

Creation Revisited

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CREATION REVISITED

Introduction

The creation of the world and of the universe beyond is presented in a very succinct account in the Bible's first chapters. The Holy Writ, however, does not conform to a strict chronological and linear format and hence, scattered within it are other references that point to the source of creation and to related topics. In this way we may obtain further information on this foundational subject. One such reference is found in the first chapter of the Gospel of John: *"In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made"* (John 1:1-2). One fact that Genesis Chapter 1 makes very clear is that the creation was spoken into existence. The above text penned by John not only confirms this, but also expounds and elaborates greatly on this truth.

This text intrinsically links the creation, "the beginning," to Yeshua as the Word of Elohim, while later the same writer declares emphatically: *"He was clothed with a robe dipped in blood, and His name is called the Word of Elohim"* (Revelation 19:13). Rabbi Paul (alias Saul) taught likewise about the One who was called the Word, connecting Him to the creation process: *"He is the image of the invisible Elohim, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him"* (Colossians 1:15-16). These defining statements must accompany us on our journey throughout the creation process, because Yeshua, who is the Word, *"is the same yesterday, today and forever"* (Hebrews 13:8).

When one thinks of creation, what first comes to mind is a tangible reality related to that which can be apprehended through our physical senses. However, upon reflecting on the “beginning” we are forced to admit that the unseen – the invisible – had to precede the physical and concrete, since Elohim’s presence is in Spirit form and thus “invisible.” And so we read: *“For since the creation of the world His invisible presence is clearly seen, being understood by the things that are made, even His eternal power and divinity”* (Romans 1:20), making the “things that are made” a mere reflection or shadow that allows a glimpse into that which is of the “invisible” and eternal spirit realm. This unseen reality touches our lives constantly, *“...while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal”* (2 Corinthians 4:18).

As the Word, Yeshua’s presence in the beginning would, of necessity, have been in Spirit form. This does not in any way diminish from His advent on earth, in the flesh body of a man, and His return in the future in His glorified body. Remember what YHVH said to Moses from the burning bush, *“I will be what I will be”* (Exodus 3:14 CJB). So when we go back to the beginning of the creation, we have to start with Elohim and the Word who is Spirit and Life.

Chapter 1

Living Water

Chapter 4 of the Gospel of John commences with a description of Yeshua traveling north, from Judea to Samaria. It goes on to say that when He arrived near the city of Shechem, in close proximity to a plot of land that Jacob had purchased many years before for his son Joseph (see v. 5), Yeshua stopped to rest by a well while his disciples were in the city purchasing supplies. Within a short time a local (Samaritan) woman came there to draw water. In her discourse with Yeshua the woman mentioned that her people had inherited the well from their “father Jacob” (see v. 12). Then Yeshua proceeded to ask her for a drink. That a Jew would stoop to talk to a Samaritan, a female, and then even make His need known to her startled the woman. She therefore reminded Him that Jews did not have any dealings with the Samaritans (who were considered a mongrel race and hence inferior). But yet she continued, noting that the well was very deep.

The woman’s response to this Jewish Man’s request for a drink was met by the following words from Him: *“If you knew the gift [in Hebrew – mattanah] of Elohim, and who it is who says to you, ‘give Me a drink,’ you would have asked Him, and He would have given you living water”* (John 4:10). Her reply, however, disclosed that she did not have a clue as to the meaning of what He was saying: *“Sir, You have nothing to draw with, and the well is deep”* (John 4:11a). The woman could only relate to what she knew and understood about wells and water, even after Yeshua promised: *“Whoever drinks of the water that I shall give him will never thirst”* (John 4:14a). *“Sir,”* she retorted, *“give me this water, that I may not thirst, nor come here to draw”* (John 4:15). According to her way of reasoning, Yeshua would somehow draw water for her from Jacob’s well or perhaps even generate it from some magical source, so that she would never thirst again,

nor have the burden of drawing water every day. Still puzzled, the woman felt that Yeshua had not answered her query (see John 4:11b).

The Samaritan woman's unawareness as to the "living water" and its spiritual source may serve as an illustration for those who have been habitually drawing water from the world's resources. For example, when the Israelites were traveling through the wilderness just east of the Promised Land, Moses assured them that YHVH would supply them with water. So when they arrived at a place called *Be'er* (meaning "well") they broke out in a song: *"...Spring up, O well! All of you sing **to it** – The well the leaders sank, dug by the nation's nobles, by the lawgivers, with their staves.' And then they [Israel] continued from Be'er and went to a place called **Mattanah**"* (Numbers 21: 17-18 emphases added).

Notice that after they left the well, which the leaders, nobles, and lawgivers [*"me'cho'kekim,"* literally meaning "those who engrave or dig in"] had dug with their staves, they went to *Mattanah* – "gift." To the woman's declarations that the well was deep and that it was dug by "her father Jacob" Yeshua responded: *"If you knew the "gift" [mattanah] of Elohim, you would have asked Him and He would have given you living water"* (John 4:10).

Just as then, so it is today that many teachers, philosophers, scholars, and lawgivers are digging wells for us, some of which are very deep, emanating from the world's educational system, making it necessary to use (the proverbial) ropes and buckets in order to draw up the 'water' (just the work itself makes one thirsty). However, we find that those wells of water often leave us 'high and dry' and thus thirsting for more. And when these 'wells' actually do dry up we, like the Israelites in the desert, are admonished to "sing to the well," so that the "diggers" will dig even deeper (until the ropes and the methods used for drawing the water all fail). Yet, even after

becoming exhausted and parched we sometimes go looking for another such well. Or, do we let go and make our way to *the mattanah* that Elohim has provided, and drink of the living water of which Yeshua spoke?

Let us also ask the question, from which source does Yeshua get living water? We may find the answer in a statement that He made to His disciples: *"You are from below, I am from above; you are of this world, I am not of this world"* (John 8:23). Is Yeshua perhaps referring to Genesis 1:7: *"Thus Elohim made the firmament, and divided the **waters** which were **under** the firmament from the **waters** which were **above** the firmament; and it was so"*? (emphases added).

Again on the last day of the feast of *Succot* (Booths), Yeshua repeated what He had said to the Samaritan woman: *"...if anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his belly will flow rivers of living water"* (John 7:37b-38). Obviously Yeshua was not referring to natural waters, but to the "waters above" – that is, the Spirit of Elohim. *"But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Yeshua was not yet glorified"* (John 7:39). Hence, the Holy Spirit of Elohim is the living water.

Shortly before His execution, at the end of the Passover meal, Yeshua prayed to His Father: *"Father, the hour has come. Glorify Your Son, that Your Son also may glorify You... I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was"* (John 17:1, 4-5). It is noteworthy to repeat the last statement, *"with the glory which I had with you **before** the world was."* Thus, after raising Yeshua from the dead and upon His subsequent return to the upper waters, forty days later, the Father did indeed glorify His Son

for His faithfulness. By being faithful to His Father's will, Yeshua fulfilled the needed requirement so that He could be the dispatcher and the very channel of the spiritual waters of Life and Light (Holy Spirit) flowing into the hearts of those who received the word of truth, i.e. the gospel of their salvation (see Ephesians 1:13).

Chapter 2

Originator of Creation

After Yeshua returned to glory, He appeared to John on the island of Patmos and said to him: *"It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts... And let him who thirsts come. Whoever desires, let him take the water of life freely"* (Revelation 21:6; 22:17). As illustrated in Yeshua's encounter with the woman at the well, the upper spiritual waters and Yeshua are one and the same.

Now, turning to the book of Genesis, we observe in the very first word a connection to Yeshua's presence with and in Elohim. Yeshua says about Himself in the above-quoted excerpt that He is the Beginning (and the End). The Hebrew word used in that scripture for "beginning" is *resheet*, the same word that is found in Genesis 1:1: *"In the beginning [beresheet]..."* and in John 1:1: *"In the beginning was the Word."* Another reference to *resheet* appears in Leviticus 23:11, where instructions are given about waving the beginning/*resheet* of the Omer *"for our acceptance"* before the Father on the first day of the week. This was fulfilled by Yeshua when He rose from the dead (see John 20:17). If Yeshua was with the Father in the beginning, He would have been in Spirit form, and thus He could declare: *"I and My Father are one"* (John 10:30). Additionally, coming forth from His Father and being the Word-manifest attests to Yeshua being the *Spirit of the Word*, whom Elohim sent forth to accomplish His multi-phased plan for the creation.

Elohim's long range objective is to bring "many sons to glory," as we read in the following: *"For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory..."* (Hebrews 2:10). *"For*

the earnest expectation of the creation eagerly waits for the revealing of the sons of Elohim. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of Elohim” (Romans 8:19-21).

Elohim’s created world was to be like a womb or a field for His seed to be planted, to grow and mature, and to be harvested. Thus, the spiritual seed of the Heavenly Father was placed into an ‘earthly’ man, within the context of a natural environment: *“It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body... However, the spiritual is not first, but the natural, and afterward the spiritual”* (1 Corinthians 15:44, 46). Nevertheless, keep in mind that before the natural world was created there was a spiritual realm, which was described as “waters.” Note that the above scripture pertains to the sowing of a “natural” seed, which upon “falling to the ground and dying” will spring forth as Spirit and Life.

“In the beginning Elohim created the heaven and the earth [this being a statement of intent as to what is about to happen] and the earth was without form, and void; and Darkness was on the face of the deep. And the Spirit of Elohim was hovering over the face of the waters” (Genesis 1:1-2). This is the first mention of waters, and since it is a description of the pre-creation process, these waters cannot be physical H₂O molecules. This explains from which source Yeshua was to obtain and supply the “living water” that would *“become... a fountain of water springing up into everlasting life,”* which He promised to the Samaritan woman (John 4:14).

Paul states categorically: *“...while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal”* (2 Corinthians

4:18). In other words, the unseen eternal realm or spirit world is the true reality, with Yeshua as its source. *“And this is the witness, that Elohim has given to us eternal life, and this life is in His Son”* (1 John 5:11). Therefore, we have to conclude that the waters of everlasting life were in the beginning before the creation, and that these waters of necessity were spiritual. Like these “waters,” the Word too was present before creation as is stated by John: *“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim”* (John 1:1).

Christianity often presents Yeshua as a man, albeit a ‘larger than life super human.’ Upon many minds are imprinted the Sunday school pictures, of the halo-headed teacher, or a glorified ‘persona’ after the resurrection surrounded by clouds on a throne, or that of a ‘compassionate shepherd’ on a stained glass window holding a lamb. Still others have Him presiding in scenes of triumphant judgments. These types of images are still carried by many from childhood into adulthood. Even though these impressions draw on historical (and prophetic) truths, we cannot limit Yeshua to his ‘humanity’ (although of great significance). Those questioning Yeshua’s divinity, His oneness with the Spirit of His Father, prove that they do not know Yeshua the Messiah, the Word, who came not only as the “Anointed One,” but also as the ‘Anointer’ *and* the very anointing. Yeshua said of Himself: *“I am the Way, the Truth, and the Life”* (John 14:6), and later added, *“But when the Helper [Paracletos] comes, whom I shall send to you from the Father, the Spirit of Truth who proceeds from the Father, He will testify of Me”* (John 15:26). The Greek word *Paracletos* means, “One called alongside to aid in a legal matter.” Yeshua was hinting to the disciples that He was about to return, in the form of the Spirit of Truth. Most certainly, Yeshua fulfilled all the legal requirements necessary in order to atone for our sins and redeem us back to the Father.

When Yeshua spoke to the congregation of Laodicea, He revealed Himself as *“the Amen, the faithful and true witness; a beginning [origin] of the creation of Elohim”* (Revelation 3:14b). Note that Yeshua is not only the Word, but the very origin of the creation! In his letter to the Colossians, Paul elaborates on the One: *“...who is the image of the invisible Elohim, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist”* (Colossians 1:15-17). The word “consist” stems from the Greek word *sunistao* and means “to bring together” or “band together,” making Yeshua the spiritual ‘glue’ that holds everything seen and unseen intact.

Chapter 3

True Identity

As we continue to explore the unseen realm of Spirit and Truth, may the understanding we gain help us to also grasp *our* true spiritual identity in Messiah! The reason that there is so much confusion, disunity, pride, jealousy, envy, strife, competition, and religiosity is very simple: we don't really know who we are as a spirit-redeemed humans – individually or corporately. We look in the mirror and then, when we walk away, we forget what we saw (ref. James 1:23-24). If we claim that we are “in Messiah,” then when we look into the proverbial looking glass we should be seeing our true spiritual nature and character: *“But we all, with unveiled face, beholding as in a mirror the glory of the Lord are being transformed into the same image from glory to glory, just as by the Spirit of the Lord”* (2 Corinthians 3:18). It is, therefore, this “seeing” of *Him* and *His* glory that works the transformation in us, as the above scripture tells us. Thus we are put to the test: *“Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves that Yeshua the Messiah (i.e. Yeshua’s Spirit) is in you? – unless indeed you are disqualified”* (2 Corinthians 13:5).

The Father sent His Son so that through the Messiah we might know Him (the Father), as John explains: *“No one has seen Elohim at any time. The only begotten Son, who is in the bosom of the Father, He has declared/revealed Him”* (John 1:18). Similarly, Yeshua said to Philip: *“Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’”* (John 14:9). At that time the disciples’ inner eyes were not open to the unseen world. Only after Yeshua was glorified could the following statement become a reality to His followers: *“For it is Elohim who commanded Light to shine out of Darkness, who has shone in our hearts to*

give the Light of the knowledge of the glory of Elohim in the face of Yeshua the Messiah” (2 Corinthians 4:6).

John the Immerser bore witness to this Light. It is the same Light that is seen in Genesis 1:3, when the Word became Light. So let us go back to the beginning of the scriptural chronology, and revisit the creation in light of spirit world realities. As already mentioned, verse 2 of Genesis 1 states that there was a realm of Darkness that was facing the waters of the deep: *“The earth was without form, and void; and Darkness was over the surface/face of the deep. And the Spirit of Elohim was hovering over the surface of the waters”* (Genesis 1:2 literal translation). Since the physical earth was not created until the Third Day, although mentioned beforehand in the statement of intent (see Genesis 1:1), the place where it would eventually materialize is called the “deep” or “the waters below.” These lower waters were faced by a realm of spiritual Darkness. Let us look at this in picture form:



The letters e-a-r-t-h are purposely scattered, as an indication of the earth's pre-existent, formless void state in the as-of-yet uncontaminated spiritual "waters of the deep." Where did the realm of spiritual Darkness that was facing these waters, come from? Did Elohim create the realm of Darkness? If so, for what purpose? The wording here, in Genesis 1:2, suggests that there was a 'presence of Darkness' that faced those lower waters of the deep.

Chapter 4

Nature of the Darkness

The presence of a realm of spiritual Darkness right at the beginning of the creation account needs to be examined before we go further in our study. Why the Creator would permit the existence of such a reality, is beyond human reasoning and logic. We therefore must rely on His wisdom for the answer.

The book of Proverbs personifies what it calls Wisdom: *“YHVH possessed me [Wisdom] at the beginning of His way, before His works of old. I have been established from everlasting, from the beginning, before there was ever an earth...”* (Proverbs 8:22-23). *“YHVH by wisdom founded the earth; by understanding He established the heavens; By His knowledge the depths were broken up... My son, let them [YHVH’s wisdom, understanding, and knowledge] not depart from your eyes – keep sound wisdom and discretion”* (Proverbs 3:19-21). This last statement seems to indicate that we need to see “wisdom” in that which was created. In light of “wisdom,” let us look again at the questions: “Where did the realm of Darkness come from? Did Elohim create it, or allow it to exist, and if so for what purpose?” But let us also bear in mind that, because we only see through a glass darkly (ref. 1 Corinthians 13:12), our understanding is limited to the revelation that the Spirit has given up to this point. Hence the attempt to answer these questions will yield only partial answers...

Elohim is Spirit whose existence is eternal. The fact that He was before the beginning of creation is a given. We have recognized that Yeshua is the Word, and He is also the Wisdom of Elohim, as Paul points out in his first letter to the Corinthians: *“But of Him you are in Messiah Yeshua, who became for us wisdom from Elohim and righteousness and sanctification*

and redemption” (1 Corinthians 1:30). Thus through Wisdom/Yeshua, Elohim created *all principalities and powers of the unseen invisible realm* of the spirit (ref. Colossians 1:16). As we know, there is nothing hidden from Elohim (ref. Hebrews 4:13), and neither is there any plan that He has not ordained for His purposes, as it says in Isaiah: *“I formed the Light and create Darkness...”* (Isaiah 45:7a). *“Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work; And I have created the spoiler to destroy”* (Isaiah 54:16). YHVH is the originator of both aspects (good and evil) of the unseen spiritual realm. *“YHVH has made all for Himself, yes, even the wicked for the day of evil”* (Proverbs 16:4).

Thus, amazingly, Elohim who *“is Light and in Him is no Darkness at all”* (1 John 1:5b), created spiritual entities with a nature completely opposite to His own or with, at least, a potential to be in the likeness of evil. Continuing on with the above Isaiah 45 scripture, we read: *“I make peace and create evil; I, YHVH, do all these things”* (v.7b). YHVH Elohim is sovereign and all knowing; hence everything that was created and that exists is from His hand. This was beautifully expressed by the psalmist: *“Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there”* (Psalm 139:7-8). This reality is seen at the very beginning, when the Spirit of Elohim hovered over the surface of the waters, which were also faced by the Darkness (ref. Genesis 1:2b).

Luke Chapter 10 recounts the episode of Yeshua sending out the seventy disciples to heal the sick and cast out demons. Upon returning, these disciples expressed to their Master their astonishment that the demons had truly surrendered to them in His name. Yeshua’s response to this testimony reveals that at some point in eternity past, He *“... saw Satan fall like lightning from heaven”* (Luke 10:18). Yeshua was in fact telling His disciples

that He was present when this event took place, and therefore was not surprised at their success. Revelation 13:8 discloses an important and interesting detail: *“All who dwell on the earth will worship him [the beast], whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”* Because of the existence of the realm of Darkness, Elohim set in place, before the foundation of the world, the laws of redemption which required the Lamb’s atoning blood.

Peter makes an interesting observation regarding the existence of the Darkness: *“Elohim did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness”* (2 Peter 2:4). Here we see that it is in this realm of Darkness, devoid of the Light, where those spiritual messengers of evil reside. This is the Darkness which “faced the deep” stated in Genesis 1:2. Elohim obviously had a plan from the beginning for this realm, which He named *“Night.”* The nature of the Night realm was opposite to the nature of the Spirit realm of Light, which *“Elohim called... Day”* (Genesis 1:5).

The *Night* or *Darkness* was destined to become the medium through which Elohim would manifest His Word and reveal Himself. Light cannot be seen unless an opposite medium (darkness) is available for its absorption and for refracting each particular hue. If all natural light were to be extinguished, nothing would be seen. Nevertheless, when light appears, it is reflected off of all the objects and items that are around. Thus, that which is visible is actually the different hues, or colors, of the invisible rays of light. In other words, what we see is actually the unseen. Paradoxically, this is what Scripture means when it says, *“In His Light we see Light”* (Psalm 36:9). That which is devoid of light is actually what is needed for the light to be seen.

Here is how the Bible describes the above principle: *“By faith we understand that the worlds were framed by the Word of Elohim, so that*

things which are seen were not made of things which are visible” (Hebrews 11:3). “While we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal” (2 Corinthians 4:18b). “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power...” (Romans 1:20).

As there was no firmament with the natural sun, moon, and stars on this so-called “first” Day, the descriptions of the Light and the Darkness, the Day and the Night, must be in reference to spiritual realities. Understanding this is imperative, especially since these very terms are used in the writings of the New Covenant, as for example: *“You are all sons of Light and sons of the Day. We are not of the Night nor of Darkness” (1 Thessalonians 5:5); “And the Light shines in the Darkness, and the Darkness did not comprehend [possess] it” (John 1:5). “The Night is far spent, the Day is at hand. Therefore let us cast off the works of Darkness, and let us put on the armor of Light” (Romans 13:12).* What are the works of Darkness and how did they ultimately infuse their nature into YHWH’s supreme creature?

When “sin/Darkness entered,” as stated by Paul, it found residence in the hearts of Adam and Eve and consequently in all their progeny, whose *“foolish hearts were darkened” (Romans 1:21b).* And so, *“...through one man sin entered the world, and death through sin, and thus death spread to all men...” (Romans 5:12).* Man’s spirit, soul, and body were now confined by the above mentioned chains of Darkness, thus making Man (Adam and Eve) a slave to principalities and powers of another spiritual kingdom (see Romans 6:17). Yeshua describes the nature of this Darkness that had entered Man’s heart (see diagram below).

Characteristics of the Spirit Realm of Darkness

Evil thoughts - Murders - Blasphemy -
Fornication - Wickedness - Greed -
Pride - Thefts - Adulteries - Deceit -
Covetousness - Lewdness - Foolishness

Mark 7:21-22

Paul defines these characteristics as the “*sin that **dwells** in me... that is in the flesh*” (Romans 7:17-18 emphasis added). Is sin a living spiritual entity? The very wording of the above quote gives us the answer, as inanimate objects do not “dwell” – they are just part of the décor, so to speak. But a dog, a cat, or a human being dwell or live in an abode. The usage of this verb indicates that, sin’s characteristics are actually spiritual entities. These beings have the power and capability of living in us, manifesting their nature through us, and depositing it into our faculties, especially influencing the mind and imagination. Paul instructs us to not let them rule, reign, or have dominion in the members of our mortal body (which includes our soul): “*Therefore do not let sin reign **in** your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin...*” (Romans 6:12-13 emphasis added).

The Spirit has given us a gift called the discerning of spirits (see 1 Corinthians 12:10), thus we should be exercised in its usage on a daily basis for the purpose of overcoming sin. If and when we manifest or project any

aspect of the nature of these evil entities, we are actually walking in the Darkness and do not have the Light in these particular areas. *“If we say that we have fellowship with Him, and walk in Darkness, we lie and do not practice the truth...”* (1 John 1:6). *“But he who hates his brother is in Darkness and walks in Darkness, and does not know where he is going, because the Darkness has blinded his eyes”* (1 John 2:11). In Romans Chapter 1 there is a further description of the debased mind:

Paul exposes more of the spirits of this world

Romans 1:29-31

Characteristics of the Spirit Realm of Darkness

***All Unrighteousness
Envy - Strife - Malice - Slanderers -
Gossips - Haters of God - Insolent -
Arrogant - Boastful - Inventors of Evil -
Disobedient to Parents - Without Understanding -
Untrustworthy - Unloving - Unmerciful***

How does a mind end up in such a condition if there is no active spiritual power source from which this nature originates, subjecting the mind to its influence? When we cooperate with the Darkness, we build fortresses and strongholds for the benefit of our spiritual enemy. Brain scientists know that the brain builds structures in the likeness of little trees of memory. The more a particular memory is fed, the bigger and stronger that ‘tree’ grows. Thus, in order to renew the mind these evil trees must die by being starved.

If we were to compare the nature that mankind displayed before the Flood to the Last Days, we would find great similarities. It can be reasonably

concluded that in the successive generations since Noah, humanity's morality has not changed.

What will men be like in the last days?

2 Timothy 3:1-5

But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power.

It is in the interest of the prince of the power of the air that humanity, especially the redeemed, stay ignorant of spirit-world entities and realities – realities that we all face on a daily basis and which are alluded to in Genesis 1:2. These spirits are actively carrying out their purposes according to their nature. These are the enemies that the redeemed must 'take on' intelligently: *"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the Darkness of this age, against spiritual hosts of wickedness in the heavenly places"* (Ephesians 6:12). Growth and maturity into the image and likeness of Elohim depends, among other things, on an acute awareness of this unseen reality. *"For you were once Darkness, but now you are Light in the Lord. Walk as children of Light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of Darkness, but rather expose them"* (Ephesians 5:8-11). With this evidence of the existence of the nature of the Darkness, let us now turn to the Light.

Chapter 5

The Word Manifests as Light

Having just described the nature of the entities of Darkness and their influence, let us move on to the “Light.” Elohim’s first recorded words are: *“Let there be Light; and there was Light”* (Genesis 1:3). Verse 2 of Genesis 1 ends with, *“And the Spirit [Breath/Wind] of Elohim moved upon the face of the waters.”* Elohim’s breath carried the “Word,” and this Word became an expression – a manifestation of “Light.” What kind of Light? As mentioned in regards to the “Darkness,” since there was no earth as we know it until the Third Day, nor sun, moon, or stars until the Fourth Day, we must conclude that at this point the Light constituted a spiritual unseen reality, a pristine, primordial, spiritual ‘Light’ emanating from the very being and essence of Elohim via His Word. *“Elohim is Light and in Him is no Darkness at all”* (1 John 1:5b).

John the apostle encapsulates the connection between the “Light” and the “Word”: *“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim”* (John 1:1-2). Therefore the Word, manifesting as Light, will now begin to have a creative influence upon the condition of the waters described by the Hebrew term *toho va’vohu*, which means a state of chaos, confusion and uncertainty (ref. Genesis 1:2a). The Word will bring with it the Creator’s eternal operational laws and principles of order.

John’s revelation of Yeshua as the Word, the manifested Light of Elohim and the exact image and likeness of the Father, is founded therefore upon Genesis 1:3, and expressed in Yeshua’s own words: *“I and the Father are One”* (John 10:30), and, *“As long as I am in the world, I am the Light of the world”* (John 9:5). John 1:4-5 says about Yeshua: *“In Him was life; and the*

life was the Light of men. And [perhaps it should read, "BUT"] the Light shines in the Darkness; and the Darkness did not comprehend it" (that is, could not seize or apprehend it).

Since the realm of Darkness occupied a space that faced the spiritual waters of the deep, Elohim had to introduce His Light into these waters. Nevertheless, these two spiritual realms were, inevitably, to be kept separate as the Light would have immediately dissipated the Darkness (since it could not contain it). This would have eliminated the purpose that Elohim had for its existence and nature. And so we read: *"Elohim divided the Light from the Darkness"* (Genesis 1:4b). More on this topic in Chapter Seven.

Just as the Darkness is characterized by a specific nature which is living and active, so also is the realm of Spiritual Light. Let us, therefore, review some scriptures that portray the nature of Elohim, through Yeshua the Light.

The first attribute which no doubt would come to most people's minds is "love." In his commentary John writes: *"He who does not love does not know Elohim, for Elohim is love"* (1 John 4:8). Paul and James also elaborate on the love of Elohim: *"Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails"* (1 Corinthians 13:4-8a). More of the nature of Light is revealed by the fruit of the Spirit:

Characteristics of the Spiritual Realm of Light- Day - Life

Galatians 5:22-23

The Fruit of the Spirit
Love - Joy - Peace -
Patience - Kindness - Goodness -
Faithfulness - Gentleness
Self-Control

Characteristics of the Kingdom of "Light"

1 Corinthians 13:13 - James 3:17

Faith - Hope - Love -
Pure - Wisdom -
Peaceable - Gentle - Reasonable -
Full of Mercy - Without Hypocrisy -
Unwavering

King David also experienced YHVH's ways and works, expressing it thus: "YHVH is righteous [just and lawful] in all His ways, gracious [holy, faithful, merciful] in all His works" (Psalm 145:17). In light of Yeshua's identity as the expression of Elohim's Wisdom (see 1 Corinthians 1:30), James adds:

“The wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy” (James 3:17). This was the nature of the Spirit-life that was breathed into Adam at his creation.

“And Elohim called the Light ‘Day’” (Genesis 1:5a). This “Day,” like the Light, is eternal; it continues through all the other six Days of creation (and beyond). For this reason in the original Hebrew text it is called “One Day” – Yom Echad, and not “First Day” – Yom Rishon. Echad – one – very often denotes ‘unity or oneness within diversity.’ Since “Day” in the creation account refers to the “Light” (see Genesis 1:5), the oneness of the One Day speaks of a union of the various ‘components of the Spiritual Light,’ i.e. the fruit of the Spirit that Elohim would use in His act of creation. This is the “Day” that is described by Peter “as a Light that shines in a dark place, until the Day dawns and the morning star rises in your hearts” (2 Peter 1:19b). According to the literal rendering, the above scripture should be read as “the Day [that] dawns and its Light [phosphorus = source of light] rises in your hearts” (as “star” has been added and is not found in the Greek original). Paul refers to this Light in 2 Corinthians 4:6: “For it is Elohim who commanded Light to shine out of Darkness, who has shone in our hearts to give the light of the knowledge of the glory of Elohim in the face of Yeshua the Messiah.” More on the One Day in Chapter 16.

Chapter 6

Evening and Morning

As already pointed out, *“Elohim called the Light ‘Day,’ and the Darkness He called ‘Night.’”* He also *“saw that the Light was good.”* These two spiritual realms, conditions, and natures, which are complete opposites of one another, would ultimately have their respective influences over and upon the “spiritual” waters introduced in Genesis 1:2.

But just as the natural light needs the darkness to reveal its hues and colors, so do the nature and characteristics of the *spiritual* light require an opposite medium for the light to be understood, seen, or known in its true expression. Patience, for example, cannot be perceived unless impatience makes its appearance, nor could love be understood without the manifestation of the unloving nature.

Each successive day of creation (except the Seventh Day) is concluded by: *“So there was an evening and a morning.”* What does this mean in spiritual terms, and how may this statement be understood, especially before the creation of the luminaries? Let us use the natural conditions of light for an illustration. In the evening the light withdraws, and as it does there begins a lessening or diminishing of its influence upon that which it faces; it brings to an end the tasks for that particular day. The hues of light digress from the brightest to the dimmest. In the morning the complete opposite process takes place. According to the same pattern, during the creation period of the One, Second and Third Days, there would have been a spiritual ebb and flow distinguishing between the respective days.

Since there is no time as we know it in the spiritual realms, the meaning of the Hebrew words used for evening (*erev*) and morning (*boker*) is of great significance in enhancing the understanding of spiritual realities. The word *erev* portrays a beautiful blend of interesting words, such as: mixture, interwoven, take a pledge, exchange, sweet, pleasant, arid, desert, a plateau, steppe, sunset, and westward. Each "Day" of the creation process became, therefore, a sequence of progressive revelations of Elohim. The beginning of each unveiling (*erev* – the evening – being the launching for each Day) may be compared to the blending or mixing of the hues and colors of the sky at sunset. Yet until the creation of the luminaries on the Fourth Day, these activities were happening within the timeless spiritual realm of the One Day.

The meanings of the word for "morning," *boker*, like *erev*, also speak of conditions or interactions between light and darkness, for example: split, penetrate, rip, divide, reflect, inquire, seek, visit, consider. *Boker* brings with it the joy at the end of the darkness, through a progressive expression of the light. This is seen more fully in our relationships with one another as the Light of the Creator unveils, rips, splits, and penetrates the Darkness of our hearts and minds.

We will gain more clarity if we keep in mind that the "One (so called "First") Day" is the manifestation of Yeshua who is the same yesterday, today and forever (ref. Hebrews 13:8). He is the Word that is always living and active (ref. Hebrews 4:12) in order to bring us into the fullness of 'sonship.' His ways are the ways of His kingdom of righteousness, justice, peace and joy, just as the proverb says, *"But the path of the just/righteous is like the shining sun, that shines ever brighter unto the perfect day,"* or more accurately, *"until the Day is fully established"* (Proverbs 4:18). The "perfect Day" will culminate with the revealed epitome of the Light of Yeshua's glory

in us, which will never wane, nor be mixed or interwoven with darkness (see Chapter 15 the Eighth Day).

There is much to understand and know about the nature of the Spiritual Day and Night – an understanding that can help us discern our present situations and conditions here in this world. Right now we are still experiencing the mixture of spiritual realities of Light and Darkness, and so the apostle encourages us by sharing his own struggle: *“Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Messiah Yeshua has also laid hold of me... I press toward the goal for the prize of the upward call of Elohim in Messiah Yeshua... who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself”* (Philippians 3:12, 14, 21).

Chapter 7

Separation of the Waters

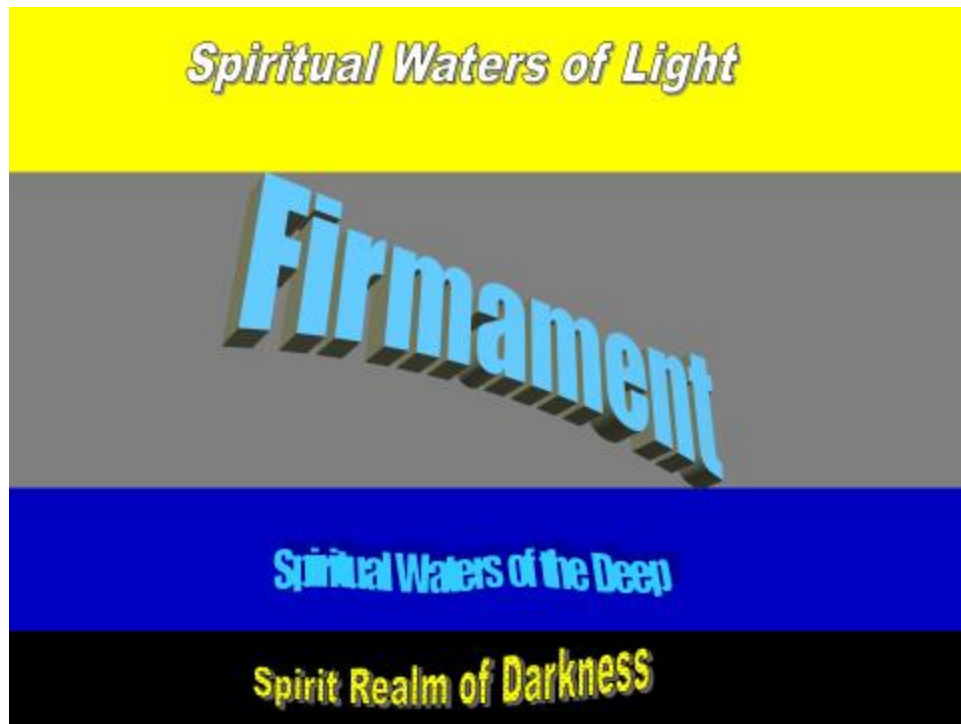
As we continue on our journey into the Second Day of the unseen spiritual realities, the Word – Yeshua – the manifested Light of the One Day emanating out of the Spirit of Elohim will now bring about a separation in the waters. *“Then Elohim said, ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters’”* (Genesis 1:6). Since the spirit realm of Darkness faced the waters of the deep, a separation had to take place, not only of Light from Darkness, but also of what Scripture calls, “the waters above” representing the realm of Light, from “the waters below” that was faced by the Darkness. *“Thus Elohim made the firmament, and divided [or separated] the waters which were under the firmament from the waters which were above the firmament; and it was so”* (Genesis 1:7).

Could it be that when Yeshua said to His disciples, *“You are from below; I am from above. You are of this world; I am not of this world”* (John 8:23), that He was referring to the distinction resulting from the separation of these waters? James’ statement, *“every good gift and every perfect gift is from above, and comes down from the Father of Lights...”* (1:17a) may also be in reference to the division that occurred during the creation of the firmament. Perhaps what the firmament calls to our attention and points to, are the waters above and the waters below. Because the firmament was the means which the Creator used to separate or divide the (spiritual) waters, He did not pronounce it “good,” as its existence was only in order to keep the two areas separated until His plan of redemption comes to completion.

At this juncture in the creation process there are four separate and distinct spaces, three heavens (see diagram below), and one dry place:

- 1) An outer upper level or third heaven (ref. 2 Corinthians 12:2), which is the dwelling place of the Most High and is the realm of Light;
- 2) An intermediate area called the firmament or second heaven, in which the Creator places on the Fourth Day the sun, moon, and stars;
- 3) A first heaven or a lower level called “the deep,” which is faced by the spiritual Darkness and on the Third Day is named “earth,” with its atmosphere, land, and its natural bodies of water called “seas”;
- 4) A realm of spiritual Darkness, which is not called “heaven,” as it does not contain ‘spiritual’ water (see Mathew 12:43). In other words, a spiritual dry place.

If we could only step back and see how infinitesimally small the areas of the Darkness and the earth actually are, compared to the massive universe of the second and third heavens, it would give us a more accurate perspective on YHVH’s supremacy over these lower waters of the deep.



As mentioned above, the firmament was not declared “good,” since at some point in YHVH’s plan it will roll back like a scroll, and then the spiritual waters of the deep and the spiritual waters of Light will merge again. At that time there will be no “Night,” as the realm of Darkness will be abolished. *“All the host of heaven/firmament [sun, moon, stars] shall be dissolved, and the heavens/firmament shall be rolled up like a scroll; all their host shall fall down as the leaf falls from the vine, and as fruit falling from a fig tree”* (Isaiah 34:4); *“Then the sky [firmament] receded as a scroll when it is rolled up; and every mountain and island was moved out of its place”* (Revelation 6:14). *“The city had no need of the sun or of the moon to shine in it, for the glory of Elohim illuminated it. The Lamb [Yeshua] is its Light”* (Revelation 21:23).

When the spiritual waters above and the waters below become one, through Messiah’s comprehensive redemption, they will form a fiery sea of glass. *“And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast [over all the works of the Darkness]...*

standing on the sea of glass, having harps of Elohim. They sing the song of Moses, the servant of Elohim, and the song of the Lamb...”! (Revelation 15:2-3a). And, “There shall be no night there: They need no lamp nor light of the sun, for YHVH Elohim gives them Light. And they shall reign forever and ever” (Revelation 22:5). What a picture of our awaiting future!

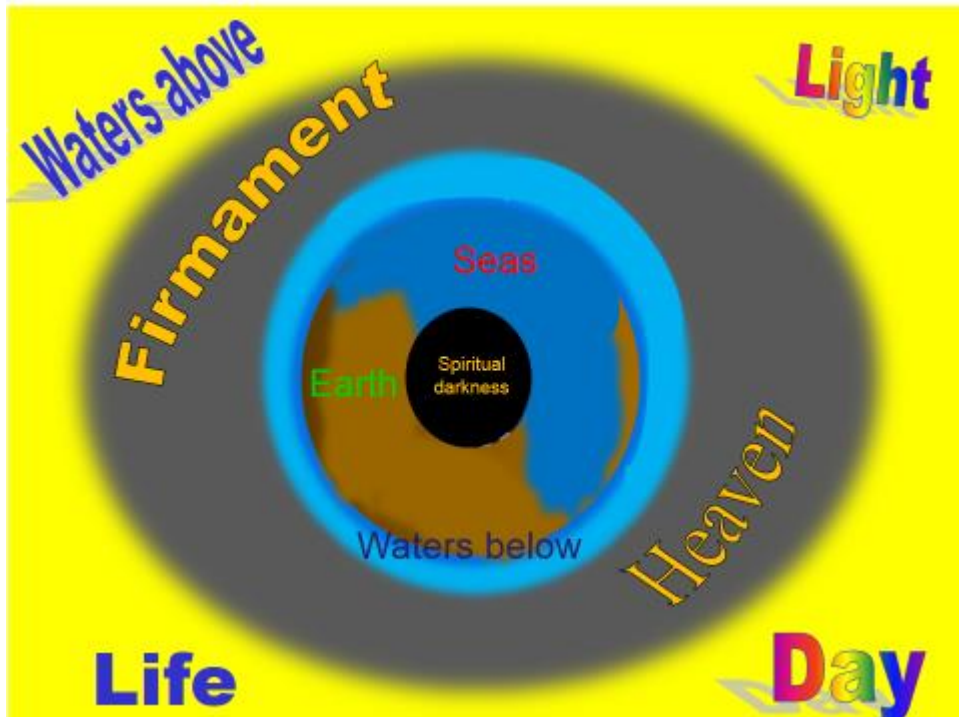
Before we go on to the creation’s Third Day, let us view an image that represents the One Day and the Second Day of creation. *“Elohim called the Light ‘Day’ and the Darkness He called ‘Night’... Then Elohim said, ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’ Thus Elohim made the firmament, and divided the waters **under** the firmament from the waters **above** the firmament; and it was so. And Elohim called the firmament ‘Heaven...’”* (Genesis 1:5a, 6-8 emphases added). The firmament divided the waters of the deep that were faced by the spirit realm of Darkness, from the waters above which is the dwelling place of “Light,” called “Day.” (See image below)



Chapter 8

Creation's Third Day

As we move now to the Third Day, we will find a very interesting development in the “waters of the deep.” *“Then Elohim said, ‘Let the waters **under** the heavens/firmament be gathered together into one place, and let the dry land appear’; and it was so. And Elohim called the dry land ‘Earth,’ and the gathering together of the waters He called ‘Seas.’ And Elohim saw that it was good”* (Genesis 1: 9-10, emphasis added).



Keep in mind that the Spirit of Elohim is hovering over, brooding, and overseeing this entire work (ref. Genesis 1:2), while His Word, empowered by the Spirit, is carrying out His will.

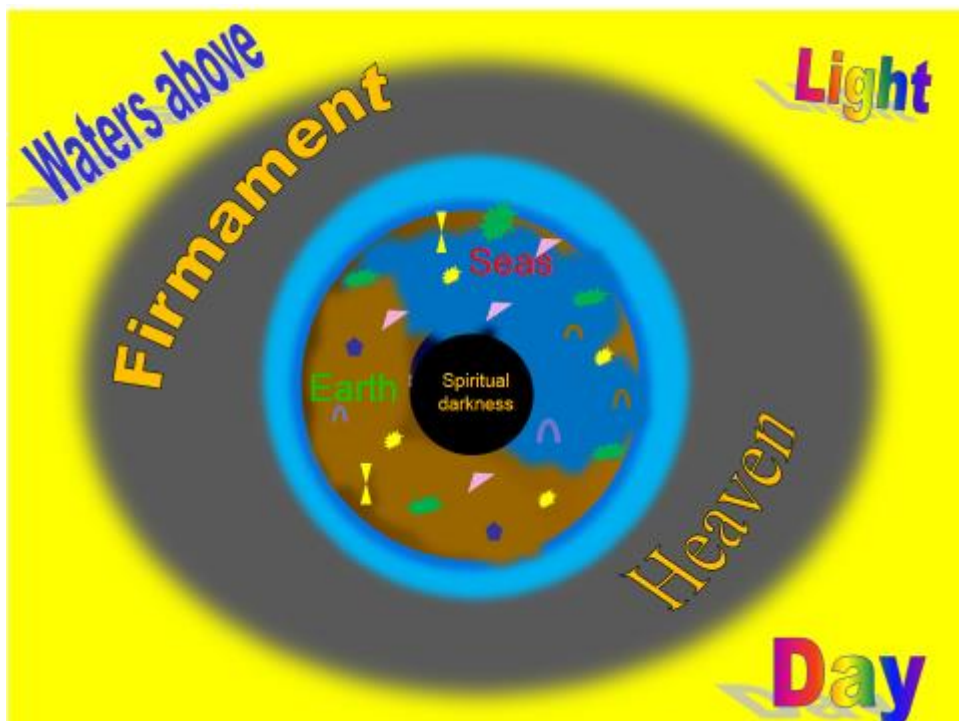
Again, as we look at the above diagram, we see that the “waters of the deep” are being gathered into one place, so that the dry land would appear. Interestingly, the Hebrew verb used for the “gathering” of the waters (*yikavu*) shares its root with the word for hope (*tikvah*), intimating that “hope” was being embedded in the realm that was otherwise devoid of spiritual Life and Light. Paul alludes to this in his letter to Titus, where he mentions the *“hope of eternal life which Elohim, who cannot lie, promised before time began”* (Titus 1:2, emphases added).

Prior to the creation of the sun, moon, stars, and earthly time, a very essential part of YHVH’s plan takes shape – the creation of this beautiful planet called “earth” with its dry ground and seas. This will be the stage that He will use for bringing many sons to glory, through whom the upper spiritual realm of “Light and Life” will penetrate the lower waters and dispel the Darkness. Thus, when all is said and done, the place of the gathering of the “lower waters” (earth) will be joined and united with the upper waters (“third heaven”) making them one (as referenced in Chapter 7).

As we continue along in the Third Day, we read: *“Then Elohim said, ‘Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth’, and it was so”* (Genesis 1:11). The above description presents a problem and a question: What stage of growth were these plants in, since there was no natural sunlight in the Third Day, without which vegetation cannot exist? This question unmistakably leads to the conclusion that Elohim created the seed first.

Like any good farmer, YHVH knows what the mature plant will look like, in that the seed contains within it the very **image** of each respective grass, herb, or tree into which it will grow. Although the seed’s outer appearance is completely different from that which sprouts from it, after falling to the

ground and being watered, the life within will grow to look like its progenitor; in other words, it will have its **“likeness.”** This may explain why when Adam was created it says that he was (only) in Elohim’s *image*, while *likeness* is omitted from this text (ref. Genesis 1:27). The description in Genesis 2:5 gives an indication of this order, or process: “...*before any plant of the field was in the earth and before any herb of the field had grown. For YHVH Elohim had not caused it to rain on the earth, and there was no man to till the ground*” (literal translation). Therefore each plant or herb that springs up out of the ground obviously starts its existence as a seed. We will take a look at this seed principle when we discuss YHVH’s creation of Adam in the Sixth Day.



Chapter 9

Creation's Fourth Day

The dry ground and the seas were sown with seeds of vegetation that would sustain future life forms. But as mentioned in the previous chapter, the way had not yet been made for these seeds to sprout and grow. Then, on the Fourth Day Elohim's Word brought forth a reality of massive proportions: a universe of suns/stars, moons, and planets. But where will all of them fit, where will YHVH Elohim place them? The location chosen for them was in the realm that had not been declared "good," as was noted at the end of the Second Day's discussion. The Creator positioned these celestial bodies in the firmament of the heavens.



What purpose did the Creator have for these Fourth Day's creations? What would be their role?

Many times when we look up at the heavenly bodies, we take for granted that the sun will continually provide us with daylight, and the moon and stars will show up at night to help light up the natural darkness. These celestial bodies influence and help determine times and seasons. But having computers, digital time pieces, weather satellites, and other high tech equipment that we use on a daily basis, we pay little attention to the galactic wonders, and the glory that each of them has been granted by the Creator.

In one of his commentaries, Paul states: *“There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory”* (1 Corinthians 15:41).

There is far more to these created entities than meets the eye, including the eyes of the modern-day scientists who are devoted to studying them. *“And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also”* (Genesis 1:16). This is the first appearance in the Hebrew Scriptures of *memshalah* – “dominion, rule, government.” In other words, a portion of YHVH Elohim’s kingdom authority has been given to these luminaries. They would be used for His judicial rulings and in order to execute His mercies and judgments upon the physical creation. If we examine the blessings and the curses mentioned in the Torah, for example, we notice that a number of them are directly linked to the influence that the sun, moon, and stars have on the earth and its climate: *“YHVH will open to you His good treasure, the heavens, to give the rain to your land in its season”* (Deuteronomy 28:12a). As we know, rain is essential for crops to grow and in order to feed the water reservoirs. Without it all life on earth would cease to exist. Planet Earth is influenced by the celestial bodies and the interplay of their force fields, as well as by their ordained cycles of movement (for some more

examples see Psalm 121:6; Isaiah 13:9-11). These celestial dynamics affect earthquakes, volcanos, storms, famines, and also indirectly plagues.

This influence that the sun, stars and planets have on Man's environment is not random, as all are governed by the Spirit of Elohim. When Joshua, for example, needed extra time to fight the Amorites, YHVH stopped the movement of the sun and moon (ref. Joshua 10:12-14). The book of Judges also records an episode in which the stars had a role to play in a battle: *"The stars from their courses fought against Sisera"* (Judges 5:20). The Psalmist records a promise that, *"The sun shall not strike you by day, nor the moon by night"* (Psalm 121:6). In one of His discourses, Yeshua pointed to heaven's influences: *"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring"* (Luke 21:25). The activities of the oceans are directly related to the luminaries. Man's scientific discoveries have not yet comprehended all that there is to understand about the stars and their effect on our world. *"Can you bind the cluster of the Pleiades, or loose the belt of Orion? Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? Do you know the ordinances of the heavens? Can you set their dominion over the earth?"* (Job 38:31-33).

Our attitude toward the sun, moon, and stars should be as King David's, who acknowledged YHVH's "chesed" – mercy – in relationship to these bodies: *"To Him who made great lights, for His mercy endures forever – the sun to rule by day, for His mercy endures forever; the moon and stars to rule by night, for His mercy endures forever"* (Psalm 136:7-9). David's response to the heavenly wonders was to worship the Creator, the Elohim of Israel.

Although upon its creation the firmament was not declared "good," the sun, moon, and stars *were*. They were also created to illustrate a divine order, as well as for signs and seasons (ref. Genesis 1:14-18). The promise

to the forefathers that their seed would be like the stars of heaven (ref. Exodus 32:13), is an analogy that may have been in reference to more than mere numbers, suggesting that the promised descendants would become both an illuminating and a governing influence in the realm of spiritual Darkness. Moreover, they too, like the stars, would be used for signs and for seasons in YHVH's redemption timetable (see Jeremiah 31:35-37). In Jeremiah 33:24-26, YHVH refers to the covenant that He made with these governing forces of heaven and earth, using them as a pledge for a future restoration of the two families that make up His people – Judah and Israel/Ephraim.

The star that was the harbinger of the birth of the King of Israel and which led the magistrates (the Magi) of the Eastern Empire, presents another example of the function of the celestial bodies. We have much to learn about YHVH's purposes for the sun, moon, and stars and their place in His government.

Chapter 10

Creatures from the Seas

As we move into the Fifth Day of YHVH Elohim's manifested Word, we notice that the Creator is now turning His attention to the waters, that is, the earth and its seas: *"Then Elohim said, 'Let the **waters** abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.'* So Elohim created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And Elohim saw that it was good" (Genesis 1:20-21 emphasis added).



Even evolution's proponents and scientists who are looking for the origin of life are 'delving' into the seas. Why so? What is it about water? One of the molecules that is in all living organisms is H₂O. When looking for life on

other planets, the scientists as a rule try to find the H₂O molecule. It makes no difference how many eons the evolutionists add to their formulas of random possibilities by mixing molecules that come from these lower waters, whether de facto or by observing the ocean floors, ultimately they will prove that there are no “springs of life” in these seas. Life can only come from the Source of Life, that is, the spiritual waters above – the Light and Life of the upper realm. In other words, everything that has life here on earth obtained it from Elohim’s breath and His Word. Thus the origin of every species of reptile, bird, and insect was established in Genesis Chapter 1.

“For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made...” (Romans 1:20a). “All things were created through Him and for Him. And He is before all things, and in Him all things consist” (Colossians 1:16b-17). “All things were made by Him; and without Him was not anything made that was made” (John 1:3).

The Hebrew term for everything that was created on the Fifth and the Sixth Days, including Man, is *nefesh chayim* (translated in English as “living creatures,” and “living things”). Just imagine, both we and the grasshopper fall under the same category! The origin of life will remain a mystery if we are only looking for answers in the lower waters that are under the firmament (see diagram on page 34).

“And Elohim blessed them, saying, ‘Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.’ So the evening and the morning were the Fifth day” (Genesis 1:22-23). This was the first time that Elohim pronounced this blessing of multiplicity. When we look at nature with its Fifth Day creatures, it evidences the awesomeness of a Creator who keeps His promises and is faithful to carry out His word. As

the seed of Abraham, Isaac, and Jacob, we should be very encouraged since we too are bearing witness to this very blessing. *“By Myself I have sworn’, says YHVH... ‘blessing I will bless you, and multiplying I will multiply your seed as the stars of the heaven and as the sand which is on the seashore’”* (Genesis 22:16a, 17a).

Chapter 11

Created from the Earth

Continuing the thought of the multiplication of life in creation, we now enter the Sixth Day. *“Then Elohim said, ‘Let the **earth** bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind’; and it was so”* (Genesis 1:24 emphasis added). Notice here that YHWH brought forth the living creatures from the earth, unlike the Fifth Day when He used the waters of the sea to bring forth life forms. These Sixth Day living beings were a more complex form of *nefesh chaya* (living soul). They were permeated with instincts and learning capabilities that could respond to discipline or training by yet another species, Man, who was last on the list of creation. Different from those who reproduce by oviposition (egg-depositing), these Sixth Day creatures, which have to carry their young in their own bodies for a term, would be reproducing in smaller numbers. They would also depend for their survival upon a more sophisticated eco-system.



The groundwork had now been laid by Elohim for the crown jewel of His creation, the one genus who would become the expression and heart of His own nature, and who would be given the responsibility to name, administer, rule, and serve the rest of the living creatures that had been brought forth previously.

*“Then Elohim said, ‘Let us make man in our image, according to our likeness; **let them have dominion** over the fish of the sea, over the birds of the air, over the cattle, over all the earth and over every creeping thing that creeps on the ground’” (Genesis 1:26 emphasis added). “And YHVH Elohim formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living being [literally soul, nefesh]” (Genesis 2:7).*

Before we continue to further examine the process of the formation of the human race, let us pause to look at the noun *nefesh*. *Nefesh* is rooted in the consonants n.p/f.sh (noon, pey/fey, shin), which form the verb *nafosh*, meaning “refreshed or repose,” as it appears in Exodus 31:17: “...in six days YHVH Elohim made heaven and earth, and on the seventh day He rested, and was refreshed – *va’yinafesh*.” That the word for “soul” – *nefesh* – shares its root with the verb “refresh/repose” points to the original condition of YHVH’s created beings, which were no doubt characterized by “restfulness.” This is not to be confused with the word for “rest” (root sh.b/v.t), meaning “cessation of work” on the Seventh Day, found both in the above Exodus scripture as well as in Genesis 2:2.

We just saw that YHVH Elohim created Adam from the dust of the earth. The earth and its dust were brought forth from the “lower spiritual waters,” a realm that was faced by the spirit world of Darkness, whose condition was described as *toho va’vohu*. Thus an agent of YHVH Elohim was required to subdue, rule over, and put into order this domain of potential chaos,

confusion, and rebellion. In other words, Man – male and female – had been designated for being vested with delegated authority to establish YHWH's kingdom on earth as it exists in the (upper) heaven. But because Adam and Eve were created from earthy and natural substance, they had an inherent weakness that would ultimately show up and express itself. Paul describes this condition: “... *sown in corruption ... sown in dishonor ... sown in weakness ... sown a natural body ...*” (1 Corinthians 15:42-44). Paul's usage of the verb *sown* is indicative of the fact that mankind, in his natural condition, is but a ‘seed.’

How is it that both male and female could “be in the image” of Elohim, as prescribed in Genesis 1:27, and yet be earthy? How can something created from the waters below be an expression of the Light from above? YHWH planted, or should I say “breathed” into natural man a mystery, a “*treasure in earthen vessels*” (2 Corinthians 4:7).

Unlike the beings that the Creator had brought forth up until now, the creation of Man involved a process, which we will examine. “**Let us make man – adam – in our image** [tzelem], according to **our likeness** [d'mut]; let **them** have dominion...” (Genesis 1:26a emphases added). At this point the Word of Elohim goes forth, declaring *only* His intent. But in the following verse we are given further and essential details: “*So Elohim created man in His **image**; in the **image** [tzelem] of Elohim He created him; male and female He created them*” (Genesis 1:27 emphases added). Notice that when it comes to the actual creation of Man (male and female), Elohim created them in “His image,” but not (yet) in His likeness. And although Elohim started out by mentioning singular “Man” (as He also did in the declaration phase in verse 26), He immediately pointed out that there was more than one, there was a plurality – a plurality that was signified by “male” AND “female.” Moreover, Elohim (being a plural word in itself) says

“Let us,” when creating a person/s in His own image. It is no wonder, therefore, that this newly created being was also a plural entity!

From here we move to the actual “work” of creation, or the making of this new species. *“And YHVH Elohim **formed** man of the dust of the ground...”* (Genesis 2:7a emphasis added). In this very down-to-earth act of bringing forth this creature, YHVH Elohim is said to have “formed” him. This is denoted by the verb *va-yitzar*, which also exists as a noun – *yetzer* (in Genesis 6:5 and 8:21) – and is translated as “thoughts” and “imagination” (respectively). In both of these cases “thoughts” or “imagination” are preceded by the adjective “evil.” YHVH placed in Man a measure of His own capacity to think, design, and invent. These characteristics may be used for evil, or for good. Perhaps the usage here of this particular verb also alludes to Man’s inherent weakness (as we saw above). In their reference to the “thoughts and imagination of the heart,” both Yeshua and Paul define them as being “evil” (ref. Mark 7:21-23; 2 Corinthians 10:4-5).

YHVH Elohim is said to have literally “blown” (*va’yipach*) the *nishmat chayim*, the breath/spirit of life into this dust man. Even though Adam was described, like the rest of the living creatures, as a *nefesh chaya*, a “living being” (soul) (see Genesis 2:7), he was the only one to have had YHVH breath *His* life (the Hebrew word being *neschama*) into him. Let us note therefore that Elohim’s spirit life, that was breathed into this created form, gave Adam his true identity as a son of Elohim (see Luke 3:38).

“And YHVH Elohim caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which YHVH Elohim had taken from man He made – literally, built – into a woman...” (Genesis 2:21, 22). We noticed above that Elohim’s “likeness” – the *d’mut* – was omitted from the account of the actual creation of Adam. As was pointed out regarding the seed principle (in Chapter 8, Creation’s

Third Day), the 'likeness' is not exhibited until after the seed falls to the ground, germinates, and eventually grows to maturity. *"Beloved, now we are children of Elohim; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be **like Him**, for we shall see Him as He is"* (1 John 3:2 emphasis added).



The climactic act of creating Man demonstrates clearly that YHVH Elohim is the very epitome, essence, and embodiment of Life.

Chapter 12

Elohim's Family Stumbles

Elohim looked upon His newly created family as His children, thus Adam was a son and YHVH was his Father (see Luke 3:38). Yeshua reminded His disciples of this relationship when He taught them to pray, *"Our Father, in heaven..."* (Matthew 6:9). As a son, Adam was given dominion and rule over all living things. The 'lower waters turned earth' was the realm of a spiritual world that Adam was to govern in righteousness, which meant that he was an agent of continual supply of the Creator's Life and Light to all living things.

The place of residence which Elohim designated for the first humans was *"Gan [translated "garden"] Eden,"* literally "a place of protection and delight." In the Bible, the verb g.n.n. (*gimmel, noon, noon*) is used exclusively in regards to YHVH's protection. As long as Adam walked in obedience to his Father he was secure in the Light, and the darkness that faced his environment could not overcome him or penetrate his world. Since "Eden" means "delight," it would appear that man and woman's spiritual heart condition was that of righteousness, peace, and joy, which manifested the Life and Light of their Creator. Rivers of living water flowed from their innermost being. However, as their place of residence implies, they were also in need of protection as we shall soon find out.

Elohim placed two trees in the Garden, each of them having its own root, trunk, branches, and fruit. Respectively they represented two different spiritual realities – one would lead to life, and the other to death. The Creator warned the man that if he were to eat of the fruit of the Tree of Knowledge of Good and Evil, he would die (ref. Genesis 2:17). Having been created from the earthy substance and given (although as-of-yet pure and

undefiled) natural desires and appetites along with the soul's mind, will and emotions, Adam and Eve had the potential to be tempted and deceived. Thus, their natural and 'earthy' condition was predisposed to the influences of the world of darkness.

In the previous chapter we already noted that "natural man" was inherently weak and corruptible, as in himself he did not have the power to overcome temptation. As we extrapolated from Genesis 1:2, the principalities and rulers of the realm of darkness (the dry place) were facing Adam's world, waiting for an opportunity to 'plunge in' and express their nature. Their evil intent could only be accomplished by deceiving Adam and enticing him to disobey the One who was his spiritual authority, protection, and source of Life and Light.

Being aware of their susceptibility and weakness, Satan took advantage of Eve and subsequently Adam, and planted in them thoughts of becoming like Elohim, if they would only partake of the fruit of the Tree of Knowledge of Good and Evil. Had they simply remembered that they were already in their Creator's image, they would not have listened to the voice of the enemy who manifested his presence in the form of a serpent.

The results of Adam's unbelief and disobedience are presented in Romans 1:21-25: *"Although they knew Elohim, they did not glorify Him as Elohim, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible Elohim into an image made like corruptible man – and birds and four-footed animals and creeping things. Therefore Elohim also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of Elohim for the lie, and worshiped and served the creature rather than the Creator."*

In that one act of defiance, Adam and Eve opened themselves up to another spiritual realm and sin entered their heart, taking up residency there. Thus their world was changed in an instant. Man became the “son of disobedience” and a slave to the rule of sin and death. But in so engaging, it was not only Adam who became a “sinner”; he bequeathed to his posterity the same contaminated life with its sin nature: *“Therefore, just as through one man **sin entered** the world, and death through sin, and thus death spread to all men, because all sinned... according to the course of this world, **according to the prince of the power of the air**, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others”* (Romans 5:12; Ephesians 2:2-3 emphases added).

Scriptural examples of the characteristics and nature of the realm of darkness that entered the heart of Man and his world are enumerated above, in Chapter 4. In one of His confrontations with the Pharisees, Yeshua made the following observation: *“You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it”* (John 8:44). This was not only true of the Pharisees, but of all mankind.

In spite of humanity’s downfall, we must keep in mind a very important principle as a backdrop against all that has taken place: *“For the creation was subjected to futility, not willingly, but **because** of Him who subjected it in hope”* (Romans 8:20 emphasis added). The sovereignty of the Almighty over all past matters, and that which will continue to transpire, was and is for the express reason of bringing many sons to glory: *“For the earnest expectation of the creation eagerly waits for the revealing of the sons of*

Elohim... because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the sons of Elohim” (Romans 8:19, 21).

At this point, after being cast out of the Garden of Protection and Delight, Elohim’s created son was caught in a web of deep trouble and in need of sovereign intervention. He had sold his birthright for a ‘morsel’ of fruit, therefore Satan and all his principalities and powers of darkness became his legal spiritual authority; Adam was *“sold under sin”* (Romans 7:14) and death ruled over him. He was judicially bound to another kingdom. Yet the Creator-Father loved Man and his world so much that, He had pre-ordained giving His only begotten Son, Yeshua, as Adam’s Redeemer (see Revelation 13:8b). Moreover, YHVH chose a firstborn who belonged to Him from Adam’s race, in order to execute a very specific purpose in the family of Man. In my book Firstborn Factor in the Plan of Redemption (<http://www.israelitereturn.com/firstborn-factor/>), this scriptural principle is delineated, starting with the individual aspect all the way to the cooperate (national).

In the future, Yeshua would pay Adam’s penalty in order to reconcile His ‘sibling’ back to the One to whom he belonged. Thus, when the time came, Elohim the Father was in His only begotten Son, Adam’s Redeemer, reconciling the world to Himself (see 2 Corinthians 5:19). The Redeemer came *“to destroy the works of the devil”* (1 John 3:8b), who had captured Adam and his race, holding them hostages. In his letter to the Ephesians Paul, quoting from Psalm 68:18, points out: *"When He [Yeshua] ascended on high, He led captivity captive, and gave gifts to men"* (Ephesians 4:8).

Now, being changed in disposition and condition, mankind was destined to enter a long process before his ultimate rehabilitation (redemption). But at this stage the embryonic life of YHVH’s image and potential likeness that

had been deposited in him became defiled and corrupted (see Genesis 2:17). To all intents and purposes, Man's spirit was dead. In order for his spirit life to come forth, Adam would have to fall to the ground like a seed and be buried. While in this first stage, the "seed" would be tended by the great Husbandman, who would watch, protect, and see him through the process of sowing, sprouting, and growing until fully mature (see 1 Corinthians 15:37-38, 44-45). What Elohim started He would bring to completion, thus: *"He who has begun a good work in you will complete it until the day of Yeshua the Messiah"* (Philippians 1:6b). Please notice that the above scripture speaks of the Creator still being at work and not having entered the rest of the Seventh Day of creation. Must we surmise then that, creation's Seventh Day is still in the future? If so, then at present we are still in the Sixth Day of creation.

Chapter 13

Succot's Hidden Mystery

In spite of Adam's defiled condition, the Creator who knows the end from the beginning began to sow His hidden seed that was contained in earthen vessels (i.e. humanity in its fallen state), into a world that was under the dominion of the kingdom of darkness. Unbeknown to Satan and his hordes, was YHVH Elohim's ultimate plan to bring His son out from under the rule of sin and death. Paul writes about this great mystery: *"But we speak the wisdom of Elohim in a mystery, the hidden wisdom which Elohim ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory"* (1 Corinthians 2:7-8).

Along with the concept or image of Adam as a seed, another metaphor of mankind's 'earth suit' is presented and is seen in Psalm 139:13b: *"You covered me in my mother's womb."* The Hebrew verb, which is translated "covered me" is *te'sukeni*, rooted in the noun *succah*, thus rendering the literal meaning of the above verse as, "You have made a *succah* of me." In other words: 'You formed for me an outwardly temporary dwelling.'

The Feast of *Succot* contains within it a mystery, a shadow of Adam's times and destiny. If we take this idea one step further, adding to it also *Succot's* seven days, *"You shall dwell in succahs for seven days. All who are native Israelites shall dwell in succahs"* (Leviticus 23:42), it would imply that mankind was destined to live in his *succah* – 'flesh body' – for seven millennia, bearing in mind the concept of a day being as a thousand years (ref. 2 Peter 3:8). Since humanity has been around in the flesh body/*succah* for almost seven thousand years during the Sixth Day of creation, what would the seventh day of *Succot* which **is not** a rest day, represent? And

what would the eighth day that follows *Succot*'s week denote? Again, since *Succot*'s seventh day is not a rest day, could it be that the eighth day, which is a high holy day, symbolizes the Seventh Day of creation, the eternal Shabbat when Elohim is said to be resting from all His work?

Let us now read the full instructions pertaining to *Succot*: *"Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of YHVH for seven days; on the first day there shall be a sabbath-rest, and on **the eighth day a sabbath-rest**... You shall dwell in booths **for seven days**. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt"* (Leviticus 23:39, 42-43 emphases added). Why, contrary to *Pesach*, for example, is *Succot*'s seventh day not a *Shabbaton*? The feast days are prophetic of things yet to come (ref. Colossians 2:17), but *Succot*, which is the Feast of Ingathering (see Exodus 23:16; 34:22b) and the last *mo'ed*, has not yet had its greater prophetic fulfillment. As such, it contains some unknown or undisclosed facts, especially with the eighth day which stands on its own. This eighth day is called *Shmini Atzeret*.

Can we therefore surmise from the above idea that *Succot*'s Seventh Day signifies the seventh millennium of the Sixth Day of creation, that is, Messiah's one thousand year reign (see Revelation 20:6) during which time the Father will subdue all things under His rule through His Son? *"Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that Elohim may be all in all"* (1 Corinthians 15:28). Thus at the end of the seventh millennium, mankind will be changed. The 'temporary dwelling' or mortal body (*succah*) will be transformed and become immortal. Redeemed humanity will exist in the new heavens and new earth (see Isaiah 66:22; 2 Peter 3:13) and will no longer be only *in the image of the Creator*, but will be fully *in His likeness*.

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -- in a moment, in the twinkling of an eye, at the last trumpet [shofar]. For the trumpet [shofar] will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: 'Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?'" (1 Corinthians 15:51-55).

In the creation account, the Sixth Day was concluded with the declaration: *"Then Elohim saw **everything** that He had made, and indeed it was **very good**"* (Genesis 1:31 emphases added). Tucked into this verse is one very important little word that sums up YHVH's work, and that is *kol*, translated here as "everything." The fuller meaning of *kol* is, "complete by including everything" – the all-in-allness – which leads the Creator to define His final segment of the creation project as "very good." This then concludes the Seventh Day of the proverbial Feast of *Succot*, or the seventh millennium of the Sixth Day of creation. As mentioned above, following the seventh day of *Succot* there is an "eighth day" which is designated as a Shabbat, i.e. a complete rest. Let us ask again, is this Eighth Day one and the same as the Seventh Day of the creation account? (see chart on page 72)

'*Succot's* timetable' seems to indicate that the seventh millennium is just around the corner, with severe difficulties that will accompany the transition into that Day. This will be the time of Jacob's troubles: *"Alas! For that day is great, so that none is like it; and it is the time of Jacob's trouble, but he shall be saved out of it"* (Jeremiah 30:7). This "tribulation" will be preceded by gross spiritual darkness that will cover the earth, as men will be lovers of self (ref. 2 Timothy 3:1-5). The biblical plagues of Egypt will pale in comparison to the troublesome days that will come upon all

nations. However, this time of passage between the sixth and seventh millennium is not the same as what will come at the final consummation at the end of the seventh millennium, when the earth will be destroyed by fire, the firmament will roll back like a scroll, and the new heavens and earth will be established. At the moment we are only at the end of the (symbolic) Sixth Day of *Succot* which, as mentioned above, brings with it troublesome times.

One of the main objects to be accomplished in the course of these days is the restoration of YHVH's chosen nation Israel, in fulfillment of all the prophecies that pertain to the gathering of the divided nation. YHVH has already established the first stick/nation of Judah, while He is simultaneously identifying in the nations the second stick/nation of Joseph/Ephraim. The Messianic kingdom will begin to take form during this period of transition, as YHVH brings the two sticks closer to each other.

Chapter 14

The Seventh Millennium

The reinstatement of the stick/nation of Judah has been one of the restoration's markers; the other being the "saving" of the House of Joseph (ref. Zechariah 10), and the Spirit's stirring to turn the hearts of the children back to their forefathers and to their lost identity as Israel. According to Malachi, the restored identity will lead them (the "children") to remember Moses and the Torah, as written: *"Remember the Torah of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHVH. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse"* (Malachi 4:4-6). Note the dire warning at the end of these verses: *"I will come and strike the earth with a curse."* This curse comes by the hand of the Almighty, if the faith people do not respond to YHVH's Spirit to turn them back to their Israelite identity, to the land promised, to the forefathers, and the Torah of Moses.

This Hebrew word used here for "curse" is "cherem," which is repeated 3 times in the first chapter of Habakkuk, and is translated there as "net." In this chapter YHVH says that, He will do something in our day *"which [we] would not believe though it is told [to us]"* (v. 5). Habakkuk describes YHVH raising up a fierce and violent people, whom He calls the Chaldeans (known now as "ISIS" and other Jihadists). The geographical location of these people is the very heartland of present day Islam. In Jeremiah 16:16 they are described as hunters. No doubt we are seeing this phenomenon today as Jihadist groups are invading many nations, especially in the third and fourth world countries that are unable to defend themselves. These fundamentalists follow the tenants of their prophet Mohamed to the letter.

In past history Islamic invaders have swallowed up nation after nation. Now they are making another attempt, with one of their main objectives being the western countries, which they have been infiltrating for over 60 years by making their own people refugees, inducing the prosperous nations to receive them by the thousands. They even brag that within two to three generations many of these, once Christian, nations will be Islamic, subjected to Sharia laws.

The Messiah of the lost sheep of the House of Israel/Joseph came to redeem, restore, and bring the Abrahamic seed back to their true identity. YHVH had ordained a period of time when they would lose their connection to their forefathers and their forefathers to them (see Isaiah 63:16), while He was fulfilling the covenant and promise of multiplicity. According to three of the writers of the Renewed Covenant books, the people who have “the faith of their father Abraham” (Romans 4:16), and who are also called “not my people” (Hosea 1:10; Romans 9:25; 1 Peter 2:10), but are defined as the “sons of Elohim” and “first fruit” (Hosea 1:10; Romans 8:13-17; James 1:1), are all from the same family.

The establishment of the Messianic kingdom on earth is totally dependent on the gathering of the House of Israel and the House of Judah, but not without a great shaking of all the kingdoms of this world. As a matter of fact, the very shaking is due to the progressive unfolding of this kingdom.

Before Yeshua was conceived, His mother, Miriam, was told that, “... *He will be great, and will be called the Son of the Highest; and the Master Elohim will give Him the throne of His father David. And **He will reign over the house of Jacob** forever, and of His kingdom there will be no end*” (Luke 1:31-33 emphasis added). Obviously if there is no fully restored House of Jacob, there can be no Davidic kingdom. The role of the Messiah, as prophesied by Isaiah is, “*to bring Jacob back to Him, so that Israel is*

gathered to Him... Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the nations, That You should be My salvation to the ends of the earth'' (Isaiah 49:5-6).

The transition into the Messianic era is where we are in at this time, thus we should be aware of the phenomenon of the ingathering of the House of Jacob. Together the two houses (Joseph/Ephraim and Judah) make up the prophesied royal priesthood through whom the Messiah will rule the nations with a rod of iron (see Exodus 19:5; 1 Peter 2:9; Revelation 12:5).

It has been commonly taught that this ruling position is to be the role of a Universal Gentile Church (which as it turns out, is a religious hierarchal organization) that is not connected to natural Israel's biblical prophecies. According to this theology, the Torah of Moses and the prophets have very little significance in the over-all plan of the Elohim of Israel, as the members of the 'Gentile church' have replaced the Abrahamic seed, with the latter being relegated, at best, to a mere allegory.

But regardless of the opposition, the restoration is under way. I believe that the reason we have such a powerful high speed communication network, for example, is for the sake of facilitating these world and history changing events. Much of the prophetic word is being fulfilled in our time and will continue to do so into the Messianic era. This age will be highlighted by the fact that Israel and Judah will be back in the land that was promised to the forefathers, a land which will extend from the River of Egypt to the Euphrates. Messiah Yeshua will be on the throne and rule the hearts and lives of the restored Israelite nation. *"Since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve Elohim acceptably with reverence and godly fear"* (Hebrews 12:28).

Chapter 15

The Eighth Day

The descriptions and conclusions that were raised in the last chapter, regarding the seventh Millennium (*Succot's* proverbial Seventh Day) lead us to the Eighth Day, a Day which is a Shabbaton, a rest Day with a total cessation from work.

This Eighth Day will be different from the previous seven days, as it will not be subject to time or to earth's natural conditions. The meaning of the Eighth Day's title – *Shmini Atzeret* – discloses some of its prophetic significance. While *shmini* means “eighth” (often used to express a new beginning), *atzeret* is from the root *a.tz.r* (*ayin, tzadi, resh*) which is “to stop, halt, restrain.” That which has come to a “stop” or a “halt” is typically outside the process of time and decay and points, therefore, to eternity or infinity and to the Creator's words about His rest on the Seventh Day of creation.

As we know, the concept of an eighth day appended to seven days, and yet different from them, is seen in this final and great feast (following *Succot*), which has not yet had its greater fulfillment. In addition, Scripture also establishes other eighth days that are preceded by a seven day period, in relationship to the Covenant, service to YHVH, and to seven day periods of purification. Let us take a look at some of these examples that may shed light and clarity on *Succot's* hidden mystery and its connection to the Seventh Day of creation, and the Eighth Day which follows the Feast.

According to Torah, people or even objects that have become defiled were subject to a process of cleansing which typically lasted seven days, after

which – on an eighth day – they were declared (ritually) clean, or pure.

A person plagued by leprosy was pronounced *tameh*, and hence was not allowed to stay in the camp until he was cleansed. According to Leviticus 14:8-23, he was to undergo a process of cleansing for seven days. But only after an offering by fire on the eighth day could he be pronounced clean and go on his way.

Likewise, under the Law of *Nida*, a menstruating woman remained unclean for seven days and on the eighth day, after an offering by fire, was declared clean (ref. Leviticus 15:28-30). A person under a Nazarite vow who happened to defile his head (remember, the main characteristic of a Nazarite was his uncut hair), was to consecrate himself on the seventh day by cleansing with water and shaving his head. On the eighth day he had to offer up a sacrifice by fire in front of the *Mishkan*, thus receiving his atonement (ref. Numbers 6:1-21).

The altar in Solomon's Temple was dedicated in the course of *Succot's* seven days, while on the eighth day a solemn assembly was held (2 Chronicles 7:8-9). King Hezekiah repaired the Temple, being concerned mainly with its defilement and disrepair. He completed this process of cleansing and sanctifying "*on the first day of the first month... and sanctified the house of YHVH in eight days*" (2 Chronicles 29:17). However, only after two consecutive eight-day periods was the procedure made complete, at which time "*the priests offered sacrifices and made atonement for all Israel*" (v. 17). Likewise in Ezekiel's Temple, the altar is to be cleansed for seven days, and starting on the eighth it may be put to use (ref. Ezekiel 43:27).

On the eighth day after birth an Israelite firstborn son (as well as the

firstborn of oxen and sheep) is to be given over to YHVH (Exodus 22:30). It is no wonder, therefore, that much earlier on in the chronological chart YHVH instituted that the sign of His covenant with each male Israelite, i.e. Circumcision, be 'embossed' on the eighth day.

As pointed out above, if we are still in our "temporary dwellings" on the Seventh Day of *Succot* then 1 Corinthians 15:51-57, for example, is quite obviously not applicable yet (*"But we shall all be changed – in a moment, in the twinkling of an eye, at the last trumpet... death is swallowed up in victory"*). With this being the case (seeing that we are still in our flesh bodies), death has so far not been swallowed up (for an example of the conditions that are to prevail during the Seventh Day millennium, see Isaiah 65:17-20).

Succot is also the Feast of Ingathering, and will therefore have a prophetic fulfilment in accordance with *this* aspect: "... in the dispensation of the fullness of the times He [YHVH]... [will] **gather together** in one all things in Messiah, both which are in heaven and which are on earth – in Him" (Ephesians 1:10 emphasis added). And in the words of Yeshua: "And He will send His angels with a great sound of a trumpet [shofar], and they will **gather together** His elect from the four winds, from one end of heaven to the other" (Matthew 24:31 emphasis added). As we can see there is still much ingathering activity ahead, to be culminated in the Eighth Day.

It is on *that* day that Yeshua will turn everything over to the Father, as it is written: "Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that *Elohim* may be all in all" (1 Corinthians 15:28). However, the creation cannot be made subject to the Father in its present unsanctified – *tameh* state. So what must happen in order for Yeshua to subject everything to His Father? Is it possible that as High Priest, during the millennial Seventh

Day of *Succot*, He will bring about a purging process through “immersion by fire,” and a cleansing by the “*washing of the water by the word*” (Ephesians 5:26) resulting in Him offering up a holy creation to His Father, as it is written: “...*When YHVH has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning*”? (Isaiah 4:4).

“For behold YHVH will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword YHVH will judge all flesh; and the slain of YHVH shall be many” (Isaiah 66:15-16).

Chapter 16

Transformation

Once again let us look at our familiar text: *“For the creation [including mankind] was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of **corruption** into the glorious liberty of the sons of Elohim”* (Romans 8:20-21 emphasis added). The fact that the creation became corrupted (*tameh* – defiled and unclean) after Adam participated with sin is stated very clearly here. As we have been noting, this condition obviously demands the setting free of creation, and its redemption and cleansing by the sons of Elohim: *“For the earnest expectation of the creation eagerly waits for the revealing of the sons of Elohim”* (Romans 8:19; see also Hosea 1:10b).

The process of cleansing and decontaminating the *tameh* is governed by the afore-mentioned statutes, laws, and ordinances. *“Everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with the water of purification. But all that cannot endure fire you shall put through water”* (Numbers 31:23). As we saw in a variety of examples above, such cleansing required both water and fire.

Is it possible that Yeshua the High Priest will make a burnt offering of the creation when He presents it to His Father on the Eighth Day? Is Peter’s description of the “day of YHVH,” referring to just such a scenario or eventuality? *“But the day of YHVH will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up”* (2 Peter 3:10).

Nevertheless, the purging of the creation of Sin would not necessitate a natural fire, but the cleansing fire of the Spirit of the Word (see Jeremiah 23:29a; Obadiah 1:18), emanating from YHVH's redeemed sons of Light *"The house of Jacob shall be a fire, and the house of Joseph a flame"* (2 Obadiah 1:18; see also Thessalonians 1:7-10). Moreover, just as it is with fire, so it is with the cleansing with water whose source is the Spirit of the Word (Ephesians 5:26), which comes from the innermost being of the same sons of YHVH. Because the creation became defiled through YHVH's created son (humanity), he must be redeemed and brought back to his rightful place of dominion and authority under the rule of YHVH's kingdom of Life and Light. Yet within Adam's family there is a divine order, and hence the redemption process must follow Elohim's laws governing the plan of the restoration of all things. YHVH's appointed royal priesthood and chosen nation are to inaugurate this course, designated for the rest of mankind (see Exodus 19:5-6; Romans 4:13; 1 Peter 2:9).

The "beast" mentioned in Revelation 13:1-2 is a composite of the four beasts of Daniel (ref. Daniel 7:3-7), while each represents one or more aspect of the kingdoms of this world. Without going into a detailed explanation, let us note that during the millennial reign these kingdoms will undergo a transformation: *"The kingdoms of this world have become the kingdoms of our Lord and of His Messiah, and He shall reign forever and ever"* (Revelation 11:15b). *"Then **comes the end**, [commencement of Shmini Atzeret] when He [Yeshua] delivers the kingdom to Elohim the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For He has put all things under His feet. But when He says 'all things are put under Him,' it is evident that He who put all things under Him is accepted. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, **that Elohim may be all in all**"* (1 Corinthians 15:24-28 emphases added). *"Nevertheless we, according to His promise, look for new heavens*

and a new earth [the Eighth Day – Shmini Atzeret] in which righteousness dwells” (2 Peter 3:13; see also Isaiah 65:17). Is this the restoration back to the “One Day,” the primordial “oneness,” the core from which all else came forth at creation? Is the One Day also the eternal “Eighth Day”? Zechariah 14:9 proclaims: “And YHVH shall be King over all the earth. In that day it shall be – ‘YHVH will be One, and His name One.’”

In Chapter 5 “The Word Manifests as Light,” we noted that the so-called First Day in the creation account is referred to as “One Day.” We concluded that it was a ‘spiritual day,’ characterized by timelessness. Thus this “Day” was evident in the successive acts of creation, and will culminate in the final Seventh Day of the creation account – that is the Eighth Day. Interestingly and confirmatively, Genesis 2:4 reads: *“This is the history of the heavens and the earth when they were created, **in the day** [yom] that YHVH Elohim made the earth and the heavens”* (emphasis added). Notice that it does not say “days” [yamim], thus indicating that all that was brought forth by the Word is eternally “one” in and with It/Him. This is verified by the fact that everything was created in Him and for Him: *“For by Him all things were created that are in heaven and that are on earth... All things were created through Him and for Him. And He is before all things, and in Him all things consist [sunistao – sustained]”* (Colossians 1:16-17).

The transformation into the Eighth Day (which is distinct from *Succot* and not celebrated in the *succah*) is the time when our personal *succahs* (‘earth suits’) will be removed as a “foreskin,” as it is written: *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed – in a moment, in the twinkling of an eye, at the [blowing of the] last trumpet [shofar]. For the trumpet [shofar] will sound, and the dead will be raised incorruptible, and we shall be changed”* (1 Corinthians 15:51-52).

Chapter 17

The Final Shabbat

“Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made” (Genesis 2:1-3).

The declaration regarding Elohim’s rest and cessation of work on the Seventh Day of creation confronted us with a challenge, which we have had to consider as it seems to conflict with scriptures that point to the fact that He is still “working.” In order for the Creator to totally cease from His work, humanity’s condition within the context of its history would have had to manifest a maturity, fullness, and ripeness of His nature which at this point in time is not the case. Even Yeshua said: *“My Father has been working until now, and I have been working”* (John 5:17). And – *“... the words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works”* (John 14:10b). Hence we have not yet entered the Seventh Day of creation (as already explained above)

The Father was working in and through Yeshua, and He is still working today in us: *“For it is Elohim who works in you both to will and to do for His good pleasure”* (Philippians 2:13). What is His good pleasure? Is it not to bring His son – Adam – back to the Garden, to eat of the Tree of Life and rule and have dominion over all living things? This cannot take place if the Father and the Son are not at work before this eventuality takes place. Yeshua’s blood-mingled perspiration during *His* garden experience, reminds us not only of His sacrifice, but also of the fact that He identified with Adam’s sweat of the brow.

Hebrews 4:9 says: *“There remains therefore a rest for the people of Elohim.”* Is humanity waiting to enter the ultimate Seventh Day, as is indicated by the following: *“Let us therefore be diligent to **enter** that rest”?* (Hebrews 4:11a emphasis added). Hence the Seventh Day of creation appears to be still in our future (see for example Colossians 2:16-17, which states that the weekly Shabbat is a shadow or prophetic of things yet to come). Throughout Scripture we see that YHVH is still working in humanity, especially with the seed of Abraham, in order to fulfill His final purpose of bringing many sons to glory (ref Hebrews 2:10). In this way these sons will have “entered His rest,” and then YHVH’s rest will be made fully manifest here on earth as it is in heaven.

In the account of the Seventh Day of creation there is, obviously, no mention of anything being created and neither are there an *“evening and a morning”* associated with it. Evening – *erev* and morning – *boker*, are by their very definition intermediate or transitional, characterized by mixtures, temporariness and instability, while “Shabbat” is a state of completeness and fullness.

Let us quote once again the following: *“Thus the heavens and the earth, and all the host of them, were finished... And on the seventh day Elohim ended His work which He had done.”* The literal Hebrew rendering is something like this: “And the heavens and the earth, and their entire host were brought to a full end [*va’yachulu*]... And Elohim brought to a full end [*va’yechal*] His work which He had done/made...” The verb that is used twice in this excerpt appears many times in Scripture in a negative connotation of full destruction or demolition, but here it lends an extra emphasis to the act of completion.

But because the earth and the heavens *are* destined to a total destruction by fire, as it is written: *“But the day of the Lord will come as a thief in the*

night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up” (2 Peter 3:10), the usage of the verb “va’ya’chulu” with its often destructive connotation, may point to the end of creation’s Sixth Day, and the inauguration of the final Shabbat (Shmini Atzeret) with its new heaven and a new earth. “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea” (Revelation 21:1). “Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells” (2 Peter 3:13).

The Eighth day – Sh’minit Atzeret – and its characteristics is, therefore, one and the same as YHVH’s Seventh Day of creation: *“Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made” (Genesis 2:3). Elohim’s “rest” on the Seventh Day is denoted by the verb sh.b.t (shin, bet, tav) – to “cease,” giving the Seventh Day its title of “Shabbat,” which is cessation. “Cessation” follows the work which has been brought to “full completion.”*

The “perfect day” – the Eighth – will culminate with the revealed epitome of the Light of Yeshua in the sons of glory, a Light which will never wane, nor be mixed or interwoven with darkness. *“It shall come to pass in that day there will be no light; the lights will diminish. It shall be one day which is known to YHVH -- Neither day nor night. But at evening time it shall happen - it will be light” (Zechariah 14:6). “But the path of the just is like the shining sun, that shines ever brighter unto the perfect day” (Proverbs 4:18).*

Creation Week Table

| Creation's Week | One Day | Second Day | Third Day | Fourth Day | Fifth Day | Sixth Day | Sixth Day | Seventh Day |
|--|--|--|--|--|--|--|---|--|
| Conventional Creation Week Genesis 1:1-31 | Spiritual - Light Eternal Day | Firmament | Earth Seeded Vegetation | Sun Moon Stars | Fish Fowl | Land Animals and Man | Adam and Yeshua | Creation's 7 th Day Elohim Rested |
| 7 days of Succot - (Lev. 23:42) A shadow of Creation's 6 th Day. | 1 st day Dwelling in Succahs or Earthly bodies | 2 nd day Dwelling in Succahs or Earthly bodies | 3 rd day Dwelling in Succahs or Earthly bodies | 4 th day Dwelling in Succahs or Earthly bodies | 5 th day Dwelling in Succahs or Earthly bodies | 6 th day Dwelling in Succahs or Earthly bodies | 7 th day Dwelling in Succahs or Earthly – bodies. Not a day of rest | 8 th day Shabbaton Creation's 7 th day. Dwelling in Heavenly bodies. Rest Day |
| 6 th day of Creation A day is as a thousand years | 1 st millennium Adam - Noah | 2nd millennium Noah - Abram | 3rd millennium Patriarchs – Judges - David - Solomon | 4th millennium Divided House of Jacob - 10 tribes are rejected and sown into the nations. | 5 th millennium Judah's dispersion- Times of the Gentiles - Christianity & Judaism | 6th millennium Judaism – Christianity - Islam - Restoration of the whole house of Israel. | 7th millennium Millennial Reign of Messiah – not a day of rest. Gog – Magag | 8 th Eternal Day Shabbaton New Heavens/ New Earth. New Creation Rest Day |

Conclusion

“Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of Elohim, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless” (2 Peter 3:11-14).

You may wonder, however: “What do all of these scenarios have to do with my life right now? I am still experiencing the suffering that comes with living in the *succah*; the power of sin still works in me, that is, in my flesh; I have daily struggles with the condition of this world... Additionally there are aches and pains that come with age... I can’t trust in my life’s saving as the economy is crumbling; Islam is spreading from nation to nation and is already in my backyard; iniquity is abounding and is accepted as a social and cultural norm, and there is so much more...” You may feel like Lot in Sodom, *“who was oppressed by the filthy conduct of the wicked... which tormented his righteous soul from day to day by seeing and hearing their lawless deeds”* (ref. 2 Peter 2:7-8b).

These conditions, my friend, faced the early Believers as well, and that is why the apostles addressed these realities with an emphasis on “hope.” In today’s Believers’ circles we hear a lot about “faith” and “love,” but we must not forget hope, which is also listed in the “great threesome” of 1 Corinthians 13:13. The Believers in Thessalonica, for example, were worried about their brothers and sisters in the faith who had died without seeing the return of the Messiah. Unfortunately, Paul’s ‘hope-filled’

response to those Believers who were suffering persecution and tribulation has been turned into, and distorted by an escapism doctrine. Paul was basically saying to his Thessalonian brothers to not worry about those deceased who gave up their lives for the faith, as they would return with the Messiah. Encouraging his addressees, he noted that in spite of having to suffer in life because of the judgments against sin and iniquity, they also would come back with Messiah and meet the ones still alive in that great day of His return: *“...so that we ourselves boast of you among the congregations of Elohim for **your patience and faith in all your persecutions and tribulations that you endure**, which is manifest evidence of the righteous judgment of Elohim, that you may be counted worthy of the kingdom of Elohim, for which you also suffer; since it is a righteous thing with Elohim to repay with tribulation those who trouble you...”* (2 Thessalonians 1: 4-6, emphasis added). Peter adds: *“Therefore, since Messiah suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin...”* (1 Peter 4:1).

We can be extremely thankful that YHVH is merciful and slow to bring judgment, as He does not want anyone to perish but to come to repentance (ref. 2 Peter 3:9). Therefore, *“let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation”* (1 Thessalonians 5:8), remembering that hope (*tikva*) is embedded in the very act of the “gathering” of the “living waters” (ref. Genesis 1:9), which have been flowing perpetually from creation’s beginning and all through history to our very day – and will continue on into eternity (see Ezekiel 47; Zechariah 14:8; Revelation 22:1-2).