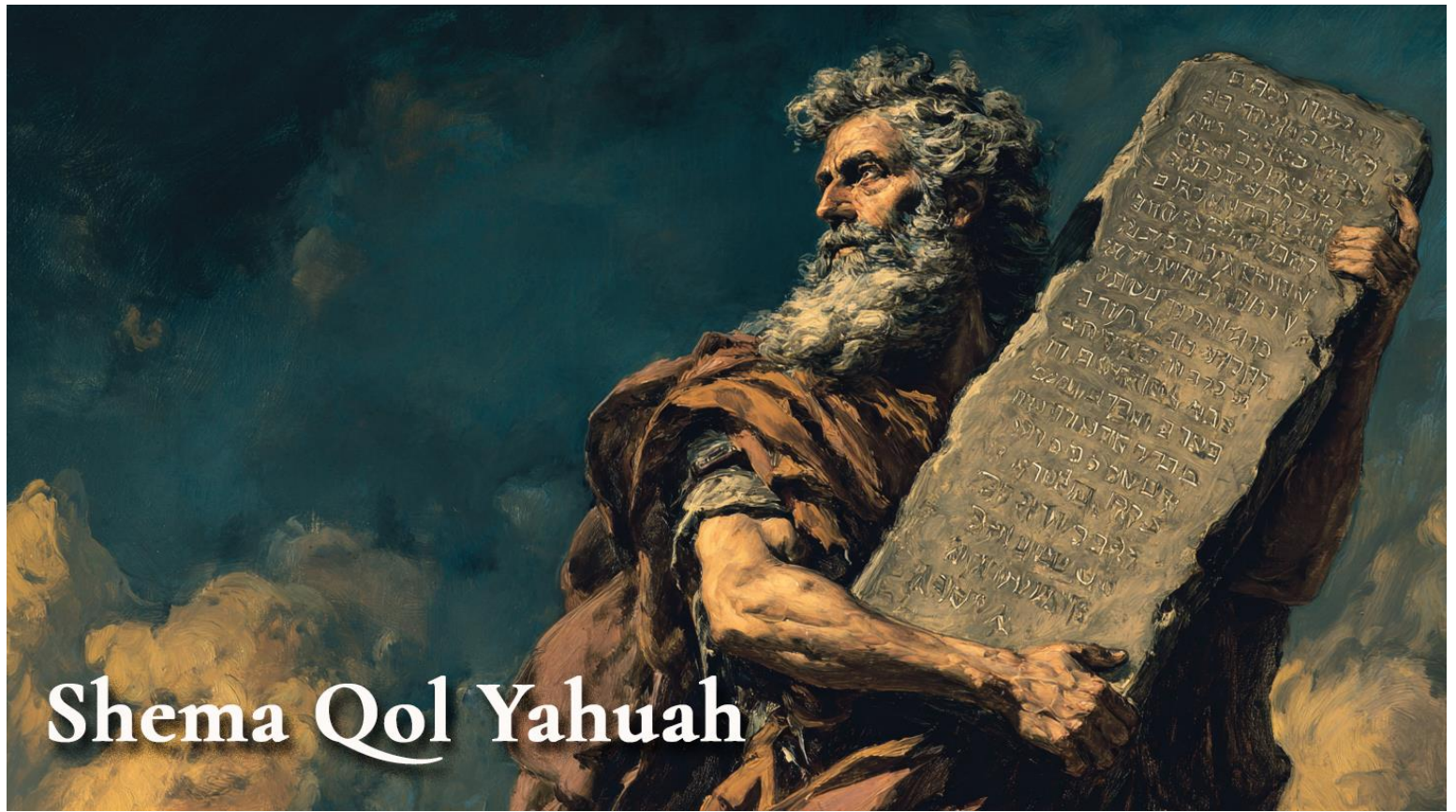




The Number 1

On the first day of Creation, Yahuah said, “let there be Light”. He divided the “light” and “darkness”. The “light” is called “day” and the “darkness” is called “night”.

And Elohiym said, Let there be light: and there was light. And Elohiym saw the light, that it was good: and Elohiym divided the light from the darkness. And, Elohiym called the light Day, and the darkness he called Night. And the evening and the morning were the first day. (*Bereshith/Genesis 1:3-5*)

“Evening” includes the time period between a minute past noon to sunset and “morning” is the time period between sunrise and noon. This is like our designations for “morning” and “afternoon”. The “day” in our Father’s realm includes “evening” and “morning”. “Night” is a separate time period.

The Hebrew words for “first” and the cardinal number “one” are the same as illustrated below:

אֶחָד

“First” in Bereshith 1:5

אֶחָד

Cardinal number “One”

The Ancient Hebrew Lexicon of the Bible written by Jeff A. Benner defines “echad” the following way:

עַחָד (אֶחָד) Action: Unite, Sharpen, Join, Hide, Set apart, Surround,
Renew Object: Unit, Sharp, Riddle, Thorn, New moon, Prostitute Abstract: Unity,
Special, New Definition: A wall separates the inside from the outside. Only
through the door can one enter or exit uniting the inside with the outside. Ancient
Hebrew: The pictograph א is a picture of a wall. The ד is a picture of a door.
Combined these mean "wall door".

אֶחָד (masc., אֶחָד / e-hhad) אַחַת (fem., אַחַת / e-
hhat) Translation: UNIT Definition: A unit within the whole, a unified group. A
single quantity. Alternate Translations: first; one; other; few (when in the plural
form) KJV Translations: one, first, another, other, any, once, every, certain, an,
some Strong's Hebrew #: h.0259

All of the “light” is gathered together and all of the “darkness” is gathered together. Each group is united together in a group and are separated by a wall. They do not mix together. “Echad” is a characteristic of our Father as noted in the following testimony:

Hear, O Yashar'El: **Yahuah our Elohiym is ONE [Echad] Yahuah:**
(Debarim/Deuteronomy 6:4)

He is a unified single group with no mixture of light and darkness. We are to be “echad” with Yahuah Elohiym as our Messiah was “echad” with Him.

They are not of the world [darkness], even as I am not of the world [darkness].
Set-them apart through you Truth: your Word is truth. As you have sent me into
the world [darkness], even so have I also sent them into the world [darkness].
And for their sakes I set myself apart, that they also might be set-apart through
the truth. Neither pray I for these alone, but for them also which shall believe on
me through their word; **That they all may be ONE; as you, Father, are in me,
and I in you, that they also may be ONE in us:** that the world [darkness] may
believe that you have sent me. And the glory which you gave me I have given
them; **that they may be ONE, even as we are ONE: I in them, and you in me,
that they may be made perfect in ONE;** and that the world [darkness] may
know that you have sent me, and have loved them, as you have loved me.
(Yochanan/John 17:16-23)

We are to be set-apart through the truth which is the Word of Yahuah. Messiah
Yahusha defines the Word of our Father in the following passage:

And he [Yahusha] said unto them, These are the words which I spoke to you,
while I was yet with you, that **all things must be fulfilled, which were written in**

the Law of Moshe, and in the Prophets, and in the Tehillim, concerning me. Then opened he their understanding, that they might understand the scriptures. (Luke 24:44-45)

From the perspective of our Messiah, the Law of Moshe, the Hebrew Prophets and the Tehillim (Psalms) is the Truth that sets us apart from the world. Yahusha says that he is not of the world which is represented by “darkness” and he says that his followers are not of this world. King Shelomoh (Solomon) and King David tell us that the Word of our Father is “Light”.

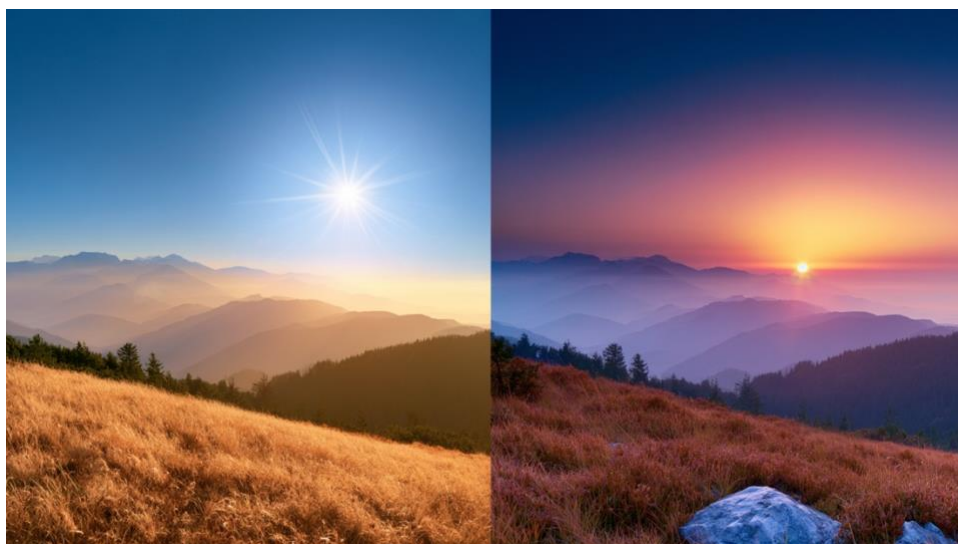
For the commandment is a lamp; and the Law [Torah] is light; and reproofs of instruction are the way of life: (Mishle/Proverbs 6:23)

NUN. **Your Word is a lamp unto my feet, and a light unto my path.** (Tehillim/Psalms 119:105)

If we are obedient to the Words of our Father, we are filled with “Light” and are not a part of the world which is “darkness”. This is how we become the “light” of the world.

You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house. **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.** (Mattithyahu/Matthew 5:14-16)

As we grow in our Father and adopt His Ways, we become a brighter and brighter light. We are drawing closer to the Source. However, we are all a part of the “light” together.



Our Father is going to separate people at the end of the age into two groups: Light and Darkness. He is going to use His Laws to make these distinctions. Those who hear and

obey His Word are defined as “Light” and those who do not are defined as “Darkness”. In the end of the age, there will be no more “night” or “darkness”.

And there shall be no more curse: but the throne of Elohiym and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night [darkness] there; and they need no candle, neither light of the sun; for Yahuah Elohiym gives them Light: and they shall reign forever and ever. (*Revelation 22:3-5*)

This does not necessarily mean that there will be no more physical “night”. People who disobey the Laws of Yahuah will not exist in the age to come. ALL “spiritual darkness” will cease to exist.

In the beginning, there was pure “darkness”. It was black like the night. Yahuah entered the world of darkness. “Light” came into the world just as Yahusha came into the world.

I am come a light into the world, that whosoever believes on me should not abide in darkness. (*Yochanan/John 12:46*)

When Yahuah entered the world in the beginning, “light” came into the world. He did not create the “Light” because He is the “Light”. This is revealed in the ancient Hebrew pictographic language:

A brown pictograph consisting of a vertical line with a small loop at the top and a small hook at the bottom, resembling a stylized 'A' or a key.

Strong
Authority

An orange pictograph consisting of a vertical line with a small loop at the top and a small hook at the bottom, resembling a stylized 'A' or a key.

Behind
the Wall

An orange pictograph consisting of a vertical line with a small loop at the top and a small hook at the bottom, resembling a stylized 'A' or a key.

Enters through
the door in the wall.

Yahuah was behind the wall of darkness. He entered the world and “Light” existed. He is not a mixture of the “light” and “darkness”. They are separated by a wall. It is impossible for the two to mix together. People are either “light” or “darkness”. There is no in-between.

Jeff Benner defined the root as: “A wall separates the inside from the outside. Only through the door can one enter or exit uniting the inside with the outside.” This is also pictured in the Hebrew word “chodesh” which is in the same Hebrew word family.



The wall of
Darkness or
Night



The moon enters
through the door
in the wall.



The appearance of
the sliver is like the
appearance of permanent
teeth in a child's mouth.



“Chodesh” according to the ancient Hebrew pictographic language is specifically a reference to the first appearance of the waxing sliver of the moon in the night sky. It is the moment when it looks a permanent tooth emerging in the mouth of a child.

Based on this evidence, Yahuah is the Light that entered the Darkness in the very beginning. The Torah describes His Nature and Character. He does not steal, lie or commit adultery. He does not participate in human sacrifice. He honors His Word. He is righteous and just. The Torah was never created. It is Him. It is His culture, His Law and His Way of doing things. It has always existed because He has always existed.

The Hebrew word for number one is a memorial for the first day of Creation.

The Number 2

On the second day of Creation, our Father “made” the firmament which divided the waters from the waters. The waters above were called “Heaven” the waters below were called “Seas”.

And Elohiym said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And Elohiym made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And Elohiym called the firmament Heaven. And the evening and the morning were **the second day**. (*Bereshith/Genesis 1:6-8*)

The Hebrew word for “water” is “mayim” and the “heaven” is “shamayim”. The only difference between both of these words is the letter “shin” highlighted in black. It is a picture of two front teeth and could be a reference to “two” or “second”.



“Mayim” or “Water”



“Shamayim” or “Heavens”

The “Heavens” as the “second waters”. Both words are always written in the plural form. All the Hebrew words for numbers 1-7 contain the letter “shin” except for number one and four. The letter “shin” as stated previously is a picture of two front teeth. The letter itself contains the letters “shin” and “nun”. Jeff Benner defines it the following way in *The Ancient Hebrew Lexicon of the Bible* as:

שן (שן) Action: Sharp, Rest Object: Teeth,
Two Abstract: Previous Definition: The two front teeth are sharp and used for cutting foods by pressing down. Ancient Hebrew: The pictograph שן is a picture of the teeth, the נ is a picture of a seed representing continuance. Combined these mean "teeth continue".



The “shin” also represents the emergence of a permanent tooth in the mouth of a young child after they have lost their baby tooth. When a child is born, the head emerges from its mother like a permanent tooth emerging from the gums. This is true in the animal world as well as the plant kingdom. In the Creation account, we see life emerging in every single day. On the second day, the “second waters” emerged and were separated by a firmament.

In the Word of Yahuah, the nations are often referred to as the sea or waters.

Therefore, thus says Adonai Yahuah; Behold, I am against you, O Tyrus, and will cause many nations to come up against thee, as the sea causes his waves to come up. (Yechezqel/Ezekiel 26:3)

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! (Yeshayahu/Isaiah 17:12)

Yahuah has separated His people from the nations or waters.

And you shall be set-apart unto me: for I Yahuah am set-apart, and have severed you from other people, that you should be mine. (*Vayiqra/Leviticus 20:26*)

The nations are represented by the waters below the firmament and the House of Yashar'El are represented by the waters above the firmament which includes the "heavens" or "Shamayim".

And Yahuah shall make you the HEAD, and not the TAIL; and you shall be above only, and you shall not be beneath; if that you hear and obey [Shema] unto the commandments of Yahuah your Elohiym, which I command you this day, to observe and to do them: And you shall not go aside from any of the words which I command you this day, to the right hand, or to the left, to go after other mighty ones to serve them. (*Debarim/Deuteronomy 28:13-14*)

Numbers 2-7 contain the letter "yod" but the Hebrew word for "one" does not. The letter "yod" is a picture of an arm and hand as the "right hand of power". ALL the works we do is with our hands so the "yod" represents our works or someone who is "working" and doing something. *The Ancient Hebrew Lexicon of the Bible* defines it as:

יד (יָד) Action: Throw Object: Hand Abstract: Thanks, Praise Definition: The hand is the part of the body that enables man to perform many works. Ancient Hebrew: The pictograph יד is a picture of a hand, the ד is a picture of door that allows movement in and out of the tent. Combined these mean "hand moves".

This would seem to indicate that our Father's hands are moving and working to bring all of these things to pass. The Hebrew word translated as "second" is the actual word "shin" with the addition of a "yod" which is highlighted in black in the following word. The cardinal number 2 has the letter "hey" instead.

"Second" in Bereshith 1:8

Cardinal number "Two"

"Shanah" is defined the following way by *The Ancient Hebrew Lexicon of the Bible* as:

שנה (common, שנה / sh.n.h) Translation: CHANGE (V) Definition: To make different in some particular way; to make radically different; exchange one thing for another. To repeat in the sense of a second time. Alternate Translations: repeat (when written in the niphal [passive] form) KJV Translations: change, second, again, diverse, alter, disguise, double, pervert, prefer, repeat Strong's Hebrew #: h.8132, h.8138 Aramaic Spelling: שנה Strong's Aramaic #: a.8133

Baby teeth are inferior and exchanged for superior, more permanent teeth. It can also mean “two”. In this day of creation, our Father separated the waters like separating the House of Yashar’El from the multitudes.

For you are a set-apart people unto Yahuah your Elohiym: Yahuah your Elohiym has chosen you to be a special people unto himself, above all people that are upon the face of the earth. Yahuah did not set his love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all people: (*Debarim/Deuteronomy 7:6-7*)

Inevitably the House of Yashar’El as a whole will be the “head” represented by “heaven” and the nations will be the “tail” represented by the waters below. The House of Yashar’El are the seed of continuance that emerged from the nations. “Heaven” is the ruling class because it is above the waters below.

The Hebrew word for number two is a memorial for the second day of Creation.

The Number 3

On the third day of Creation, dry land appeared and “sprouted” all kinds of plants that mankind and the beasts of the field would need to sustain themselves.

And Elohiym said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And Elohiym called the dry land Earth; and the gathering together of the waters called he Seas: and Elohiym saw that it was good. And Elohiym said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and Elohiym saw that it was good. And the evening and the morning were the third day. (*Bereshith/Genesis 1:9-13*)

It is easy to see sprouting seeds occurring on this day and all kinds of plants “emerging” from the dry land. This word expressing a Hebrew number includes the letter “lamed” which means “authority” or “yoked” together. Dry land is where mankind dwells and they are the designated authority over all the earth. The letter “yod” is in black and means “working” or the evidence of effort.



“Third” in Bereshith 1:13



Cardinal number “Three”

The two-lettered root of this number is defined the following way by *The Ancient Hebrew Lexicon of the Bible* as:

שׁ (של) Action: Draw out, Send, Rule, Throw, Complete, Pull, Join, Shatter, Topple, Cast Object: Projectile, Master, Joint Abstract: Realm

שׁ (masc., של) Translation: NEGLECT Definition: [To be verified] In the sense of something being drawn out of something else. Relationship to Root: In the sense of quietness from prosperity. KJV Translations: error Strong's Hebrew #: h.7944

The land was drawn-out from the seas. The waters were drawn together in one place. The first half of the word means to “draw-out” and effort was used to accomplish this.



The second half of the word is the plants and trees emerging from the dry land as the appearance of a permanent tooth in a child's mouth.



The cardinal number three is defined by *The Ancient Hebrew Lexicon of the Bible* as:

שׁשׁ (common, שלש / sh.l.sh) Translation: BE.THREEFOLD
(V) Definition: Being three times as great or as many. KJV Translations: three, third, threefold Strong's Hebrew #: h.8027

This definition is based on the fact that the contents of the word itself in the ancient Hebrew were completed on the third day of Creation. The word is a memorial for events that occurred on the third day.

The Number 4

On the fourth day, Yahuah created the “greater light, the lesser light and all of the stars”. He does not use the Hebrews referring to the “sun” and “moon” specifically.

And Elohiym said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Elohiym set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohiym saw that it was good. And the evening and the morning were **the fourth day.** (*Bereshith/Genesis 1:14-19*)

The function of these luminaries is to “give light” upon the earth. On the first day, we discovered that it was Yahuah who came into the world. He is the “Light”. His Word is “light”. The function of the luminaries is to “give light” upon the earth. This is a reference to our Father’s government who will teach the Torah to the nations.

The word that Yeshayahu the son of Amoz saw concerning Yahudah and Yerushalayim. And it shall come to pass in the last days, that the mountain of Yahuah’s House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come, and let us go up to the mountain of Yahuah, to the house of the Elohiym of Ya’aqob; and he will teach us of his ways, and we will walk in his paths: **for out of Tziyon shall go forth the Law [Torah], and the word of Yahuah from Yerushalayim.** And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Ya’aqob, come ye, and **let us walk in the Light of Yahuah.** (*Yeshayahu/Isaiah 2:1-5*)

The “greater light” is the Messiah King who will rule and reign in the Kingdom of our Father. The “lesser light” is the Queen who is from the tribe of Yoseph. The stars are the House of Yashar’El who will rule and reign with our Messiah. This understanding is also observed in the dreams of Yoseph.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, **the sun and the moon and the eleven stars made obeisance to me.** And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that you have dreamed? **Shall I and your mother and thy brethren indeed come to bow down ourselves to you to the earth?** And his brethren envied him; but his father observed the saying. (*Bereshith/Genesis 37:9-11*)

The “sun” represented Ya’aqob or his father. The “moon” represented Rachel or his mother. The “stars” represented his brother and their offspring. The sun, moon and stars occupy the heavens or the second waters which are above the seas and dry land. In Debarim 28:13-14, the House of Yashar’El are made the HEAD and not the TAIL. This is after they have returned to our Father and obey His Laws. They will need to

know the Laws of our Father and live them in order to “give light” upon the earth. If people do not know the Laws of our Father or live according to those Laws, how can they “give light” upon the earth in our Father’s coming Kingdom? The Prophet Dani’El illustrates a particular order in the Kingdom of Yahuah in the resurrection:

And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.** (Dani’El 12:1-3)

Those who are wise will shine like the firmament. But those who turn many to righteousness will shine as the brightness of the stars forever and ever. “Turning people to righteousness” is the act of teaching people the Laws of our Father and guiding them to walk in the Ways of our Father. This is echoed in the following words of our Messiah:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall **be called the least in the kingdom of heaven**; but whosoever shall do and teach them, **the same shall be called great in the kingdom of heaven.** (Mattithyahu/Matthew 5:19)

People who break one of the least of the commandments and teaches others to do the same, will be “least” in the Kingdom of Heaven. They are the furthest from the Source of Light. Those who DO ALL of the commandments of Yahuah and teach others to do the same will be called “great” in the Kingdom of Heaven. These are the people who are turning many to righteousness as described by the Prophet Dani’El. Our Messiah is the “greatest” in the Kingdom of Yahuah! This means he obeyed ALL of the commandments written in the Torah and taught others to do the same. He still does to this day.

The number four in the ancient Hebrew reflects this interpretation. The letter “yod” is in black. However, this number does not have the letter “shin”.



“Fourth” in Bereshith 1:19



Cardinal number “Four”

The letter “resh” is the picture of a man’s head. It can mean man, chief or firstborn. The “beyt” is a picture of a nomadic tent and means house or family. Together, these mean

“chief of the house” or the “firstborn” of the house”. *The Ancient Hebrew Lexicon of the Bible* defines it as:

רֹבֵךְ (רב) **Action:** Rule, Spread, Ambush, Encourage, Strive **Object:** Master, Square, Sheet **Abstract:** Increase, Abundance, Pride **Definition:** Each family has a master that rules all cases, trials, conflicts and contests. This person was the representative for the whole tribe, one abundant in authority and wisdom. (see Exodus 18:25). **Ancient Hebrew:** The pictograph ר is a picture of a head, the כ is a picture of the tent representing the family. Combined these mean “head of the family”.

The “head of the family” is typically the firstborn son. Is this passage talking about the actual sun and moon or is there a deeper understanding as we are illustrating? The letter “ayin” is a picture of the eye and can mean “see, perceive, know or experience”. We “see” the chief of the day appear at sunrise when he comes out of his house and we “see” him disappear at sunset when he goes into his house. We “see” the moon appear through the door in the night sky and then disappear when the sun shows its light.

In Yechezqel’s vision of the Temple yet to be built. The Prince enters the east gate and exits the west gate. It is the same pattern as the sun rising in the east and setting in the west. The Prince is the eternal King in the resurrection who will rebuild the Temple according to Yechezqel’s specifications. This word could also refer to “know the chief of the house” or “experience the chief of the house”.

The Ancient Hebrew Lexicon of the Bible defines the word for the number four the following way:

רָבָע (masc., רבע / re-va) **Translation:** QUARTER **Definition:** One portion from the whole that has been divided into four equal parts. One side of a four sided square. A fourth. **KJV Translations:** lying down, side, fourth, square **Strong's Hebrew #:** h.7252, h.7253

אַרְבָּעָה (masc., ארבעה / ar-ba-ah) אַרְבַּע (fem., ארבע / ar-ba) **Translation:** FOUR **Definition:** A cardinal number. **Relationship to Root:** From the four sides of a square. **Alternate Translations:** forty (when written in the plural) **KJV Translations:** four, fourth, forty, fortieth **Strong's Hebrew #:** h.0702, h.0705 **Strong's Aramaic #:** a.0703

As we can see, this word has been assigned this number because these are the events that occurred on the fourth day of Creation. The meanings of the individual letters from an ancient Hebrew perspective have nothing to do with a square. The word is a reference to events that occurred on the fourth day of Creation. Squares happen to have four corners and four sides. The number four is a memorial for events on the fourth day.

The Number 5

On the fifth day of Creation, Yahuah “filled” the seas and heavens with life. These creatures “emerged” through the efforts of Yahuah Elohiym. Therefore, the letter “shin” would exist in the word for this number as well.

And Elohiym said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of heaven. And Elohiym created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and Elohiym saw that it was good. And Elohiym blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. (*Bereshith/Genesis 1:20-23*)

Birds occupy the sacred space in the skies above. Sea creatures occupy the sacred space in the waters below. Whales do not occupy the skies and birds do not occupy the depths of the sea. Each remain in their own realm. Because this day involves the “waters above” and the “waters below,” we would expect it to include the letter “mah” or “mem” which represents the air and water. It is also included in the Hebrew word for “people” as illustrated below:



“Am” or “People”

Multitudes of people are like the “sea” as previously illustrated. The oceans are a large mass of powerful water. Heaven is a large powerful mass of air. Just as we have rivers and streams on land, we have jet-streams in the atmosphere. The sea can be chaotic in storms and the winds can be chaotic in tornadoes and hurricanes. Large numbers of people can also pose a threat to others as can be seen in riots. Here is the Hebrew word translated as “fifth” in the Creation account.



“Fifth” in Bereshith 1:23



Cardinal number “Five”

The two-lettered root of this Hebrew word is defined the following way by *The Ancient Hebrew Lexicon of the Bible* as:

חמא (חמ) Action: Heat, Wise, Shake, Boil, Fight, Burn Object: Cheese, Skin-bag, Sun, Wall, Bread, Charcoal, Sour, Tar Abstract: In-law, Wisdom, Desire, Compassion Definition: Cheese was made by placing milk in a bag made out of an animal skin. The bag was hung out in the sun and pushed back and forth. The skin of the bag contained an enzyme that when heated and shaken caused the milk to sour and separate into its two parts, fat (curds or cheese) and water (whey). The whey could be drunk and the curds eaten or stored for future consumption. Ancient Hebrew: The pictograph א is a picture of a wall meaning "to separate". The ח is a picture of water. Combined, these mean "separate water".

The curds could represent the sea life and birds in this definition. The whey is the water that remains in each space. If man was created from the dust of the earth, it is possible that sea life was created from the waters themselves. The “shin” represents the emerging life like the permanent tooth in the mouth of a child.

This two-lettered root could be a reference to a multitude of people outside the wall. Our Father's House is surrounded by a wall with a gate. The Garden of Eden is behind those walls which contains the Tree of Life. People who are allowed on the inside do not sin. They obey the Laws of our Father. People on the outside are the multitudes of people who continue in their sin and do not obey the Laws of Yahuah. Our Father separates His people (the curd) from the waters (the whey). This is accomplished by exposing the water or nations to heat and shaking which represents trials and tribulations. Those who “emerge” from the nations who obey the Laws of our Father are realized.

The Hebrew word for the number five has several definitions in *The Ancient Hebrew Lexicon of the Bible*.

חמא (common, חמש / hh.m.sh) Translation: TAKE.A.FIFTH (V) Definition: To separate out one equal portion out of five. KJV Translations: fifth Strong's Hebrew #: h.2567

חמש (חמש) Definition: A grabbing of something with the fingers. Also the number five from the fingers of the hand.

חמש (common, חמש / hh.m.sh) **Translation:** ARM.FOR.BATTLE **Definition:** To grab weapons in preparation for battle. **KJV Translations:** armed, harness **Strong's Hebrew #:** h.2571

These definitions are related to the count in the Creation event and not necessarily the ancient Hebrew pictographic letters. When a man grabs his weapon for battle, he is using his hand which has five fingers. But it can also represent events in the Year of Yovel which occurs in the “fiftieth” year. This Hebrew word contains the word translated as the cardinal number five with a plural ending.



In the Year of Yovel, the House of Yashar'El are released from their debts and every man returns to their family and inheritance. This is when the curds are separated from the whey. Also, the nations of the earth will resist this transition and a battle is likely to ensue. This is pictured in the "Day of Yahuah" when He judges all of the nations. It is clear that the Hebrew word for this number is a memorial for the Creation account and assigned to the count of five.

The Number 6

On the sixth day, Yahuah created mankind and all of the land creatures. He gave dominion over all the inhabitants of the earth to man and woman. This is a different authority than what was established on the fourth day of Creation. The evidence is clear that mankind is the superior force in the earth over every living thing.

And Elohiym said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And Elohiym made the beast of the earth after his kind, and cattle after their kind, and everything that creeps upon the earth after his kind: and Elohiym saw that it was good. And Elohiym said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. So Elohiym created man in his own image, in the image of Elohiym created he him; male and female created he them. And Elohiym blessed them, and Elohiym said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. And Elohiym said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And Elohiym saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (*Bereshith/Genesis 1:24-31*)

Our Father's government was created in the Covenant given at Mount Sinai. They are given authority higher than the dominion given here in this passage. Adam was the first King and High Priest in the Melek-Tzedeq Priesthood who serves the world. The House of Yashar'El has the Levitical Priesthood who serves the House of Yashar'El. Both groups have the responsibility of teaching others the Laws of Yahuah and both are supposed to serve Yahuah. The King for the House of Yashar'El is through the lineage

of King David. The Queen for the House of Yashar'El is through the line of Yoseph. The two "shins" in the Hebrew word translated as "six" represents "male" and "female".



"Sixth" in Bereshith 1:31



Cardinal number "Six"

The "yod" represents the work or effort our Father used to create man and woman. When a baby is born from its mother by natural means, its head emerges from its mother like a permanent tooth in the mouth of a young child. The letter "nun" means "seed of continuance" which is the heir. Adam and Chavah failed when tempted and departed from the Ways of Yahuah. They must be replaced. Messiah Yahusha replaces Adam and the Queen from the line of Yoseph replaces Chavah in the restoration. *The Ancient Hebrew Lexicon of the Bible* illustrates that this Hebrew number is related to "white or linen" which is the color of the teeth.

שש (שש) Object: White, Linen, Old Definition: The whiteness of the teeth. The white hair of the older men. Ancient Hebrew: The pictograph ש is a picture of the two front teeth.

Revelation says that the wife of Messiah will be dressed in "white linen" as well as the armies of our Messiah.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, HalleluYah: for Yahuah Elohiym omnipotent reigns. Let us be glad and rejoice, and give honor to him: for the Marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the Marriage supper of the Lamb. And he said unto me, These are the true sayings of Elohiym. (Revelation 19:6-9)

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (Revelation 19:14)

Adam and Chavah lost their covering when they sinned against Yahuah and they saw that they were naked or ashamed. They felt guilt for what they had done. In this passage, the covering is related to "righteousness". Adam and Chavah were clothed in fine white linen in the very beginning. They were righteous and had never known sin. The two shins represent male and female. Together, they are one.