

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

ב וְהָאָרֶץ הִיְתָה תְהוֹמוֹ וְרֵיחַ אֱלֹהִים מִרְחַפֵּת עַל־פְּנֵי

הַמַּיִם:

ג וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר: ד וַיֵּרָא אֱלֹהִים אֶת־הָאֹר

ה (5) כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ו וַיִּקְרָא אֱלֹהִים

לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד:

ה (5) כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

ו וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר

יוֹם אֶחָד:

This is the letter **KAPH**: כ (כף)

It is **C**urved liked a **C**upped palm of your hand, with a **C**ough drop in the middle.

It sounds like the letter **K**. KAPH represents the number 20.

It first appears in Gen. 1:4:

וַיִּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

In Gen. 1:4 the Kaph appears in the word כִּי which means “because” or “that.”

Practice reading the letter KAPH with all the vowels (notice that the largest letter is from Genesis 1: 4):

כִּי כִי כִי כִי כִי כִי כִי כִי כִי כִי <Kaph

Practice reading these Hebrew words with KAPH:

already כְּבָר dog כלב all (of)/ every כל

This is the letter **TET**: ט (טית)

It has a **T**ear at the **T**op.

It sounds like **T**. TET represents the number 9.

It first appears in Gen. 1:4:

וַיִּרְא אֱלֹהִים אֶת-הָאֹר פִּי-טוֹב וַיִּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

In Gen. 1:2 the TET appears in the word **טוֹב** which means “good.” You will notice that it is attached to the word before it

**פִּי** and the trope under the word it indicates that it is the last word of the first half of the sentence.

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

טֵ טִ טוּ טֶ טוֹ טֵ טִ טֵ טֵ טֵ טֵ <Tet

Practice reading these Hebrew words with TET:

taste

טַעַם

kitchen

מִטְבַּח

drip

טְפָה

This is the letter **DALET**: **ד** (דָּלֶת)

It has a **Dingle-Dangle Doohicky Dangling** off the top right. It reminds us of a **Door** on a **Door** hinge.

It sounds like **D**. DALET represents the number 4.

It first appears in Gen. 1:4, and appears at the very end of Gen. 1:5:

וַיִּבְרָא אֱלֹהִים אֶת-הָאֹר פִּי-טוֹב וַיִּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ׃  
 ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קִרְא לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד׃

In Gen. 1:4 the DALET appears in the word **וַיִּבְדֵּל** which means “He separated” or “He distinguished.” In the last word of Gen. 1:5 the DALET appears in the word **אֶחָד**, which means “one.” You will often see the letter DALET with a dot (**דָּ**) inside it, and sometimes without the dot (**ד**) inside it, which does not currently change its pronunciation.

Practice reading the letter DALET with all the vowels (notice that the largest letter is from Genesis 1: 4):

דָּ דֶּ דוֹ דִּי דִּי דִּי דִּי דִּי דִּי דִּי דִּי <Dalet

Practice reading these Hebrew words with DALET:

slaves / servants עֲבָדִים door דֶּלֶת word / thing דָּבָר

This is the letter **NUN SOFIT (FINAL NUN)**: ׀ (נון סופית)

It is the shape that the **Narrow Nose Nun** takes at the **eNd** of a word. It goes below the **liNe**.

It sounds like **N**.

It appears twice in Gen. 1:4:

וַיִּרְא אֱלֹהִים אֶת-הָאֹר פִּי-טוֹב וַיִּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ׃

In Gen. 1:4 the NUN SOFIT appears in the words **בֵּין** which means “between” and **וּבֵין** which mean “and between.” You will typically see the word for “between” come before each of the things that are being discussed, in this case, “between the light and between the darkness.” Often translators choose to make it sound more comfortable in English by leaving out the additional “betweens.”

Practice reading the letter NUN SOFIT with all the vowels:

אָן אִין אֵן אֹן אַן אֵין אֶן אֹן אִין אֶן /Final Nun

Practice reading these Hebrew words with NUN SOFIT:

Canaan כְּנַעַן eye עַיִן there isn't / there aren't אֵין yes כֵּן

This is the letter **QUPH**: ק (קוף)

If you look at it **Quickly** and **Kind** of **Crooked** it loo**Ks** like a letter **Q**. In fact, it sounds like the letter **Q**, but without the “u” that has to follow it in English. It is the only letter that isn’t a final form that goes below the line.

QUPH represents the number 100.

It appears a few times, beginning in Gen. 1:5:

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה וַיַּהֲרֹב וַיַּהֲרֹב וַיַּהֲרֹב יוֹם אֶחָד:

In Gen. 1:5 the QUPH appears in the words וַיִּקְרָא and קֶרָא which both mean “He called,” and are part of the phrase “He called to” that describes how things are named. Toward the end of Gen. 1:5 the QUPH appears in the word בְּקֹר, which means “morning.” The word is supposed to be בִּקְר with the first letter a BET, but since it is tied to the previous word, that ends in a long vowel sound, the letter VET is used to allow for an easier flow when reading.

Practice reading the letter QUPH with all the vowels (notice that the largest letter is from Genesis 1: 5):

קֶ קִ קוּ קוֹ קִי קֵ קִי קֵ קֵ קֵ קֵ <Quph

Practice reading these Hebrew words with QUPH :

grave

קֶבֶר

holy

קָדוֹשׁ

voice / sound

קוֹל

*Our text so far:* We have now learned all the letters for all of Day One, which includes Genesis 1:1-5. You have the complete text in the Text section at the back of your book.

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ הִיְתְּהָ תְהוֹ וְבָהוּ וְחָשֶׁךְ: ג עַל־פְּנֵי תְהוֹם וְרוּחַ  
 אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: ד וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר: ט וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל  
 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחָשֶׁךְ: ה וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם וְלַחָשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד:

There are many elements of this newest section that are very difficult to understand in English. The phrase כִּי־טוֹב for example, can mean, “because it is good” or “that it is good” or perhaps something else. The end of the sentence says that God “divided or distinguished between the light and between the darkness” which is a very difficult thing to comprehend. Our experience with light is that when there is light, the darkness is gone -- without requiring light to be separated from the darkness.

The verse that describes God naming the light and the darkness is interesting. The phrase which we translate as “to name” is “to call to” so in this case God “called to the light: day; and to the darkness He called: night.” First, it is awesome to know that just calling out to something essentially names it. It is also interesting to note that the first time the verb for calling is used it looks like future tense (an incomplete action), but is supposed to be understood as past (a complete action), and the second time the verb is used it is specifically written in the past tense to be understood as the past.

The end of the first day God defines what is a day: “It was evening and it was morning” which explains why the Jewish calendar always begins days when the sun goes down. It is also interesting to note that at the end of every other day the text uses ordinal numbers (second day, third day, etc.), but for this first day it says: Day One (or perhaps: One Day).