

Three Year Torah Cycle – Year One
Genesis 1:1 – 2:3
Rabbin/Dr. Deborah Brandt

Intro to Bere'shiyt/Genesis

A Study in “First Mentions” in Genesis

First – Creation

We are going to study the beginning and foundation of the source of all that is good, righteous, and holy and all that is evil and unrighteous. Through the Hebrew language and culture, we will define the beginning of all scriptural doctrine going back to the original design and Designer via various sources. The following will be gleaned from the first 4 chapters of B'reshiyt:

- Will mingle some aspects of creation science via videos
- **Yeshayahu 46:10**- If we know that the end is found in the beginning, then so does the adversary.
- **(Isa 46:10 TLV) declaring the end from the beginning**, from ancient time, what is yet to come, saying, “My purpose will stand, and I will accomplish all that I please.”
- Learn what is p'shat, remez, drash and sod of these words

Many of these words have taken on new meanings since first spoken by God. We must go back to the original meaning of the words.

Psalm 111:1-4

(Psa 111:1 TLV) Halleluyah! I praise Adonai with all my heart in the company and congregation of the upright.

(Psa 111:2 TLV) Great are the works of Adonai—searched out by all who delight in them.

(Psa 111:3 TLV) Glorious and majestic is His work, and His righteousness endures forever.

(Psa 111:4 TLV) He made His wonders memorable. Adonai is gracious and full of compassion.

Psalm 105:1-2

(Psa 105:1 TLV) Praise Adonai, call upon His Name. Make known His deeds among the peoples.

(Psa 105:2 TLV) Sing to Him, sing praises to Him—tell about all His wonders!

Devarim 32:7

(Deu 32:7 TLV) “Remember the days of antiquity, understand the years across generations. Ask your father and he will tell you, your elders and they will say to you.

We must decide before we begin: Two world views

1. Big Bang – came form nothing produced evolution. NOT
2. Creator – Intelligent Design- YES

All of God's will, purpose, essence, design, eschatology, and teaching is found in the first 4 chapters of this book. Abba Father prepared everything from the beginning by design. What He is about to do with creation, He will also do with man and then with the nation Israel.

- 1. What is the beginning, and why it is imperative to understand?**
2. Why did Elohiym create us?
3. What is our purpose?
4. What is the significance of the seed and like kind?
5. The pattern of light and darkness, night and day.
6. The significance of water.
- 7. Origin of physical and spiritual.**
8. The relevance of the sun and the moon- signs and seasons.
9. The calling of creation as “good”.
- 10. Man in “Elohiym’s image, man from dust of the earth.**
- 11. Elohiym’s first command to humans.**
- 12. The Seventh Day.**
13. The pivotal significance of the Garden of Eden.
- 14. The nature and function of male and female.**
- 15. The two trees and choice.**
16. The nature and function of the serpent.
17. Deception and disobedience.
- 18. Man’s response to sin.**
19. What are the curses?
- 20. The first marriage.**
21. Why couldn’t Adam stay in the garden?

These beginnings will trace into the New Testament. God has given evidence of Himself via creation.

Hebrews 11:3

(Heb 11:3 NASB) By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

John 6:63

(Joh 6:63 NASB) "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

Hebrews 11:1

(Heb 11:1 NASB) Now faith is the assurance of *things* hoped for, the conviction of things not seen.

Hebrews 4:12

(Heb 4:12 NASB) For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Psalms 33:6

(Psa 33:6 NASB) By the word of the LORD the heavens were made, And by the breath of His mouth all their host.

Bere'shiyt Chapter 1 – Sefer Ma'aseh Bere'shiyt

(Gen 1:1 TLV) In the beginning God created the heavens and the earth.

H853 וְאֵת H8064 הַשָּׁמַיִם H853 אֶת H430 אֱלֹהִים H1254 בָּרָא H7225 בְּרֵאשִׁית (+Gen 1:1 Hebrew OT)
H776:הָאָרֶץ.

Bere'shiyt bara Elohiym 'et hashamayim v'et ha'aretz.

These are the first 7 Words YHVH choose to utter. 7 the number of completion.

Most important verse in the Bible, because if you do not believe this verse you will not believe the rest of the Word. This verse establishes God as Creator and Yeshua the Word.

Key Words vs 1

Bere'shiyt H7225

רֵאשִׁית

rē'shiyt: **A noun meaning the beginning, the first, the chief, the best, the firstfruits.** Occurring fifty-one times in the Old Testament, this term holds the honor of being the first word written in the entire Bible (Gen 1:1). Often, the term denotes the point in time or space at which something started, except when it specifies the point when time and space themselves were started (Isa 46:10). It conveys the beginning of strife (Pro 17:14); of a ruler's reign (Jer 26:1, Jer 27:1; Jer 28:1; Jer 49:34); of a sin (Mic 1:13); of a kingdom (Gen 10:10); or of wisdom and knowledge (Psa 111:10; Pro 1:7). On other occasions, the term signifies the highest of anything, i.e., the best or most excellent, such as the choicest parts of offerings (1Sa 2:29); the best of the spoil (1Sa 15:21); or the finest in oils (Amo 6:6). Elsewhere, the word designates the earliest or first products or results of something. It refers many times to the first products of a harvest (Lev 23:10; Deu 18:4; Neh 12:44); and sometimes to the first product, i.e., the firstborn of a father (Gen 49:3;

Bara H1254

בָּרָא

bārā': **A verb meaning to create. Only God is the subject of this verb.** It is used for His creating: heaven and earth (Gen 1:1); humanity (Gen 1:27); the heavenly host (Isa 40:26); the ends of the earth (Isa 40:28); north and south (Psa 89:12 [13]); righteousness; salvation (Isa 45:8); evil (Isa 45:7). David asked God to "create" in him a clean heart (Psa 51:10 [12]). Isaiah promised that God will create a new heaven and earth (Isa 65:17).

Elohiym H430

אֱלֹהִים

ʿēlōhiym: **A masculine plural noun meaning God, gods, judges, angels.** Occurring more than 2,600 times in the Old Testament, **this word commonly designates the one true God** (Gen 1:1) and is **often paired with God's unique name y^{eh}ōwāh/YHVH (Yahweh, Yahovah)** (H3068) (Gen 2:4; Psa 100:3). **When the word is used as the generic designation of God, it conveys in Scripture that God is the Creator** (Gen 5:1); the King (Psa 47:7 [8]); **the Judge** (Psa 50:6); **the Lord** (Psa 86:12); and **the Savior** (Hos 13:4). His character is compassionate (Deu 4:31); gracious (Psa 116:5); and faithful to His covenant (Deu 7:9). In fewer instances, this word refers to

foreign gods, such as Dagon (1Sa 5:7) or Baal (1Ki 18:24). It also might refer to judges (Exo 22:8-9 [7-8]) or angels as gods (Psa 97:7). Although the form of this word is plural, it is frequently used as if it were singular—that is, with a singular verb (Gen 1:1-31; Exo 2:24). The plural form of this word may be regarded (1) as intensive to indicate God's fullness of power; (2) as majestic to indicate God's kingly rule; or (3) as an allusion to the Unity of the Godhead (Gen 1:26). The singular form of this word

Hashamayim H8064

שָׁמַיִם

šāmayim: **A masculine noun meaning sky, heaven, abode, firmament, air, stars.** Although the word is plural or dual in form, it can be translated into English as singular or plural depending on the context. **The word describes everything God made besides the earth: God made the heavens of the universe (Gen 1:1; Gen 14:19); the firmament or expanse which He created around the earth was named sky or heaven as well (Gen 1:8). He stretched out the heavens (Isa 40:22); creating them (Isa 42:5; Isa 45:18).**

The heavens that humans observe with their senses are indicated by this word. The stars are part of the heavens (Gen 15:5) and are personified in some cases (Jdg 5:20); the sun and the moon, along with the stars, make up a major part of the hosts of heaven (Deu 4:19). Unfortunately, these things were worshiped as gods by even the Israelites (Jer 8:2). The heavens became a source of knowing the future and life in general, for scanners of the heavens and astrologers searched the heavens for signs (Isa 47:13). A favorite pagan deity was the Queen of Heaven whom the people worshiped (Jer 7:18; Jer 44:17). God created waters above and below the heavens (Gen 1:8-9). The clouds are a feature of the sky (Gen 8:2; Jdg 5:4; 1Ki 18:45; Job 26:13). The word indicates the total inhabited earth when it speaks of from under heaven, as when the Amalekites were to be destroyed from under heaven (Gen 6:17; Exo 17:14). The teacher of Ecclesiastes spoke of examining everything under heaven, i.e., everything done in the world in which humans live (Ecc 1:13; Ecc 2:3; Ecc 3:1); birds and other fowl fly in the sky (Gen 1:20). **In God's new world, there will be a new heaven and a new earth (Isa 65:17; Isa 66:22).**

The invisible heavens are the abode of God. Heaven is the Lord's throne, the earth is the resting place of His feet—a beautiful metaphor of God's sovereignty over the universe (Isa 66:1). He extends the heavens as the tent roof of the universe (Isa 40:22); He dwells in heaven (1Ki 8:30, 1Ki 8:32); yet He is not contained in even the heaven of heavens, the most exclusive part of the heavens (1Ki 8:27).

Heaven describes the place from which God operates: He calls to people from heaven (Gen 21:17; Gen 22:11). The Ten Commandments were spoken from heaven (Exo 20:22; Neh 9:13). He sent down manna from heaven for His people in the desert (Exo 16:4). He is not merely a dweller in heaven, but He is the God of heaven (Gen 24:3; 2Ch 36:23; Ezr 1:2). The heavens grow old and pass away, but God is eternal (Job 14:12; Isa 13:10; Isa 65:17). Satan aspired to usurp God's reign in heaven and was cast out (Isa 14:12-13). Elijah the prophet, because he faithfully followed the Lord, was taken up into heaven in a whirlwind (2Ki 2:1, 2Ki 2:11).

Bere'shith – in the beginning, or in the head of...

Bere'shiyt H7225 בְּרֵאשִׁית

rē'shiyt: **A noun meaning the beginning, the first, the chief, the best, the firstfruits**

Ro'sh – re'sheyt—beginning

Exodus 12:2

First/Roshon (Exo 12:2 NASB) "This month shall be the beginning of months for you; it is to be the **first** month of the year to you.

Chief/Rosh – Ezra 1:5

(Ezr 1:5 NASB) Then **the heads** of fathers' *households* of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the LORD which is in Jerusalem.

Head -Bere'shiyt 2:10, 3:15

Rivers/Rosh (Gen 2:10 NASB) Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

Head/Rosh (Gen 3:15 NASB) And I will put enmity Between you and the woman, And between your seed and her seed; **He shall bruise you on the head**, And you shall bruise him on the heel."

Census/Head - Sum – Bamidbar 1:2

(Num 1:2 NASB) "Take a **census** of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head

BET – Bayit enlarged- opening facing toward all of God's word. Scripture begins with the HOUSE OF GOD. His people will dwell in HIS HOUSE.

Hebrews 3:1-6 – Household of God, temple, tabernacle, "inside" Genesis 6:14

(Heb 3:1 TLV) Therefore, holy brothers and sisters, partners in a heavenly calling, take notice of Yeshua—the Emissary and Kohen Gadol we affirm.

(Heb 3:2 TLV) He was faithful to the **One who appointed Him in His house**—as was Moses also.

(Heb 3:3 TLV) For He has been considered worthy of more glory than Moses, **even as the builder of the house has more honor than the house.**

(Heb 3:4 TLV) **For every house** is built by someone, **but the builder of all things is God.**

(Heb 3:5 TLV) **Now Moses surely was faithful in all God's house as a servant**, for a witness of things to be spoken later.

(Heb 3:6 TLV) **But Messiah, as Son, is over God's house—and we are His house**, if we hold firm to our boldness and what we are proud to hope.

Ephesians 2 – Cornerstone (Messiah) laid in beginning, foundations in beginning

(Eph 2:18 TLV) for through Him we both have access to the Father by the same Ruach.

(Eph 2:19 TLV) So then you are no longer strangers and foreigners, but you are fellow citizens with **God's people and members of God's household.**

(Eph 2:20 TLV) You have been built on the foundation made up of the emissaries and prophets, with **Messiah Yeshua Himself being the cornerstone.**

(Eph 2:21 TLV) **In Him the whole building**, being fitted together, **is growing into a holy temple** for the Lord.

(Eph 2:22 TLV) In Him, you also are **being built together into God's dwelling place** in the Ruach.

Hebrews 1:10

(Heb 1:2 TLV) In these last days He has spoken to us through a Son, whom He appointed heir of all things and **through whom He created the universe.**

New Testament Use

John 1:1-3

(Joh 1:1 TLV) In the beginning was the Word. The Word was with God, and **the Word was God.**

(Joh 1:2 TLV) He was with God in the beginning.

(Joh 1:3 TLV) **All things were made through Him,** and apart from Him nothing was made that has come into being.

(Rev 3:14 TLV) To the angel of Messiah's community in Laodicea write: "**Thus says the Amen, the Faithful and True Witness, the Originator of God's creation:**

(Mar 12:29 TLV) Yeshua answered, "The first is, 'Shema Yisrael, Adonai Eloheinu, Adonai echad. Hear, O Israel, the Lord our God, **the Lord is One.**

The order of the House (1Co 11:3 CJB) But I want you to understand that the head of every man is the Messiah, and the head of a wife is her husband, and **the head of the Messiah is God.**

Not used with respect to time but pre-eminence.

Psalm 33:6

(Psa 33:6 TLV) **By Adonai's word were the heavens made,** and all their host by the breath of His mouth.

Psalm 146:6

(Psa 146:6 TLV) who made heaven and earth, the sea, and all that is in them, who keeps truth forever,

(Psa 146:7 TLV) who executes justice for the oppressed, who gives bread to the hungry. **Adonai sets the prisoners free.**

(Psa 146:8 TLV) **Adonai opens the eyes of the blind. Adonai raises up those who are bowed down. Adonai loves the righteous.**

(Psa 146:9 TLV) **Adonai protects outsiders, upholds the fatherless and the widow,** but thwarts the way of the wicked.

(Psa 146:10 TLV) **Adonai will reign forever, your God, O Zion,** from generation to generation. Halleluyah!

Psalm 90:2

(Psa 90:2 TLV) Before the mountains were born, or You gave birth to the earth and the world, even from everlasting to everlasting, You are God!

Job 38:1-41

(Job 38:1 TLV) Then Adonai answered Job out of the whirlwind. He said:

(Job 38:2 TLV) "Who is this, who darkens counsel with words without knowledge?"

(Job 38:3 TLV) Now gird up your loins like a man; I will question you, and you will inform Me!

(Job 38:4 TLV) **“Where were you when I laid the foundations of earth? Tell Me, if you have understanding.**

(Job 38:5 TLV) Who set its dimensions—if you know—or who stretched a line over it?

(Job 38:6 TLV) On what were its foundations set, or who laid its cornerstone—

(Job 38:7 TLV) when the morning stars sang together, and all the sons of God shouted for joy?

(Job 38:8 TLV) “And who shut up the sea behind doors when it burst forth from the womb,

(Job 38:9 TLV) when I made a cloud its garment and thick darkness its swaddling cloth,

(Job 38:10 TLV) when I prescribed my boundary for it, and set bars and gates,

(Job 38:11 TLV) when I said, ‘This far you may come, but no further; here your majestic waves will stop.’

(Job 38:12 TLV) “Have you ever in your life commanded the morning, or caused dawn to know its place;

(Job 38:13 TLV) that it would take hold of the corners of the earth and shake the wicked out of it?

(Job 38:14 TLV) It changes shape like clay under a seal—they stand out like those of a garment.

(Job 38:15 TLV) And from the wicked their light is withheld, and the upraised arm is broken.

(Job 38:16 TLV) “Have you gone to the springs of the sea, or walked in the recesses of the deep?

(Job 38:17 TLV) Have the gates of death been revealed to you? Have you seen the gates of the deepest darkness?

(Job 38:18 TLV) Have you comprehended the expanses of the earth? If you know it all, declare it!

(Job 38:19 TLV) In what direction does light dwell, and darkness, where is its place—

(Job 38:20 TLV) that you can take it to its borders, and discern the paths to its home?

(Job 38:21 TLV) Surely you know, for you were born then; and the number of your days is great!

(Job 38:22 TLV) “Have you entered the storehouses of snow or seen the storehouses of hail,

(Job 38:23 TLV) which I reserved for a time of distress, for a day of battle and war?

(Job 38:24 TLV) In what direction is light distributed, or the east wind scattered over the earth?

(Job 38:25 TLV) Who cuts a channel for the flood, and a path for the thunderstorm,

(Job 38:26 TLV) to cause it to rain on an uninhabited land, a desert with no one in it,

(Job 38:27 TLV) to satisfy a devastated and desolate land, and cause it to sprout grass?

(Job 38:28 TLV) Does the rain have a father, or who has birthed the drops of dew?

(Job 38:29 TLV) From whose womb comes the ice? Who gives birth to the frost of heaven,

(Job 38:30 TLV) when the waters hide like stone, and the surface of the deep is frozen?

(Job 38:31 TLV) Can you bind the chains of Pleiades or loosen the belt of Orion?

(Job 38:32 TLV) Do you bring out the constellations in their season or guide the Bear with her cubs?

(Job 38:33 TLV) Do you know the ordinances of the heavens? Can you set up dominion over the earth?

(Job 38:34 TLV) Can you raise your voice to the clouds and cover yourself with an abundance of water?

(Job 38:35 TLV) Can you send out lightning bolts, so they go? Will they say to you, ‘Here we are’?

(Job 38:36 TLV) Who put wisdom in the secret place or gave understanding to the mind?

(Job 38:37 TLV) Who can count the clouds by wisdom, or tip over the water jars of heaven,

(Job 38:38 TLV) when dust hardens into a mass and clods of earth stick together?

(Job 38:39 TLV) “Do you hunt prey for the lioness or satisfy the hunger of young lions,
(Job 38:40 TLV) when they crouch in their dens or lie in wait in the thicket?
(Job 38:41 TLV) Who arranges provision for the raven, when its young cry out to God, and wander about for lack of food?

The Universe had a beginning

Why Bet and not Aleph? God has no beginning

’ēlōhiym: A masculine plural noun meaning God, gods, judges, angels. Occurring more than 2,600 times in the Old Testament, **this word commonly designates the one true God (Gen 1:1) and is often paired with God's unique name y^ēhōwāh/YHVH (Yahweh, Yahovah)**

Elohim-God

The ninth name for the Messiah is Elohim. Just as the Greek word Theos, the Hebrew name Elohim means “God.” This name is used of Yeshua in **Isaiah 9:6–7. Verse 6 states: *For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God [Elohim], Everlasting Father, Prince of Peace.***

That Yeshua has the name Elohim can be seen from the fact that certain Tenach passages using the term Elohim are quoted in the New Testament and applied to Yeshua. For example, the Elohim of Isaiah 40:3 is applied to Yeshua in Luke 3:4. Another example is Psalm 45:6 that is applied to Yeshua in Hebrews 1:8.¹

The Use of Singular and Plural Forms Together of Elohim

Evidence for the unity of the Godhead in the Tenach is the use of *El Elohim*. *El* is the singular form, and *Elohim* is the plural form; but both are used together in one verse of the same God. One example is Genesis 33:20: *And he erected there an altar, and called it El-Elohe-Israel.*

El is the singular, but *Elohe* is the construct state of Elohim, which is a plural form. So, literally it reads, “God, the Gods of Israel.” The fact that the singular is followed by the plural and that both words refer to the one true God emphasizes unity.

A second example where both the singular and the plural are used together is Joshua 22:22: *The Mighty One, God, Jehovah, the Mighty One, God, Jehovah, he knows; and Israel he shall know: if it be in rebellion, or if in trespass against Jehovah (save you us not this day).*

The Hebrew word translated as *The Mighty One* is the word *El*, which is the singular word for God. The word translated God is *Elohim* and it is a plural noun, which means “God” or “gods.” The word translated YHVH is God’s personal name: *El, Elohim, YHVH*. YHVH is God’s personal name; *Elohim* emphasizes His plurality; but the singular *El* emphasizes His unity. So, unity can be seen in the use of *El Elohim*, the singular and plural used together of one and the same God.

¹ Fruchtenbaum, A. G. (1983). [*The Messianic Bible Study Collection*](#) (Vol. 52, p. 8). Tustin, CA: Ariel Ministries.

The Use of the Compound One

The next evidence for unity of the Godhead in the Tenach is in Deuteronomy 6:4; a very famous verse for Jewish people. Deuteronomy 6:4 is called the *sh'ma*, and it is considered the essence of all forms of Judaism. That verse reads: *Hear, O Israel YHVH our God is one YHVH.*

This verse, more than any other, emphasizes the concept of a unity. In the field of Jewish evangelism, Deuteronomy 6:4 is often used by Jewish people to teach against the plurality of the Godhead. But, if this verse is studied very carefully, it is evident that it is not teaching an absolute unity, but a compound unity. Rather than arguing against a plurality of the Godhead, Deuteronomy 6:4 actually supports the concept of plurality in the Godhead. To begin with, it should be pointed out that where it reads *YHVH our God* the Hebrew word for God is plural, and literally reads, “our Gods.” But, the key word to focus attention on is the word *one*.

Echad

The Hebrew word for one is echad. By comparing the usage of echad elsewhere in the Tenach, it is clear that this word refers to a compound one, not an absolute one. For example, Genesis 1:5 states: *And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.*

The combination of evening and morning comprised the unity of echad, or one day.

Another key passage is Genesis 2:24: *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

A man and a woman who come together in marriage are said to become one, echad, flesh. There are two personalities, a man and a woman, coming together in marriage, and the two become one. Obviously, they do not become an absolute one, for they retain their separate personalities; however, there is definitely a unity there.

Another example is Ezra 3:1, where the whole **assembly of Israel was as one, echad.** Although it was comprised of numerous individuals, they were all looked upon as one; obviously a united one.

Another example is Ezekiel 37:17, **where Ezekiel is told to put two sticks together, and they are combined to become one, echad, stick.** These examples of the usage of the word *echad* in the Hebrew text, which is the very same word used in Deuteronomy 6:4, show that it speaks of a compound unity, not an absolute unity.

Yachid

There is another Hebrew word, which does mean an absolute one: yachid. It is used in Genesis 22:2, where it emphasizes Isaac as Abraham’s only, unique son. **So, if Moses had wanted to emphasize absolute oneness of God, he would have used the term yachid. But he did not use that term for the oneness of God.** Deuteronomy 6:4 is, therefore, an argument in favor of the plurality of the Godhead and, at the same time, it teaches the unity of this plurality of the one God.²

² Fruchtenbaum, A. G. (1983). [*The Messianic Bible Study Collection*](#) (Vol. 50, pp. 14–16). Tustin, CA: Ariel Ministries.

Bara: Created. Lit: to open up, to make visible- as a seed does.

Bara H1254 אָרָא

bārā’: A verb meaning to create. Only God is the subject of this verb

Pictograph – the strength or power of the head of house

Isaiah 43:1

(Isa 43:1 TLV) But now, thus says Adonai—the One who created you, O Jacob, the One who formed you, O Israel: “Fear not, for I have redeemed you, I have called you by name, you are Mine.

Ezekiel 28: 13, 15

(Eze 28:13 TLV) You were in Eden, the garden of God. Every precious stone was your covering—ruby, topaz and diamond, beryl, onyx and jasper, sapphire, turquoise and emerald—your settings and your sockets a workmanship of gold—in the day you were created they were prepared.

(Eze 28:14 TLV) You were an anointed guardian cheruv. I placed you on the holy mountain of God. You walked among stones of fire.

(Eze 28:15 TLV) You were perfect in your ways from the day that you were created, until unrighteousness was found in you.

Rambam “ The Holy One, blessed be He, created all things from absolute non-existence” We have no expression in the sacred language for bringing forth something from nothing.

Brad Scott “My premise is that all things were created in verse one. All material and non-material matter- represented by terms heaven and earth.

Rabbi Nehemiah: “ ...everything created on 1st day in the very first instant through God’s original word”

Hashamayim: shamah- source, that which identifies- in dual form and only form

First heaven, then earth, unseen spiritual begets unseen spiritual, physical begets physical

John 3:12

(Joh 3:12 TLV) If you do not believe the earthly things I told you, how will you believe when I tell you about heavenly things?

2 Corinthians 4:18

(2Co 4:18 TLV) as we look not at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal.

All three places called heaven brought forth from this.

Genesis 1:14

(Gen 1:14 TLV) Then God said, “Let lights in the **expanse of the sky** be for separating the day from the night. **They will be for signs and for seasons and for days and years.**

2 Corinthians 12:2

(2Co 12:2 TLV) I know a man in Messiah (whether in the body I don’t know, or whether out of the body I don’t know—God knows)—fourteen years ago, he was caught up to the third heaven.

Revelation 21:10

(Rev 21:10 TLV) Then he carried me away in the Ruach to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God,

Lofty: all things from above. YHVH still above us

1 Kings 8:12

(1Ki 8:12 NASB) Then Solomon said, "The LORD has said that He would dwell in the thick cloud.

Possible background of “kingdom of Heaven” or “Kingdom of God”

Matthew 3:2, 13:11

(Mat 3:2 NASB) "Repent, for the kingdom of heaven is at hand."

(Mat 13:11 NASB) Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

Mark 1:15, 4:11

(Mar 1:15 NASB) and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

(Mar 4:11 NASB) And He was saying to them, "To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables,

- **Entire physical system is supported by these: gravity, space, wind, time, thought**
- **Not meant to be separate existence**
- **Language here suggests heaven and earth: husband and wife.**
- A synonym for “Elohiym” Job 26:8-14

(Job 26:8 NASB) "He wraps up the waters in His clouds, And the cloud does not burst under them.

(Job 26:9 NASB) "He obscures the face of the full moon And spreads His cloud over it.

(Job 26:10 NASB) "He has inscribed a circle on the surface of the waters At the boundary of light and darkness.

(Job 26:11 NASB) "The pillars of heaven tremble And are amazed at His rebuke.

(Job 26:12 NASB) "He quieted the sea with His power, And by His understanding He shattered Rahab.

(Job 26:13 NASB) "By His breath the heavens are cleared; His hand has pierced the fleeing serpent.

(Job 26:14 NASB) "Behold, these are the fringes of His ways; And how faint a word we hear of Him! But His mighty thunder, who can understand?"

- **Commandments are spiritual – come from above, support system for the physical**
John 6:63

(Joh 6:63 NASB) "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

- Talmud – calls it ceiling or a roof

Summary of the verse: IN the timeless past, YHVH created from nothing all physical and non-physical properties except for the sprit/soul. All things come from what was created in the beginning.