

Inceptum



The sages say that throughout all of time from the Creation to the Revelation, that all of it, every moment is contained inside a single Week. Yes, it is so that there are many different days and months and weeks and years and centuries. There are weather patterns and seasonal changes and more. Yet for all the sundry possible scenarios each day can take on and however very many there have been, the entirety of time exists essentially as one and only one, single week. Seven days the Templars called *Inceptum*, a reference to the First Week.

When the Creator made all things He did not need billions of years of evolutionary progression. He didn't even need the 7 days to get it done. All the Almighty need say is, "Be!" and all He desires would take form as He wishes. But for some reason, He still chose to make all that is in a week's time. Why? For us. YHWH does what HE does The Way that He does, because He says we are to imitate Him. For this reason specifically, He built into the fabric of Creation, a seven day repeating pattern, so that we could do what He has done.

But moreover, not only did the Creator make everything collectively after that pattern for our benefit and wellbeing, but He made each thing specifically after the pattern with specific tasks for each day. Again, not for His own benefit but for ours.

Teaching us by example, our Maker made sure we know how to divide up our labors so they would not overburden us, and so that we could focus on each part with special care and attention. But also some tasks take Him more than one day to finish, providing yet another lesson that we should allow for our tasks to be unfinished at the end of a day if we must. He teaches us too the importance of delegation, when we must do something ourselves and when we must task others to aid in our undertakings. And He taught us to view all our work day by day, circumspectly. At the completion of each day's project we learn to review our efforts to proclaim them either good or not good, and at the end of our days, the example He leaves us leads us to look back over all our collective efforts and declare for their morality that it was either all good or all bad or some where in between.

Finally, there is the Sabbath...the Day of days, the Crown of Creation and Queen of the Week. The Sacred Seventh Day was made last in Creation...but first in intention. All we do throughout our days is leading to and building up toward this final Day, the Day of rest and refreshment, the Day of restoration and recovery, the Day of redemption and renewal.

Throughout all history, in a manner of speaking, there has been only one week, the first week, repeating in perpetuity. Us living in the light of the Creation moving as our Mighty One did and mimicking His steps. And moreover it can also be said that of all the many centuries this has been happening, and of all the possible centuries to come their have been and will be only one week of time in the greater sense.

Whether literal or figurative, human history is comprised of 6 millennia to be imminently followed by a seventh millennium of Paradise on earth ruled by Yahshua, the King Messiah Himself. Of each of these millennia, it is said that the Creator is mimicking His work of Making that He does in the Inception. Dividing up the totality of activity and delegating much of the work. And at times leaving off



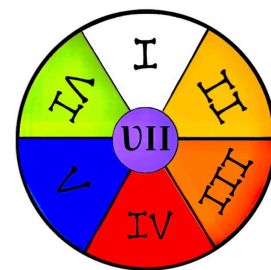
working when still more was yet to be performed on a project. So it is that the Creator, Who does not change, may nevertheless appear to act differently within His Creation over the course of history. To know and understand our Maker, therefore, we must know and understand Inceptum, because everything that is is a repeating pattern revealed in the record of that first week.

It is said that the days here on earth are so named and numbered for the seven lower celestial planes: Chesed, Gevurah, Tifferet, Netzahk, Hod, Yesod, and Malchut. And the Templars called them after the Latin labels of the work done that first week: Lux, Chaelum, Terra, Stella/Soluna, Mare, Vir, and Sabbatum.

Creationists and Atheists argue over the age of the Earth endlessly, but it is by no means a necessity. Truly nothing matters if the Creator did not fashion this planet as it is written in the first Book of Moses, but in all honesty, all evidence indicates the earth and water of our world has most likely been here for 4 billion years, at least. The trouble arises however, only when we assume several details about the Creation account. Firstly, we assume the entire story is relating to the formation of all things in all worlds in all galaxies in all the cosmos in six days....but this fact is absent from the accounting. And secondly, we assume that because the Most High makes all that is, Ex Nihilo (Out of Nothing), that He therefore does so all at once in the story recorded of His making of our World. Yet these details too are conveniently absent from the story in the Torah.

The Scriptures begin, “In the Beginning, Elohim made the Heavens and the Earth....” We have been told that “the Heavens” in reference here includes all the vastness of infinite space...but that is not defined in the details. When referenced within the context of the Creation story, we see that “the Heavens” speaks of the sky above us and space to the extent of our solar system. No more. No less. And we are informed by our formal doctrines, that the work of the First day of Creation is the formation of Light. But this is not so. “And Elohim said, ‘Let there be Light’...that sure sounds cut and dry, does it not? Well, not exactly, for it goes on to say, “...and Elohim called the Light, ‘Day’, and the Darkness, He called ‘Night’. And there was evening and there was morning, the First Day.” Therefore that thing which was “Light” of a sort, the Maker calls “Day” and when He did so, that was the First Day. Before the Creation week could happen, time first had to happen, at least Time as we know it. Before their could be creation *within* a set number of days, there first had to be the *concept* of “days”. Yet prior to the creation of days, the Almighty make the Heavens and the Earth. How much sooner? Who is to say? He makes the water and rock at some point out of nothing. And at some point He sets to shaping it into what we now know and see, which was when time as we know it and experience it began.

Thus it is that the Almighty Elohim makes the Heavens and the Earth before ever making time as we comprehend it. And then at some point, He starts to shape that mass of ice and stone into a planet for sustaining life. The Creation account addresses nothing



of the Universe in it's entirety. It speaks nought of possible alien races on far off solar systems and remote galaxies which may or may not exist nor whether time has existed elsewhere prior to the formation of this world we live in. It is Earth centric, and pertains exclusively to us and our celestial neighborhood. If there are others out there, planets, and/or peoples, we are not privy to their tale.

So Elohim creates first of all Day and Night and declares evening to be first. Then day two He makes the sky and sea, or more specifically, He divides the waters from the waters, Above and Below...but He never says day two is good, interestingly enough. On to the third day, the formation of dry land and then vegetation. And of this day it is twice spoken of as being good. It is not till the fourth day comes that the Creation moves off world but only so far as the making Sun and Moon.

It is here in the activities of the Fourth Day that we find most Creationists declaring that all the cosmos was made because the English Text includes the words, "He made the stars also." Or sometimes says, "...and the stars also." But the Hebrew text does not contain the words "He made" or "and". It simply says, "The Stars also." Leaving much to interpretation including the genuine possibility that YHWH is the Maker of the stars but not necessarily *on that day*, considering the parenthetical nature of the statement relating to their creation, as if the whole of the universe were merely an afterthought or a footnote. Moreover the Hebrew "Kokav" can mean star but in the ancient world could also reference planets aswell.

The Sun and Moon are set as governors over night and day and time setters for holy days and Feasts of YHWH. And their job is to give light upon the earth.

The fifth day, YHWH creates sea beasts out of water and all the birds that the world contains and calls it good. Then finally day six He fashions land animals of all kinds and mankind. Tradition holds that the Creator formed animals in the morning, man at midday and woman in the evening, His final and greatest creation besides the Sabbath. And He looks over All His making and declares it to be Very Good. After making the man and woman, YHWH crafts the Sabbath by doing differently than the other six days. This day He ceases from making instead of making something more. And He sets that day apart from all others, blesses that 7th day and makes that day holy by nature of His actions (or lack thereof).

By the pattern of His work we set our behavior. He set the schedule at a seven day cycle. So we likewise repeat this pattern of seven. He divides up His work a day at a time, so we too break down what we do into daily tasks. On day two, His work carries over to day three, so in the same manner we know sometimes our work must carry over to another day. He made day and sky, the sun and moon and Man, but tasked the ground to produce vegetation and land animals and delegated the making of fish and birds to the waters themselves. In the same way, there are things we must do ourselves, things we must trust others to do on our behalf and things we ourselves must do for others.

And finally we see The Way of the Most High is dividing not uniting and to make things dead and then bring them to life. He started with a lifeless mass of water and stone adrift in space and useless. Then He divided the day and the night and then the waters from themselves and then the land from the water and then the vegetation from the earth and then made sun and moon to divide day from night and then

divided sea beasts from the waters and birds from the sea they came from and finally dividing animals from the land and man from the animals and woman from man and then lastly Sabbath from all other days. And so we too ought to spend our days dividing ourselves from the world and maintaining the sacredness of the divisions the Creator made in the beginning, as well, as taking those things which would otherwise be lifeless and making of them light, life, love, and all good things. And at the close of every day and over every repeating week, to examine all our actions and make sure that they were good and indeed over all very good.

