CEHPAR

The First Day

1. In the beginning ELOHIYM created the heavens and the earth.

2. And the earth was without form and void. And darkness was upon the face of the deep and the RUACH ELOHIYM moved upon the face of the waters.

3. And ELOHIYM said, Let there be light, and there was light.

4. And ELOHIYM saw the light, that *it was* good: and ELOHIYM divided the light from the darkness.

5. And ELOHIYM called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

SEPTUAGINT

The First Day

1. In the beginning GOD made the heaven and the earth.

2. But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of GOD moved over the water.

3. And GOD said, Let there be light, and there was light.

4. And God saw the light that it was good, and God divided between the light and the darkness.

5. And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.

1560 GENEVA

The First Day

1. In the beginning GOD created the heaven and the Earth.

2. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of GOD moves upon the waters.

3. And GOD said, Let there be light and there was light.

4. And God saw the light, that it was good: and God separated the light from the darkness.

5. And God called the light, Day and the darkness he called Night: So the evening and the morning were the first day.

Bere'Shiyth / Genesis 1

Breakdown 1-5

Cepher
Bere'shiyth / Genesis 1:1 In the beginning, ELOHIYM created the heaven and the earth.
Septuagint
Bere'shiyth / Genesis 1:1 In the beginning, GOD made the heaven and the earth.
1560 Geneva Bible
Bere'shiyth / Genesis 1:1 In the beginning GOD created the heaven and the Earth.

Many may not be familiar with the term ELOHIYM.

ELOHIYM according to Strong's H433 is defined as

ĕlôhîym, el-o-heem'; gods in the ordinary sense; but specifically used in the plural thus, especially with the article of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative.

Make sure you pay close attention to the context it is being used in that will also determine if ELOHIYM is singular or plural.

The dictionary provides several definitions of God. For our purposes, we will focus on the first definition as it best fits our context.

God according to Webster's Dictionary, God is defined as:
The supreme or ultimate reality, including:
a) The Being perfect in power, wisdom, and goodness, worshiped as the creator and ruler of the universe in religions such as Judaism, Christianity, Islam, and Hinduism.
b) In Christian Science, the incorporeal divine Principle governing all as the eternal Spirit: infinite Mind.

When exploring the etymology of the two words, "God" has Greek origins, while "ELOHIYM" stems from Hebrew. Given that the scriptures were originally translated from Hebrew to Greek, we will use Hebrew terms for people and places whenever possible, particularly when discussing contexts outside of direct textual references.

Cepher
Bere'shiyth / Genesis 1:2 And the earth was without form and void, and darkness *was* upon the face of the deep. And the RUACH OF ELOHIYM moved upon the face of the waters.
Septuagint
Bere'shiyth / Genesis 1:2 But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.
1560 Geneva Bible
Bere'shiyth / Genesis 1:2 And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of GOD moves upon the waters.

When we compare translations of the same verse across the Cepher, Septuagint, and 1560 Geneva Bible, we notice some intriguing differences. For instance, the word 'form' is replaced by 'unsightly,' 'void'

becomes '<u>unfurnished,</u>' and '<u>the face of</u>' changes to '<u>over the</u>.' To fully appreciate what these changes mean, it's important that we clearly define these terms.

<u>Form</u> according to Strong's H8414 is defined as
tôhûw, to'-hoo; from an unused root meaning to lie waste; a desolation (of surface), i.e., desert; figuratively, a worthless thing; adverbially, in vain: confusion, empty place, without form, nothing, thing of naught, vain, vanity, waste, wilderness.

<u>Form</u> according to the Webster's Dictionary is defined as

When used as a <u>Noun</u>
1. a: the shape and structure of something as distinguished from its material
   b: a body (as of a person), especially in its external appearance or as distinguished from the face
2. a: the essential nature of a thing as distinguished from its matter: such as
   b: the component of a thing that determines its kind.
3. the shape of something

When used as a <u>Verb</u>
1. a: to give a particular shape to shape or mold into a certain state or after a particular model
2. to give form or shape to
5. to arrange in order

<u>Unsightly,</u> according to Webster's Dictionary is defined as
 not pleasing to the sight: not comely

When we consider the words 'unsightly' and 'without form,' it's clear that something existed, but it wasn't aesthetically pleasing. Essentially, it lacked shape, order, or discernible form.

<u>Void</u> according to Strong's H922 is defined as
bôhûw, bo'-hoo; from an unused root meaning to be empty; a vacuity, i.e. superficially an undistinguishable ruin: emptiness, void.

<u>Void</u> according to Webster's Dictionary is defined as
1. a: of no legal force or effect
   b: containing nothing.
5. a: being without something specified

<u>Unfurnished,</u> according to Webster's Dictionary, is defined as
1: not furnished: such as
 a: not provided or equipped with something specified.
 b: not provided with furniture.

The terms 'unfurnished' and 'void' both signify emptiness, but this is not the ordinary emptiness of an empty trash can or an unfilled room. This type of emptiness is profoundly deeper. In this state, there is no earth, and without earth, there is no gravity, cause and effect there is no invisible laws governing the behavior of things. It represents a total absence and void, devoid of any legal force or influence.

<u>Darkness,</u> according to Strong's H2822 is defined as
chôshek, kho-shek'; the dark; hence literally darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness

<u>Darkness,</u> according to Webster's Dictionary is defined as
A (1): the total or near total absence of light
C (1): a gloomy or depressed state or tone
   (2): EVIL
   (3): a lack of knowledge or enlightenment

<u>Deep</u> according to Strong's H1949 is defined as
tᵉhôwm, teh-home'; an abyss (as a surging mass of water), especially the deep (the main sea or the subterranean water supply): deep (place), depth.

Any definition that has to do with water does not apply because water has not been invented yet.

<u>Deep</u> according to Webster's Dictionary is defined as
1: extending far from some surface or area: such as
   (a): extending far downward.
B (1): extending well inward from an outer surface
3 (a): difficult to penetrate or comprehend
5 (b): remote in time or space

In the book of Luke, we find one of many references to the deep.

Luke 8:30-32
30. And YAHUSHA asked him, saying, what is your name? And he said Legion because many devils were entered into him.
31. And they besought him that he would not command them to go out into the deep,
32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

This is the same deep the Legion begged YAHUSHA not to cast them in to.

<u>Over</u> according to Strong's H4910 is defined as
 maw-shal'; a primitive root; to rule: have, make to have dominion, governor, indeed, reign, bear, cause to, have rule have power.

<u>Over,</u> according to Webster's Dictionary, is defined as
2. a. used as a function word to indicate the possession of authority, power, or jurisdiction in regard to something or a person.

As we analyze the phrase 'darkness was upon the face of the deep, and darkness was over the deep,' a notable distinction emerges that influences our understanding of the text. Crucially, the interpretation of 'over' is key. While 'over' can have multiple meanings, in this context, it most aptly suggests possession.

To elaborate, we are not discussing the crossing of a physical boundary or distance, which are irrelevant in this scenario. Rather, we are referring to a metaphorical dominance—where darkness holds authority,

power, or jurisdiction over the deep, and potentially even over time and space. In essence, the darkness exercises control or command over the deep.

The word RUACH is Hebrew for the word spirit.

Ruach according to <mark>Strong's H7306</mark>, is defined as
rûwach, roo'-akh; wind; by resemblance breath, i.e., a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions)

Ruach/ Spirit according to <mark>Webster's Dictionary</mark> is defined as:
1: an animating or vital principle held to give life to physical organisms
2: supernatural being or essence: such as
    a. HOLY SPIRIT
    b. SOUL
    c. an often malevolent being that is bodiless but can become visible.
       specifically: GHOST
    d. a malevolent being that enters and possesses a human being.
4: the immaterial intelligent or sentient part of a person

The issue with Strong's definition is that it refers to aspects of RUACH that simply do not exist at this stage of the narrative. We are still in the 'earth is without form and void' phase. The only entities present are ELOHIYM, darkness, and the deep. Therefore, the most appropriate definition of RUACH, in this context, is the fourth one listed.

RUACH: immaterial intelligent or sentient part of a person.

In this context, we are discussing ELOHIYM, not a person. Therefore, when we interpret the definition, it refers to the immaterial intelligence, wisdom, or sentient aspect of ELOHIYM that moves upon or over the face of the water.

It's crucial to note that the 'water' mentioned here is not ordinary water like that which we drink or find in the ocean. It isn't a liquid of any form. Given that the earth is still 'without form and void' at this stage, the conventional form of water does not yet exist it was only created on the third day. This substance is termed 'water' because its presence or effect resembles that of water: similar to being submerged, where one can feel the pressure surrounding them.

2. And the earth was without a type or kind. There was no way for it to be seen or experienced. Darkness was the authority in which things operated; it was empty without knowledge, understanding, or purpose. The lack of knowledge, understanding, and purpose was vast and immeasurable. And the immaterial intelligence, the sentient part of ELOHIYM, took authority over the vast and heavy emptiness.

What we see here are two things. The first is ELOHIYM becoming aware of all things. And the second is a battle between Darkness and ELOHIYM for authority over the deep.

Cepher
<mark>Bere'shiyth / Genesis 1:3</mark> And ELOHIYM said, Let there be light: and there was light.

Septuagint
Bere'shiyth / Genesis 1:3 And God said, Let there be light, and there was light.

1560 Geneva Bible
Bere'shiyth / Genesis 1:3 And God said, Let there be light: and there was light.

When we encounter the word 'light' in this context, it's important to understand that it does not refer to sunlight as we know it today, since the sun itself was not created until the fourth day. We are still in the phase where 'the earth was without form and void.' To fully grasp what is meant by 'light' here, it's essential to explore its definition more deeply.

Light, according to Strong's H216, is defined as.
ôwr, ore; illumination or (concrete) luminary in every sense, including lightning, happiness, etc.
Light, according to Webster's Dictionary, is defined as.
6 (a): spiritual illumination

The key term here is 'illumination,' which refers to spiritual or intellectual enlightenment. While 'light' can have multiple meanings, many of these definitions are not applicable at this stage of the creation narrative, as the necessary elements for those interpretations have not yet been created. Therefore, the most fitting definition in this context is the sixth one.
When we read it with the definition applied, it reads.

3. And ELOHIYM said, Let there be spiritual and intellectual enlightenment: and there was spiritual and intellectual enlightenment.

Cephar
Bere'shiyth / Genesis 1:4 And ELOHIYM saw the light, that *it was* good: and ELOHIYM divided the light from the darkness.

Septuagint
Bere'shiyth / Genesis 1:4 And God saw the light that it was good, and God divided between the light and the darkness.

1560 Geneva Bible
Bere'shiyth / Genesis 1:4 And God saw the light that *it was* good: and God separated the light from the darkness.

We already went over the word light. So, let's look at the definition of the word good.

Good, according to Strong's H2895, is defined as
ṭôwb, tobe; good as an adjective in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural good, good thing, a good man or woman. As an adverb meaning (well) beautiful, best, better, bountiful, cheerful, at ease, fair (word), (be in) favor, fine, glad, good, graciously, joyful, kindly, kindness, like the (best), loving, merry, most, pleasant, pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well(-favored).

Good according to Webster's Dictionary, is defined as

1. of a favorable character or tendency
2. something conforming to the moral order of the universe.

We already know what darkness means. So, when we apply the definition to this versus it reads.

4. And <u>ELOHIYM</u> saw that spiritual and intellectual enlightenment was of more favorable characteristics and tendency can be relied on as advantageous well-founded, and true, and <u>ELOHIYM</u> divided spiritual and intellectual enlightenment from a lack of knowledge that leads to destruction, misery, death, ignorance, sorrow, and wickedness.

Cephar
<mark>Bere'shiyth / Genesis 1:5</mark> And <u>ELOHIYM</u> called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Septuagint
<mark>Bere'shiyth / Genesis 1:5</mark> And <u>God</u> call the light day, and the darkness he called Night, and there was evening and there was morning, the first day.

1560 Geneva Bible
<mark>Bere'shiyth / Genesis 1:5</mark> And <u>God</u> called the light Day, and the darkness he called Night. So the evening and the morning were the first day.

At this stage, 'Day' and 'Night' do not refer to a 24-hour period or a conventional measure of time as we understand it today. The instruments we use to measure time have not yet been invented. Furthermore, the way <u>YAH</u> views time differs significantly from human perception. This divergence in understanding time is confirmed in...

<mark>Kepha Sheniy / 2 Peter 3:8</mark>
8. But, beloved, be not ignorant of this one thing, that one day is with the <u>YAHUAH</u> as a thousand years, and a thousand years as one day.

When we refer to 'day and night,' we typically mean a 24-hour period that begins at midnight. However, <u>YAH</u> defines these terms as 'evening and morning,' which traditionally start at sunset. Importantly, during the creation narrative described, the conventional markers of time such as the sun and moon did not yet exist, making it challenging to measure these periods accurately. Furthermore, scripturally, a 'day' for <u>YAH</u> is likened to a thousand years, illustrating a profound difference in the perception of time. This discrepancy leads to varied interpretations when we encounter the terms 'day' and 'night' in the text. According to verses 1 through 5, the definition of 'day' and 'night' is outlined as follows.

<u>Day</u>: The ability to perceive through our senses in order to comprehend and interpret actions, thoughts, and concepts, ultimately guiding us to distinguish between right and wrong and make ethical decisions.

<u>Night</u>: The inability to perceive through our senses in order to comprehend and interpret actions, thoughts, and concepts, ultimately guiding us to make unethical decisions.

We must be vigilant in our interpretation whenever 'light' or 'day' and 'darkness' or 'night' are mentioned in later texts. Are the references to 'light' and 'day' about enlightenment and its associated implications, or are they merely discussing sunlight? Similarly, when 'darkness' is mentioned, is it referring to a lack of knowledge that leads to destruction, misery, and death, or is it about the absence of visible light—or perhaps, it encompasses both meanings? These distinctions are crucial for a deeper understanding of the text.

<u>Questions</u>

1. <u>Reflecting on Your Spiritual Journey</u>: How has your understanding of the term ELOHIYM evolved over time? Can you recall a specific moment or period when this understanding significantly deepened, and how did it influence your relationship with those around you?

2. <u>Encountering Different Translations</u>: Can you describe a time when you first noticed the differences between translations of the Bible, such as those between the Cepher, Septuagint, and Geneva Bible? How did this realization affect your perception of scripture, and how did you feel about the impact it could have on others' faith?

3. <u>The Concept of 'Light' in Spiritual Terms</u>: Think back to a time in your life when you felt you experienced 'spiritual and intellectual enlightenment' as described in Genesis 1:3. How did this enlightenment affect your personal life and your interactions with others? In what ways did it challenge or change your previous beliefs or actions?

4. <u>Understanding 'Darkness' and 'Void'</u>: Can you reflect on a period in your life that felt like it was 'without form and void,' as described in Genesis 1:2? How did you navigate through that time, and how did it affect those around you in terms of their own spiritual or emotional journeys?

5. <u>Day and Night as Spiritual Metaphors</u>: How do you interpret the metaphors of 'Day' and 'Night' in your own life? Can you share a time when you felt you were in the 'Day' of spiritual awareness, and how did that contrast with a period that felt like 'Night'? What lessons did you learn from these experiences, and how have they shaped your approach to faith and relationships?

How Does This Apply To You

Knowing the Word of ELOHIYM is great, but understanding how it applies to your life is crucial. On the first day, we see YAH discerning and comprehending the nature and behavior of light/good and darkness/evil.
  Many of us are beginning to see and understand the nature and behavior of light, associated with goodness, and darkness, associated with evil, in the people, environment, and things around us. You notice the little shifts in their speech, behaviors, and actions you may have overlooked. Solomon speaks of these things in the book of Proverbs.

Mishlei / Proverbs 6: 12-19
12. A naughty person, a wicked man, walketh with a froward mouth.
13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
14. Frowardness is in his heart, he deviseth mischief continually; he soweth discord.
15. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16. These six things doth the <u>YAHUAH</u> hate: yea, seven are an abomination unto him:
17. A proud look, a lying tongue, and hands that shed innocent blood,
18. An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
19. A false witness that speaketh lies, and he that soweth discord among brethren.

At certain junctures in life, we come face to face with situations where the essence of our character is not just revealed but also tested. These situations reveal unsettling qualities in us and the people around us, be it our friends, family, or even the daily environment.

These traits are disturbing and cause internal conflict, disrupting the peace we strive for. If you have begun to notice such characteristics in your acquaintances or surroundings, it makes you feel uneasy about them.

You've seen it in their haughty eyes, a flash of arrogance, a gleam of envy at another's joy. Their conversation, once straightforward, now starts to shift as they wink and nod their heads in agreement. Their speech is laced with deception as their words move through shadows of deceit and manipulation. Their aim is to lead you astray, so they point their words of shame like fingers, causing you to rethink or compromise the very foundations of your morals, values, and ethics, causing you to lose the very thing you should cherish. Sometimes, you are acutely aware of the unfolding drama. Then, there are times when you are ignorant of what is happening. Either way, there are consequences for every choice you make. You must choose between light and darkness, between the easy path and the right one.

Consider this scenario as a universal test, where darkness weaves its most seductive web to ensnare you. It's easy to become caught in the moment, swept away by the allure of forbidden pleasures, amidst laughter and flirtation that promise consequence-free indulgence. The temptation comes from those who wickedly persuade you that the momentary pleasures of sin are worth sacrificing true happiness. When lost in darkness, seeing and understanding everything around you becomes impossible. You are engulfed in the moment as they convince you, "The cost is minimal because your spouse loves you, so it's okay to cheat," "We will be here for you," "We love you, and we will never abandon someone as wonderful as you." However, when the harsh light of reality flickers on, the true cost is revealed—lost relationships, broken trust, and severed connections with family, friends, and children; those who genuinely cared.

The aftermath is a stark, lonely place. Those who egged you on, who cloaked their wicked desires in the guise of friendship, quickly retreat, leaving you to face the repercussions alone.
"You know your spouse and what they would do if they found out. Why did you do it if you could not handle the consequences?" they ask, absolving themselves of any responsibility.

 The example of infidelity is but one scenario. This pattern can unfold daily in a multitude of ways in the pursuit of wealth, power, fame, or just to destroy someone's life. Befriend the person you are envious of, deceive them through words of encouragement and shame, betray and abandon them when they come to you for help, rinse and repeat.

Sometimes, the allure of money, power, or fame tempts people to abandon their moral values and ethics. "Do pornography; you can make a lot of money. It's not a lie; it's merely an omission everyone does it." "I know they will see this as a betrayal, and I shouldn't do this, but we are friends; he will get over it." Such justifications sound reasonable in the darkness, feeling good until the price of that sin must be paid. As the compelling voice of temptation fades, it leaves behind a chilling echo of regret and loss. When the person you desire doesn't want a relationship with you, and your family and friends are ashamed to be

seen with you because you've sold your body online or have been labeled a liar and a snake by your peers, the repercussions extend beyond mere marks. These actions, these choices, don't merely leave mental and emotional scars; they bind you to a path further from the path of righteousness, from the divine aspirations that YAHUAH has for you.

It's a solemn reminder of the importance of discernment: to differentiate and distinguish the light the people and places that nurture your growth and champion your best self from the darkness. This darkness, as alluring as it may appear, ultimately leads nowhere but downward. It promises a journey characterized not by milestones of achievement but by the voids of what's lost.

Reflecting on this, I cannot overemphasize the significance of being able to discern light from darkness, good from evil. The darkness will approach with a smile, greeting you as a friend. However, through careful examination of their words and deeds, you can remain on the path that leads to YAHUAH and not be deceived by the darkness. Consider not just the choices before you, but also the legacy of those choices. For in choosing the light, you opt for a path that, though sometimes challenging, leads to genuine joy, fulfillment, and connection—a place where your character, tested by life's innumerable challenges, not only remains intact but also becomes radiant

Questions

1. Facing the Test of Character: Can you recall a specific time when your moral values were tested by the seductive allure of a situation or relationship? How did you navigate that experience, and what impact did it have on your sense of self and those around you?

2. Recognizing Subtle Shifts: Have you ever noticed subtle shifts in the behavior or speech of someone close to you that made you uneasy? How did you respond to these changes, and what did this experience teach you about discernment and trust in relationships?

3. The Consequences of Choices: Think about a moment when you or someone you know gave in to temptation, whether it was a small compromise or a significant moral lapse. How did this decision affect your relationships and the way others perceived you? What lessons did you take away from the aftermath?

4. The Influence of Darkness: Have you ever found yourself in a situation where the influence of others led you down a path that conflicted with your core values? How did you eventually see through the deception, and how did this experience shape your future decisions and relationships?

5. Choosing Between Light and Darkness: Reflect on a time when you had to make a difficult choice between what was right and what was easy or tempting. How did you discern the light from the darkness in that moment, and what impact did this decision have on your life and the lives of those around you?