

(1) בַּיּוֹם הַהוּא רָאָה אֱלֹהִים אֶת הַשָּׁמַיִם

(3) וְאֵת הָאָרֶץ: בְּוַדְיָאֵרֶץ הִיטָה תְהוֹ וְבָהוּ וְחֶשֶׁד

(4) עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

ג וַיֹּאמֶר אֱלֹהִים יְהי-אֹר וַיְהי-אֹר: ד וַיֵּרָא אֱלֹהִים

אֶת-הָאֹר

(4) עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

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אֶת-הָאֹר





This is the letter **NUN**: נ (נון)

It looks like a **N**arrow **N**ose with a **N**ostril.

It sounds like **N**. NUN represents the number 50.

It appears only twice in Genesis Day One:

ב וְהָאָרֶץ הִיְתְּהָ תֵהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

In Gen. 1:2 the NUN appears in the word פְּנֵי which means “face of.” You will notice that it is attached to the word before it על and the trope under the word it is in in each case indicates that it is part of a phrase that continues to the next word.

Practice reading the letter NUN with all the vowels (notice that the largest letter is from Genesis 1: 2):

נְ נִי נֹ נֻ נֶ נָ נִי נֵ נִי נִי <Nun

Practice reading these Hebrew words:

Naomi נְעֻמִי lamp מְנוֹרָה face פְּנִים candle נֵר

This is the letter **PHEH**: פ (פֶּה)

It looks like **F**angs in **F**ront, or the **F**ront teeth **F**inding the bottom lip.

It sounds like **F**. PHEH represents the number 80.

It appears only once in Genesis Day One:

ב וְהָאָרֶץ הִיְתְּהָ תֵהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

In Gen. 1:2 the PHEH appears in the word **מְרַחֶפֶת** which means “hovering.” It is the same letter as PEH, but without the dagesh (dot) in it, so the PHEH has a more flowing sound.

Practice reading the letter PHEH with all the vowels (notice that the largest letter is from Genesis 1: 2):

פֶּ פֵּ פוּ פִּ פוֹ פֻּ פִּי פֶּ פֵּ פִּי פֶּ <Peh

Practice reading these Hebrew words:

where **אֵיפָה** dust / ashes **אָפָר** doctor **רוֹפֵה** in front of **לְפָנַי**

*Our text so far:* We have now learned the letters missing from the second sentence. In fact, we have learned most of the letters for all of Day One. We can read all these words up until the middle of Gen. 1:4:

א בְּרָאֲשִׁית בְּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ:  
 ב וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:  
 ג וַיֹּאמֶר אֱלֹהִים יְהי-אֹר וַיְהי-אֹר: ד וַיִּרְא אֱלֹהִים אֶת-הָאֹר

In the new parts of these verses we see more instances of repetition and parallel. Last lesson we got to the “darkness” and this lesson we find out that darkness was (עַל פְּנֵי) on the face of the תְהוֹם (deep). The sound of the word for deep in Hebrew actually sounds endless and deep. It may refer to the depth of something like a hole, or perhaps the depths of outer space. It is intriguing to imagine darkness on the “face of the deep.” What does it mean to “have the darkness” “on the face”?

The verse continues and says that the רוּחַ which means, “spirit” or “wind” or “breath” of God is hovering over the face of the water. The verb for “hovering” is in something like a continuous tense. There is no present tense in Biblical Hebrew. This verb implies that it was always hovering and will always continue to hover. Most verbs (like the one for “create” in verse 1) reflect either a completed action (sometimes called the “Perfect” tense), or an incomplete action (sometimes called the “Imperfect” tense). It is also interesting to note that the verb is feminine (referring to Spirit), although the noun is sometimes masculine.

In verse 3, “God says: Be light! And light was.” Notice how quiet the sounds are that make the words that God spoke (יְהי-אֹר). They are all almost like breathing. It makes sense that God didn’t have to shout, but only had to barely breathe the words to create the light.

Notice that the word for “he saw” וַיִּרְא has the same letters and sounds as the word for “light” אֹר.