye can break my **covenant** of the day, and my **covenant** of the night ... that there should not be **day** and **night** in their **season**;

**21** Then may also my covenant be broken with David my servant ...

- Verse 25 goes on to confirm **Yahuah** has a **covenant** of the day and night ... this would be the **Day Season** and the **Night Season**.
- **Day Season** has light from the sun in the sky.
- **Night Season** has no light from the sun in the sky.



# Resources Used for Calendar Studies

1. *Interlinear Scripture Analyzer (ISA)*
2. *Stone Edition Tanach*
3. *Etymological Dictionary of the Hebrew Language (EDHL)*
4. *A Hebrew English Lexicon* by John Parkhurst (published in 1762)
5. *A Hebrew Lexicon* by W. H. Barker (published in 1776)
6. *Paleo-Hebrew Chart* by Eric Bissell and Associates
7. *Brown- Driver-Briggs Hebrew Lexicon* (noted as: BDB)
8. *Strong's Exhaustive Concordance*
9. *Gesenius' Lexicon*
10. *The Scriptures* edition of the Bible (used most often)
11. *HalleluYah Scriptures, KJV* plus many other editions.

Let's get started!





# GENESIS 1

In the Beginning

*Elohim  
created*

1

2

*the **heaven**  
and  
the earth.*

3

4

And he shall set  
up an ensign for  
the nations, and  
shall assemble  
**the outcasts of**  
Israel, and  
gather together  
**the dispersed of**  
Judah from the  
**four corners** of  
the earth.

Isa 11:12



# The Light and The Life

## John 1:1 - 3

In the *beginning* was the **Word**, and the **Word** was with Elohim, and the **Word** was Elohim.

**He** was in the beginning with Elohim.

All came to be through **Him**,<sup>1</sup> and without **Him** not even one came to be that came to be.

Footnote: <sup>1</sup>Eph. 3:9, Col. 1:16, Heb. 1:2, Heb. 11:3, 2 Peter 3:5, Ps. 33:6.

# Yahusha – The Light

John 1:4,5

*In Him was **life**, and the  
**life** was the **Light** of men.*

And the - **Light** - shines in the darkness,  
and the darkness **has not** overcome it.



Yahusha, the *life*, and the *light*, was the initiating power behind the creation of this earth. When Yahusha arrived on the scene of our future earth – simply put – ***light was.***

This *light* simply existed - *hayah*.

Ex 3:14 And Elohim said to Mosheh, “*I am* that which *I am.*”  
And He said, “Thus you shall say to the children of Yisra’ēl, ‘*I am* has sent me to you.’ ”

The Hebrew text reads: *’eyeh ’asher ’eyeh*, the word *’eyeh* being derived from *hayah* which means **to be, to exist ...**

but the Aramaic text here in v. 14 reads: ***ayah ashar ayah.***

This is not His Name, but it is an explanation that leads up to the revelation of His Name in v. 15, namely: **יהוה (Yahuah).**

The light radiating from **Yahusha** was the *first visual light* on the scene of creation.

Genesis 1 explains exactly what was created on that 1<sup>st</sup> Light Season.

How do we know this light was a physical / visual light as well as spiritual?

**Remember:** Moses went up onto Mt Sinai to commune with our Creator. When Moses came back down to the Hebrew people, he needed to cover his brilliantly glowing face to keep from harming the people who looked at him.

(See Ex 34:29-35.)



In earth's premier Light Season provided by Yahusha, what was the very first recorded event of creation?

Gen 1:1 *In the beginning Elohim created <bara'> the heaven and the earth.*

Is there *anything that can be excluded*, left out or not accounted for, (in the creation event) by the words - "heavens and earth"?

No, this is an all inclusive complete statement that encompasses our complete universe. A closer look at the Hebrew word <bara'> reveals a much deeper revelation.

# Brown-Driver-Briggs Lexicon <bara`>

## • created H1254 <bara`>

1) to create, to shape, to form *(always with Yahuah as the subject)*

a) (Qal) to shape, to fashion, to create

1) used of heaven and earth [found in Gen 1:1]

2) used of individual man [found in Gen 1:27]

3) used of new conditions and circumstances

[after day #1, the next usage of <bara`> after Gen 1:1 is found in Gen 1:21 with the creation of the breathing wildlife]

4) used of transformations

[not applicable to this study]



# Study Tools Help Define <bara`>

## *Etymological Dictionary of the Hebrew Language*

Earnest Klein pg. 82

- **Created** H1254 <bara`> to create, to found, to build [a structure], to bear a child.

## *A Hebrew Lexicon* John Parkhurst (1762) pgs. 59 - 60

**Note:** This Lexicon does **not** use the **Masoretic tainted** vowel points.  
(Only the references for creation are provided.)

- **ברא** -<bara`> Denotes the production of either substance or form, the creation or accretion of substance or matter.

(Parkhurst con't)

- **I. To create, produce into being.**  
**Gen 1:1 In the beginning the Aleim [Yahusha] created the heavens and the earth.**
- This cannot relate to form, because as follows in the next verse the earth was **תהו** [tohu] without form, or in loose atoms.
- So v. 27, The Aleim [Yahusha] created man in his own image, refers to the creation of the human soul, as well as the formation of the body; for the image of Aleim [Yahusha] eminently consists in righteousness and true holiness, seated in the spirit of the mind.  
See Eph 4:24, Col 3:10.

# *A Hebrew Lexicon* (Parkhurst) (Con't)

- II. To form by **accretion** or concretion of matter.

Gen 1:21 so the Aleim [Yahusha] formed the great aquatic monsters, no doubt of pre-existent matter.

*[Pre-existent from the first cycle (day) of creation].*

And v. 27, **ברא**—**bara`**, [created] formed man, male and female.

Note: Most people are not familiar with the word – **accretion**.

The New Webster Encyclopedic Dictionary of the English Language (1952) defines **accretion** this way.

**Accretion:**

The act of accreting or accreting;

1. a growing to,
2. an increase by natural growth,
3. an increase by an accession of parts naturally separate,
4. a growing together of parts naturally separate,
5. as the fingers or toes;
6. the thing added by growth;
7. an accession.

**Purpose,**

or

“Haphazard”?



# Understanding Parkhurst's Definitions

With Parkhurst there is **NO ALLOWANCE** for the newly created earth to be ***without form and void.***

- Every elemental substance that was needed to continue to fashion and create in order to ***purposely*** form this universe was brought forth at the first act of creation.

***Let's read Isa 45:18!***

For thus saith [Yahuah] that created the heavens; [Yahuah] himself that formed the earth and made it; he hath established it, he created it not in vain, **he formed it to be inhabited:** I am [Yahuah]; and there is none else. *KJV*

***How can this be understood?***



# Understanding “accretion”

- For example: a tree, was not standing with leaves. Yet the elements that required assembly for a tree to grow (**accretion**) were brought forth into the localized area. The final assembly and subsequent growth had yet to be accomplished. Our universe was yet without *final form*.

## Gen 2:4-6 KJV

4 These are the generations of the heavens and of the earth when they were created, in the day [Yahuah Elohim] made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for [Yahuah Elohim] had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.



# Barker's Hebrew Lexicon <bara`>

- ברא - <bara`> – **create** to concrete, form anew by concretion, to create, choose.
- **Concretion** is a different word than the definition of **accretion**.

*What is the meaning  
of - concretion?*

*This is an allowance for an elemental substance  
accumulation ready for final formation of this earth  
into one inhabitable unit.*

## Webster's Encyclopedic Dictionary of the English Language

- **Concretion**; the act of concreting or growing together so as to form one mass, the mass or solid matter formed by growing together, a clot, a lump, *geol.* a lump or nodule formed by molecular aggregation as distinct from crystallization.

# Hebrew & English Lexicon of the Old Testament <bara`>

- ברא -<bara`> **create**; vb.

Shape, create, form, fashion by cutting, shape out, pare a reed for writing, a stick for an arrow, but also create, found, build beget, **a change of liquid**, fashion, shape always of Divine activity.

**Object**: heaven and earth, mankind, the host of heaven, the heavens, ends of the earth, north and south, individual man.

- [Based on the Lexicon of William Gesenius, translated by Edward Robinson (1906) pg. 135]

*This definition gives  
recognition to  
a liquid changing form.  
This earth was enveloped  
in water.*

*Gen 1:2 will demonstrate it  
was the Ruach (Spirit) of  
Elohim (**Yahusha**) hovering  
above the waters.*



# Strong's Exhaustive Concordance <bara`>

- ברא <bara`> **create**; a prim root; (absolutely) to create, (qualified) to cut down (a wood), select, feed, (as formative processes): choose, create (creator), cut down, dispatch, do, make, fat.
- “Strong’s” has stayed in agreement with the other sources. Interestingly it also cites a *“formative process”* which can align with the *accretion growth* system seen in the other sources as well.

- A series of definitions have been accumulated that portray the idea of the creation process on the first cycle (day) of creation as a: beginning state of creation.

This state of creation enlists a systematic approach of fine tuning for a final inhabitable product such as our earth and ultimately our full universe.

This has by no means been an exhaustive search but it is a good starting point from which you are able to begin your own research.

Please do not just accept what is written here,  
but take up the challenge **and do your own research.**

We are to be Bereans and prove ourselves worthy of consideration for salvation even though there is nothing we are able to do to accomplish that final goal. Our full dependence is on the **Light.**

**Yahusha !**





Summary thus far: the basic elemental substances for this earth had been accumulated into a localized zone known as the creation scene. Next ...

## Gen 1:2(a) The Formless Earth

- Gen 1:2 And the *earth* *came to be*<sup>1</sup> *formless and empty*,  
and **darkness** was on the face of the deep.

And the Spirit of Elohim was moving on the face of the waters.

Footnote: <sup>1</sup>Or *the earth* *became*.

- Verse 2 will be broken down into sections and analyzed for its original meaning that was intended/desired by the author and Inspiration.  
Next: a comparison of the *KJV* version ...



# Special Attention for Gen 1:2

The question is: Does the **KJV** translation produce an accurate meaning of the original Hebrew language?

## KJV Version

- **Gen 1:2** And the earth **was** without **form**, and **void**; and **darkness** *was* upon the face of the deep. And the Spirit of [Yahuah] moved upon the face of the waters.



Do not mistake this as finding fault with the KJV.

Many [like me] have been raised studying the **KJV EVERY** morning before breakfast. It's wonderful the **KJV** is used regularly, retaining its great value.

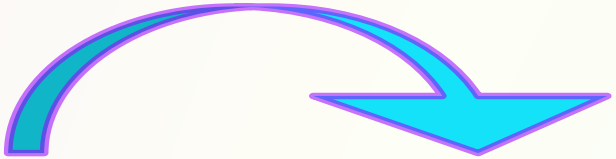




# A Note about Bible Translations

- **Every translation has defects!** Becoming familiar with the Hebrew language will aid each one in detecting these flaws.
- Keeping this in mind for the KJV, a further investigation is needed for the real meaning of the word **היתה** – **either**, very poorly translated as – “**was**.”
- Below is a detailed break down of the first half of **Gen 1:2**.

## Gen 1:2a



|                            |                                       |      |            |
|----------------------------|---------------------------------------|------|------------|
| And the earth <u>WAS</u>   | (OT:1961 – <u>become</u> [s] <either> | היתה | אֵלֶּכָּה) |
| without form               | (OT:8414 – chaos <theu>               | תהו  | אֵלֶּכָּה) |
| and void;                  | (OT:922 – vacancy <bohu>              | ובהו | אֵלֶּכָּה) |
| and darkness was           | (OT:2822 – darkness <choshek>         | חשך  | אֵלֶּכָּה) |
| upon the face of the deep. | (OT:8415 – abyss <theum>              | תהום | אֵלֶּכָּה) |



# *Brad Scott – Wildbranch Ministries <eithe>*

- **Brad Scott** is a teacher of Hebrew (including **Paleo-Hebrew**) for 25+ years. He writes - this word **הִיתָה – eithe** (to become) has a direct relation to the proper Name of **יְהוָה – Yahuah**.
- This should not surprise us as it was **Elohim** that was undertaking the creating!



## *Etymological Dictionary of the Hebrew Language* By Earnest Klein

- **הִיתָה – eithe** (a derivative of **הִיָּה**) pg. 148  
to exist, happen, **become** – Qal – 1. was, existed; 2. **came into being**, became; 3. he remained; 4. **it came to pass**, happened.

## *A Hebrew English Lexicon* By John Parkhurst (1762)

- to be, exist, denoting the state of condition of being.



# Defining <eithe> [was/came to be] (con't)

- Compare the first four words of **Gen 1:2**

And the earth was ... *KJV*

*and/or*

And the earth came to be ... *The Scriptures*

- What is the original Hebrew word for – **was/came to be**?

הִיְתָה – **eithe** - *became* (*Interlinear Scripture Analyzer*)

This word is found in the various Hebrew translations online and in the *Stone Edition Tanach*.

**Next:** Verification of the meaning given for <**eithe**>.

# Defining <eithe> [was/came to be] (con't)

*Brown-Driver-Briggs* lists several other definitions for the word “was” ...

הִיְתָה- OT:1961; Please notice the **TRANSITIONAL ACTION** implications:

1) to be, become, [became], **come to pass**, exist, happen, fall out

a) (Qal) 1) a) to happen, fall out, occur, take place,

b) **to come about, come to pass**

2) **to come into being,**

a) to arise, appear, come

1) **to become**

2) **to be instituted, be established**

**Only the Qal  
definitions  
are considered.**



# Defining <eithe> [was/came to be] (con't)

## *A Hebrew Lexicon* Barker (1776)

- נהיה – **neihe** – is cognate with (same family of words as -)
- היתה – **eithe** - become, be done, accomplished.

## *Hebrew and English Lexicon of the Old Testament*

Based on the Lexicon of William Gesenius,  
translated by Edward Robinson (1906) pg. 135

- H1961 – **hayah** – destruction, ruin disaster.

**Please note:** It is very common for one Hebrew word to have exact opposite meanings, especially within the same family of words.

## *Strong's Exhaustive Concordance*

- H1961 – **hayah** – to exist, be or become, come to pass, accomplished.

# Summary for <eithe> [was/came to be]

- הֵיְתָה – **eithe** – *the transition from one state of being into another different state of being is very evident* {the creation of the earth being the context here}.
- If this word הֵיְתָה – **eithe** was to mean an **existing state of being** as opposed to a **transitional state** of existence, then we have a much greater controversy.

That would mean we must accept that - **Yahusha**, as the epitome of perfection above and beyond our human comprehension, created a **highly imperfect creation** which would be completely devastating to His pure character.





Summary thus far: the basic understanding for the terms “was/came to be” has been covered through the Hebrew word <eithe>. Next ...

# Gen 1:2(a) The Formless Earth

without form OT:8414 - chaos <theu>

- Gen 1:2 And the *earth* *came to be formless ...*
- Will the next part of Gen 1:2 expose a highly **temporary** state of this earth's existence?  
**Temporary!** ... considering **Yahuah** will be rebuilding or restoring His creation, whereupon He deems it *good!*  
(The “**rebuilding**” action will be addressed later.)



# Defining <theu> [chaos]

without form OT:8414 – chaos <theu> תהו

**Some very important questions must be asked:**

With each and every definition  
in Gen 1:2(a) ...

Did our Creator [who is the epitome of  
perfection in every way],  
create anything that will profess a  
**“description of contamination”**  
on the first day of creation?

In other words, was the first day of  
creation by **Yahuah (Yahusha)** –

**A FAILURE?**

We will define “form” first.

## *Interlinear Scripture Analyzer*

1. emptiness, waste, desert, chaos, confusion,  
vanity, nothingness, worthlessness;
2. depth, **deep, abyss, deep sea, primeval  
ocean.**



# Defining <theu> [chaos] (con't)

## *Strong's Exhaustive Concordance*

**form** – OT:8414; tohuw (to'-hoo);  
from an unused root meaning  
**to lie waste**; a **desolation** (of surface),  
i.e. **desert**; figuratively, **a worthless thing**;  
adverbially, **in vain**.  
KJV - **confusion**, **empty place**, **without  
form**, nothing, (thing of) nought, vain,  
vanity, **waste**, **wilderness**.

## **Our Question:**

On creation's first cycle,  
did **Yahuah** create -

1. a waste
2. a desolation
3. a worthless thing
4. confusion
5. an empty place
6. a thing of nought
7. something in vain
8. waste and wilderness?





Isaiah

# Isa 45:18 Provides Understanding

For thus said [Yahuah], Creator of the shamayim, He is Elohim, Former of the earth and its Maker. He established it.

**HE DID NOT CREATE IT TO BE EMPTY,**

**HE FORMED IT TO BE INHABITED:**

I am [Yahuah], and there is none else.

HalleluYah Scriptures

**Moving on to  
“more about chaos.”**





# Defining <theu> [chaos] (con't)

without form

OT:8414 – chaos <theu>

י ה ת

## *Etymological Dictionary of the Hebrew Language*

Earnest Klein

1. **emptiness, waste**, desert, **chaos, confusion**.
2. **vanity, nothingness, worthlessness**.

## *A Hebrew English Lexicon*

John Parkhurst (1762) pg. 563

1. confusion, **without order**, waste, unconnected, unformed waste.
2. **unprofitable thing, vanity**

## *A Hebrew Lexicon* W. H. Barker (1776)

1. **to be without form, order, or irregularity**, as waste, chaos.
2. without form, vain, vanity, emptiness, nothing worth, and idol, **barren wilderness**.

## *Hebrew and English Lexicon of the Old Testament* [pg. 1026]

- formlessness, confusion, unreality, emptiness, vacuum. 1. formlessness, of primaeval earth (Gen 1:2) of land reduced to primaeval chaos - Jeremiah 4.

*The Brown-Driver-Briggs Lexicon mirrors the same definitions!*

# Jeremiah's Vision for the End of Time



**Jer 4:23** I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. *KJV*

- Interestingly, Jeremiah is looking in vision at the chaotic end of this earth's allotment in time.
- How does this relate to the beginning of the first cycle of creation?
- Isaiah has told us 7 times, yes **7 times**, that **if we would know the end, we must understand the beginning first.** (See Isa 46:9-10.)
- **Jeremiah truly is an incredible witness!**

## Have you noticed?

With this study in Hebrew we have passed through:

1. hundreds of years and
2. through different translations
3. from different languages?!

The Hebrew language is firm on the meaning and idea of the word – chaos

<theu> **יְהִי** being translated as “without form” in Gen 1:2. **This idea is consistent and ready to provide full alignment within the Scriptures.**





Summary thus far: the term “without form” is defined as confusion, emptiness, formlessness and primeval chaos. Next ...

# Gen 1:2(a) The Formless Earth

and void

OT:922 - vacancy

<bohuw>

Gen 1:2 And the *earth*  
*came to be* formless and  
*empty* ...

With the examination of  
the term “void” - will  
things get any worse  
than they already are?



# Defining <bohuw> [vacancy]

and void

OT:922 - vacancy

<bohuw>

י ב ה ו

## *Etymological Dictionary of the Hebrew Language*

Ernest Klein

- emptiness, chaos.

## *A Hebrew English Lexicon*

John Parkhurst (1762) [pg. 41]

- empty, unconnected ruin, confused, mere void, desolation.

## *A Hebrew Lexicon*

W. H. Barker (1776) [pg. 18]

- empty, void.

## *Hebrew and English Lexicon of the Old Testament*

[pg. 1026]

- emptiness, of primaeval earth, [provides the same verse references as <theu>].

He formed it to be  
inhabited: for I am

אָרָא אֶרֶץ

Isa 45:18





# Defining <bohuw> [vacancy] (con't)

and void

OT:922 - vacancy

<bohuw>

י ב ה ו

## *Brown-Driver-Briggs Lexicon*

- emptiness, void, waste.

## *Strong's Exhaustive Concordance*

- from an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin:  
KJV - emptiness, void, empty, unconnected ruin, confused, mere void, desolation.



Is it possible this desolate waste of  
vanity as documented in Gen 1:2,  
which is preceded by a Hebrew term  
revealing a **TRANSITIONAL EVENT**,  
has derived from our Creator in  
His Absolute Perfection?  
Did **Yahusha** produce this  
contaminated failure?  
Do these terms relate to an  
**inhabitable earth? (Isa 45:18)**

# Review of: <eithe> <theu> <bohuw>

The first three Hebrew words translated to us as – **was, form and chaos**, have been covered through various translations.

Because of copyright rules, the different translations must use different words to show their separation.

**The Hebrew text does not support this confusion.**

The Hebrew has been preserved by **Yahuah** for our advantage to study and decide for ourselves who it is that we want to give our allegiance to.

The **next word** under investigation is:  
**DARKNESS** → **CHOSHEK**

## Gen 1:2a

And the earth WAS

(OT:1961 – become[s] <eithe>

היתה

אֵין כִּי אֵין

without form

(OT:8414 – chaos <theu>

תהו

אֵין אֵין

and void;

(OT:922 – vacancy <bohuw>

ובהו

אֵין אֵין

and darkness was

(OT:2822 – darkness <choshek>

חשך

אֵין אֵין

upon the face of the deep.

(OT:8415 – abyss <theum>

תהום

אֵין אֵין






Summary thus far: the word <bohuw> reflects the definition of <theu> very closely. Double emphasis means “pay attention”! Next ...

# Gen 1:2(a) The Formless Earth

and darkness OT:2822 - darkness <choshek>

Because of the seriousness  
of this study, it is  
imperative to first  
investigate the term  
“face of the deep.”



Gen 1:2  
And the *earth*  
**came to be formless**  
**and empty**, and  
**darkness** was  
on the face of the  
deep.



Short interruption: to examine “face of the deep” first. Next ...

# Gen 1:2(a) The Formless Earth

face of the deep OT:8415 - abyss <theum>

“Abyss” must be scrutinized  
first so that when  
“darkness” is considered  
we’ll know exactly what  
kind of “darkness” it really is!



Gen 1:2  
And the *earth*  
**came to be formless**  
**and empty**, and  
**darkness** was on  
the **face of the**  
**deep.**



# Defining <theum> [abyss]

deep

OT:5415 –

abyss

<theum>

תהום

## *Brown-Driver-Briggs Lexicon*

- 1) deep, depths, deep places, abyss, the deep, sea
  - a) deep (of **subterranean waters**)
  - b) deep, sea, abysses (of **sea**)
  - c) primeval **ocean**, deep
  - d) deep, depth (of **river**)
  - e) abyss, the grave

Once again, traces of ***the beginning are seen in the ending***, exactly as Yeshayahu (Isaiah) prophesied. See Rev 9:1-3 and the “bottomless pit.”

You might notice that this word – **deep** – (OT:5415 – tehowm <theum> תְּהוֹם ) has the same three letters as the Hebrew word for **without form** (OT:8414 – **chaos** <theu> תֵּהוֹ ) but has a MEM מ letter added on to the end. Yes, Hebrew is read from right to left.

This word <theum> is of the same basic family of words and contains some of the root meanings but with the **water substance** added on.

I am not going to delve into the meanings of this word because we have already seen the basic meanings.

However one very interesting and very important word seen in this definition is the word – **abyss**. We are not going to look at the details here.

This word – abyss – **at the beginning**, has a direct **connection** to Revelation – at the end involving **the domain of Satan**.

To understand the connection of **the abyss at Creation**, to the word - **abyss** - in Rev 9:1-3 (where it is called the bottomless pit) consider the study titled –

## *Creation's Chronicle.*

*It is now time to look at choshek – darkness!*





Summary thus far: the terms 'subterranean waters' and 'abyss' are very closely connected to the term 'darkness.' Next ...

# Gen 1:2(a) The Formless Earth

and darkness

OT:2822 - darkness <choshek>

There are two different Hebrew word numbers for "darkness" that must be carefully investigated.



Gen 1:2  
And the *earth*  
**came to be formless**  
**and empty**, and  
**darkness** was  
on the face of the  
deep.

and **darkness** was (OT:2822) – darkness

 **<choshek>** חשך

**Two Different Hebrew Words for Darkness** - They are:

1. **<choshek>** - which is the **first** word for “darkness”, as recorded in Gen 1:2.
2. **<layil>** - is the second word for “darkness” - as recorded in Gen 1:5.

**We will certainly** be looking at both terms and from where the, **<layil>** darkness derived.

There is no disputing that **Yahuah** at one point also created this very type of affliction, the **<choshek> darkness**, later on in the Scripture’s story events, for it is most definitely recorded there.

However, the evil contamination portion of the **<choshek> darkness** was not there.

**This study will be sticking very closely with Genesis 1:2 considering the context written in the first two verses, at which time we will progress from there to verses 3 - 5.**





“What?” and/or “who?” is the origin of this

darkness <choshek> חשך חשך (OT:2822)?

*May I suggest:* When we determine the type of substance describing the  
<choshek> חשך חשך darkness,  
we will easily be able to determine its origin by Scriptural testimony.

Lets begin:

**Brown-Driver-Briggs** OT:2822; <choshek> חשך

1) darkness, **obscurity**; a) darkness b) secret place

(Additional [information]) darkness, Genesis 1:2 seq: Exodus 10:21-21 etc.,

Hence spoken of as a dark place as of Hades, Ps 88:3;

compare to Job 10:21, **of an underground prison**, Isa 42:7; 47:5; 49:9.

Let there  
be  
darkness  
over the  
land of  
Mitsrayim,  
even a  
darkness  
which is  
felt!



It would be good to inquire of yourself as we go through these definitions –

1. Did **Yahuah** create this state of affairs intending upon a perfect inhabitable creation?
2. Was **Yahuah's** experiment of creation a disaster and/or a failure?

## *Strong's Exhaustive Concordance*

OT:2822; <**choshek**> is from the primitive root OT:2821 <chashak>.

(lit) – **darkness**, (fig) **misery, destruction, death, ignorance, sorrow, wickedness**

## *Etymological Dictionary of the Hebrew Language* by Earnest Klein

OT:2822; <choshek> חשך

1. **darkness, obscurity**, 2. **secret place**, 3. **IGNORANCE**, 4. **EVIL, SIN**

## *Hebrew English Lexicon by John Parkhurst* (1762)

OT:2822; <**choshek**> חשך

**to impede action or motion, to refrain, restrain, keep back, stop.**



## *A Hebrew Lexicon*

by W. H. Barker (1776) pg. 73

OT:2822; <choshek> חשך

to impede, keep back, refrain, restrain, spare, withhold: to be dark, darkened, darken, obscure - (Prov 22:29).

## *Hebrew and English Lexicon of the Old Testament*

Based on the Lexicon of William Gesenius, translated by Edward Robinson (1906)

OT:2822; <choshek> חשך

withhold, refrain, keep back, keep for oneself, hinder, hold in check, reserve.

**Question:** How many of these definitions describe the character of our Creator and Mashiach?



We must consider these definitions when reading the context of the next few verses to determine what this **<choshek>** darkness actually was.

Not just a few specifically chosen definitions to facilitate our present belief structure, but every definition must be considered carefully throughout.

Soon we are going to see, in Genesis 1:3, that **Yahuah** took some very specific actions that directly pertained to this **<choshek>** darkness; the profound results will last through the remainder of eternity.

It is this **<choshek>** darkness that encapsulated the earth.  
Creation **TRANSITIONED** from a **perfect state** [in vs 1] **to a vile state** [in vs 2]  
as recorded by Mosheh in “**tohu** and **bohu**” (chaos and vacancy)  
at the beginning of verse 2.





Summary thus far: between verses 1 & 2, the earth went from “perfection” to “undistinguishable chaos and ruin.” Next ...

## Gen 1:2(b) Restoration Begins

moving OT:7363 - flutter <rachaph>

waters OT:4325 - [dirty] waters <mayim>

Gen 1:2 (b) ... And the Spirit of Elohim was *moving* on the face of the *waters*.

The action at the beginning of verse 2 was negative. The next action is positive!





# Defining “terms” of Gen 1:2(b)

## <rachaph> [flutter]

- The next words of Gen 1:2(b) are very revealing and fascinating –

And the Spirit [OT:7307]  
of Elohim moved [OT:7363] ...

- moved OT:7363 rachaph (raw-khaf'); a primitive root; to brood; by implication, to be relaxed: KJV - flutter, move, shake.

## <mayim> [waste water]

- The remainder of Gen 1:2(b) ...

... upon the face [OT:6440]  
of the waters [OT:4325].

- waters OT:4325 mayim (mah'-yim); dual of a primitive noun (but used in a singular sense); water; figuratively, juice; ... KJV: wasting, water.

**Action: The Ruach flutters over “waste water.”**



# Defining the Action of the Ruach



- In **Gen 1:2(b)** the action of the Ruach Ha Qodesh – was **hovering** or **vibrating** above the waters on the earth.
- **Young's Literal Translation** and the **Ancient Hebrew Research Center** calls this action – **fluttering** above the waters.
- There is a scientific and proven fact named sonoluminescence that involves vibration applied directly to water.

**This vibration induced action produces light!**

# What About the Waters [mayim]?



Cleansing of  
the “mayim”  
on this earth.

Let’s briefly touch on “*the waters.*”

There are two words that are applicable to water. They are – by phonetics – *shemayim* and *mayim*.

1. The *shemayim* has the prefix “*she*” which directly refers to the heavens.
2. The waters on this earth are translated from the word “*mayim.*”
3. It is this word – “*mayim*” that is seen in **Genesis 1:2**. It is upon the earthly waters that the **Ruach Ha Qodesh** was inducing this vibrating/**cleansing** action.



# *Brad Scott Comments:*

- “Elohiym **redeems creation** beginning with the waters. Water is a picture of cleansing in judgment, in purification, and salvation.”

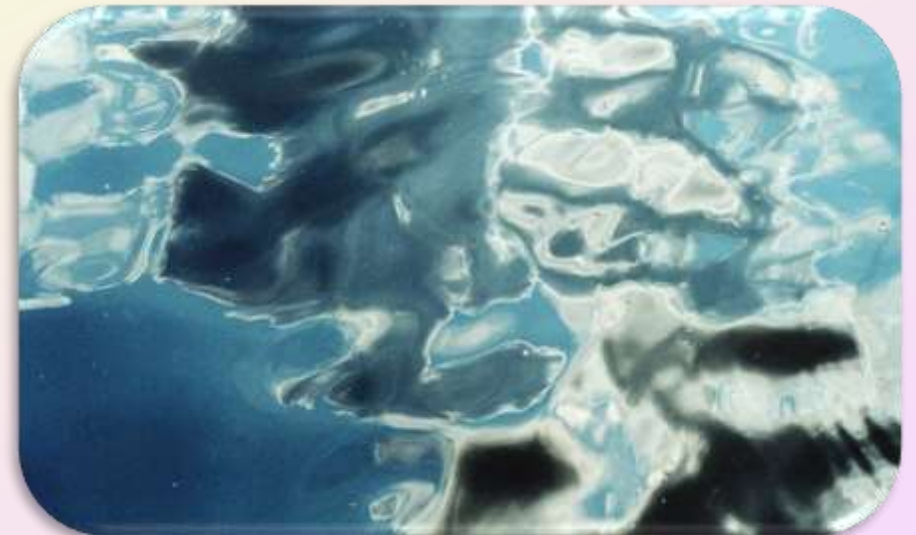
Remember, the Ruach (Holy Spirit) was “fluttering” above the waters!

**Question:** Why would Elohiym need to begin **redemption** on the first cycle of creation with water? Why?

Did the “waters” need **cleansing** “that” day?



**Wildbranch  
Ministries**





There is another very interesting aspect  
to this water on the earth.

We have learned, from the previous definitions  
accumulated in this verse, that  
it is highly possible the earth  
was contaminated by violence of destruction  
upon the arrival of Satan.

✚ And he [Yahusha] said unto them,  
**I beheld Satan as lightning fall from heaven.**

Luke 10:18

✚ (Also see Rev 12:4-9.)

**IMPACT**





Questions:  
Was Yahusha PRESENT  
ON THE FIRST CYCLE  
of creation?

Was Yahusha in a position to observe the  
Adversary fall from heaven and hit the earth  
with an impact described as - LIGHTNING?

HOW DESTRUCTIVE IS  
LIGHTNING?





Is it possible that the waters  
could also have been contaminated  
at that time as well?

Interestingly enough, there is provision  
within the Hebrew definitions for  
**very polluted and/or  
contaminated water,**  
**right in Gen 1 verse 2!**





# Creation's Chronicle



Gen 1:1-5

(Bereishis 1:1-5)

1. Creation's Prologue
2. Creation's Order
3. Creation's Order Corrupted
4. Creation's Order Re-established
5. Creation's Light Restored

Order in spite of Chaos?

Because this is very much a *skeleton study* of **Genesis 1:1-5**, the details can be read in

# Creation's Chronicle

where it is explored in an interesting way.



Summary thus far: from perfection to chaos to cleansing.

Next ...

# Gen 1:3 Restoration of Light

let there be light OT:216 <owr>

Gen 1:3

And Elohim said

*let there be light:*

and there was *light*.

Ps 104:30 Thou sendest forth thy spirit, ... and  
thou renewest the face of the earth. KJV



We need to pay close attention here. **Yahuah** (Elohiym) has brought light to exist. However this time it was not created. Back in verse 1 we are clearly told that Yahuah **CREATED** <bara`>, the earth and the heavens. Here, once again for a reminder, are the definitions of <bara`> for Genesis 1.

## *Brown-Driver-Briggs Hebrew Lexicon*

created H1254 <bara`>

- 1) to create, to shape, to form (*always with Yahuah as subject*)
  - a) (Qal) to shape, to fashion, to create
    - 1) used of heaven and earth [found in Gen 1:1]
    - 2) used of individual man [found in Gen 1:27]
    - 3) used of new conditions and circumstances  
[the next usage after Gen 1:1 is found in Gen 1:21  
with the creation of the breathing wildlife].



Question: Then what does this word -



(Let there be) – (become) יְהִי - iei - mean?

If **Yahuah** did not create the light at this moment, **WHAT DID HE DO?**

***Brown-Driver-Briggs Lexicon – “let there be” [become]***

1. to be, become, come to pass, exist, happen, fall out
  1. (Qal) 1. to happen, fall out, occur, take place, come about, **come to pass**
  2. to come about, come to pass
2. **to come into being,**
  1. to arise, appear,
  2. to become
    1. **to become**
    2. to become like
    3. **to be instituted, to be established**
3. to be
  1. to exist, to be in existence
  2. to abide, remain, to continue (with word of place or time)
  3. to stand, lie, be in, be at, be situated | (with word of locality)
  4. to accompany, be with



## Gesenius Lexicon

יָהִי - *iei* - as seen in the *BLB*.

2) **to become**, to be made or done, Absol. i.q. to exist, to come to pass.

**Gen 1:3** let there be light and there was (came into existence) light.

There are many more explanations of this word and the cognate words, to be studied in this Lexicon and others. They all expose a gathering or assembly of substance already in existence to form something.

Only a few examples are printed here. **The idea of the light being created in verse 3 does not exist – not in the original Hebrew text.**

The word for create **<bara`>**, does not exist in verse 3. In reality the word **<bara`>** – to create – is not seen again until verse 21 where the sea creatures and birds were created. **<Bara`>**, is the same word as seen in verse 1 where **Yahuah** created everything **SUDDENLY**. [Let's read **Isa 48:3.**]

**Isa 48:3** I have declared the former things from the beginning;  
and they went forth out of my mouth, and I shewed them;  
**I did *them* suddenly,** and they came to pass. **KJV**

**Isa 48:3** I have declared the former things from the beginning;  
and they went forth out of my mouth, and I made you hear  
them. **Suddenly I acted,** and they came to be.

**HalleluYah Scriptures**

**Yahuah** did not take years of time to create this universe.  
Every base element needed to give the final details of creation was  
<**bara`**> {created} on that very first day of creation in Gen 1:**1**.

**Note:** A finished product may have numerous “base elements” in its  
final make up. Again – refer to Gen 2:5; to understand the final state  
of existence was not yet achieved.



Allow me to submit to you that the light was also contaminated, just as the primeval substances which were to 'form the earth' were contaminated.

We should recall that Lucifer was the bearer of light in Heaven. Lucifer had, and still has, control over light.

It is fully conceivable, through the original Hebrew manuscripts, that just as the earthly substance was polluted, Satan's intent and purpose was to also destroy the light (if he could).

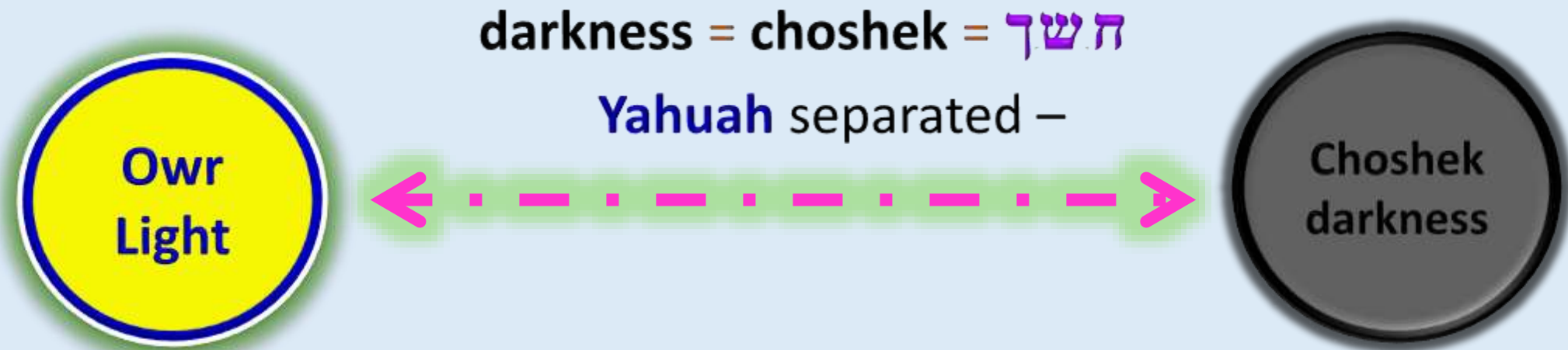
**Yahuah** had to restore and/or rebuild the light. We are not told the details on how this was done, just that it was accomplished.

Moving forward to **Genesis 1:4**.

**Gen 1:4(a)** And **Yahuah** saw the light, - <owr> - אור that it was good:

Upon inspection, **Yahuah** found the rebuilt light אור - <owr> - to be excellent.

**Gen 1:4(b)** ... and **Elohim** divided the light from the darkness [H2822].



The question is – **WHY** must there be a wall of separation between **Yahuah's** perfect creation – **Light** – and this **evil** **<choshek>** **darkness** that had insidiously enveloped the newly created earth?



*Here are some questions that require answers:*



**What characteristic was encased** within the **<choshek>** darkness that **Yahuah** rejected, not wanting it to be affiliated with His pure light?

**If Yahuah** had created this **<choshek>** darkness, as the very first act of creation, what then caused it to **become** (Gen 1:2a) **more undesirable**, if it had already been created by **Yahuah** as an undesirable entity?

**Yahuah** told us in Isaiah 45:18 that He created the earth to be **in an habitable state ...** not to be a state of mass confusion and contamination!

**Isaiah 45:18** - *For thus said [Yahuah], Creator of the shamayim, He is Elohim, Former of the earth and its Maker, He established it, He did not create it to be empty, **He formed it to be inhabited:** "I am [Yahuah], and there is none else."*

What transitional event placed this unsolicited envelope upon the earth?



Understanding that we experience  
a darkness at night;  
what is it about the darkness after dusk,  
that is acceptable to **Yahuah**?

*From where and when did this*  
*acceptable darkness arrive?*

When **Yahuah** separated His light  
from the darkness,  
**WAS THERE ANOTHER DEVELOPMENT**  
**THAT WAS ALSO ACCEPTABLE?**



**Darkness**  
**after Dusk**



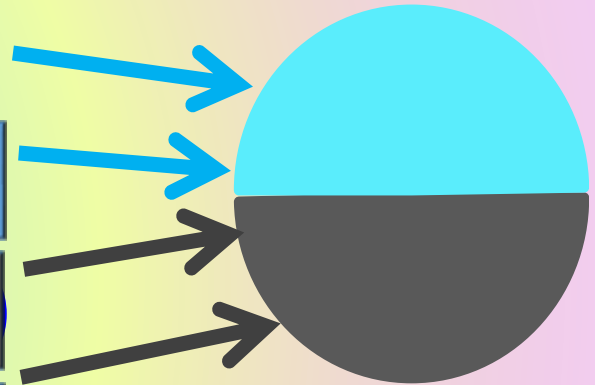
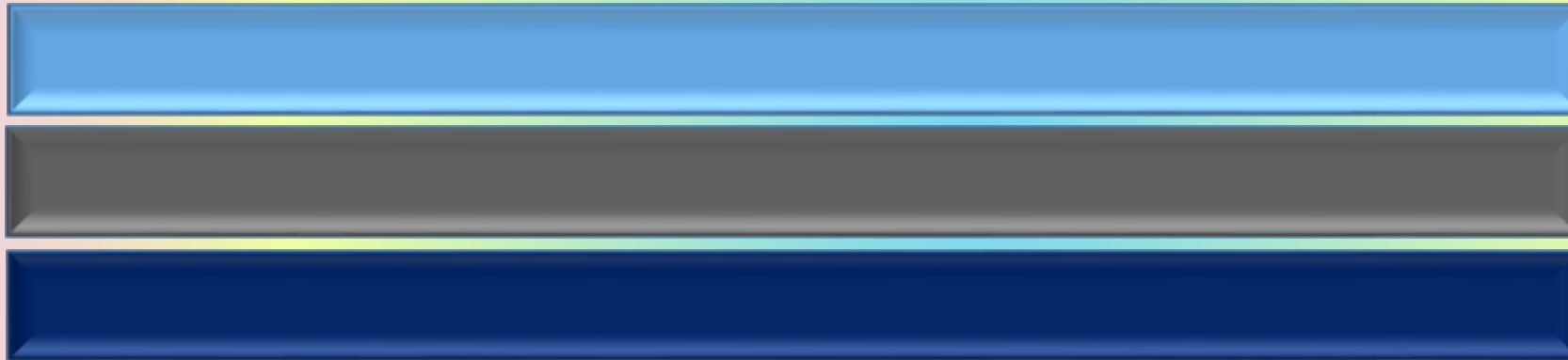
We are given the answers to these questions on condition of us accepting the Word as it is written.



Let's continue with **Gen 1:5 (a)**

**And Yahuah called the light**

(~~אור~~ <owr> OT:216)



**Yahuah** named the light that was restored in Gen 1:3, - <yowm>, or in English  
— **THE LIGHT SEASON.**

The **cleansed** <choshek> darkness, **Yahuah** named it <layil> or **night** as we know it.

Let's take a real careful look again – before anyone jumps up and down waving their hands in the air to exclaim –

**“THERE IT IS, SEE, GOD CREATED THE CHOSHEK DARKNESS.”**



Yes, **“a”** god contaminated the earth and its atmosphere.

The question is, **which god** introduced this darkness that was **not acceptable** for the pure light of **Yahuah** to be joined with?

**Amos 3:3** Can two walk together, except they be agree?

Let's look at the example of Noah.

**Gen 6:8** But Noah found favour in the eyes of **יהוה [Yahuah]**.

**Gen 6:9** This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.

**Yahuah** preserved Noah; He did not separate him from Life.



## What About Abraham?



**Gen 17:1** And it came to be when Abram was ninety-nine years old, that **יהוה** [Yahuah] appeared to Abram and said to him, “I am Ėl Shaddai – walk before Me and be **perfect**.”

We clearly see a Scriptural example of a **righteousness requirement for being connected** with **Yahuah**.

What was it about the **<choshek>** darkness that caused **Yahuah** to **separate it** from His pure light?

On the graphic of slide 70, I hope you noticed the introduction of another entity of the absence of physical light, named **<layil>**.

If you will notice, **<layil>** - **the acceptable darkness** - was a product of having separated the pure light from the **<choshek>** darkness.

The **<choshek>** darkness does have, in the Hebrew language, provision within the definitions for the acceptable substance of **<layil>** darkness **to be removed from inside** of this contaminated **<choshek>** darkness.

We are going to look at the definitions once again for a reminder.



<Choshek> darkness has these positive components – literal physical darkness and obscurity, to be dark, darkened, darken, obscure - which is what we appreciate in our Night Seasons.

But it may **ALSO CONTAIN** - misery, destruction, death, ignorance, sorrow, wickedness, secret place, ignorance, evil, sin, to impede action or motion, to refrain, restrain, keep back, stop, withhold, to impede, keep for oneself, hinder, hold in check, reserve.

Now we need to look at the definitions for the <layil> darkness. This will help us realize exactly what was separated from the <choshek> darkness at the exact same time that Yahuah extracted His pure light from this evil contamination.





<Layil> – Notice, the darkness and obscurity has now been **cleansed** (by separating it from the <choshek> darkness) and renamed by **Yahuah** as - <layil>.

How is it even remotely possible that **Yahuah** would simply rename the <choshek> darkness to a fully acceptable <layil> **without making some significant changes?**

Here are the definitions for <layil>:

### *Brown-Driver-Briggs*

night – OT:3915; <layil> לַיִל 1) night      a) night (as opposed to day)  
b) of gloom, protective shadow (fig.)

The *EDHL* (*Etymological Dictionary of the Hebrew Language*) pg. 300

night <layil> OT:3915 לַיִל 1. night      2. at night (derived from) לַיִל nocturnal.

### *Interlinear Scripture Analyzer*

night <layil> OT:3915 לַיִל the night



## *Hebrew English Lexicon by John Parkhurst* (1762)

night – OT:3915; <layil> לַיִל (pg. 273) pluriliteral word - לַ

not as a verb, but the idea is evidently, *to wind, to turn, or move round, or out of a rectilinear course*. As nouns, לַיִל and לַיִלָּה, *the night, the deviatix*.

We are informed by Moses, Gen. i. 3, Then God said, let light be, and light was. Ver. 4, And God saw the light, that (it was) good (proper to perform the important offices intended for it), and God divided between the light and between the darkness (reciprocally *changed the conditions of the celestial fluid* by his own immediate power, as the sun and moon afterwards mechanically did, and still do, ver. 18.)

## *A Hebrew Lexicon* By W. H. Barker (1776)

night – OT:3915; <layil> (pg. 97) לַיִלָּה *the night*

# Hebrew and English Lexicon of the Old Testament

Based on the Lexicon of William Gesenius, translated by Edward Robinson (1906) (pg. 538)

**night** – OT:3915; <layil> לַיִל לַיְלָה

Night, *opposite day*, i.e. within one whole day; as in the close of the day – 2 Chron 35:14; as time of sacred – Isa 30:29.

There are many more examples of night in this source.

## Strong's Exhaustive Concordance

**night** – OT:3915; <layil> לַיִל לַיְלָה

from the same as OT3883; prop. *a twist (away from light)*, i.e. *night*: fig. adversity; - *night (season)*.





# Differences between <layil> and <choshek>

1. **OK!** We have seen many definitions of <layil> לַיִל לַיְלָה.

Interestingly these definitions have not reflected the idea of evil contamination seen in the word <choshek>: misery, destruction, death, ignorance, sorrow, wickedness, secret place, ignorance, evil, sin, to impede action or motion, to refrain, restrain, keep back, stop, withhold, to impede, keep for oneself, hinder, hold in check, reserve.

3. This 2<sup>nd</sup> Hebrew word for night {which was purified and extracted by purification of separation from <choshek> as mentioned in **Genesis 1:5(a)**} *is fully acceptable* for our existence on this earth.

2. It is these evil contaminated characteristic traits of <choshek> that **Yahuah** separated, in turn applying His purification to the newly formed identity – our Night Season known as - <layil> לַיִל לַיְלָה.



<choshek>



<layil>

# Day 1 of Creation Was an Eventful Day

Friends, I must remind you, many events had taken place during the first Light Season of creation.



Chaos & Darkness Vs 2a



Light Restored Vs 2b

In **Gen 1:5(a)** the evening still had not arrived at this point, nor had the 1<sup>st</sup> Night Season come to fruition.

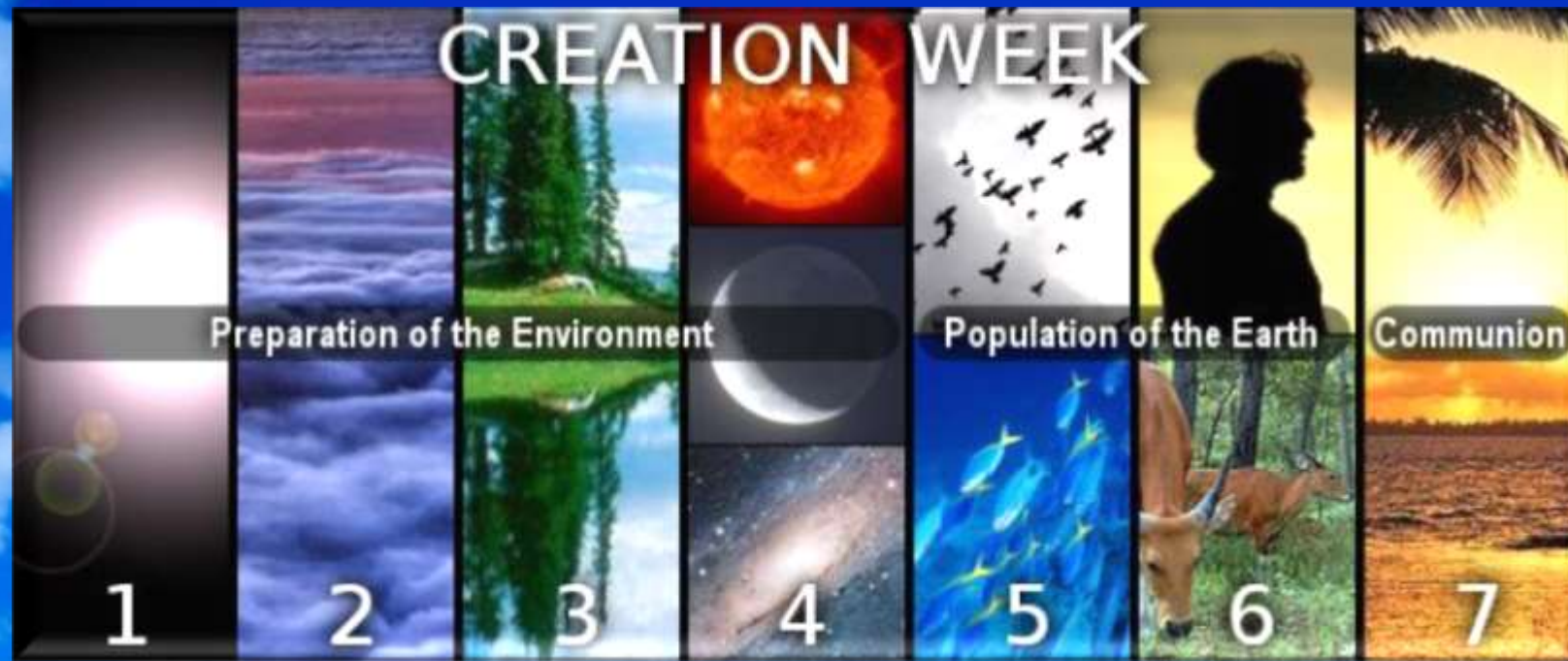
The <owr> Light was titled Day; the cleansed <choshek> “darkness” was titled <layil> Night.

Yes the Night Season was given a name, but the fruition had not yet been realized.

That information will be investigated in the next study.



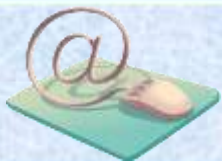




The next Covenant Calendar Study will attempt to cover:

- Review of ereb & boqer;
- Examination of the full creation week.

Questions/Comments on  
the verses of Gen 1:1 & 1:2?



[calendar@torahtothetribes.com](mailto:calendar@torahtothetribes.com)