

GENESIS 1:1 TO 2:3

Běř'shēt-ălěph [**←Sephardic pronunciation**] a tyvarB

chapter-one Genesis ←←reads from right to left

ăřětz hă ăt vā shămīyīm hă ăt **Ēlōhēm** bărăh b'ărăh-sheet
 `#rə' h' **tae** װ>~ym'v' h; **tae** ~yh' a/ arB' tyvar' B. 1
 earth the AΩ Rev 1:8 & 2-heavens the AΩ Rev 1:8 Elohim He-creates beginning in ←←← read!
 [through Yeshua] [through Yeshua] [masculine-singular]

[KJV] In the beginning God created the heaven & the earth.

vōhō vā tōhū hīytāh ăřětz hă vā
 vho b w' vht htyh' #rə' h' װ>2
 contains-nothing (empty) within & without-form (empty) [masc. noun] she- is earth the &

[KJV] And the earth was without form, & void;

[The earth had a location, but there was nothing there, not even a core! The only thing that existed at this point was the water & God!]



tāhōme pēnāy ăl chōshēch v
 ~Aht. ynP. I [; %v& װ>
 deep* (continuous movement) face upon darkness &

[KJV] and darkness was upon the face of the deep.

[This is a huge mass of water that Elohim takes & turns into an entire universe, including the earth. The Spirit of Elohim was hovering over it.]

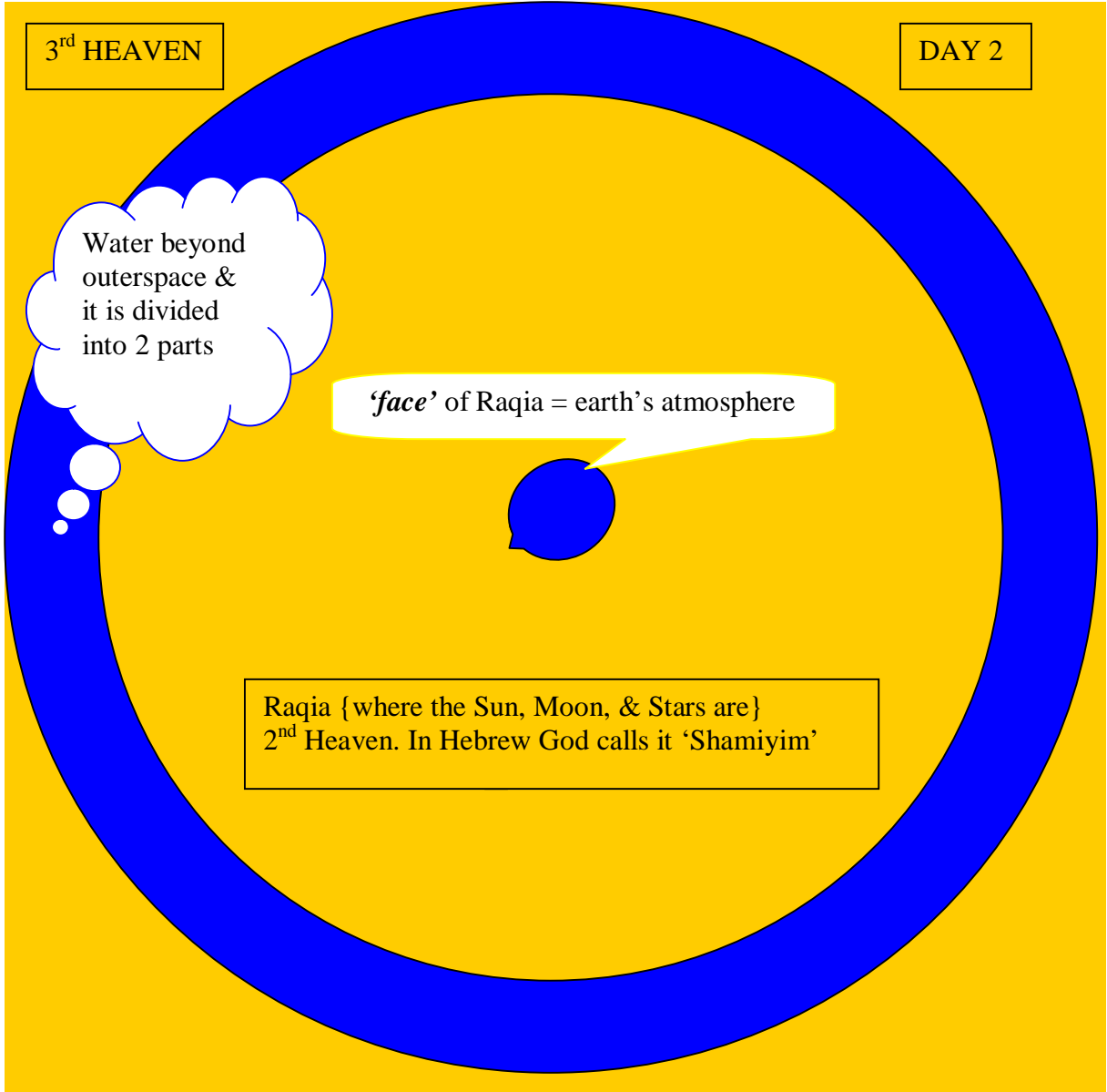
*'tahome' at this stage is water. Therefore, when 'tahome' is mentioned later on in Genesis, it also is water. PSALMS 136:6 says 'To Him who spread out the earth/land above the waters for His lovingkindness is everlasting'

mī-ēēm lă mī-ēēm bān māv-dīl y'hē vī
 ~ym' l' ~ym; !yBe l yDōm; yhj vl
 waters to 2-waters between division he-is &

[KJV} and let it divide the waters from the waters.

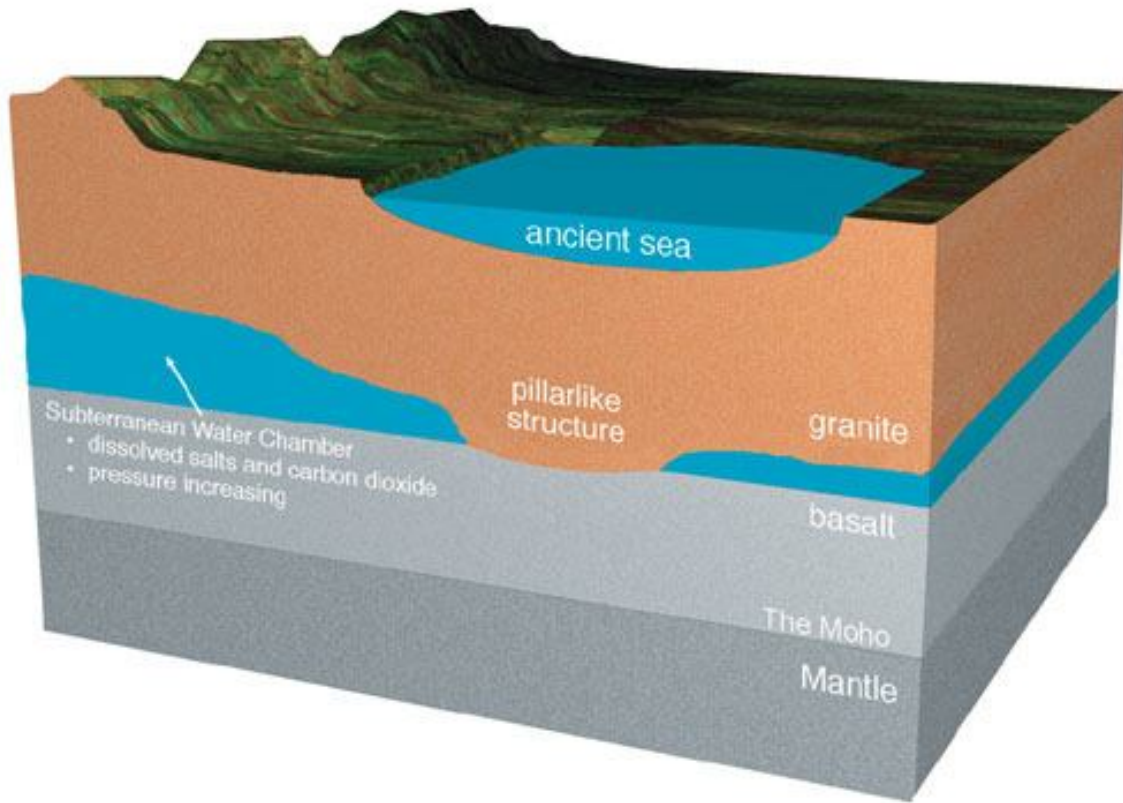
rāv-kēy-āh hă ět Ĕlōhēm yăāhs vī
 [yqr" h' ta, ~yhō a/ F [y: vt: 7
 raqiah/expanse the AΩ Rev 1:8 Elohim He-makes [masc-sing] &
 /Yeshua

[KJV} And God made the firmament,



At this point in time, the location of the earth is separated from the rest of the water, & becomes a separate mass of water

This is when He forms the core of the earth. The waters rise to the surface. And right afterwards He forms a granite slab [possibly 10 miles thick] in-between them.



For more information see <http://www.creation-science.com/onlinebook/HydroplateOverview6.html>
 [If you look at granite under a very high powered microscope, you'll find 'halos'. The 'halos' are a gas bubble in a bubble, inside another bubble, inside another bubble around the atom. The 3rd inner 'bubble' only has a 'life' of 3 minutes. These 'bubbles' (called 'Polonium 218' halos) are 'frozen' in the granite. When God created the granite, it took less than 3 minutes, so the 'bubbles' didn't escape. The halos found in Granite wouldn't be there if the granite was made out of molten rock. If the rock had been heated when it was created, it would have taken a long time to cool, & the 'Polonium 218' halos would have disappeared. Since the granite was made solid, this means that the earth was never molten. If it had been, it would have melted the granite. 2 Peter 3:5 says that the earth was formed out of water & by water. For more information go to www.halos.com [See also the book 'Creation's Tiny Mystery' by Robert V. Gentry, & video 'Fingerprints of Creation']

chěh	y'hē	vī	yǎ-bǎ-shǎh	hǎ	těr-rǎ-āy	vǎh
!ke	yhj	w:	hvBY:	h;	har'te	w
exist	he-is	&	dry-land(singular)	the	appears	&

[KJV] and let the dry land appear: and it was so.

[He doesn't tell the 2 waters *above* the Raqia to be gathered to one place.] 2 Peter 3:5 says that the earth was standing out of water & in the water. In order for a thing to 'stand', it has to have some sort of 'legs'. 1 Samuel 2:8 says that 'the *inhabited* part of the globe' [root meaning of '*world*'] is set on pillars/columns. Those 'legs' would be standing in the water underneath the land masses. The OT saints & the early church all held this view, therefore it must be correct.

In the following pictures everything has legs/columns/pillars to hold them up.



In the same way, the land mass [about 10 miles in depth & made out of granite] was 'standing' in an ocean of water. The 'ocean' was about half a mile deep. [The Hebrew indicates that there was more water under the land mass than there was in the 'small' lakes, rivers, & seas nestled in the surface of the land mass. (see **Genesis 7:11** inserted below) According to the Hydroplate Theory, the 2 bodies of water were separated by the land mass & did not interact with each other. See the above illustration.

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**Genesis 7:11**

Noach I-chi-yeiy shanah mayot shish shnat be  
**xno y&l. hnV' tAame vve tnv. Bi 7 11**  
 Noah to-life-of year 100s 6 year in

zeh hă yôm bi chodesh l yôm asar shivah b shennee hă chodesh ba  
**hZ<h; ~AY B; vd& I; ~Ay rF[' h[b.vi B. ynVe h vd& B;**  
 this the day in month to day 10 7 in 2<sup>nd</sup> the month in

nif-ta-choo shămiyîm hă arubot va rabah t-hom maynot kol niv-k-oo  
**W&TpnI ~ymV' h; tBr&] W: hBr: ~AhT. tny&m; I K' W[ qbni**  
 were-opened/let-loose 2-heavens the \*windows/floodgates/ambush & great deep fountains all split/broke-open

'were-split' ['Word by Word']. It's the idea of something being cracked open.

**maynot/fountains.** This word means FOUNTAINS-OF-WATER. It doesn't have anything to do with fire, as some claim!!

**t-hom/deep.** This concept has to be 'water' or else it wouldn't be in keeping with the concept of Genesis 1:2-5. In Genesis 1:2-5, the only thing that exists at that point is water & God's light. For this reason, 'deep' cannot mean 'hot molten lava & that sort of thing' as some purpose. It can only mean 'water' because Genesis 1:2-5 explains Genesis 7:11.

**rabah/great** is not even used in Genesis 1:2-5. It's used here to distinguish the 'great deep' from the shallow pre-flood seas. 2 Peter 3:5 says that 'the earth was standing out of water & in the water'. The 'great-deep' was under the land mass according to Peter.

'**rabah**' used here also has to do with rank, as to 'chief'. Apparently, this underground body of water was the chief or biggest body of water on earth. 't-hom' in the Hebrew not only means 'deep', but it also means something that is in perpetual motion. This great body of water under the land mass was in a constant state of motion right from day one of it's existence.

**\*'arubot'**. This is not the same word as Genesis 8:6. 'arubot' means 'to lie in wait or ambush'. The word 'floodgates' used in NASB is closer to the true meaning.

**2-heavens:** The only way that rain can come from outer space is if the fountains of the great deep shot it up there to begin with!

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ärëtz yăbăshăh lāy Ēlōhēm yē-krăh vī
 #rə'ē hvBŸ: I; ~yhŏ a/ arqŸl v: 10
 Earth dry-land(singular) to Elohim He-calls &

[KJV] And God called the dry land Earth;

Notice here that the dry-land is **singular**.
 The Hebrew Text doesn't say 'dry-lands'.

This eliminates the theory of 'Plate Tectonics & the theory of 'Continental Drift'.

[See 'Hydroplate Theory' at www.creationscience.com The ocean floor maps also support the Hydroplate Theory. The ocean floor maps do not support the theory of Plate Tectonics, & neither does the Hebrew Text. There were no plates before the Flood. All the land was one piece & according to 2 Peter 3:5 there was a body of water below it that was separated from the water that nested in it's shallow lakes & seas.. In the above verses 'dry-land' is singular. Nowhere in this passage is it plural.]

yămēm kărah mī-ēm hă mēek-vēh lē ooh
 ~yMŸ: arq" ~yM; h; hvqmi I. W
 Seas calls 2-waters the mikvah/collection to &

[KJV] and the gathering together of the waters called He Seas:

[This would be 2 separate, distinct large bodies of water. To have a global lake under a 10 mile thick slab of granite, and another large body of water resting in shallow basins on the surface of the granite slab would fit this description. It can't be talking about the atmospheric water, because later we read that **birds fly on the face of the raqia** where the atmospheric water is located. Therefore the 2 distinct bodies of water have to be on the earth somewhere, & not above it. Psalm 136:6 says 'To Him who spread out the earth above the waters'. Psalm 24:1-2 'The earth is the LORD's & all it contains, the world & those who dwell in it. For He has founded it upon the seas & established it upon the 'flowing waters'.'

tōv kēy Ēlōhēm yār vī
 `bAj yKi ~yhŏ a/ arŸ: v:
 good that Elohim He-sees &

[KJV] and God saw that it was good.

zëră măzrēyă ěshëv dëshë ärëtz hă tăd-shāy Ēlōhēm yōmer vī
 [rz< [yrkŸ; bf,[e avD< #rə' h' aveŸ; ~yhŏ a/ rmaŸ v: 11
 seed yielding green-vegetation sprouting earth the shall-sprout Elohim He-says &

[KJV] And God said, Let the earth bring forth grass, the herb yielding seed

chën y'hë vī ärëtz hă ăl vōh zărr-ōh ăshër mēnō lī peary ôhsāy peary ëtz
 `!keyhj>v: #rə' h' I [; Ab A[rz: rva] AnŸmi I. yrP. hfŸ yrPl # [e
 exist he-is & earth the upon in-him his-seed that his-kind to fruit producing fruit tree

[KJV] and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

mē-nāy-hu lë zëră măz-rē-yă ěshëv dëshë ärëtz hă tōe-tzā vă
 WhnŸmi I. [rz< [yrkŸ; bf,[e avD< #rə' h' acAT v: 12
 his-kind to seed yielding green-vegetation sprouting earth the brings-forth &

[KJV] And the earth brought forth grass, and herb yielding seed after his kind,

mē-nāy-hu lë vōh zărrō ăshër peary ôhsāy ëtz vă
 WhnŸmi I. Ab A[rz: rva] yrP. hfŸ # [ev>
 his-kind to in-him his-seed that fruit producing tree &

[KJV] and the tree yielding fruit, whose seed was in itself, after his kind:

God doesn't name any of the animals. He just gives generalities because He gave Adam the task of naming them. The word 'b'hemah' (in-the-everywhere) is used in Exodus 36:1 'and all men wise heart that gave YAHVEH wisdom & understanding in-the-everywhere'

^{mah} ^{he} ^{b'} ^{me-nah} ^{l'} ^{chayah} ^{nefesh} ^{ăřetz} ^{hă} ^{totzay} ^{Ēlōhēm} ^{yōmer} ^{vī}
 hm' he B. Hn'ymi l. h'Yx; vpp< #rə' h' acĀT ~yhD a/ rmaYo v: 24
 everywhere the in her-kind to living breathing[creatures] earth the bring-forth Elohim He-says &
 [see 'Word by Word']

[KJV} And God said, Let the earth bring forth the living creature after his kind, cattle,

^{chen} ^{y'hē} ^{vī} ^{me-nah} ^{l'} ^{ăřetz} ^{chayto} ^{v'} ^{remes} ^{va}
 `!keyhij>w Hn'ym il. #rə, Atyx; wD fmr< w'
 exist he-is & her-kind to earth living[creatures] & moving[creatures] &
 [noun, singular]

[KJV} and creeping thing, and beast of the earth after his kind: and it was so.

^{Ēlōhēm} ^{yaahs} ^{vī}
 ~yhD a/ f[Y: v: 25
 Elohim He-makes [masc-sing] &

[KJV} And God made

^{miynah} ^{l'} ^{ăřetz} ^{hă} ^{choyat} ^{ět}
 Hn'ym il. #rə' h' tYx; ta,
 her-kind to earth the living /Yeshua

[KJV} the beast of the earth after his kind

^{menah} ^{l'} ^{mah} ^{he} ^{b'} ^{hă} ^{ět} ^{vī}
 Hn'ymi l. hm' he B. h; ta, wD
 her-kind to everywhere the in the /Yeshua &

[KJV} and cattle after their kind,

^{menayhu} ^{l'} ^{ădāmăh} ^{hă} ^{remes} ^{kol} ^{ět} ^{vī}
 W Hn'ymi l. hmd'a] h' fmr< l'K' tae wD
 its-kind to ground/dirt/land (reddish-brown) the moving all /Yeshua &
 [creatures]

[KJV} and every thing that creepeth upon the earth after his kind

^{tōv} ^{kēy} ^{Ēlōhēm} ^{yar} ^{vī}
 `bAj) yKi ~yhD a/ ar'Y: v:
 good that Elohim He-sees &

[KJV} and God saw that it was good

For information & pictures of artifacts of dinosaurs & man living together go to <http://www.dinosaursandman.com>

Another place would be <http://www.s8int.com/sophis1.html>

For some excellent photos see <http://www.genesispark.com/genpark/ancient/ancient.htm>

kidmutenu
WtWmdKi

like-likeness-ours
noun-masculine-One-person-plural
Root word meaning also includes
'to imagine, think, meditate'

btzalmenu
Wmmd cB.

in-image-ours
noun-masculine-One-person-plural
Root word meaning also includes
'shadow or image'

ädäm
~dä'

man(masc-sing.)

naaseh
hf,[h:]

we-create
1-person-plural

Ēlöhēm yōmer vī
~yhD a/ rmaYo vr. 26

Elohim He-says &
Plural Noun
Deut 6: 4

Elohim et/(through Yeshua) the man in His image' In the Old testament, when Messiah appeared to people, He appeared as 'The Angel of The LORD' (& He was worshiped.) In all those cases, He didn't look like some kind of critter, instead, He appeared in the form of a person.
[KJV] And God said, Let us make man in our image, after our likeness:

ärëtz hä kol va ooh mah he b' va ooh shämīyim hä off v' ooh yam hä dgat vī yirdu vī
#rä' h' I k' b. W hm' he B. b; W ~ym, v' h; @A[b. W ~Y" h; tgd bi WDrYl W
earth the all in & everywhere the in in & 2-heavens the birds in & sea the fish in they-rule &
[creatures] [to tread a winepress]

[KJV] and let them have dominion over the fish of the sea, & over the fowl of the air, & over the cattle, & over all the earth

ärëtz hä äI romeis hay remes hä kol va ooh
#rä' h' I [; fmëo h' fmṛ< h' I k' b. W

earth the upon that-moves the moving[creatures] the all in &

[KJV] & over every creeping thing that creepeth upon the earth.

bitzalmo ädäm hä ët Ēlöhēm yivra vī
AmI cB. ~dä' h' ta, ~yhD a/ arbYI vr. 27
in-image-his man the /Yeshua Elohim He-creates &
(noun-masc-sing) [masc-sing]

[KJV] So God created man in His own image,

oto bara Ēlöhēm bitzelem
Atao arB' ~yhD a/ ~I cB.
him[/Y] He-creates[masc-sing] Elohim in-form-of [image]

[KJV] in the image of God created He him:

otam bara nkeivah ooh zachar
~tao arB' hbqæ> W rkz"
them[/Y] He-creates female & male
[masc-sing] [the womb] [also means 'to remember' or a memorial]

[KJV] male & female created He them.

pru Ēlöhēm hem lä yomare vī Ēlöhēm otam yevarech vī
W rP. ~yhD a/ ~h, I' rmaYo vr. ~yhD a/ ~tao %rby> vr. 28
be-fruitful Elohim them to He-says & Elohim them He-blesses &

[KJV] And God blessed them, and God said unto them, Be fruitful,

yam hi dgat bi rdu ooh cheevshuha vī ärëtz hä ët milu ooh rvooh ooh
~Y" h; tgd> Bi WDr> W hvbki W #rä' h' ta, Wa I mi W Wbr> W
sea the fish in rule & subdue-her & earth the /Yeshua fill & multiply &

[KJV] and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea,

Websters: Subdue = to conquer & bring into subjection, to bring under control, to bring under cultivation, to tone down.

tzvaam kol vī ārētz hă vī shāmīyīm hă ychulu vī
 ~abc. I k. #ra' h' ~ymV' h; VLky> v: 2`1

[KJV] Thus the heavens and the earth were finished, and all the hosts in them,

asah āshēr mā-lāch-tō shviyyi hă bi-yom Ēlōhēm yechal vī
 hf[' rva] ATkaI m. y[jbV. h; ~AYB; ~yh a/ I ky> v: 2`2

[KJV] And on the seventh day God ended His work which He had made;

asah āshēr mā-lāch-tō me-kol shviyyi hă yōm bi yishbot vī
 hf[' rva] ATkaI m. I Kmi y[jbV. h; ~AY B; tBvYI v:
 He-creates that work from-all seventh the day(sing.) in He-rests &
 [singular masculine]
 [lit. means 'to sit down']

[KJV] and He rested on the seventh day from all His work which He had made.

shviyyi hă yom ět Ēlōhēm yvarech vī
 y[jbV. h; ~Ay ta, ~yh a/ %rby> v: 2`3

[KJV] And God blessed the seventh day,

asot lă Ēlōhēm bara āshēr mlachto me-kol shavat vo key oto ykadesh vī
 tAfY I; ~yh a/ arB' rva] ATkaI m. I Kmi tby' Ab yKi At a o vDby> v:
 make to Elohim creates that His-work from-all rests in-it that him He-sanctifies &

[KJV] and sanctified it: because that in it he had rested from all His work which God created and made.

New Notes: If the word begins with **y** it is a masculine word if it is singular.

If the word ends with ~ it is plural, even if the form is singular. If it has a little _ underneath the 2nd letter preceding it, then the word is pacific to the value of 2. If the word has a little T under the 2nd letter preceding it then the word is plural with no assigned value.

'2-heavens' = ~ymV' 'heavens' (plural) with no assigned value = ~ymV'

Welder's Wife's Notes: In Hebrew the first line in a paragraph is a statement. Then everything about the statement is 'hooked on' with a W. This is called a 'vav' & it means 'and', but in English it gets translated into other 'conjunction words', depending upon the translators! Genesis chapter 1 actually ends at Genesis 2:3 and the next 'paragraph' begins with Genesis 2:4.