

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

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- a.) God = Alohym
- b.) Christ = Yahusha
- c.) Yahuah or Yahweh = (Pre-incarnate Christ)
- d.) Old Testament Yahuah or Yahweh = LORD God

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Preface

The content of this research exposes and reveals the traditions and doctrines of men who have separated believers from truly knowing (God) Alohym. The scriptural, historical, and scientific evidence in this research sets forth a calendar not kept by “the lost sheep of the house of Israel” but is taking root. (Matthew 10:6) The scriptural information within the pages of this research derives from the historical text of the Greek, Ge’ez, and Hebraic languages. The focus of this research was first to prove (God) Alohym had a calendar different from the religious calendars of today. Secondly, is there irrefutable proof to substantiate our research findings? To our astonishment, according to scriptural, historical, and scientific evidence, the biblical calendar was overwhelmingly different and had no elements of man’s traditions or doctrinal views.

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.

Christ (Yahusha) had much to say about not following the traditions of humanity, religious or otherwise when it came to obeying (God) Alohym’s commandments. Christ is the Son of Alohym instituted His cycles of time, i.e., the calendar starting in Genesis 2 after the rejuvenation and creation process. He then rested on that beginning day. To the unbelief of many, Alohym’s calendar did not begin on day one as described in Genesis 1. One must realize that (God) Alohym would never institute a calendar upon an incomplete creation.

Did you get that? Alohym would not have instituted a calendar on an incomplete creation; why? Because there were no inhabitants on the Earth until the end of 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." The manifestation of the Sabbath day on Earth, "which already existed in the heavenly realm," was established in the physical realm by the creation of humankind, i.e., created with physical matter capable of understanding spiritual ideas.

There is an excellent example that (God) Alohym gives us concerning this concept which we all know about but possibly never thought about in this way. Remember, in Genesis 2:17 (God), Alohym makes this statement to Adam and Eve; 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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v4: “These [i.e. Sabbaths] 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”.

In retrospect, as long as Adam and Eve did not eat from the tree of the knowledge of good and evil, sin had no legal foothold in the Earthly physical realm. However, once Eve yielded to Satan’s deception, Adam also partook of the fruit with her; together, they transgressed Alohym’s law. Exposing; their minds, thoughts, and feelings to the kingdom of SIN. By choosing Satan’s dare and disobeying Alohym’s law, Adam & Eve and all humanity after were now subject to the realm of sin by legal right..

The Sabbath day is an essential part of observing the new covenant. Still, due to erroneous religious tradition, the accurate alignment of the weekly and holy festival Sabbath days were lost, which are the same except for the Day of Atonement. This research points out in great detail that (God) Alohym would not set His people up for failure by observing an artificial calendar or a Sabbath day appointed by man. There is historical and scientific evidence within this research proves the actual Sabbath days instituted by Yahuah (pre-incarnate Christ) were hijacked and covered up by the traditions and doctrines of man.

In summary, this research, acquired over five 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 misunderstood Revelation 12 sign

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 aboard 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) | kjv: go one way or other | {str: 258} Unity: A group united are one of a group. [freq. 951] | kjv: 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:

v1; 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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[Gen.1:1](#) states; 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 that 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](#))

v18; 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. v19; My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. v20; Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, [and] my curtains in a moment. v21; How long shall I see the standard, [and] hear the sound of the trumpet? v22; 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;

- v5; And GOD 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*. v6; And the LORD regretted that he had made man on the earth, and *it grieved his heart*. v7; And the LORD 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.

- v23; I beheld the earth, and, lo, [it was] *without form, and void*; and the *heavens, and they [had] no light*. v24; I beheld the mountains, and, lo, *they trembled*, and all the *hills moved lightly*. v25; I beheld, and, lo, [there was] no man, and all the birds of the heavens were fled. v26; I beheld, and, lo, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of the LORD, [and] by his fierce anger. v27; For thus hath the LORD said, The whole land shall be desolate; yet *will I not make a full end*. v28; For this shall the *earth mourn*, and the *heavens above be black*: because I have spoken [it], I have purposed [it], and *will not repent, neither will I turn back from it*.

Here in [Jeremiah 4:23](#), we read how Yahuah (pre-incarnate Christ) 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·shnim	- 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-saw7200". 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 (אתה) (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 (a-Alpha & ω-Omega); are the first and last letters of the Greek Language which refers back to H853 (את) (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, pre-incarnate Christ (Yahuah, Yahweh) 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 [Jere. 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-shmim	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	ערי	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

אפו	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.									
אֶעֱשֶׂה	לֹא	וְכִלֵּה	כָּל - הָאָרֶץ	תְּהִי־	שְׁמָמָה	יְהוּה	אִמַּר	כִּי - כֹּה	
aoshe	la	u·kle	e·artz - kl	theie	shme	ieue	amr	ke - ki	
H6213	H3808	H3617	H776 - H3605	H1961	H8077	H3068	H559	H3541 - H3588	
I-shall-make	not	and-finish	the-earth	all-of	she-shall-become	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.									
עַל - זֹאת	תֹּאבֵל	הָאָרֶץ	וְקִדְרוּ	הַשָּׁמַיִם	מִמֶּעַל	עַל	כִּי - דְּבַרְתִּי		
zath - ol	thabl	e·artz	u·qdru	e·shmim	m·mol	ol	dbtrthi - ki		
H2063 - H5921	H56	H776	H6937	H8064	H4605	H5921	H1696 - H3588		
this on	she-shall-mourn	the-earth	and-they-are-somber	the-heavens	from-above	on	I-spoke that		
זְמַתִּי	וְלֹא	נַחֲמַתִּי	וְלֹא	אֶשׁוּב	מִמֶּנָּה				
zmthi	u·la	nchmthi	u·la	ashub	mm·ne				
H2161	H3808	H5162	H3808	H7725	H4480				
I-planned	and-not	I-regret	and-not	I-shall-turn-back	from-her				

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) (קִדְר - QDR) ac: ? co: Dark ab: Darkness: [from: קִד - **something burnt**] V) (קִדְר - 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!

From [Genesis 1:3](#) thru [31](#): You are about to read how Alohym rejuvenated the Earth in six days (millennial days) and created living creatures, including all the animals and humankind, in the last three days. Again keep in mind as you read through these upcoming verses that not once does Alohym state He created or recreated the Earth, Sun, Moon, Stars, or the heavens above; why? Because they already existed, they just needed to be brought forth.

Genesis 1:3		WLC	WLC_v	WLC_t	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						
אור	ויהי	אור		יהי	אלהים		ויאמר
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		

As we go through [Gen. 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 (הי - HYH) = “[exist](#)”: To exist or have breath. That which exists has breath. In Hebrew thought the breath is the character of someone or something. Just as a man has character, so do objects. [A generic verb with a wide application meaning to “[exist or be](#)”]

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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 this 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) אוּפָּרַשׁ, 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	τὸ	φῶς	ἐν	τῇ	σκοτία	φαίνει	καὶ	ἡ	σκοτία	αὐτο	οὐ	κατέλαβεν
kai	to	phOs	en	tE	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 [Gen. 1:2](#). Now that we have cleared up this misunderstanding let’s move on to [Gen. 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	tub - ki	u-ibdl	bin	e-aur	u-bin	e-chshk
H7200	H430	- H853	H216	H2896 - H3588	H914	H996	H216	H996	H2822
the-darkness and-between the-light between Elohim and-he-is-“separating good that the-light » Elohim and-he-is-seeing									

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 (טוֹב) = 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.

וִיקְרָא	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 nouns 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 makeup 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.

The word "echad" represents God'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 God. 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 God'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 [Gen. 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 WLC WLC_v WLC_t WLC_tm Strong CHES									
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									
בין	מבדיל	ויהי	המים	בתוך	רקיע	יהי	אלהים	ויאמר	
bin	mbdil	u·iei	e·mim	b·thuk	rqio	iei	aleim	u·iamr	
H996	H914	<u>H1961</u>	H4325	H8432	H7549	<u>H1961</u>	H430	H559	
between *separating and he-shall-become the waters in midst-of atmosphere he-shall-become Elohim and he-is-saying									
אשר	המים	בין	ויבדל	הרקיע	אלהים את	ויעש	למים	מים	
ashr	e·mim	bin	u·ibdl	e·rqio	- ath aleim	u·iosh	l·mim	mim	
H834	H4325	H996	H914	H7549	- H853 H430	H6213	H4325	H4325	
which the waters between and he-is-*separating the-atmosphere » Elohim and he-is-making ^{do} to waters waters									
כן	ויהי	לרקיע	מער	אשר	המים	ובין	לרקיע	מתחת	
kn -	u·iei	l·rqio	m·ol	ashr	e·mim	u·bin	l·rqio	m·thchth	
H3651 -	<u>H1961</u>	H7549	H5921	H834	H4325	H996	H7549	H8478	
so and he-is-becoming to the-atmosphere from-on which the waters and between to the-atmosphere from-under									
שני	יום	בקר	ויהי	ערב	ויהי	שמים	לרקיע	אלהים	ויקרא
shni	ium	bqr	u·iei	orb	u·iei	shmim	l·rqio	aleim	u·iqra
H8145	H3117	H1242	<u>H1961</u>	H6153	<u>H1961</u>	H8064	H7549	H430	H7121
second day morning and he-is-becoming evening and he-is-becoming heavens to the-atmosphere Elohim and he-is-calling									

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.

- v6; and Alohym said, a sheet will exist in the midst of the water and he existed making a separation between water to water v7; 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 v8; 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.							
אֶחָד	אֶל	הַשָּׁמַיִם	מִתַּחַת	הַמִּיִּם	יָקוּם	אֱלֹהִים	וַיֹּאמֶר
achd	mqum - al	e-shmim	m-thchth	e-mim	iquu	aleim	u-iamr
H259	H4725 - H413	H8064	H8478	H4325	H6960	H430	H559
one place ^{ti} to the heavens from under the waters they-shall-be-flown-together Elohim and-he-is-saying							
וְלַמָּקוֹה	אֶרֶץ	לִיבִשָּׁה	אֱלֹהִים	וַיִּקְרָא	כֵּן	וַיְהִי	וַתֵּרָא
u-l-mque	artz	l-ibshe	aleim	u-igra	kn -	u-iei	u-thrae
H4723	H776	H3004	H430	H7121	H3651 -	H1961	H7200
and-to-confluence-of land to-the-dry Elohim and-he-is-calling so and-he-is-becoming the-dry and-she-shall-be-seen							
				טוֹב	כִּי	אֱלֹהִים	וַיִּרְא
				tub	ki	aleim	u-ira
				H2896	H3588	H430	H7200
				good that Elohim and-he-is-seeing seas he-called the-waters			
						יָמִים	קָרָא
						imim	qra
						H3220	H7121
							H4325

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 together and bound, dry land appeared. These verses seem to indicate water (*or maybe ice*) engulfed the Earth just as in Noah's time destroying all flesh. One of the significant differences between both periods is that Yahuah made a covenant with Noah and all living flesh that He would not destroy the Earth by water again? (Ref: [Genesis 9:13-17](#))

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

v9; and Alohym said, the water will be bound up from under the sky to one place and dry ground appeared and he existed so v10; 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 [Gen. 1:11-12](#))

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Genesis 1:11,12										
WLC WLC_v WLC_t WLC_tm Strong CHES										
AV And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth; and it was so. 12; And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind; and God saw that [it was] good.										
וַיֹּאמֶר	אֱלֹהִים	תְּדַשָּׂא	הָאָרֶץ	דֶּשָׂא	עֵשֶׂב	מִזְרִיעַ	זֶרַע	עֵץ	פְּרִי	עֲשֵׂה
u·iamr	aleim	thdsha	e·artz	dsha	oshb	mzrio	zro	otz	phri	oshe
H559	H430	H1876	H776	H1877	H6212	H2232	H2233	H6086	H6529	H6213
and-he-is-saying	Elohim	she-shall-cause-to-vegetate	the-land	vegetation	herbage	sowing	seed	tree-of	fruit	making ^{do}
פְּרִי	לְמִינֵו	אֲשֶׁר	זֶרְעֻו	בּוֹ	עַל - הָאָרֶץ	וַיְהִי	כֵן	וַתֵּצֵא	וַתֵּצֵא	וַתֵּצֵא
phri	l·min·u	ashr	zro·u	b·u	e·artz - ol	u·iei	kn -	u·thutza	u·thutza	u·thutza
H6529	H4327	H834	H2233	-	H776 - H5921	H1961	H3651 -	H3318	H3318	H3318
fruit	to-species-of-him	which	seed-of-him	in-him	the-land	and-he-is-becoming	so	and-she-is-bringing-forth	and-she-is-bringing-forth	and-she-is-bringing-forth
הָאָרֶץ	דֶּשָׂא	עֵשֶׂב	מִזְרִיעַ	זֶרַע	לְמִינֵהוּ	וְעֵץ	עֲשֵׂה - פְּרִי	אֲשֶׁר	זֶרְעֻו	בּוֹ
e·artz	dsha	oshb	mzrio	zro	l·min·eu	u·otz	phri - oshe	ashr	zro·u	b·u
H776	H1877	H6212	H2232	H2233	H4327	H6086	H6213 - H6529	H834	H2233	-
the-land	vegetation	herbage	sowing	seed	to-species-of-him	and-tree	making ^{do}	fruit	seed-of-him	in-him
לְמִינֵהוּ	וַיִּרְא	אֱלֹהִים	כִּי - טוֹב							
l·min·eu	u·ira	aleim	tub - ki							
H4327	H7200	H430	H2896 - H3588							
to-species-of-him	and-he-is-seeing	Elohim	good that							

After reading verses 11 and 12, it would seem the cycle of germination is accomplished "fulfilled" and that the Earth is a green and fruitful place once again, as it was in [Genesis 1:1](#). Below is the revised scripture, which better reflects the Hebrew intent of these scriptures.

- [v11](#); and Alohym said, the land shall grass sprout, herbs sowing of seed, trees of fruit making fruit to his kind which his seed is in him upon the land, and he existed so, [v12](#); and the land brought grass out, herbs making a sowing of seeds to his kind and trees making fruit which has his seed in him to his kind and Alohym saw that it was functional, [v13](#); and existed evening and existed morning day three.

According to verses 11 thru 12, God describes the existence of seed, herb, and fruit-bearing plants brought forth through the process of "germination" on the Earth. Notice at the end of verse 12; God states that the land brought forth grass, herbs, and tree-making fruit, which was functional or pleasing as expressed in English. Once again, let's point out that the word create, "bara," is not used or implied in these scriptures because they already exist, bringing us to the end of day three, ready to establish the heavenly signs and bodies.

❖ The Heavenly lights, Signs and Rulership

Moving forward through [Gen. 1](#), our subsequent scriptural investigation begins with verses 14–19. Here the scriptural thought process takes a directional change, from rejuvenation and germination on the Earth, toward rulership of the Earth. God makes it very clear in verse 14 the lights in the heavens ("firmament") are for signs, seasons, days, and years. Also, reference the Book of Jubilee's, which states

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something very similar but with added emphasis on the Sabbath days as, for months, festivals, days, years, and Jubilees. Let's read [Jubilees' 2:8](#)

v8; 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,

Keep these scriptures in mind as Alohym (God) conveys "in advance" the importance of the coming Sabbath for His people. Now let's take a moment to address what is NOT stated in these scriptures! Number one, verse 14, does not indicate the fourth day in the Genesis account is the beginning of God's calendar year. Therefore, those who suggest the "fourth day" Genesis account aligns with man's Equinox do not understand the calendar structure they keep. There is no shred of biblical or scientific evidence to support this assumption. Keep this in mind as more information on this subject which some scholars call the "gap theory," will be revealed later in this research.

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 "Alohym [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 "Alohym [Powers]" made two of the great luminaries, one great luminary to rule the day and the small luminary to regulate the night and the stars								
וַיֹּאמֶר	אֱלֹהִים	יְהִי	מֵאֵרָת	בְּרָקִיעַ	הַשָּׁמַיִם	לְהַבְדִּיל	בֵּין	הַיּוֹם
u·iamr	aleim	iei	marth	b·rqio	e·shnim	l·ebdil	bin	e·ium
H559	H430	H1961	H3974	H7549	H8064	H914	H996	H3117
the-day between to-to-separate-of the-heavens in-atmosphere-of luminaries he-shall-become Elohim and-he-is-saying								
וּבֵין	הַלַּיְלָה	וְהָיוּ	לְאֹתֹת	וּלְמוֹעֲדִים	וְלִיָּמִים	וּשְׁנִים	וְהָיוּ	
u·bin	e·lile	u·eiu	l·athth	u·l·muodim	u·l·imim	u·shnim	u·eiu	
H996	H3915	H1961	H226	H4150	H3117	H8141	H1961	
and-they-become and-years and-for-days and-for-appointments for-signs and-they-become the-night and-between								
לְמֵאֲרָת	בְּרָקִיעַ	הַשָּׁמַיִם	לְהָאִיר	עַל - הָאָרֶץ	וְיְהִי	כֵן		
l·maurth	b·rqio	e·shnim	l·eair	e·artz - ol	u·iei	kn		
H3974	H7549	H8064	H215	H776 - H5921	H1961	H3651		
so and-he-is-becoming the-earth on to-to-give-light-of the-heavens in-atmosphere-of for-luminaries								
וַיַּעַשׂ	אֱלֹהִים	אֶת - שְׁנֵי	הַמֵּאֲרָת	הַגְּדֹלִים	אֶת - הַמֵּאֲוֹר	הַגְּדֹל	לְמִשְׁלַת	הַיּוֹם
u·iosh	aleim	shni - ath	e·marth	e·gdlim	e·maur - ath	e·gdl	l·mmshlth	e·ium
H6213	H430	H8147 - H853	H3974	H1419	H853	H1419	H4475	H3117
the-day to-ruling-of the-great the-luminary » the-great-ones the-luminaries two-of » Elohim and-he-is-making								
וְאֵת - הַמֵּאֲוֹר	הַקָּטָן	לְמִשְׁלַת	הַלַּיְלָה	וְאֵת הַכּוֹכָבִים				
e·maur - u·ath	e·qtn	l·mmshlth	e·lile	e·kukbim u·ath				
- H853	H6996	H4475	H3915	H3556 H853				
the-stars and-» the-night to-ruling-of the-small the-luminary and-»								

Now the above scriptural graphic of [Gen. 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_tm 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

ויתן	אתם אלהים	ברקיע	השמים	להאיר	על - הארץ	ולמשל
u·ithn	aleim ath·m	b·rqio	e·shmmim	l·eair	e·artz - ol	u·l·mshl
H5414	H430 H853	H7549	H8064	<u>H215</u>	H776 - H5921	H4910
and-to-to-rule-of the-earth on to-to-give-light-of the-heavens in-atmosphere-of Elohim »-them and-he-is-giving						

ביום	ובלילה	ולהבדיל	בין	האור	ובין	החשך	וירא	אלהים
b·ium	u·b·lile	u·l·ebdil	bin	e·aur	u·bin	e·chshk	u·ira	aleim
H3117	H3915	H914	H996	<u>H216</u>	H996	H2822	H7200	H430
Elohim and-he-is-seeing the-darkness and-between the-light between and-to-to-separate-of and-in-the-night in-the-day								

כי - טוב	ויהי	- ערב	ויהי	- בקר	יום רביעי			
tub - ki	u·iei	orb -	u·iei	bqr -	rbioi ium			
H2896 - H3588	<u>H1961</u>	H6153 -	<u>H1961</u>	H1242 -	H7243 H3117			
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.

v17; and Alohyim gave them in the sheet of the sky to make a glow upon the land, v18; and to regulate in the day and in the night and to make a separation between the light and the darkness and Alohyim saw that it was functional, v19; and evening existed and existed morning day four

Here verse 19 ends the fourth day as Alohyim set the sun and stars to rule over (regulate) light and darkness (night) on the Earth. Alohyim 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 Alohyim communicates to his people, overlooked for centuries.

✓ Commentary

As we reflect on Genesis 1, why is the moon never mentioned? Alohyim 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 finishing this section, through scriptural fact, Alohym rejuvenated the Earth through the process of germination and molding the existing elements to bring forth the light, the sun, and stars of the heavens to rule over the Earth. We have investigated critical definitions within the above scriptures and preface, which prove by any shadow of a doubt (Gods) Alohym's calendar could not have started on day one or day 4. As Alohym molded and shaped the Earth within the 1st four days of [Genesis 1](#), we know through the process of germination, grass, herbs, and fruit-bearing trees of their kind were brought forth.

❖ 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 created. Alohym blessed them and told them to multiply and fill the Earth, which ends the day with "and existed evening and existed morning day fifth.

Here in [Gen. 1:21](#), for the second time in scripture, the word "bara"^{H1254} "create" has been used since its first instance in [Gen. 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 [Gen. 1:20](#); let's read.

- [v20](#); And God 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. [v21](#); And God 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 God saw that [it was] good. [v22](#); And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. [v23](#); And the evening and the morning were the fifth day.

Revised: (Mechanical translation)

[v20](#); 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, [v21](#); 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, [v22](#); and Alohym respected them saying, reproduce and increase and fill the water in the seas and the flyers increased in the land, [v23](#); 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 (God) Alohym 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

In this section, we will investigate the beginning of the Sabbath days on Earth and their role in obedience to (Gods) Alohym. Let's begin in [Genesis 2:2, 3](#) and [4](#) of which will bring eye opening knowledge to all those that are diligently seeking relationship with our Creator. Once again we will begin by using the Interlinear Scriptural Analyzer so that we do not miss any language details coming from the original Hebrew text. Let's read

Genesis 2:2,3

WLC	WLC_tm	Strong	CHES
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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 H3117	u·ishbth H7673	oshe H6213	ashr H834	mlakth·u H4399	e·shbioui H7637	b·ium H3117	aleim H430	u·ikl 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	השביעי
e·shbioui H7637	ium H3117	ath H853	aleim H430	u·ibrk H1288	oshe H6213	ashr H834	mlakth·u H4399	- m·kl H3605	e·shbioui H7637

the-seventh day-of » Elohims and-he-is-- blessing he-did which work-of-him from-all-of the-seventh

»

אלהים	ברא	- אשר	מלאכתו	- מכל	שבת	בו	כי	אתו	ויקדש
aleim H430	bra H1254	- ash H834	mlakth·u H4399	- m·kl H3605	shbth H7673	b·u -	ki H3588	ath·u H853	u·iqdsh H6942

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 [Gen 2:2 and 3](#) (God) Alohyim sanctifies the seventh day because “he rested” on that day from all His work. As we move into verse [4](#) Alohyim 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 <u>generations of the heavens and of the earth</u> 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·shmim	thulduth	ale	
H3068	H6213	H3117	H1254	H776	H8064	H8435	H428	
Yahweh to-make ^{do} -of in·day-of in·to-be-created-of·them and·the·earth the·heavens genealogical-annals-of these								
						ושמים	ארץ	אלהים
						u·shmim	artz	aleim
						H8064	H776	H430
						and·heavens	earth	Elohim

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Here (God) Alohym makes the statement; *“these [are] the generations of the heavens and earth”*, but what is God referring to in this verse? To answer this question, we are going to use the word “what”, one of the five key words used for defining questions; “meaning purpose or what is done”. In defining verse 4, we first must explain what the word “these” means in English which is: *an adjective, plural “these”, coming from the word “this”. (Used to indicate a person, place or thing, or degree as present, near 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](#).

- [v3](#); 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

Reading verse three (3), “**what**” is *just mentioned or indicated* i.e. [the seventh day](#), “**what**” is it’s *characteristic* i.e. [it is sanctified](#), “what” are the generations of Heaven and Earth i.e. [the sanctified seventh day](#) in which God rested. Also, realize that the Sabbath day described in [Gen. 2](#) was the first time in Heaven and on Earth that both Alohym and mankind observed the Sabbath day together. Since this was the “first day” of completed creation it would only make sense that the Sabbath was designated to be the day for signs, seasons ([Appointments](#)), days and years. (Ref: [Gen. 1:14](#))

Now that the Sabbath has been established on Earth, is there scriptural information that proves or states that the Sabbath was established in Heaven first? The answer to that question is found in the Book of [Jubilee’s 2:30](#), let’s read.

- [v30](#); 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 obvious 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](#), (אות) or (אֶתֹּת) means i.e. *a signal* (literally or figuratively), as a flag, beacon, monument, omen, prodigy, and evidence. Now isn’t it interesting that the two root letters of “signs” is the Aleph-Taw (אֶתֹּת), a sign 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 (“oth”) ^{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

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are (אותות) or (אות). (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 (אותות), we read.

(1022) (אותות)...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)

Isn't it interesting after reading the above definition that the word "signs", spelled as (אותות), refers to a covenant or agreement made as a reminder between two parties. Now let's expand on the above definition by adding the letters Tav ת and Vav ו, as represented in the other spelling of the word "signs" (אתות). Notice, if we put these two letters together as such ות the translated phrases would say; "Join two things together, the nailed sign, cross or covenant". Question; can you see the correlation between the word "sign", Sabbath and Messiah"? Here are just a few other questions to think about! 1.) Who was nailed to the cross? 2.) Who joins with us through the indwelling Holy Spirit? The answer is simple, Christ.

Also, is there additional information found in the Bible about the word "sign"? As we move forward in this research, keep in mind 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 [Gen. 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](#)

v13; "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 LORD that doth sanctify you](#). v14; 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. v15; *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. v16; Wherefore the children of Israel shall keep the [Sabbath](#)^{H853-H7676} to observe the [Sabbath](#)^{H853-H7676} throughout their generations, for a

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perpetual covenant. v17; it is a sign^{H226} between me and the children of Israel for ever: *for in six days the LORD made heaven*^{H853-H8064} *and earth, and on the seventh day he rested, and was refreshed*".

The firmament lights are there for unique signs signifying Alohym's timetable of special events. The lights of the firmament direct us to the proper time and location in starting the yearly Sabbath "days." The Sabbath is a sign placed upon Alohym's sacred children who observe the correctly identified Sabbaths using Alohym's calendar. The Gregorian (Julian), Jewish, and other misunderstood "Enoch" calendars miscalculate Sabbaths. Should we sweep these truths under the table?

This early part of the study sheds a lot of light and gives a much deeper understanding of a subject Alohym's people have largely ignored over the years. Unfortunately, a gross error has crept into the ecclesia on the calendar due to ignorance, which leads to numerous mistakes. Satan does quite a job of blinding humanity *and even people within Alohym's ecclesia* by corrupting Alohym's calendar to the core!

❖ The Sabbath is "a Sign"

In Exodus 31:13-17, Alohym tells us 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.

v12; "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"

v20; "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,

v14; "And Alohym said, Let there be lights in the firmament of the heaven...for seasons^{H4150} ..."

Here we see that the lights in the firmament are also there for "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.

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v1; “And the Lord spake unto Moses, saying, v2; 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}.

v3; Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. v4; **These are the feasts**^{H4150} of the Lord, even holy convocations, which ye shall proclaim in their seasons. v5; In the fourteenth day of the first month at (*sunset*) evening is the LORD'S Passover. v6; 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 seasons (Feasts/"Muods"), including the Feasts of Pentecost, Trumpets, Atonement, Tabernacles, and the Eighth day of which are all Sabbath days following Alohym's sacred calendar of which all fall on weekly Sabbaths except for Atonement. (*More on this subject later in the Study*)

In Conclusion

In chapter 1, we have taken you through an in-depth biblical study of the Hebrew language and its revealing truths regarding Alohym's creation throughout Genesis 1, which the ecclesia is not taught. Now it's time to take the next step into real common sense thinking concerning Alohym's restored Firmament, i.e., the heavens. Remember that we are building a firm foundation step by step on biblical, historical, and scientific evidence, which proves there is only one accurate calendar, Alohym.