

GENESIS 1

¹ In the beginning, ⁱ Elohimⁱⁱ (the First and the Last) createdⁱⁱⁱ the heavens^{iv} and the earth^v.

The red underline alerts you to the presence of

The **Aleph – Tav** (אס)

The untranslated name of **JESUS!**

Please read the articles Genesis 1:1 and The **Aleph-Tav**.

² But the earth had become^{vi} demolished^{vii} and was in complete chaos.^{viii} Darkness covered the surface of the deep, but Ruach^{ix} Elohim hovered^x over the surface of the waters.

Day 1

³ Then Elohim said, “Let there be light.”^{xi}

And there was light! ⁴ And Elohim saw that the light^{xii} was good.^{xiii} So Elohim separated^{xiv} the light from the darkness. ⁵ Elohim called the light “Day.” He called the darkness “Night.” Evening^{xv} and morning completed the first day.^{xvi}

Day 2

⁶ Then Elohim said, “Let there be a workspace^{xvii} in the middle of the chaos.^{xviii} Let it separate the waters above from the waters below.”

⁷ So Elohim made the workspace^{xix} and divided the waters which were under the workspace^{xx} from the waters which were above the workspace.^{xxi} And it was so. ⁸ And Elohim called the workspace “Heaven.” Evening and morning completed the second day.^{xxii}

Day 3

⁹ Then Elohim said, “Let the waters under the heaven be gathered together in one place. Let the dry land appear.”

And it was so. ¹⁰ And Elohim called the dry land “Earth.” He called the gathering together of the waters “Seas.” And Elohim saw that it was good.

¹¹ Then Elohim said, “Let the earth bring forth vegetation,^{xxiii} the seed-bearing plants, and the trees bearing fruit with seeds each according to their various kinds.”

And it was so. ¹² And the earth brought forth vegetation,^{xxiv} all kinds of seed-bearing plants, and trees bearing fruit according to their various kinds. And Elohim saw that it was good.^{xxv} ¹³ Evening and morning completed the third day.

Day 4

¹⁴ Then Elohim said, “Let there be lights^{xxvi} in the outer space of heaven to divide the day from the night. Let them be for covenant signs,^{xxvii} appointed gatherings,^{xxviii} days, and years. ¹⁵ Let there be lights in the outer space^{xxix} of heaven to give light on the earth.”

And it was so. ¹⁶ Then Elohim made two^{xxx} great lights. The greater light ruled the day, and the lesser light ruled the night. He also made the stars. ¹⁷ And Elohim set them in the outer space of heaven to give light to the earth, ¹⁸ To^{xxxi} rule over the day and the night, and to divide the light from the darkness. And Elohim saw that it was good. ¹⁹ Evening and morning completed the fourth day.

Day 5

²⁰ Then Elohim said, “Let the waters be filled with swarms^{xxxii} of living^{xxxiii} creatures. Let birds fly above the Earth in the open space of heaven.”

²¹ So Elohim created the great sea monsters^{xxxiv} and^{xxxv} every living creature that moves in the waters, each after its kind, and every kind of bird, each after its kind. And Elohim saw that it was good. ²² Then Elohim blessed^{xxxvi} them, saying, “Be fruitful and multiply. Fill the waters of the seas. Let the birds multiply on the earth.” ²³ Evening followed by morning completed the fifth day.

Day 6

²⁴ Then Elohim said, “Let the earth bring forth living creatures, cattle, creeping things, and beasts of the earth after their kind.”

And it was so. ²⁵ Then Elohim made the beasts of the earth after their kind, the cattle after their kind, and everything that creeps on the earth after their kind. And Elohim saw that it was good.

²⁶ Then Elohim said, “Let Us^{xxxvii} make humans^{xxxviii} in Our image, after Our likeness.^{xxxix} Let them^{xl} have dominion^{xli} over the fish of the sea, the birds of the air, the cattle, over all the earth, and over everything that creeps on the earth.”

²⁷ So Elohim^{xlii} created the humans in His own image. He created them — male and female — in the image of Elohim.^{xliii} ²⁸ Then Elohim blessed them. He said, “Be fruitful and multiply. Fill the earth. Subdue it and have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

²⁹ Then Elohim said, “Look! I have given you every plant that bears seeds and every tree that has fruit that is on the earth. These will be your food. ³⁰ I have given every green plant^{xliv} as food for every creature of the earth, for every bird of the air, and for everything that creeps on the earth, in which there is life.”

And it was so. ³¹ Then Elohim looked at everything that He had made. He saw that it was very^{xlv} good.^{xlvi} Evening and morning completed the sixth day.^{xlvii}

ⁱ The Hebrew is בְּרֵאשִׁית (*b^e-ray-sheeth*). There is no definite article here. A reasonable option is “in a beginning.” In Isaiah 46:10, מֵרֵאשִׁית (“from the beginning”) begins with the preposition מִן (*min*: from). This translation, the LXX, and the Vulgate translate it as “in THE beginning” as the start of the current age. Clearly, Isaiah 45:18 shows that God created the universe before Genesis 1:1. See the article “The Gap Theory.”

ⁱⁱ The Hebrew is אֱלֹהִים (Elohim). The ending is plural. But the associated verb בָּרָא (*bara*) is a masculine singular. The Creator God is Elohim. See the article “Names of God.”

ⁱⁱⁱ The Hebrew words בָּרָא (*bara*), יָצַר (*yatzar*) and אָשָׂה (*asah*) describe God’s activities. *Yatzar* and *asah* refer to forming things out of already existing materials. Here, *bara* is the only one of the three that describes a new activity, not a remodeling of something old. In Isaiah 45:18, Yahweh (Jesus) created (*bara*) the heavens and Elohim (the plural God) did not create the earth in vain.

^{iv} The Hebrew is אֶת הַשָּׁמַיִם. The **Aleph-Tav** and “the heavens” are united. The **Aleph-Tav**, as a symbol for Jesus, implies that Jesus is doing the work of creation. The **Aleph-Tav**, as a symbol of Elohim’s (the plural God) covenant, implies that God will be faithful to His creation.

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- v First, the Hebrew is “the heavens and the earth.” There are at least two heavens: the celestial heaven in which the planets and star move and the highest heaven where God dwells. The right definition of “heaven” depends on context. Second, this is an often-used rhetorical device throughout the rest of Scripture. It combines two items of the whole as a means to refer to the whole. Here, heaven and earth refer to the entirety of God’s universe. Jesus is the original singularity for the cosmos. He is the ultimate purpose for creation. The universe was created for Jesus. See Psalm 40:7.
- vi The Hebrew root *הָיָה* usually means was or become. It can denote a condition different than a former state.
- vii See the article “The Gap Theory.”
- viii Yahweh (Jesus) says that He did not create the world “formless.” Elohim (the plural God) created the world as a place to live (Isaiah 45:18).
- ix The Hebrew is *רוּחַ* (*Ruach*). The root means wind. Synonyms include spirit, Spirit, and breath. This word occurs 378 times in the OT.
- x The Hebrew verb *רָחַף* (*rah-khaf*) occurs three times in the OT. In Deut 32:11, it has the image of a bird fluttering over her young. In Jer 23:9 it is the image of the shakings of a frightened man. In all three cases, it means a definition of noticeable action.
- xi First, the Hebrew root *אֹר* (*or*’) means light or luminary. Synonyms include day, bright, sun, morning, and daylight. This word occurs over 120 times in the OT. Second, by the Principle of First Mention, we must see the use and definition of the word in its first occurrence in all subsequent uses of that word. The word “light” is a profound word that carries many layers of meaning. It is a metaphor for God’s Word, His wisdom, and His guidance for our lives. The Word = Jesus. Genesis 1:1 has already hinted at this. John 1 tells us that light was in the beginning. John 3:19-21 shows that Jesus came to the world to be the light of the world. 1 Thessalonians 5:5 shows that the light of His gospel will separate believers from unbelievers. Light describes the path of righteousness on which we are to walk (Matthew 5:14-16).
- xii The Hebrew is *אֶלֶף-תָּו*. A maqqeph is a construct that joins two words into a single word or idea. The **Aleph-Tav** and light are united. The **Aleph-Tav**, as a symbol for Jesus, implies that Jesus is doing the work of creation. The **Aleph-Tav**, as a symbol of Elohim’s (the plural God) covenant, implies that God will be faithful to His creation. The **Aleph-Tav** will not only bring light to the chaos of the word, but He will also bring light to all fallen depraved sinners. This is just the tip of the proverbial iceberg.
- By seeing the red underlined words, the informed reader can see spiritual ideas beyond the simple translation. See the article “The **Aleph-Tav**.”
- xiii The Hebrew adjective *טוֹב* (*tov*) is used as a predicate noun. It means good. Synonyms include well, best, pleasant, bounty, moral, noble, and worthy. This is the word Elohim (the plural God) used to describe His creation. God is good in all aspects of His nature, His plans for us, and His actions around us.
- xiv Whoa! Many usually explain darkness as the absence of light. But our physics friends tell us about black holes. One of the plagues Elohim (the plural God) brought on the Egyptians was a darkness that they could feel.
- xv Evening didn’t originally mean darkness. The original meaning is obscuration and mixture. See the article “Erev and Boqer.”
- xvi The Hebrew day starts with night followed by morning.
- xvii The Hebrew is *רָקִיעַ*. It means an expanse or visible arch. Various translations use canopy, dome, expanse, firmament, horizon, huge space, open space, sky, vaulted dome, and wide space. It refers to an extended open sphere in which Elohim (the plural God) creates the earth. See the article “Firmament.” If firmament is nothing but empty space, then there isn’t much to give glory to God’s handiwork (Psalm 19:1).
- xviii The Hebrew is *הַמַּיִם*. Technically, it means “the waters.” However, the Bible also uses the word “water” to signify danger, violence, and other evils. The Beast with seven heads and ten horns in Revelation 13 rises up out of the sea. In Isa 45:18 Elohim (the plural God) says that He did not create the heavens and the earth in vain. He created it for people to live in it. God is now recreating order out of the chaos. See the article “The Gap Theory.” Note well: this is not the deceitful “gap” of evolution. It is the “gap” between God’s two creative works.
- xix The red underlined words inform the reader that a maqqeph joins the **Aleph-Tav** and the open space into a single idea. We can now see Jesus at work in His creation.
- xx The ocean. At this point, the waters covered the whole earth.
- xxi Clouds.
- xxii Did you notice something missing here? There is no pronouncement of good for day 2. But day 3 has two of these. This is why Tuesday, the day of double blessing, is why there are many Jewish weddings on Tuesday. See John 2 and the wedding at Cana.
- xxiii The Hebrew is *עֵשֶׂב*. The root means grass. Synonyms include herbs and vegetation.
- xxiv The Hebrew is *עֵשֶׂב*. The root means grass. Synonyms include herbs and vegetation.

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- xxv On day #3, Elohim (the plural God) pronounces what He has created as “good” two times. This is the day of the double blessing. This is an important link to the ashes of the red heifer, the wedding in Cana, and the Passion Week. See the articles, “The Last Seder #1” and “The Last Seder #2.”
- xxvi The Hebrew root מָאֹר (mah-or’) means light or luminary. Psalm 19:3-4 tells us that their words go out to the ends of the earth. See the article “The Mazzaroth.”
- xxvii The Hebrew is לְאֵהָבָה. It is a Lamed-**Aleph-Tav-Tav**. The word begins with Lamed, a symbol of authority. The word ends with **Tav**, a symbol of a covenant. The **Aleph-Tav** is in between. Thus, this is the authoritative symbol of covenant with Jesus (the **Aleph-Tav**) written in the stars. See the article “The **Aleph-Tav**.”
- xxviii The Hebrew word is לְמוֹעֲדִים (l^e-mo-ay-deem’). In general, it means appointed place, appointed time, or meeting. In particular, it refers to the public gatherings on the 18 set days of the 7 appointed feasts and the 52 weekly Sabbath assemblies. See the article “Appointed Times.”
- xxix The Hebrew is רָקִיעַ. It means an expanse or visible arch. Various translations use canopy, dome, expanse, firmament, horizon, huge space, open space, sky, vaulted dome, and wide space. It refers to an extended open sphere in which God creates the earth. See the article “Firmament.” If firmament is nothing but empty space, then there isn’t much to give glory to Elohim’s (the plural God) handiwork (Psalm 19:1).
- xxx A maqqeph joins the **Aleph-Tav** to the word “two.” This word carries with it ideas of strength, primacy, covenant, and the OT name for Jesus. A reasonable option is “Jesus made two great lights.” See the article “The **Aleph-Tav**.”
- xxxi The literary technique of Polysyndeton uses multiple “to”s (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.
- xxxii The Hebrew text uses a wordplay with the verb שָׂרַץ (shrets, “swarm, teem, or multiply abundantly”) and the related noun שָׂרָץ (sheh-rets, “swarming thing, creeping creature”). The repetition of sound and sense gives a poetic effect, emphasizing both the abundance of life and the variety of living creatures filling the waters.
- xxxiii The Hebrew root נֶפֶשׁ (nefesh) has a wide range of meanings. Its #1 definition in the KJV is “soul.” It refers to one’s life force or breath. Sometimes, it refers to a person as a living being. It can also refer to emotions or desires.
- xxxiv The Hebrew root תַּנִּין means something snake-like and very fearsome. It can refer to a crocodile, dragon, sea monster, or poisonous snake. Context must determine meaning.
- xxxv The literary technique of Polysyndeton uses multiple “and”s (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.
- xxxvi The Hebrew root כָּרַךְ is a picture bowing down. It has a double sense. First, human to God. We kneel in reverence, offering honor, praise, or thanksgiving. Second, God to human. God bends down in grace, granting life, favor, fruitfulness, or prosperity. Here, God blesses the creatures by endowing them with the power to “be fruitful and multiply.” This is a divine empowerment to thrive, reproduce, and fill the earth. God bends down to confer vitality and abundance upon His creation.
- xxxvii Notice the plural. Most commentaries say that this is *The Trinity* speaking among themselves. But all three Persons of *The Trinity* are co-equal and omniscient. They mutually indwell each other. Not one of Them needs more information. This conversation is not possible among *The eternal Trinity*. The “Us” is not dealing with *The Trinity*. The GOD of gods is speaking to His Divine Council (Psalm 82:1, 89:5-7). He is choosing to allow them to participate with Him in ruling the world (Deut 32:8-9).
- xxxviii The Hebrew is אָדָם. It is a common masculine singular. It can mean both a single man in particular and all of humanity as a single whole.
- xxxix Image and likeness have nothing to do with a list of characteristics. Image and likeness are NOT synonyms. Image relates to how we look outwardly. We are to look like God! Likeness relates to how we are to be inwardly. It refers to abstract concepts like characteristics and traits.
- Image and likeness refer to our ability to bear God’s image. Our function in life to reflect God’s image and likeness to the world. We are God’s agents. We represent the GOD of gods.
- xl Notice the plural. Dominion and the right to rule were first given to both sexes.
- xli Elohim (the plural God) gives man (and woman) the right to rule over His creation. The devil hears this. He will move to take that authority from them.
- xl ii While verse 26 uses plurals to refer to GOD and the other gods of GOD’s divine Council, here it is GOD (Elohim) alone who creates. No other god (fallen angels are elohim) creates.
- xl iii Mark 10:6.
- xl iv This phrase is not just a whimsical addition. The red underlined words inform the reader that a maqqeph unites the **Aleph-Tav** with “every green plant.” The **Aleph-Tav** is a symbol of Jesus doing the work of His creation. The **Aleph-Tav** is also a symbol of Elohim’s (the plural God) covenant faithfulness. See the article “The **Aleph-Tav**.”

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- ^{xlv} The Hebrew is אָדָּר. The root means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously. This is the first occurrence of this word in the OT.
- ^{xlvi} The Hebrew adjective טוֹב (*tov*) is used as a predicate noun. It means good. Synonyms include well, best, pleasant, bounty, moral, noble, and worthy. This is the word Elohim (the plural God) used to describe His creation. God is good in all aspects of His nature, plans for us, and actions around us.
- ^{xlvi} Many try to fit six creation days into six geological eras. However, Elohim (the plural God) stresses six literal days in Exodus 20:11.