

# **“In the Beginning”**

## **(*B re’shîth*)**

### **Genesis & Revelation**

### **Foundational Truths**

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).*

Mankind (adam) are the only beings, in our seen world, that have the ability to ponder their own existence, the existence of their physical universe, the existence of the unseen, metaphysical (spiritual) universe and the reality of their own death. Not only do we ask the questions of how and why but we also seek Him who is the Creator, our Father, the giver of chay (*khah’- ee* = life) that is age-abiding; the giver of Paradise, of love, of joy, of peace, of everlasting bliss; the giver of a communion with one and all, which is sacred and pure. Our Creator answered our questions in the first three chapters of Genesis and the last three chapters of Revelation. These six chapters are the foundation upon which all truths are built, the Alpha and the Omega, the beginning and the never ending end. The never ending end is the last three chapters of Revelation whereby we leave our seen universe and enter into the unseen age-abiding universe, which has always been our longing, our true home. In the first three chapters of Genesis we become enlightened as to who is the Creator, how old are the planets and “what was weak man, that thou shouldst make mention of him? or the son of the earthborn, that thou shouldst set him in charge? That thou shouldst make him little less than Elohim, with glory and honor, shouldst crown him? Shouldst give him dominion over the works of thy hands,—All things, shouldst have put under his feet: Sheep and oxen, all of them,—yea even the beasts of the field; The bird of the heavens, and the fishes of the sea,— the passer-by on the paths of the seas? O Yahweh, our Lord! How majestic is thy Name, in all the earth” (Ps. 8:4-9)? We become enlightened to life, to death, to sin, to an adversary, to a Savior and to the way of the Tree of Life. The last three chapters of Revelation bring us absolute hope, joy and peace if we are workers of righteousness or they bring upon us the wrath of the Creator if we are workers of iniquity. The first three chapters of Genesis and the last three chapters of Revelation show us the Tree of Life; the unseen city that; “...hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb” (Rev. 21:23); where “...death, shall be no more, and grief and outcry and pain shall be no more” (Rev. 21:4); where we shall see His face, and, His name, *shall be* upon our foreheads (Rev. 22:4); where the second death has no authority over us (Rev. 20:6)!

Yahweh communicated to us in the Hebrew language. His words are true while our translation of His words into the English language might not necessarily be true. Our

English translation of His Hebrew words might miss the truth of what He was speaking because many of His Hebrew words do not have an English equivalent, which necessitates using his Hebrew words when necessary. In the book of Genesis we will learn the Hebrew words Elohim, Yahweh, bara<sup>1</sup> (creation), ruah<sup>2</sup> (spirit), nephesh<sup>3</sup> (soul), adam<sup>4</sup> (mankind), adamah<sup>5</sup> (ground), aphar<sup>6</sup> (dust), neshamâ<sup>7</sup> (breath), chay<sup>8</sup> (life), muth<sup>9</sup> (death), nachash<sup>10</sup> (serpent), barak<sup>11</sup> (blessed), arar<sup>12</sup> (cursed), the tree of life, living to times age-abiding, gan<sup>13</sup> Eden<sup>14</sup> (Garden of Eden) and the seed of the woman.

(Genesis and Revelations reveal mankind's story except for our present period of time, known as the age or the administration of the sacred secret.<sup>15</sup> This revelation of a sacred secret, in age-past times was kept silent until it was revealed unto His apostles and prophets.<sup>16</sup> In this our age, salvation is not acquired according to ones good works<sup>17</sup> but rather through faith.<sup>18</sup> Also, this is the only age that at the sound of the trumpet the dead believers will be raised from among the dead and the living believers will ascend together into the clouds to meet the Lord in the air (Parsouia of the Lord), temporarily abiding with Christ in the heavens as celestial beings until Christ's returns to the earth for his 1,000 year reign, at which time we, once again, become terrestrial beings.<sup>19</sup> This event, which occurs before the events in the book of Revelations, was a sacred secret, hidden away from the prophets. It is not to be confused with the resurrection of the just and unjust, which is recorded in the Old Testament, Gospels and Revelations, which will occur in Revelations

<sup>1</sup> 01254 ברא bara' baw-raw'

<sup>2</sup> 07307 רוח ruach roo'-akh

<sup>3</sup> 05315 נפש nephesh neh'-fesh

<sup>4</sup> 0120 אדם 'adam aw-dawm'

<sup>5</sup> 0127 אדמה 'adamah ad-aw-maw'

<sup>6</sup> 06083 עפר 'aphar aw-fawr'

<sup>7</sup> 05397. נשמה neshamâ nesh-aw-maw'

<sup>8</sup> 02416 חי chay khah'-ee

<sup>9</sup> 04191 מוּת muwth mooth

<sup>10</sup> 05175 נחש nachash naw-khawsh'

<sup>11</sup> 01288 בָּרַךְ barak baw-rak'

<sup>12</sup> 0779 אָרַר 'arar aw-rar'

<sup>13</sup> 01588 גַּן gan gan

<sup>14</sup> 05731 עֵדֶן 'Eden ay'-den

<sup>15</sup> Eph. 3

<sup>16</sup> Now, unto him who hath power to establish you, according to my glad-message—even the proclamation of Yahshua Christ, according to the revelation of a sacred secret, in age-past times kept silent, But now made manifest, and through means of prophetic scriptures, according to the command of the age-abiding Yahweh, for obedience of faith unto all the nations made known, (Rm. 16:25-26)

<sup>17</sup> And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them. And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works. And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they were judged, each one, according to their works. (Rev. 20:11-13) (Mt. 19:16-19)

<sup>18</sup> For, by his favour, have ye been saved, through means of faith, and this hath come to pass—not from you, of God, the free-gift! Not from works, lest anyone should boast. (Eph. 2:8-9)

<sup>19</sup> 1 Thes. 4:13-18, 1 Cor. 15:50-55

chapter twenty.<sup>20</sup> For more information concerning this age, read the article by E. W. Bullinger, “The Great Sacred Secret.”)

Yahweh has revealed to us that there are two universes,<sup>21</sup> the seen and the unseen,<sup>22</sup> the visible and the invisible,<sup>23</sup> the corruptible and the incorruptible,<sup>24</sup> the mortal and the immortal;<sup>25</sup> “Thus, also, it is written—The first man, Adam, became, a living nephesh (soul), the last Adam, a life-giving ruah (spirit). Howbeit, not first, is the *body* of the ruah (spirit), but that, of the nephesh (soul),—afterwards, that of the ruah (spirit). The first Adam (man), is of the adamah (ground), earthy, the second Adam (man), is, of heaven” (1 Cor. 15:45-47, Gen. 2:7). (Ruah can best be described as an invisible force.)<sup>26</sup> Genesis 1:1 to 3:14 is written about the first adam and his fall, while Genesis 3:15 to Revelations 22:21 is written about adams (mankinds) redemption, which would be accomplished in full by the last Adam, who took of the tree of life and ate, thereby making an avenue for us, who through him can also take of the tree of life and eat and live to times age-abiding, and enter into Yahweh’s unseen, invisible, incorruptible and glorious universe. The obstinate world (Yahweh rejecters) verbally denies this unseen world but they know it exists and are without excuse.<sup>27</sup> By verbally denying the Creator they exalt themselves to His position as Supreme Beings but one day they shall be brought low!<sup>28</sup>

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<sup>20</sup> Dan. 12:2; Jn. 5:29; Rev. 20:4-15

<sup>21</sup> The whole of created or existing things regarded collectively; all things (including the earth, the heavens, and all the phenomena of space) considered as constituting a systematic whole, esp. as created or existing by Divine power; the whole world or creation; the cosmos. OED

<sup>22</sup> Ro 1:20 For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; Col 1:15 Who, is an image of the unseen God, Firstborn of all creation,— Col 1:16 Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created,

<sup>23</sup> 2Co 4:18 So long as we are not looking out for the visible things, but for the invisible; for, the visible things, are temporary, whereas, the invisible, are age-abiding. 1Ti 1:17 Now, unto the King of the ages,—incorruptible, invisible, alone Elohim, be honour and glory, unto the ages of ages, Amen!

<sup>24</sup> 862 ἀφθαρτος *aphthartos af’-thar-tos* uncorrupted, not liable to corruption or decay, imperishable Rom 1:23; 1 Cor 9:25; 15:52; 1 Tim 1:17; 1 Pet 1:4, 23; 3:4

<sup>25</sup> 110 ἀθανάσια *athanasia ath-an-as-ee’-ah* undying, immortality, everlasting 1 Cor. 15:53, 54; 1 Ti. 6:16

<sup>26</sup> Appendix 9 THE USAGE OF RUACH from the Companion Bible by E. W. Bullinger  
The word ruach occurs 389 times in the Hebrew Old Testament.

The meaning of the word is to be deduced only from its usage. The one root idea running through all the passages is invisible force. As this force may be exerted in varying form, and may be manifested in divers ways, so various renderings are necessitated, corresponding thereto. Ruach, in whatever sense it is used, always represents that which is invisible except by its manifestations. These are seen both externally to man, as well as internally within man. As coming from Elohim, it is the invisible origin of life. All apart from this is death.

<sup>27</sup> Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest,— For, the unseen things of him, from a world’s creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; (Rm. 1:19-20).

<sup>28</sup> Isa 2:12 For, a day of Yahweh of hosts, *shall be*—Upon every one who is high and lofty,—And upon every one who is lifted up, And he shall be brought low;

## **B re'shîth (In Beginning)**

B re'shîth, 'In [the] beginning,' is the name Yahweh gave His book which men changed to what we now call, 'Genesis.'<sup>29</sup> This change should be an omen, giving us great concern that the Church does not even know the correct name of Yahweh's first book but rather it follows the traditions of men. The word 'and,' being used 102 times in the first thirty-four verses is the figure of speech called, polysyndeton.<sup>30</sup> "Each one of the 102 separate acts are emphasized; and the important word 'Elohim,' in verse one is carried like a lamp through the whole of this introduction (1:1 through 2:3)."<sup>31</sup> The foundation of the spiritual significance of numbers is also found in Genesis. (See Appendix A) In the first three chapters of Genesis, Yahweh gives us all of the necessary elements with which to understand our physical universe, our very existence. By observing His Hebrew word usage we can determine the errors that have been taught by the Church. Let Yahweh be true and every man a liar!

## **Spirit, Soul & Body?**

We must humble ourselves before our Creator, before his written Word, and set aside perceived ideas or the teachings of men that are not validated by the scriptures. Concerning the teaching that man is composed of spirit, soul and body, as taught by many Churches, we must ask ourselves, 'Where are the multiple scriptures that state this doctrine?' We would expect it to be in the first three chapters of Genesis, the Psalms and in the book of Romans because these books deal with the composition of man. To our surprise, these three words can not be found together in Genesis, the Psalms or in Romans but rather these words are only found one time together in the Word of Yahweh, which is in the book of Thessalonians. The context of the scriptures in which these three words are being used has nothing to do with the composition of man but rather with a farewell address.<sup>32</sup> First and foremost, a doctrine does not come from one verse of scripture, especially when it is being used out of context. We could just as easily say that man is composed of four parts (heart, soul, mind and strength) because Mark 12:30 says, "Therefore shalt thou love Yahweh thy Elohim, with all thy heart, and with all thy soul,— and with all thy mind; and with all thy strength." Doctrines must come from many scriptures proclaiming the same truth. For instance, we are told that man was created in the image of Elohim. Why do we know this? Because it is proclaimed by many verses.<sup>33</sup> We know that man comes from dust and he will return to dust because of the many scriptures stating such.<sup>34</sup> The teaching that man is spirit, soul and body is found in the writings of

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<sup>29</sup> Genesis is the Greek title men have given it which means generation, creation

<sup>30</sup> Po'ly-syn'de-ton; or, Many Ands (#Ge 22:9,11). (#Jos 7:24). (#Lu 14:21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end. Compare Asyndeton and (#Lu 14:13). Appendix 6; Companion Bible by E. W. Bullinger.

<sup>31</sup> Footnote Companion Bible 1:2

<sup>32</sup> 1Th 5:22-23 From every form of wickedness, abstain. But, the Elohim of peace himself, hallow you completely, and, entire, might your spirit, and soul, and body.—so as to be unblameable in the Presence of our Lord Yahshua Christ,—be preserved!

<sup>33</sup> Gen. 1:26, 27; 9:6; 1 Cor. 11:7

<sup>34</sup> Gen. 2:7, 3:19; Ps. 30:9, 90:3, 103:14, 104:29; Ecc. 3:20

men but is not found in the scriptures. It contradicts the scriptures as we will see. Yahweh's first book, B re'shîth, will tell us all we need to know about man.

It is very important that we remember there are two differing accounts of man coming into being in Genesis. The first and the most important foundational account is presented in Genesis 1:26-27, “And Elohim said—Let us make [asah]<sup>35</sup> man [adam]<sup>36</sup> in our image [tselem]<sup>37</sup>, after our likeness [d@muwth]<sup>38</sup>...;” “And Elohim created [bara] the man [adam], in his own image [tselem], In the image [tselem] of Elohim, created [bara]<sup>39</sup> he, him,—Male and female, created [bara] he, them.” The word, ‘image,’ and ‘created,’ are used three times and the word, ‘likeness,’ is used once. This account records the male and the female coming into being at the same time, treated as a single entity whose name is adam; “...Let us make man [adam] in our image, after our likeness—and let them have dominion...” (Gen. 1:26). This account is reasserted again in Genesis 5:1-2; “This, is the record of the generations of Adam,—In the day when Elohim created [bara] man [adam], In the likeness [d@muwth] of Elohim, made [asah] he, him; Male and female, created [bara] he them,—and blessed them, and called their name Adam, in the day they were created [bara].” The word bara (created) was once again used three times in a scripture. The subject in this account is not that men (Adam & Eve) are composed of spirit, soul and body but rather they were created, created, created in the image, image, image of Elohim. Male and female are bara (created) in the image and likeness of Elohim in the accounts of Genesis chapter one and five but this is not the case in the second account of man coming into existence as recorded in Genesis chapter two. In Genesis chapter one, there are no accounts of man being or receiving spirit, or receiving a soul or receiving a body. The message is that the male and the female, as twins, were birthed (created) at the same time. They were the spitting image of their Father. He named both of them, ‘Adam.’

The word ‘adam,’ is all encompassing. It includes all that Adam is. Adam is not divided into three units called body, soul and spirit but rather he is a single unit called, ‘Adam.’ When Adam died, the scriptures do not say ‘Adam’s body died’ or ‘Adam’s soul left his dead body’ or ‘Adam’s spirit left his dead body and went back to God.’ Genesis 5:5 says, “So all the days of Adam which he [Adam] lived [chayay], were nine hundred and thirty years,—and he [Adam] died [muth]” (Gen. 5:5). Who lived and who died? Adam! Man rewrites Yahweh’s Word by saying, “So all the days of Adam’s body which his body lived, were nine hundred and thirty years,—and his body died and Adam’s immortal soul or spirit are now presently residing in hell, purgatory, paradise or heaven.” Man inserts the correct dogma that Yahweh, obviously, mistakenly, left out.

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<sup>35</sup> 06213 עשה ‘asah aw-saw’ 1) to do, fashion, accomplish, make; Gen. 1:7, 16, 25, 31

<sup>36</sup> 0120 אדם ‘adam aw-dawm’ man, mankind

<sup>37</sup> 06754 צלם tselem tseh'-lem

<sup>38</sup> 01823 דמוות d@muwth dem-ooth’ 1) likeness, similitude

<sup>39</sup> The root *bara* has the basic meaning ‘to create.’ It differs from *yasar* ‘to fashion’ in that the latter primarily emphasizes the shaping of an object while *bara* emphasizes the initiation of the object.

Genesis chapter two presents another account of man coming into being, which differs from the original account presented in Genesis chapter one. Yahweh Elohim is presented in chapter two while Elohim was presented in chapter one. The man and the woman are not created [bara] as they were in the first account but rather the man was "...formed [yatsar]<sup>40</sup> of the dust of the ground while the woman was built [banah]<sup>41</sup> from the rib of Adam. This account does not present man as male and female created in the image and likeness of Elohim but rather it presents a husband coming from the ground (adamah) and his wife coming from his flesh making them one flesh as husband and wife. This account of man does not deal with male and female but rather husband and wife. Chapter two ends with this conclusion by stating, "For this cause, will a man [husband = iysh]<sup>42</sup> leave his father, and his mother,—and cleave unto his wife [ishshah]<sup>43</sup>, and they shall become one flesh" (Gen. 2:24). The words body and spirit are not used in connection with the creation of or the forming of the male or female in Genesis chapter one, two and five. If anywhere the words, 'spirit' and 'body' should be present, it should be in these records but these words were not use by Yahweh to explain his adam.

Let us examine what Yahweh Elohim did in Genesis chapter two concerning man, which is presented in verse seven;

*"So then Yahweh Elohim formed [yatsar] man [adam], of the dust [aphar] of the ground [adamah], and breathed [naphach] in his nostrils the neshamâ [breath] of chay [life]—and man [adam] became a chay [living] nephesh [soul]."*

In Genesis chapter two, Yahweh Elohim is presented rather than Elohim. In Genesis chapter one, Elohim created [bara] male and female in his image and likeness while in Genesis chapter two, Yahweh Elohim formed [yatsar] the male man [adam] from the apha (dust) of the adamah (ground). This scripture does not say that Yahweh Elohim formed Adam's body of the dust of the ground but rather it states that "Yahweh Elohim formed 'man' of the dust of the ground. Yahweh does have the word 'body'<sup>44</sup> in his vocabulary but chose not to use it in this verse. Man's doctrine corrects Yahweh by saying, "God formed man's body from the dust of the ground." Yahweh again says, "Thou causest man to return unto dust, And hast said—Return, ye sons of Adam" (Ps. 90:3) but again man says "God inadvertently left the word body out of his revelation so we must correct him by saying, "Thou causest man's body to return unto dust, And hast said—Return, ye bodies of Adam to the ground!" Yahweh does not separate man from his body as man made

<sup>40</sup> 03335 יָצַר yatsar yaw-tsar' 1) to form, fashion, frame

<sup>41</sup> 01129 בָּנָה banah baw-naw' 1) to build, rebuild, establish, cause to continue

<sup>42</sup> 0376 אִישׁ iysh eesh 1a) man, male (in contrast to woman, female) 1b) husband

<sup>43</sup> 0802 אִשָּׁה ishshah ish-shaw', irregular plural נָשִׁים nashiym naw-sheem' 1) woman, wife, female

<sup>44</sup> gewîyâ. Body, carcass, corpse, dead body. The term refers to a body as an object, whether dead (as in the case of the lion's body, #Jud 14:8-9, and Saul's corpse, #1Sa 31:10,12), or else as alive (Egyptians so speak of themselves in #Ge 47:18). Living bodies of creatures {#Eze 1:11,23} and the angelic 'man' {#Da 10:6} appear in visions; thus the objectivity of a vision is supported. Usages Gen 47:18; Judg 14:8f; 1 Sam 31:10, 12; Neh 9:37; Ps 110:6; Ezek 1:11, 23; Dan 10:6; Nah 3:3

doctrines teaching, such as the Apostle's Creed; "I believe in the the resurrection of the body" rather than the resurrection of the dead; to Yahweh, there is just adam.

Yahweh Elohim then "...breathed [naphach] in his nostrils the neshamâ [breath] of chay [life]—and man [adam] became a chay [living] nephesh [soul ]." We will skip over the neshamâ of chay at the moment and address, "...man became a chay nephesh." What is a 'chay nephesh' or 'living soul'?<sup>45</sup> The first usage is in Genesis 1:20; "And Elohim said—Let the waters swarm *with* an abundance of chay nephesh [living soul], and, birds, shall fly over the earth, over the face of the expanse of the heavens." As you can see, the usage of the term, 'living soul' in this context is not part of the Church's doctrine. They proclaim that we have a soul and not that we, as well as animals, are called by Yahweh, 'living souls.' The Church hides these statements of Yahweh from their members through incorrect Bible, so called, translations. (For more information on nephesh, read the articles, 'Spirit and Soul' and 'The Rich Man and Lazarus by E. W. Bullinger.) This corruption is so apparent that even Genesis 2:7 has now been changed by the, so called translators, to read that man became a 'living being' rather than a 'living soul.' Man is either a chay nephesh (living soul) or a muth nephesh (dead soul).<sup>46</sup> We have arrived at the conclusion that Genesis chapter one and two never state that man received a soul as taught by many Churches but rather he, along with animals, is a chay nephesh (living soul) when he is breathing and a muth nephesh (dead soul) when he is not breathing.

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<sup>45</sup> Ge 1:20 And God said—Let the waters swarm *with* an abundance of [living soul](#), and, birds, shall fly over the earth, over the face of the expanse of the heavens.

Ge 1:21 And God created the great sea—monsters,—and every [living soul](#) that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And God saw that it was, good.

Ge 1:24 And God said—Let the land, bring forth, [living soul](#), after its kind, tame—beast and creeping thing and wild—beast of the land, after its kind. And it was so.

Ge 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a [living soul](#), every green herb for food. And it was so.

Ge 2:7 So then Yahweh God formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a [living soul](#).

Ge 2:19 Now Yahweh God had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any [living soul](#), that, should be the name thereof.

Ge 9:10 and with every [living soul](#) that is with you, of birds, of tame—beasts, and of all wild—beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild—beasts of the earth;

Ge 9:12 And God said, This, is the sign of the covenant, which I am granting betwixt me and you, and every [living soul](#) that is with you,—to age—abiding generations:—

Ge 9:15 then will I remember my covenant, which is betwixt me and you, and every [living soul](#), among all flesh,—that the waters may no more become a flood, to destroy all flesh:

Ge 9:16 so the bow shall be in the cloud,—and I will behold it, to remember an age—abiding covenant, between God, and every [living soul](#), among all flesh that is on the earth.

Le 11:46 This, is the law of beast, and of bird, and of every [living soul](#) that moveth in the waters,—and as to every soul that creepeth upon the earth:

Eze 47:9 And it shall come to pass, that, every [living soul](#) that swarmeth, whithersoever the rivers shall come, shall live, and the fish shall become, a very great multitude; for these waters, have come thither, that they may be healed, so shall everything live, whithersoever the river cometh.

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a [living soul](#), the last Adam, a life—giving spirit.

Re 16:3 And, the second, poured out his bowl into the sea; and it became blood, as of a dead man, and, every [living soul](#), died—as regardeth the things in the sea.

<sup>46</sup> Lev. 21:11; Nu. 6:6; 19:11, 13; Jud. 16:30

Many men teach that “Man is a spirit; he has a soul consisting of the mind, the will and the emotions; and he lives in a body.”<sup>47</sup> This teaching is very common today as is the teaching that the soul is immortal and can be separated from the body.<sup>48</sup> Genesis chapter one and two do not teach these doctrines, which should give us concern. Spirit (ruah) is not used in Genesis 1:26-27 neither is it used in Genesis 2:7. What is taught in chapter two is that Yahweh Elohim “...breathed [naphach] in his nostrils the neshamâ<sup>49</sup> [breath] of chay [life]...” What animated man was Yahweh breathing the neshamâ of chay into man resulting in him becoming a ‘living nephesh.’ Is this neshamâ of chay just for man as distinct from animals? No. Animals also have the neshamâ of chay as was illustrated in the account of the Flood; “And all flesh ceased to breathe [gava]<sup>50</sup> that moved on the earth, of birds and of tame–beasts and of wild–beasts, and of all the swarming things that swarm on the earth,—and all mankind. All in whose nostrils was the breath [neshamâ] of the spirit [ruah] of life [chay], of all that were on the dry ground, died [muth]. Thus was wiped out all that existed on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark” (Gen. 7:21-23). Animals as well as probably billions of people who all had “...the breath [neshamâ] of the spirit [ruah] of life [chay],...” ceased to breath because they could not breath under water.

If animals are chay nephesh (living souls) as we are and they have the neshamâ of chay (breath of life) breathed into them as we have had and they have been bara (created)<sup>51</sup> as also we have been created, then what is the difference between us and the animals? We have been created in the image and likeness of Elohim! We have been given an opportunity to “...take even of the tree of life, and eat, and live to times age–abiding” (Gen. 3:22) or we can chose the Second Death.<sup>52</sup>

Men have rewritten Yahweh’s Word by saying, “...God formed man’s body, *of the* dust of the ground, and breathed in his nostrils soul life—and man became a living spirit.” So what do the scriptures actually say? We have learned, in Genesis chapter one and two that there was no distinction between male and female when Elohim created them in his image and likeness on the sixth day. Woman did not come from man, neither was man formed

<sup>47</sup> The Laws of Prosperity by Kenneth Copeland; pg. 10

<sup>48</sup> “We know our souls won’t be trapped in our bodies when we die for one very good reason: God has promised to take us to Himself.” Billy Graham; <http://www.billygraham.org/articlepage.asp?articleid=4059>

<sup>49</sup> Usages: Gen 2:7; 7:22; Deut 20:16; Josh 10:40; 11:11, 14; 2 Sam 22:16; 1 Kgs 15:29; 17:17; Job 4:9; 26:4; 27:3; 32:8; 33:4; 34:14; 37:10; Ps 18:15; 150:6; Prov 20:27; Isa 2:22; 30:33; 42:5; 57:16; Dan 10:17

<sup>50</sup> 01478 גוּעַ gava’ gaw-vah’ to expire

<sup>51</sup> Ge 1:21 And Elohim **created** the great sea–monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good. Ge 1:27 And Elohim **created** the man, in his own image, In the image of Elohim, **created** he, him,—Male and female, **created** he, them.

<sup>52</sup> Re 21:8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death.

(yatsar)<sup>53</sup> or women built (banah)<sup>54</sup> but rather they were both bara (created) in the ‘image and likeness of Elohim.’ The image and likeness of Elohim should be our focus as it was Yahweh’s focus. Genesis chapter two paints a picture of male and female as husband and wife, who were taken from the ground to work the ground. They are terrestrial and not celestial beings. Even their name, ‘Adam,’ is derived from the ground (adamah) from which they were taken. The subject is not male and female but rather a relationship between husband and wife who came from the same flesh (Adam’s rib) and who are to remain one flesh. The male is not head of the female as shown in Genesis chapter one but in marriage, the wife chooses the male who now becomes her husband thereby she voluntarily submits to her husband, as her husband submits to her by filling her needs. Yahweh is the head of Christ<sup>55</sup> who is the head of males and females but in the case of marriage issues, the wives are called upon to submit to their husbands, in doing so they are submitting to Christ.<sup>56</sup> These are the truths presented throughout Yahweh’s Wonderful Word.

## **Spirit (Ruah), Heaven, Hell, Serpent & the Savior**

In the first three chapters of Genesis, the word ruah, which has been translated, ‘spirit,’ is only used in verses 1:2 and 3:8:

Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [spirit] of Elohim, was brooding on the face of the waters.

Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the ruah [breeze] of the day...

These chapters do not say that man is a ruah or has a ruah or that his ruah is everlasting. Neither does it unveil ‘God the Ruah (Spirit).’ In these three chapters there is no mention of hell, purgatory or heaven but what is focused upon is life or death. Yahweh Elohim did not say, “...Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, go to hell” but rather “thou shalt die!” Death is the opposite of Life. Other topics in the first three chapters of Genesis include the seed of the woman (Our Savior), the demise of the serpent and the Tree of Life.

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<sup>53</sup> The basic meaning of this root is ‘to form,’ ‘to fashion.’ While the word occurs in synonymous parallelism with *bara* ‘create’ and *asâ* ‘make’ in a number of passages, its primary emphasis is on the shaping or forming of the object involved.

<sup>54</sup> *banâ* as construction refers to houses, cities, towers, altars, etc. and idiomatically to bring about increase in offspring. {#Ge 16:2} *banâ* occurs 376 times in Qal and Niphal stems.

<sup>55</sup> But I wish you to know—that, the head of every man [husband], is, the Christ, and, the head of a woman [wife], is, the man [husband]; and, the head of the Christ, is, Yahweh. (1 Cor. 11:3)

<sup>56</sup> Ye wives, unto your own husbands, as unto the Lord, Because, a husband, is the head of his wife, as, the Christ also, is the head of the assembly, he, being the saviour of the body,— Nevertheless, as, the assembly, submitteth herself unto the Christ, so, the wives, unto their husbands, in everything: (Eph. 5:22-24)

In the last three chapters of Revelation, there are no men living in hell, purgatory or heaven but there are men who are dead and given life, raised from the dead to reign with Christ on the earth for one thousand years.<sup>57</sup> We are also told that the rest of the dead, who are not in heaven, purgatory or hell, lived not until the thousand years were ended.<sup>58</sup> If these individuals are not alive then they must be dead, returned to dust as foretold in Genesis. Earth is man's domain, which the righteous shall inherit.<sup>59</sup> The Garden of Eden was upon the earth in Genesis as it will be during the thousand year reign of Christ and during the period of the New Jerusalem. We can then come to the conclusion that man is not a celestial being, as the Church sometimes teaches, but rather a terrestrial being; he came from the ground, dies and returns to the ground and some will be raised to live again on the ground, age-abidingly with Yahweh and Christ.

One common being living in both books is the serpent also known as the dragon, who is called the deceiver. Could it be that this deceiver has deceived the present day Church as he did Eve and as he will also do to the nations<sup>60</sup> who will live under the reign of Christ for 1,000 years? If the doctrines we believe are not mentioned in the book of Genesis or Revelation then where did they come from? The dragon's assault has always been the Words of Yahweh, which he has had men change, add to and delete. His methods are no different today. For example, Genesis 2:7 in older Bible translations says, "man became a living soul [nephesh]," but in today's newer versions, they now say, "man became a living being."<sup>61</sup> The serpent said to Eve, in Genesis 3:4, "Ye shall not, die." Is this not the exact phrase the majority of Churches use to instruct their members that upon death men do not die but live on in hell, purgatory or heaven? Are not our funeral services full of this same doctrine, delivered by the serpent over four thousand years ago? 'Absent from the body, present with the Lord'<sup>62</sup> is proclaimed by many but Yahweh's doctrine of dying, returning

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<sup>57</sup> Rev. 20:4

<sup>58</sup> Rev. 20:5

<sup>59</sup> Ps 37:9 For, evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall inherit the earth. Ps 37:11 But, the patient oppressed-ones, shall inherit the earth, and shall delight themselves over the abundance of prosperity. Ps 37:22 For, such as are blessed of him, shall inherit the earth. But, the cursed of him, shall be cut off. Ps 37:29 The righteous, shall inherit the earth, that they may settle down, to futurity, thereupon. Ps 37:34 Wait for Yahweh, and observe thou his path, that he may exalt thee, to inherit the earth. On the cutting off of the lawless, shalt thou look.

<sup>60</sup> And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth... (Rev. 20:7-8)

<sup>61</sup> NIV, NKJV, Amplified Version etc.

<sup>62</sup> (3) The third passage, 2 Cor. 5:6, 8, "to be absent from the body and to be present with the Lord (KJV)," was the inspired desire of the Apostle, which could be realized only in resurrection. Resurrection (and not death) is the subject of the whole context. These words are generally misquoted "Absent from the body, present with the Lord", as though it said that when we are absent from the body we are present with the Lord. But no such sentence can be found. No less than nine words are deliberately omitted from the context when the quotation is thus popularly made. The omission of these words creates quite a new sense, and puts the verse out of all harmony with the context; the object of which is to show that we cannot be "present with the Lord" except by being clothed upon with our Resurrection body our "house which is from heaven". Rotherham translation II Cor. 5:1-8 as:

"For we know that—if, our earthly tent—dwelling, should be taken down,  
we have, a building of Yahweh, a dwelling not made by hand, age-abiding in the heavens.  
And verily, in this, we sigh, earnestly desiring to clothe ourselves over,  
with our habitation which is of heaven,—  
Although, indeed, even clothing ourselves, we shall not be found, naked;

to the ground and awaiting to live again in the resurrection, as proclaimed in Genesis and Revelations, is absent. We must discard the doctrines of men and return to Yahweh's Word.

“Genesis is the seed-plot of the whole Word of Yahweh. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all truth; it is the underlying structure on which Holy Scripture is built.”<sup>63</sup> Genesis, chapters 1 - 3 finds its complement in the Book of Revelations, chapters 19 - 22. (See Appendix B) These two books reveal the possibilities of mankind.

According to the Word of Yahweh there are three heavens and three earths.<sup>64</sup> The first heaven and earth are presented in Genesis 1:1. It became<sup>65</sup> waste and wild (tohu va bohu, Is. 45:18) in Genesis 1:2 and perished by water.<sup>66</sup> The second heaven and earth, which we presently live in, began in Genesis 1:3 and will one day be destroyed by fire.<sup>67</sup> The third heaven and earth begins in Revelations 21:1 and has no end. In my opinion, the first heaven and earth did not have a sun or moon but Yahweh was the light thereof. This would make it similar to the third heaven and earth which also do not need the sun or stars;

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And verily, we who are in the tent, do sigh, being weighed down,  
while yet we are not wishing to unclothe ourselves, but to clothe ourselves over,  
in order that, what is mortal, may be swallowed up, by life.  
Now, he that hath wrought us for this very thing, is, Yahweh,  
who hath given unto us the earnest of the spirit,  
Having good courage, therefore, at all times,  
and knowing that—remaining at home in the body,  
we are away from home from the Lord,  
By faith, are we walking, not by sight;  
We have good courage, however, and are well pleased rather to be  
away from home, out of the body, and to come home, unto the Lord.

We might with equal justice quote the words "hang all the law and the prophets", and leave out "on these two commandments" (Matt. 22:40); or say "there is no Elohim" and leave out "The fool hath said in his heart" (Psalm 53:1), or say "Ye shall not drink wine", and leave out "Ye have planted pleasant vineyards, but (ye shall not drink wine) of them" (Amos. 5:11); or talk about "the restitution of all things" and leave out "which Yahweh hath spoken by the mouth of all his holy prophets" (Acts 3 :21).

All these partial quotations are correct so far as the Text is concerned, but what about the Context? The context is, "We have good courage, however, and are well pleased—rather to be away from home, out of the body, and to come home, unto the Lord." (v. 8). Being "at home in the body" in both verses is explained, in verse 3 as being in "this tent", which, in v. 1, is called "our earthly tent, dwelling"; and being "and to come home, unto the Lord" is explained in verse 2 as being "clothe ourselves over, with our habitation which is of heaven". The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, "not that we would be unclothed"); and on the other hand, he was not merely "willing rather" but "earnestly desiring to be clothed upon" (v. 2). It is true that some years later he did say "to die is gain"; but as we have seen above, the circumstances were very different, for he was then in prison. (THE RICH MAN AND LAZARUS or THE INTERMEDIATE STATE by E. W. Bullinger; page 16)

<sup>63</sup> The Companion Bible by E. W. Bullinger; Appendixes 2

<sup>64</sup> 2 Cor. 12:2, 2 Pe. 3:5-6

<sup>65</sup> Rotherham Emphasized Bible; Companion Bible by E. W. Bullinger; 01961 הָיָה *hayah haw-yaw* to be, become, come to pass, exist, happen, fall out

<sup>66</sup> By which means, the world that then was, with water being flooded, perished; 2 Pe. 3:6

<sup>67</sup> While, the heavens and the earth that now are, by the same word, have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men. 2 Pe. 3:7

“...the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb” (Rev. 21:23; 22:5). In Genesis 1:1 to 2:3, Elohim creates the heavens and the earth, unveiling the mysteries of our physical universe. We do not know the age of the earth because day one did not begin at Genesis 1:1 but rather at 1:3-5. We do know the ages of the sun, moon and stars, which are approximately six thousand years old because they were made on day four. Darwinism is pseudo-science because Elohim states in His Word that everything bears fruit after its kind.<sup>68</sup> What came first the egg or the chicken? It was the chicken! All true science will be found in harmony with these accounts.

## Adam & Adam-ah

Genesis 2:4 to 3:24 unveils Yahweh Elohim as the former<sup>69</sup> of adam (mankind) from the apar (dust) of the adama (ground). The Hebrew word, ‘adam,’<sup>70</sup> meaning mankind (human beings) is from the root word, ‘adom,’ meaning red.<sup>71</sup> Adamah (*adamâ*) meaning ‘ground, land, earth’ comes from ‘adam.’ “The Word of Yahweh makes much of the relationship between man (*adam*) and the ground (*adamâ*). That this might be vivid in the mind of the reader we will transliterate the words in the following discussion. Initially, Yahweh Elohim made *adam* out of the *adamâ* to till the *adamâ* (Ge 3:23, to bring forth life?). The *adamâ* was Yahweh’s possession and under his care. Thus, the first *adam* (the man, Adam) and his family were to act as Yahweh’s children by obeying him in maintaining the divinely created and intended relationships vertically and horizontally. As long as this condition was sustained Yahweh caused the *adamâ* to give its fruitfulness (blessing) to *adam*.

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<sup>68</sup> Ge 1:11 And Elohim said—Let the land put–forth vegetation—herb yielding seed, fruit–tree, bearing fruit, after its kind, whose seed is within it on the land. And it was so.

Ge 1:12 And the land brought–forth vegetation—herb yielding seed after its kind, and tree bearing fruit, whose seed is within it, after its kind. And Elohim saw that it was, good.

Ge 1:21 And Elohim created the great sea–monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good.

Ge 1:24 And Elohim said—Let the land, bring forth, living soul, after its kind, tame–beast and creeping thing and wild–beast of the land, after its kind. And it was so.

Ge 1:25 And Elohim made the wild–beast of the land, after its kind, and the tame–beast, after its kind, and every creeping thing of the ground, after its kind. And Elohim saw that it was, good.

<sup>69</sup> 03335 יָצַר *yatsar yaw-tsar* ‘The basic meaning of this root is ‘to form,’ ‘to fashion.’ While the word occurs in synonymous parallelism with *bara* ‘create’ and *asâ* ‘make’ in a number of passages, its primary emphasis is on the shaping or forming of the object involved.

<sup>70</sup> *adam*. Man, mankind; also human (adj.), someone (indef.); Adam (the first man). Although the etymology of ‘*adam*’ cannot be explained with certainty (cf. TDOT, I, p. 78), the word probably relates to the original ruddiness of man’s complexion (cf. F. Maas, ‘*adam*’ TDOT, I, pp. 78-79). This word for man has to do with man as being in Elohim’s image, the crown of creation. It should be distinguished from ‘*ish*’ (man as opposite of woman, or as man distinguished in his manliness), ‘*enôsh*’ (man as weak and vulnerable), *geber* (man as mighty and noble), and *metim*; ‘*adam*’ occurs exclusively in the singular absolute, 562 times.

<sup>71</sup> This, is the record of the generations of Adam,—In the day when Elohim created man, In the likeness of Elohim, made he, him; Male and female, created he them,—and blessed them, and called their name Adam, in the day they were created. Gen. 5:1-2

Then came sin. *Adam* (Adam and Eve; see also #Ro 5:12) violated the created structure. The *adamâ*, henceforth, brought forth thorns and thistles rather than freely giving fruit. Since *adam* had disrupted the paradisiacal life-producing state, he was driven off the paradisiacal *adamâ* and sentenced to return to the *adamâ*. However, the gracious Creator did not completely destroy *adam*. He promised to bring forth from *adam* a lifegiver, the seed of the woman (Gen. 3:15). As a token of that promise the Creator caused the *adamâ* to give of its fruit (blessing) to *adam* (note the curse on Cain, #Ge 4:12,14, whereby the *adamâ* was no longer to give its strength to him). Because of disobedience *adam* received a curse from the *adamâ* rather than life. Thus, we see that *adam* / *adamâ* are deeply involved in the pattern creation-fall-redemption.”<sup>72</sup>

Contrary to metaphysical philosophy, which includes the teachings of the Christian Church, the Word of Yahweh states that adam (mankind) is strongly associated with adamah (the ground) rather than being an immoral soul or spirit. Yahweh formed adam from the dust of the adamah (ground) in Genesis 2:7 and because of their disobedience, accursed would be the adamah (ground); they would return to the adamah (ground); “...For, dust, thou art, And, unto dust, shalt thou return” (Gen. 3:19). Yahweh does not mention adam (mankind) as being immortal beings going to heaven, hell or purgatory upon death but rather returning to apha (dust). Yahweh does make this conditional promise to adam (mankind) concerning how an age-abiding life can be aquired; “...Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding” (Gen. 3:22).

## The Tree of Life

(Chay = *khah'* - ee)

Yahweh’s one message to mankind is to chose between life (chay) or death (muth or maveth); “See! I have set before thee, today, life [chay] and prosperity,—and death [maveth] and calamity” (De. 30:15).<sup>73</sup> Yahweh’s offer to mankind has always been to live an age-abiding life with Him in His Garden. This offer was given to Eve and Adam by making it available to eat of the Tree of Life which was in the mist of the Garden of

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<sup>72</sup> This pattern is repeated throughout the OT. After the flood God said he would never again curse the ’ *adamâ* because of ’ *adam*. {#Ge 8:21} He made a new covenant (creation) with Noah {#Ge 9:1-17} who became the father of ’ *adam* (since only Noah and his immediate family were in the ark, #Ge 7:7). Noah became a tiller of the ’ *adamâ*, {#Ge 9:20} and God blessed his efforts. However, Noah sinned. In Abraham the promise (redemption) given by God through Noah to Shem emerges in the form of Paradise regained, i.e. the promised land. {’ *adamâ*, #Ge 28:14-15}

In the Mosaic legislation God gives the ’ *adamâ* or takes it away according to the obedience of his people. {#Le 20:24} Its fruitfulness depends upon their obedience. {#De 11:17} Solomon repeats this creation-fall-redemption pattern around ’ *adam* / ’ *adamâ*. {#1Ki 8:34,40} This cycle governs the history of Israel. {#1Ki 13:34 1Ki 14:15 2Ki 21:8 2Ki 25:21} Nehemiah recognizes the same theological pattern (#Ne 10:37 [H 38]).

In the eschaton God will change the inner constitution of ’ *adam* (fully restore the divine image) so as to eliminate the possibility of a fall and assure eternal possession of the ’ *adamâ* which yields its fruit freely (#Eze 36:25-30; cf. #Jer 31:33-34 2Co 5:17 Heb 8:8-12) -the return to the garden of Eden. {#Eze 36:35} (Theological Wordbook of the Old Testament)

<sup>73</sup> De 30:19 I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed;

Eden.<sup>74</sup> This same offer has been given to all of mankind.<sup>75</sup> One must only “...thrust forth his hand, and take even of the Tree of Life [chay], and eat, and live [chayay] to times age-abiding” (Gen. 3:22).<sup>76</sup>

Chay (Life), the unseen force that animates matter, came from the spoken Word of Elohim. (Chay is not used for vegetation but rather for all animal life. Vegetation was placed upon the earth before Elohim used the word, ‘chay.’) The first usage is in Genesis 1:20; “And Elohim said—Let the waters swarm *with* an abundance of chay (living) nephesh (soul), and, birds, shall fly over the earth, over the face of the expanse of the heavens.” Yahweh Elohim then formed man from the adamah (ground) and “...naphach (breathed) in his nostrils the neshamâ (breath) of chay (life)—and adam (man) became a chay (living) nephesh (soul)” (Gen. 2:7). Chay (life) is associated with breathing (ruah or neshamâ). Yahweh told Ezekiel to “...Prophecy unto the ruah (spirit),—Prophecy, Son of adam (man), and thou shalt say unto the ruah (spirit), Thus, saith Adonay, Yahweh—From the four ruah (winds), come thou, O ruah (spirit), And naphach (breathe) into these slain, That they may chayah (live)” (Ez. 37:9).

It appears that chay (life), indefinable by man, is part of Yahweh’s unseen universe. Man cannot bottle or duplicate or identify chay. Once life is gone, death (corruption) occurs whether in animal or plants; all return to the adamah (ground) from whence they have come. Once the invisible force of chay leaves the last of a species, the species is extinct. Elohim spoke life into beings on the earth allowing its own regeneration to reoccur into other beings. His commandment to animal life was to “Be fruitful and multiply.” The elements that compose a body come from the adamah (ground) but chay (life) does not come from the ground but rather this invisible force was transferred from the original parents of Genesis chapter one to their offspring, which includes all life that exists today. Chay is like a torch, that can generate other torches but if it is extinguished, darkness (death) is the state of its being. If one dies, as did Lazarus, Yahweh, Christ or His servants, such as Apostles, prophets etc., would have to speak chay (life) into existence again.

This also probably explains the lack of chay in Genesis 1:2. The first heaven and earth, which probably included dinosaur’s etc., perished by water and an absence of light. Water would kill all land breathing life and the absence of light would destroy all plant life until all life would perish; “Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [invisible force] of Elohim, was brooding on the face of the waters” (Gen. 1:2). In Genesis 1:3 Elohim spoke into existence light, then dry land and then vegetation, all things which are necessary for animals. Then He spoke

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<sup>74</sup> ...Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil (Gen. 2:16-17)

<sup>75</sup> Re 2:7 He that hath an ear, let him hear what, the ruah (spirit), is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of Yahweh.

<sup>76</sup> Joh 6:51 I, am the living bread, which, out of heaven, came down: If one eat of this bread, he shall live unto times age-abiding; and, the bread, moreover, which, I, will give, is, my flesh—for the world’s life.

into existence animals and mankind, equipping them with chay. Psalms 104:19-30 tell part of this story:

*“He hath made the moon for seasons,  
And, the sun, knoweth his place for entering in.  
Thou causest darkness, and it becometh night,  
Therein, creepeth forth, Every wild beast of the forest;  
The young lions, roaring for prey, And seeking, from El, their food.  
The sun ariseth, they withdraw themselves, And, in their lairs, lay them down.  
Adam (man) goeth forth to his work, And to his labour, until evening.  
How thy works abound, O Yahweh!  
All of them—in wisdom, hast thou made, The earth is full of thy possession:—  
This sea here, is great and broad on both hands,  
Wherein are creeping things, even without number, Living things, small with great;  
There, ships, sail along, This sea–monster, thou hast formed to sport therein;  
All of them, for thee, do wait, That thou mayest give them their food in its season;  
Thou givest unto them, they gather, Thou openest thy hand, they are satisfied with good.  
Thou hidest thy face, they are dismayed, Thou withdrawest their ruah (invisible force),  
They cease to breathe, And, unto their own dust, do they return:  
Thou sendest forth thy ruah (invisible force), they are created,  
And thou renewest the face of the ground.*

If one chooses not to take and eat of the tree of life then he has chosen death.

## Death

Yahweh told Adam that he would muth (die) if he disobeyed Him. (Muth is the opposite of chay.) This first evidence that adam (mankind) would not live to times age-abiding was displayed in the phrase, “...all the days of thy chay (life)” (Gen. 3:17).<sup>77</sup> The serpent also received the same words concerning his chay (life).<sup>78</sup> Death does not mean living a life (chay) in an evil place, such as in hell or purgatory, as is taught by many but rather the absence of chay (life). The absence of Yahweh’s breath (neshamâ)<sup>79</sup> of chay (life) (Gen. 2:7) is to cease breathing (gava);<sup>80</sup> “And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the spirit [ruah] of life [chay], from

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<sup>77</sup> The earthborn, resembleth, a vapour, his days, are like a passing shadow. (Ps. 144:4) As for man, like grass, are his days, Like the blossom of the field, so, doth he blossom; For, a wind, hath passed over it, and it is gone, And its own place is acquainted with it no more. (Ps. 103:15-16) Men who are not versed in the morrow—of what sort your life *will be*; for ye are, a vapour—for a little, appearing, then, just disappearing! (Ja. 4:14)

<sup>78</sup> Then said Yahweh Elohim unto the serpent—Because thou hast done this, Accursed, art thou above every tame–beast, and above every wild–beast of the field,—on thy belly, shalt thou go, and, dust, shalt thou eat, all the days of thy life [chay]. Gen. 3:14

<sup>79</sup> 05397 נִשְׁמָה neshamâ nesh-aw-maw’ Gen 2:7; 7:22; Deut 20:16; Josh 10:40; 11:11, 14; 2 Sam 22:16; 1 Kgs 15:29; 17:17; Job 4:9; 26:4; 27:3; 32:8; 33:4; 34:14; 37:10; Ps 18:15; 150:6; Prov 20:27; Isa 2:22; 30:33; 42:5; 57:16; Dan 10:17

<sup>80</sup> 01478 גָּוַע gava’ gaw-vah’ to expire, to breathe out; Gen 6:17; 7:21; 25:8, 17; 35:29; 49:33; Num 17:12f; 20:3, 29; Josh 22:20; Job 3:11; 10:18; 13:19; 14:10; 27:5; 29:18; 34:15; 36:12; Ps 88:15; 104:29; Lam 1:19; Zech 13:8

under the heavens,—everything that is in the earth, shall cease to breathe [gava]” (Gen. 6:17); “And all flesh ceased to breathe [gava] that moved on the earth, of birds and of tame—beasts and of wild—beasts, and of all the swarming things that swarm on the earth,—and all mankind” (Gen. 7:21). When one ceases to breathe (gava) he dies (muth).<sup>81</sup> Yahweh takes no pleasure in the death of the lawless man<sup>82</sup> but he will machah (wipe out) his life as He did in the days of Noah.<sup>83</sup> “All in whose nostrils was the neshamâ (breath) of the ruah (spirit) of chay (life), of all that were on the dry ground, muth (died). Thus was machah (wiped out) all that existed on the face of the ground, from adam (man) unto beast, unto creeping thing, and unto the bird of the heavens, thus were they machah (wiped out) from the earth,—so that there was left—only Noah and they that were with him in the ark” (Gen. 7:22-23).

## The Second Death

In Genesis 7:22-23, all animals who could breathe, including mankind, were wiped out from the earth. Their chay was removed thereby they breathed their last breath; they expired. Mankind, after returning to dust, is the only being on earth that will be raised from the dusty ground for judgment according to his obedience to the Word of Yahweh; “...and, at that time, shall thy people, be delivered, every one found written in the book; and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age—abiding chay (life), but, those, to reproach, and age—abiding abhorrence”<sup>84</sup> (Dan. 12:1-2); “Thy muth (dead), shall come to chayah (life) again, My dead body,<sup>85</sup> they shall arise,—Awake and shout for joy, ye that dwell in the dust, For, a dew of light, is thy dew, And, earth, to the shades, shall give birth” (Is. 26:19).

The phrase, ‘second death,’ is the second time chay (life) leaves an individual. This phrase is only used in Revelations and is associated with the Lake of Fire, which also is only used in Revelations.<sup>86</sup> The Second Death meaning is to die again never to be raised; an age—

<sup>81</sup> So Abraham breathed his last [gava], and died [muwth], in a fine old age, old and satisfied,—and was gathered unto his people. Gen 25:8, 17; 35:29; Num 17:13; Job 3:11; 14:10

<sup>82</sup> Say unto them, As I live, Declareth My Lord, Yahweh, Surely, I can take no pleasure in the death [maveth] of the lawless man, But that the lawless man turn, from his way, and live [chayah],—Turn ye, turn ye, from your wicked ways, For wherefore, should ye die [muwth], O house of Israel (Ez. 33:11)?

<sup>83</sup> מָחָהּ (*machah*) I, wipe, wipe out. Almost all of the thirty-three occurrences of this verb are theologically significant. It is first found in the flood narrative. Every living thing on the face of the earth that breathed was blotted out {#Ge 7:22-23} including all human beings, except eight. *mahâ* figures prominently in the prayer in which Moses begged God to forgive the sin Israel incurred when they worshipped the golden calf. ‘If not, blot me out of your book,’ prays Moses. {#Ex 32:32-33} It had been God’s intention to blot out Israel’s name from under heaven, {#De 9:14} as repeated in #De 29:20 [H 191 (see also #Ps 69:28 [H 29]). Whether he regards it thus as a stain (as in #Ps 51:3,11) or a debt in a ledger (as in #Col 2:14) is not known with certainty. But he was willing, as was the apostle Paul, to be accused for the sake of his brethren. (TWOT) Usages of machah: Gen 6:7; 7:4, 23; Exod 17:14; 32:32f; Num 5:23; 34:11; Deut 9:14; 25:6, 19; 29:20; Judg 21:17; 2 Kgs 14:27; 21:13; Neh 4:5; 13:14; Ps 9:5; 51:1, 9; 69:28; 109:13f; Prov 6:33; 30:20; 31:3; Isa 25:6, 8; 43:25; 44:22; Jer 18:23; Ezek 6:6

<sup>84</sup> 01860 מְרִאָוֶן d@ra’own *der-aw-one* meaning to repulse; only other usages is in Isa 66:24 Then shall they go forth and look, upon the dead bodies of the men, who had been trespassing against me—For, their worm, shall not die, And, their fire, shall not be quenched; So shall they become an abhorrence, to all flesh.

<sup>85</sup> 05038 נְבֵלָה n@belah *neb-ay-law*’ 1) carcass, corpse 1a) of humans, idols, animals

<sup>86</sup> Second Death Rev. 2:22; 20:6, 14; 21:8; Lake of Fire: Re 19:20 And the wild—beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild—beast and them who

abiding repulsion (abhorrence);<sup>87</sup> an age-abiding destruction;<sup>88</sup> consumed out of the earth; no more existence.<sup>89</sup> Genesis unveils the first death and Revelations unveils the second or last age-abiding death. The only beings thrown alive into the Lake of Fire are the beast, the false prophet and the dragon.<sup>90</sup>

## Yahweh, the Lamb, the serpent and Us

The simple truth of Genesis and Revelations is that they have four main characters; Yahweh, the Lamb, the serpent and us. The serpent is eventually thrown into the Lake of Fire, which leaves three characters, Yahweh, the Lamb and his servants; “And, no curse, shall there be, any more; and, the throne of Yahweh and of the Lamb, shall be, therein,—and his servants will render divine service unto him, and they shall see his face, and, his name, *shall be* upon their foreheads” (Rev. 22:3-4). Yahweh is the Creator, who is ruah, an invisible force.<sup>91</sup> The Lamb is the seed of the woman, a son of adam, who was also begotten of Yahweh,<sup>92</sup> who died, who was the first born from among the dead,<sup>93</sup> who is the Savior of mankind. We are the sons of adam, inheritors of the earth, who are positioned a little below the Lamb who is seated at the right hand of Yahweh. Genesis begins with three main characters (Yahweh, adam and the serpent (deceiver)) and ends with three main characters, Yahweh, the Lamb (redeemer) and the sons of adam. The only trinity in these books is the trinity of Yahweh, Christ and those who are written in the Book of Life; “...I, am in my Father, and, ye, in me, and, I, in you” (Jn. 14:20).<sup>94</sup>

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were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. Re 20:10 and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. Re 20:14 And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. Re 20:15 And, if anyone was not found, in the book of life, written, he was cast into the lake of fire.

<sup>87</sup> and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence; (Da. 12:2)

<sup>88</sup> In a fiery flame; holding forth vengeance—against them that refuse to know Yahweh, and them who decline to hearken unto the glad-message of our Lord Yahshua, Who, indeed, a penalty, shall pay—age-abiding destruction from the face of the Lord and from the glory of his might (2 Thes. 1:8-9)

<sup>89</sup> “Sinners shall be consumed out of the earth And, the lawless, no more, shall exist...” (Ps. 104:35) Ps. 37:20, 92:7, 145:20

<sup>90</sup> And the wild-beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. (Rev. 19:20) ; and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. (Rev. 20:10)

<sup>91</sup> Joh 4:24 Yahweh is, spirit; and, they that worship him, in spirit and truth, must needs worship. De 4:12 Then spake Yahweh unto you, out of the midst of the fire,—a voice of words, ye, were hearing, no form, were ye seeing, *there was*, only a voice.

<sup>92</sup> Lu 1:35 And answering, the messenger said unto her—The holy ruah, shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of Yahweh.

<sup>93</sup> And, he, is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent (Col. 1:18)

<sup>94</sup> That there are three main characters in the Word of Yahweh who are connected by ruah (spirit) (1 Jn. 3:24, 4:13, See the article, ‘Spirit & Soul’); Yahweh, Yahshua and the followers of Yahweh, also known as the believers; “In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you” (Jn. 14:20, 1Cor. 3:23, Jn. 13:20, Mk. 13:32); “that they may be one, even as, we, are, one. I, in them and, thou, in me; That they may have been perfected into, one” (Jn. 17:22-23, 6:57); the husbandman, the vine and the branches (Jn. 15:1-5); the head of believers is Christ and the head of Christ is Yahweh (1 Cor. 11:3, Eph. 5:23). In the epistles we see there is one Yahweh the Father, of whom are all things, and, we, for Him; and one Lord Yahshua Christ, through whom are all things, and, we, through him (1 Cor. 8:6); in the seven Pauline Epistles we receive greetings from two entities to the believers; “from God [our] Father and Lord Jesus Christ” (Rm. 1:7, 1Cor. 1:3, 2 Cor. 1:2,

## Summation

Yahweh sums up the choices and outcomes that mankind will make in the books of Genesis and Revelation. In Genesis, He instructed Adam that he may eat of the Tree of Life "...but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, die" (Gen. 2:17). These same truths are in the book of Revelations. In Revelations 21:6-7, the descriptive words used for those who conquer are: thirsting, give, fountain, water, life, freely, inherit and son; "...I, unto him that is thirsting, will give of the fountain of the water of life [zoe], freely: He that overcometh [nikao],<sup>95</sup> shall inherit these things,—And I will be, to him, a Elohim, and, he, shall be, to me, a son" (Rev. 21:6-7). In Revelations 21:8, the descriptive words used for those who are cowards, those who do not thirst are: unfaithful, foul, murderer, prostitute, drug user, idolater, false one, lake of fire and death; "But, as for the timid [deilos],<sup>96</sup> and disbelieving [apistos],<sup>97</sup> and abominable [bdelusso],<sup>98</sup> and murderers, and fornicators [ pornos ],<sup>99</sup> and sorcerers [pharmakeus],<sup>100</sup> and idolaters, and all the false [pseudes],<sup>101</sup> their part, is in the lake that burneth with fire and brimstone,—which is the second death" (Rev. 21:8).

Yahweh had these promises written before any of us were born in order that we would know the outcome of our free-will choices. As He spoke to Israel by the prophets so has He done with us; "See! I have set before thee, today, life and prosperity,—and death and calamity; for thou must keep the commandments of Yahweh thy Elohim, which I am commanding thee, today, to love Yahweh thy Elohim, to walk in his ways, and to keep his commandments and his statutes, and his regulations,—so shalt thou live and multiply, and Yahweh thy Elohim will bless thee, in the land which thou art entering to possess. But, if thy heart shall turn away, and thou wilt, not hearken,—but shalt be drawn away, and shalt bow thyself down to other gods, and serve them, I declare unto you, today, that ye shall perish,—ye shall not prolong your days, upon the soil which thou art passing over the Jordan to enter and possess. I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed; to love Yahweh thy Elohim, to hearken unto his voice, and to cleave unto him,—for, he, is thy life, and thy length of days,

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Gal. 1:3, Eph. 1:2, Phil. 1:2, Col. 1:2, 1Thes. 1:1, 2 Thes. 1:2); in the book of Revelations we see two thrones;<sup>94</sup> the throne of Yahweh and of the Lamb from which they will rule the believers (Rev. 22:1, 3). There are three main entities in the word of Yahweh; our Creator whose name is Yahweh, who is our Father, who is over all, and through all, and in all; the man Yahshua, the only begotten Son of Yahweh, the Christ, who is our Brother, Savior and Lord and only through him can we have our introduction unto the Father (1 Cor. 5:8) and ourselves, those who are servants and sons of Yahweh (Rev. 22:3). There is One Elohim Yahweh, One Lord Yahshua (1 Cor. 8:6) and One body of the Christ. These three entities are presently infused together with One ruah, the ruah of Yahweh (Eph. 4:4-6, Nm. 11:25, 1 Sam. 16:13, Is. 61:1, 1 Cor. 2:10-16).

<sup>95</sup> 3528 νικαω nikao *nik-ah'-o* 1) to conquer 1a) to carry off the victory, come off victorious

<sup>96</sup> 1169 δειλος deilos *di-los'* 1) timid, fearful

<sup>97</sup> 571 απιστος apistos *ap'-is-tos* 1) unfaithful, faithless, (not to be trusted, perfidious)

<sup>98</sup> 948 βδελυσσω bdelusso *bdel-oos'-so* 1) to render foul, to cause to be abhorred

<sup>99</sup> 4205 πορνος pornos *por'-nos* 1) a man who prostitutes his body to another's lust for hire 2) a male prostitute 3) a man who indulges in unlawful sexual intercourse, a fornicator

<sup>100</sup> 5332 φαρμακευς pharmakeus *far-mak-yoos'* one who prepares or uses magical remedies

<sup>101</sup> 5571 ψευδης pseudes *psyoo-dace'* lying, deceitful, false

that thou mayest abide upon the soil which Yahweh sware to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them” (Deu. 30:15-20).

## Conclusion

The books of Genesis and Revelations are our foundational truths. If our beliefs contradict these foundational truths then we have been bewitched, beclouded and deceived, as were Eve as well as Saul (Apostle Paul) before he was converted. B re’shîth introduces us to the titles and name of our Creator; Elohim (1:1 to 2:3) and then to Yahweh Elohim (2:4 to 3:24) and then to Yahweh (4:1). We learn that adam (mankind) was created in the image and likeness of Elohim, formed from the ground, will return to the ground and will be raised from the ground because of the Seed of the Woman. The Seed of the Woman, who will be known in Revelations as the Lamb, he who crushes the head of the serpent is he who sits upon the judgment throne in Revelations 20:11.<sup>102</sup> In Genesis chapter one and two, Yahweh’s habitation was with Adam and Eve in His Garden. In Revelations it appears that once again Yahweh will descend and abide upon the now holy earth,<sup>103</sup> with His holy Son and now with His purified holy children<sup>104</sup> because sinful men, death and Sheol have been destroyed from the earth, never to return. As John the Immerser prepared the way for Yahweh,<sup>105</sup> so has Yahshua, from the beginning of his ministry through his one thousand year reign, prepared the future earth, with its inhabitants, for the holy arrival of Yahweh; “...Holy! holy! holy! Yahweh, Elohim of Host,—Who was, and Who is, and Who is coming” (Rev. 4:8).<sup>106</sup>

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<sup>102</sup> Mt. 25:31-46

<sup>103</sup> Rev. 21:2

<sup>104</sup> Rev. 20:6

<sup>105</sup> Isa 40:3 ¶ A voice of one crying!—In the desert, prepare ye the way of Yahweh,—Make smooth, in the waste plain, a highway for our Elohim: (Jn. 1:23)

<sup>106</sup> Isa 6:3 And they continued crying out one to another, and said, Holy—holy—holy, is Yahweh of hosts,—the fulness of the whole earth, is his glory.

# Appendix A

## Spiritual Significance of Numbers

The spiritual significance of numbers, as given by Yahweh's usage, are present in the first thirty-four verse of Genesis. The number three denotes completeness, seven denotes spiritual perfection, ten denotes ordinal perfection and twelve denoting governmental perfection.<sup>107</sup> The phrases, 'Elohim create,' 'And Elohim made,' 'And Elohim blessed,' and 'And Elohim called' are all used three times; 'And Elohim saw' is used seven times; 'And Elohim said' is used ten times. The title, 'Elohim,' is used thirty-five times; thirty-five being composed of five times seven, five denoting divine grace and seven denoting spiritual perfection. The phrase, 'And Elohim' is used thirty times; thirty is three times ten which denotes divine perfection, applied to order. Elohim placed the earth on a twelve month cycle; twelve denotes governmental perfection. "The four perfect numbers, 3,7,10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of nine digits, without a remainder. It is the number of chronological perfection (7 x 360)."<sup>108</sup>

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<sup>107</sup> Appendix 10 THE SPIRITUAL SIGNIFICANCE OF NUMBERS by E. W. Bullinger Companion Bible

Numbers are used in Scripture, not merely as in Nature, with supernatural design, but with spiritual significance, which may be summarised as follows [1]:-

[1] The whole subject may be studied in Dr. Bullinger's work on Number in Scripture (London: Eyre and Spottiswoode).

ONE. Denotes unity, and commencement. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.

TWO. Denotes difference. If two different persons agree in testimony it is conclusive. Otherwise two implies opposition, enmity, and division, as was the work of the Second day. Compare the use of the word "double" applied to "heart," "tongue," "mind," etc.

THREE. Denotes completeness, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of #Ge 1) The number, three, includes resurrection also; for on the third day the earth rose up out of the deep, and fruit rose up out of the earth.

FOUR. Denotes creative works (3 + 1), and always has reference to the material creation, as pertaining to the earth, and things "under the sun," and things terrestrial.

FIVE. Denotes Divine grace. It is 4 + 1. It is God adding His gifts and blessing to the works of His hands. The Hebrew Ha'aretz (the earth), by "Gematria" (that is to say the addition of the numerical value of the letters together) is a multiple of four, while Hashamayim (the heavens) is a multiple of five. The Gematria of (charis), the Greek for Grace, is also a multiple of five. It is the leading factor in the Tabernacle measurements.

SIX. Denotes the human number. Man was created on the sixth day; and this first occurrence of the number makes it (and all multiples of it) the hall-mark of all connected with man. He works six days. The hours of his day are a multiple of six. Athaliah usurped the throne of Judah six years. The great men who have stood out in defiance of God (Goliath and Nebuchadnezzar and Antichrist) are all emphatically marked by this number.

SEVEN. Denotes spiritual perfection. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of life; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

EIGHT. Denotes resurrection, regeneration; a new beginning or commencement. The eighth is a new first. Hence the octave in music, colour, days of the week, etc. It is the number which has to do with the LORD, Who rose on the eighth, or new "first-day." This is, therefore, the Dominical number. By Gematria (see above), (Jesus) makes the numbers 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.

NINE. Denotes Finality of judgment. It is 3 x 3, the product of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.

TEN. Denotes Ordinal perfection. Another new first; after the ninth digit, when numeration commences anew.

<sup>108</sup> The Companion Bible by E. W. Bullinger; Appex. 10

# Appendix B

## GENESIS FINDS ITS COMPLEMENT IN REVELATIONS

(Appendix 3; The Companion Bible by E. W. Bullinger)

### GENESIS

1. Genesis, the book of beginning.
2. The Earth created. (#Ge 1:1)
3. Satan's first rebellion.
4. Sun, moon and stars for the Earth's government. (#Ge 1:14-16)
5. Sun to govern the day. (#Ge 1:16)
6. Darkness called night. (#Ge 1:5)
7. Waters called seas. (#Ge 1:10)
8. A river for Earth's blessing. (#Ge 2:10-14)
9. Man in God's image. (#Ge 1:26)
10. Entrance of sin (#Ge 3:1-24)
11. Curse pronounced; (#Ge 3:14) (#Ge 3:17)
12. Death entered. (#Ge 3:19)
13. Cherubim, first mentioned in connection with man. (#Ge 3:24)
14. Man driven out from Eden. (#Ge 3:24)
15. Tree of life guarded. (#Ge 3:24)
16. Sorrow and suffering enter. (#Ge 3:17)
17. Man's religion, art, and science, resorted to for enjoyment, apart from God. (#Ge 4:1-26)
18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon. (#Ge 10:8,9)
19. A flood from God to destroy an evil generation. (#Ge 6:9)
20. The Bow, the token of God's covenant with the Earth. (#Ge 9:13)
21. Sodom and Egypt, the place of corruption and temptation; (#Ge 13:1-18) (#Ge 19:1-38)
22. A confederacy against Abraham's people overthrown. (#Ge 14:1-24)
23. Marriage of first Adam. (#Ge 2:18-23)
24. A bride sought for Abraham's son (Isaac) and found. (#Ge 24:1-49)
25. Two angels acting for God on behalf of His people. (#Ge 19:1-38)
26. A promised seed to possess the gate of his enemies. (#Ge 22:17)
27. Man's dominion ceased and Satan's begun. (#Ge 3:24)
28. The old serpent causing sin, suffering, and death. (#Ge 3:1)
29. The doom of the old serpent pronounced. (#Ge 3:15)
30. Sun, moon, and stars, associated with Israel. (#Ge 37:9)

### REVELATIONS

1. Apocalypse, the book of the end.
2. The Earth passed away. (#Re 21:1)
3. Satan's final rebellion; (#Re 20:3) (#Re 20:7-10)
4. Sun, moon, and stars, connected with Earth's judgment; (#Re 6:13)(#Re 8:12) (#Re 16:8)
5. No need of the sun. (#Re 21:23)
6. "No night there." (#Re 22:5)
7. "No more sea." (#Re 21:1)
8. A river for the New Earth. (#Re 22:1,2)
9. Man headed by one in Satan's image. (#Re 13:1-18)
10. Development and end of sin; (#Re 21:1-27) (#Re 22:1-21)
11. "No more curse." (#Re 22:3)
12. "No more death." (#Re 21:4)
13. Cherubim, finally mentioned in connection with man. (#Re 4:6)
14. Man restored. (#Re 22:1-21)
15. "Right to the Tree of Life." (#Re 22:14)
16. No more sorrow. (#Re 21:4)
17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God. (#Re 18:1-4)
18. The Beast, the great rebel, a king, and manifested anti-God, the reviver of Babylon (#Re 13:1-18) (#Re 18:1-24)
19. A flood from Satan to destroy an elect generation. (#Re 12:1-17)
20. The Bow, betokening God's remembrance of His covenant with the Earth; (#Re 4:3) (#Re 10:1)
21. Sodom and Egypt again: (spiritually representing Jerusalem). (#Re 11:8)
22. A confederacy against Abraham's seed overthrown. {#Re 12:1-17}
23. Marriage of last Adam. (#Re 19:1-21)
24. A Bride made ready and brought to Abraham's Son (#Re 19:9) See. (#Mt 1:1)
25. Two witnesses acting for God on behalf of His People. (#Re 11:1-19)
26. The promised seed coming into possession. (#Re 11:18)
27. Satan's dominion ended, and man's restored. (#Re 22:1-21)
28. The old serpent bound for 1,000 years. (#Re 20:1-3)
29. The doom on the old serpent executed. (#Re 20:10)
30. Sun, moon, and stars, associated again with Israel. (#Re 12:1-17)