

Prelude to *Yada' Yah*
Volume 1: In the Beginning
...*Who is God and What Does He Want?*

1

Hayah – Existence

In the Beginning...

Perhaps the most important and least understood prophetic passage in Scripture is found in Genesis One—known in Hebrew as: *Bare'syth* – In the Beginning. Yahowah not only introduces Himself, explains the creation process, and presents His plan of reconciliation; He chronicles the seminal events of human history—past, present, and future—giving us the framework with which to understand His prophetic timeline. In addition to the three essential stories embedded in God's initial testimony—creation, reconciliation, and prerecorded history—Yahowah also answers mankind's most important question: why do we exist?

It is not uncommon for God to paint several pictures with the same brush. For example, when one reads the story of Abraham taking Yitschaq / Isaac to Mount Mowryah (errantly known as Moriah, meaning: Revere Yah) within the context of *Bare'syth* (errantly known as Genesis, meaning: in the beginning) and with a knowledge of archeology and history, it's immediately apparent that the story chronicles an actual historical event. When one studies the details of this Covenant journey juxtaposed to its enablement, it becomes obvious that the story was prophetic, providing a dress rehearsal for the Ma'aseyah's (errantly known as Messiah, meaning: Work and Implement of Yah's) sacrifice at precisely the same place forty Yowbel (errantly known as Jubilee, meaning: Yah's Lamb is God) later. When one scrutinizes each word, comparing them to the actual *Pesach* / Passover, and the *Miqra'ey* (from *Miqra'*, meaning Invitation to be Called-Out and Meet with God) commemorating it and them, thoughtful readers will come to appreciate why these dates remain the preeminent meeting times on Yahowah's calendar. And, when all of this is understood within the parameters of God's plan, a timeline emerges that enables us to date the seminal events of man's salvation—past, present, and future. The same is true for *Bare'syth* / Genesis one.

Another example of a timeline embedded in a Scriptural account and three stories existing in one narrative, is Hosea's (Howsha', meaning "salvation") marriage to the temple prostitute Gomer. It depicted an historical event. The betrothal served to acquaint the prophet and Yisra'el (errantly known as Israel, meaning: to endure with God), circa 700BCE, with a tangible means of appreciating the consequence of their infidelity with their Creator. Howsha's marriage to Gomer, therefore, served as a metaphor, illustrating how the Yahuwadm (errantly known as Jews, but actually meaning: Related to Yahowah) had broken their covenant with God. But that was not all. The story provided Yah with the framework with which to explain why He had to divorce Himself from His people to remain just. Moreover, the account provided relevant lessons for us today—especially for Catholics, Orthodox Christians, and Protestants—as their belief systems and cultures are very similar to those assailed in Howsha's open letter to the Northern Kingdom. Finally, Howsha's troubled marriage provided the framework on which to hang the timeline of the Ma'aseyah prophecies depicting Yahowsha's (errantly known as Jesus, meaning: Yah Saves) arrival in Jerusalem (actually Yaruwshalaim, meaning: "Source from with Guidance on Reconciliation Flows") in 33CE (Year 4000 Yah) and again in 2033 CE (Year 6000 Yah) for salvation and reconciliation respectively.

There are three timelines and three simultaneous narratives embedded in *Bare'syth / In the Beginning / Genesis One*, but the brush strokes are much broader, bolder, and more complex. As is His custom, Yahowah chooses His colors for a reason and shades each word with great precision. So we will honor this great communicator by examining His selections under the microscope of Hebrew lexicons and through amplification. And so throughout these volumes, I will share the insights His Scripture and Spirit have revealed, connecting every aspect of this painting to other illustrations the ultimate Artist has drawn. If nothing else, my commentary will slow you down, causing you to reflect on the majesty of our Maker's world and Word.

However, be forewarned: this chapter on "Existence" requires an additional layer of complexity in the midst of what is already an extremely challenging interwoven Scriptural tapestry. To comprehend the creative side of Yahowah's testimony, you will have to understand aspects of the theory of relativity, some physics, astronomy, biology, and evolution, as well as have some familiarity with the fossil record, statistical analysis, the concept of space-time, and the nature of light. I will do my best to provide the necessary insights for the uninitiated while not boring scientists or overwhelming those who have a limited interest in these discoveries. But no matter where you reside on the spectrum of contemporary scientific awareness, I beg your indulgence. What lies before you is challenging.

Before we begin, there is some good news. Yahowah is correct. From His perspective, it took precisely six twenty-four hour days to create the universe, our planet, life, and man. And scientists are right. Looking back from our perspective, the universe is somewhere between 10 and 20 billion years old. Yahowah is correct in that plants and animals reproduced after their kind and evolutionists are accurate in saying that some species have evolved. Yahowah not only agrees with the concept of the Big Bang, He was the first to use the term. God even uses scientific jargon in his presentation of dinosaurs. And in this regard His testimony is in complete harmony with the fossil record. Therefore, this scientific review of *Bare'syth* isn't going to pit Creationism against the Big Bang and Evolution, but instead demonstrate that they agree, right down to the details—at least where the facts are known and science is rational. The controversy only rages between the advocates of religion and secular humanists. God's accounting and the facts are not in conflict, nor is *Bare'syth* / Genesis contrary to valid science.



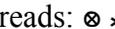
Yahowah begins His open letter to man with a seven-word instruction. **“*Bare'shyth 'elohym bara' 'eth hashamaym wa'eth ha'erets.*”** The fact that there are seven words in God's opening statement of purpose isn't a coincidence. Every important aspect of Yahowah's Word, including His plan of salvation, is based upon the formula: one (representing God) in addition to six (representing mankind) equals seven (equates to a perfect result and relationship). Here, the one special word among the seven is: “*'elohym – God Almighty.*”

Translated into English, *Bare'syth* / In the Beginning / Genesis 1:1 reads: **“*In* (*ba* – near, with, and in proximity to, regarding the account of) **the beginning** (*re'shyth* – at the start of time and the initiation of the process of existence, concerning the first fruits, and the head of the family), **the Almighty** (*'elohym* – God) **accordingly** (*'eth* – accompanying and in association) **created** (*bara'* – conceived and caused a new existence, choosing perfect transformation and birth, planning, preparing, and producing) **the** (*ha*) **spiritual world** (*shamaym* – Heavens and abode of God) **and** (*wa*) **also** (*'eth*) **the** (*ha*) **material realm** (*'erets* – matter, the physical and natural world).”**

While I did not have to translate either occurrence of *'eth* in this passage, as is customary when rendering Hebrew into English, the word indicates that God was “in close proximity to” His creation, and that He initiated the process for the purpose of “accompaniment, relationship, and association.” These concepts are germane to our understanding for two reasons.

First, by using *'eth*, God makes us aware of His proximity to this creative event. That is important because in the presence of great energy, mass, or velocity the rate time flows slows appreciably. This realization will allow us to ultimately correlate a clock on earth to one at creation.

Second, God is suggesting that His intent is to be near His creation, to remain in close association with us. This in turn serves to underscore the purpose of the Torah which is to present the Covenant – a family relationship.

Speaking of that relationship, the letters which comprise the Torah's first word are especially revealing. In Ancient Hebrew, the alphabet Moseh used to scribe the original autograph of the Torah, and reading right to left, *ba-are'syth* reads: . The first letter, Beyt, when used as a preposition means “in” or “with.” The name of the letter is from *beyth*, meaning “home and family.” *Beyth* in turn is the root of *beryth* – the Hebrew word translated “Covenant,” thereby explaining the nature of the intended relationship. That is why the character  was originally drawn to depict the floor plan of a home – one with a singular entrance or doorway. Brought together, these concepts convey God opening the door and inviting us into His home to be with Him and to be part of His family.

The second letter, a Rosh, originally written , explains how we can avail ourselves of this opportunity. Drawn to depict a human head, the letter suggests that we should use our eyes to observe and our ears to listen to what God has to say about His covenant home and family. As we process that information in our brains in an effort to understand who He is and what He is offering, we can then use our mouths to respond appropriately. Beyond this, Rosh, which is derived from *re'sh*, reveals that this quest should be our “principle priority” because this is the “first and foremost” family.

The third alphabetic character of Scripture's first word is Aleph. Initially drawn in the form of a ram's head , it conveyed the ideas of strength and power in addition to authority. As such, the Aleph is the first letter in God's title: *'el* – which means “Almighty” and describes someone with the “authority to teach” and “the ability to lead.” These concepts collectively communicate that God has the authority to teach us about His family and the ability to lead us to His home, a place where we will be strengthened and empowered by God, Himself.

This brings us to the fourth letter, a Shin. It was scribed to symbolically represent teeth . This was done to depict words and convey language. In this case it is God's testimony in Hebrew, and the nourishment His words provide. These then is the script we ought to examine and listen to in our quest to understand why there is a singular doorway into Yahowah's home.

Speaking of God's name, next we find its first letter (written right to left: יָד). This Yowd was based upon *yad*, the Hebrew word for "hand." It conveyed the ideas of reaching out to accomplish something. Especially relevant in this regard, the first character in Yahowah's name, a יָ, reveals that God is reaching out to us with an open hand because He wants to lift us up and lead us home. It was not communicated with a closed fist engendering fear, but instead a hand extended in friendship. And it is Yahowah, Himself, who has personally engaged to do everything required for us live with Him as part of His covenant family.

Lastly we are greeted by a Theth, written ט in Ancient Hebrew. This letter was drawn to depict two ideas. First, it conveys an enclosure, symbolic of God's protection. And second, the internal marking denoted a signature, affirming that Yahowah's signed His name on the Torah's first word.

The broad and fine strokes known, let's examine each of these words under an etymological microscope. The first word is *ba*. As we have previously noted, it is from *Beyth*, the second letter of the Hebrew alphabet. It means "in, with, among, near, or in proximity to something." *Ba* is "a maker of cause and effect, and of reason." *Ba* speaks "of simultaneous and overlapping events in time." However, the word is not found in this form in *Bare'syth* / In the Beginning / Genesis 1, but rather exists as a compound representing the preposition "in," before the Hebrew noun, *re'shyth*. Conjoining prepositions, articles, and pronouns with the word they are modifying is customary in many languages including Hebrew.

Re'shyth conveys many pertinent thoughts, including: "first and best." It speaks of "the beginning or initiation of a process." Its "first fruits" connotation is very significantly spiritually, because it identifies "something of value which is set aside and dedicated to God." *Re'shyth* describes that which is "set apart," which is one of Scripture's most important concepts, as it explains the nature of the Son and Spirit, as well as their relationship to God. And speaking of which, the *re'shyth* is "head of the family." Also, in relationship to Yisra'el and the Yahuwdym, who are the control group in Yahowah's revelation, *re'shyth* means "to make a division and distinction."

I use the term "control group" because that is the role Yahuwdym perform in God's Word. By choice and covenant, by word and deed, by land and spirit, they were separated from all other peoples to serve as a living, quantifiable, and documented example of the benefits of choosing to form a covenant relationship with Yahowah, as well as the consequences of separating oneself from Him. In these people, we witness the consequence of bonding with the Adversary via the religions and politics of man.

The most significant aspect of *re'shyth*, and the word's second most frequent translational rendering, is “first fruits—symbolic of reaping the harvest of purified grain [a metaphor for saved souls] and waving a sheaf before Yahowah so that it will be accepted.” (*Qara'* / Leviticus 23:9-11) This Called-Out Assembly, known as *Bikuwrym* in Hebrew, is indicative of men and women being born anew as children into Yahowah's family. As Yahowah's third of seven *Mow'ed Miqra'ey*, or Appointed Invitations to be Called Out and Meet with God, the Festival of FirstFruits follows Passover and Unleavened Bread. It is the first of three harvests of saved souls included in God's seven-step plan of redemption and reconciliation. It signifies our acceptance before God and our reunification with Him after we accept the gifts of life and redemption represented by the *Miqra'ey* of *Pesach* and *Matsah*.

The three spring Feasts commemorate actual historical events experienced by the Children of Yisra'el during their rescue from political, religious, economic, and military oppression in Egypt. They are also prophetic, predicting when the Ma'aseyah would redeem us. They are instructive, explaining precisely how God would ransom us from sin. During the Exodus, and during the ultimate fulfillment of the *Miqra'ey*, the blood of the Perfect Passover Lamb was smeared on an upright pole forming the doorway to eternal life. The following day, during the Feast of Unleavened Bread, yeast was removed from grain, synonymous with the removal of sin from our souls. This conferred an immortal and perfected state upon us, enabling us to be harvested by God, redeemed and reconciled, and brought to His eternal storehouse on the third day in commemoration of FirstFruits. So in Scripture's first word, God used a term which suggested that He had a specific plan to redeem that which He had yet to create, bringing mankind back into eternal fellowship. In many ways, the first word's diverse meanings summarize all the words which follow.

Continuing to focus on *re'shyth*, we discover that it is based upon *ro'sh*, which means “head, top, summit, chief, sum, and beginning.” And in this vein, the “summit” of Mount Mowryah (errantly known as Moriah, meaning: revere Yah) is where Yahowsha' stood up for us so that we could stand with Him.

The “sum and total,” connotation reinforces that our redemption and reconciliation is the summation of God's Word. Which is why *re'shyth* means “company,” introducing with the first word the purpose of His revelation: to develop a *beryth*/relationship with His creation.

And as we have discovered, *re'shyth* can also be translated “head of family”—signifying that God is our Father. I find it interesting that '*ab*, the Hebrew word for “father,” alphabetically is the very first word in Yahowah's chosen language of revelation.

Since Yahowah created language, since He used language to create, and since Hebrew is His chosen language, every linguistic nuance of His Word's first word is worthy of our consideration. In that light, we discover that *re'shyth* has a scientific connotation in addition to its spiritual meaning. *Re'shyth* "denotes the point when and where space and time began." This is something we only came to understand quite recently. Despite what you may have been told, that scientists have demonstrated that God's *Bare'syth* account is inaccurate, the truth is just the opposite. With each new discovery, the position of science is changing from being in conflict with Yahowah's 3,500-year-old testimony to being in harmony with it. Old science has been refuted, not Yahowah. For example, as recently as fifty years ago, prior to the discovery of the red shift found in retreating galaxies, the overwhelming preponderance of scientists believed the universe was a constant, that it had always existed, and that it therefore wasn't created.

To quote England's most acclaimed astronomer: "The notion the universe had a beginning is repugnant." The truth is often repulsive to those who focus on the creation rather than the Creator. Yet if they were to change their perspective and observe Yah's Torah, they would come to better understand our universe and the life in it. They would discover that the cosmos had a beginning, a place where space and time began—a truth revealed nearly three thousand five hundred years before man stumbled upon it. They would know that life was the result of an intelligent design – one commissioned for a particular purpose.

While Yahowah's creation account isn't merely a scientific explanation, it has proven scientific implications that humankind couldn't appreciate before Einstein's Theories of Special and General Relativity. They demonstrate that before matter was created through the transformation of energy into mass, there was no time or space. Time began when matter and space were formed. That is precisely what *re'shyth* is telling us because first and foremost *re'shyth* is defined as: "the initiation of the process of the state of being, the first point in space-time."

Consistent with Einstein's Theory, where light is the universal constant, light was the first thing God made manifest. Like Yahowah, Himself, light exists outside, or beyond, the constraints of time. According to Relativity, at the velocity of light, the past, present, and future exist simultaneously. That is why the verb, *hayah*, "I was, I am, and I will be, We were, We are, and We will be," lies at the heart of Yahowah's name.

God exists within and beyond the confines of the four dimensions of time and space we understand. He sees yesterday, today, and tomorrow, here and there, as if they were all here and now. However, to relate to us and to enter our more finite realm, Yahowah can and does convert some of His light energy into matter. As a matter of fact, modern science has come to recognize that "all matter is just a

mass of stable light.” And I believe this transformation, this diminishment of dimensions and energy, is what enabled Yahowah to tread among us as the Ma’aseyah Yahowsha’—God existing in the confines of our dimensions and time.

Light, like Yahowah, is not only the universal constant; it is the purest form of energy. And energy is the source and substance of matter. At creation, when energy became matter through Einstein’s $E=mc^2$, the four-dimensional construct we call “space-time,” began. This is important because everlasting life—the nature of light, the definition of Yahowah’s name, the substance of FirstFruits, and the essence of revelation—requires a transition from our mortal three-dimensional existence, to God’s four-dimensional realm where time eternally exists in the past, present, and future.

That is not to say that Yahowah and the universe He created are limited to four dimensions. The empirical evidence confirms that there are more. For example, scientists are completely baffled when it comes to explaining the nature of the strongest macro influence on the universe—gravity—the tendency of matter to attract. And even if we were to stumble on gravity’s nature or cause, we would then only understand four percent of the forces influencing our observable reality. Ninety six percent of the energy and matter at work in the universe is black, or invisible to our observations. The completely unknown effect which has been labeled “dark energy” provides a counter force to gravity, demonstrating a repulsive nature. String Theory suggests this could be the result of several more dimensions, albeit within a point and thus acting at the micro-atomic level.

While I could neither understand it nor prove it, I wouldn’t be surprised if there were seven dimensions—Yahowah’s favorite number—with three of them intersecting at right angles at the micro level. If that were so, the fifth dimension might explain the repulsive nature of the unknown force influencing our universe. God might call this dimension choice, as it provides the ability for us to separate from God if we make light of His gravity. Under this premise, the sixth dimension would be gravity itself—the unknown source of universal attraction, the tendency of things to draw closer together. He might call it *beryth*/relationship.

The seventh could provide the basis of consciousness and communication, the language of perfect communion, the essence of thought and creativity which binds us together and causes all things to happen. Many aspects of our universe, especially at the sub-atomic and galactic levels, demonstrate cognitive awareness. Examples are the fact light responds differently when it is observed, the half-lives of radioactive decay, whereby individual particles demonstrate coordinated behavior, and the ability of living cells and inorganic light to consciously communicate with and influence the behavior of other wave particles. Yahowah might call the seventh dimension the Word, which may be why Yahowchanan / John wrote: “In the beginning was the Word, and the Word was with God, and the

Word was God...and the Word became flesh and tabernacled with us and we beheld His radiance.”

Before we leave our study of *re'shyth*, I would be remiss if I didn't tell you that there are many appropriate ways to transliterate the sound of this Hebrew noun in English. Comprised of the letters Resh, Aleph, Shin, Yodh, and Thaw, you will find this word which is pronounced ray·**sheeth**, conveyed as: *resit*, *re'sit*, *resith*, *re'sith*, *resyth*, *re'syth*, *resiyth*, and *re'siyth*. These acceptable variations differ because some lexicons represent the Hebrew letters Aleph and Ayin with apostrophes and others do not. Some lexicons transliterate the Hebrew Yod with an “i,” some with a “y,” while others use both to designate the source of the sound. Further, the Hebrew letter Shin is most similar to the English “s,” but usually conveys a “sh” sound. Similarly, the Hebrew Thaw is akin to the English “t,” but most often conveys a “th” sound. So, there is no right or wrong way to transliterate Hebrew words such as *re'shyth* in English, and therefore, you will find many variations of the same word in this book. Also, so that you know, the use of italics is the customary way to convey foreign words in a translated text. It helps distinguishes them from the primary language in which the document is written.

While we are on this subject, I'd like to dispel a myth. Scholars will tell you that Hebrew is a consonant only language, but that is not true. The purpose of this deception is to artificially elevate the status of the Masoretic Text which is vocalized, and to render Yahowah's name unpronounceable. But in fact, there are five vowels among the 22 letters which comprise the Hebrew alphabet. They are: Aleph, Hey, Waw, Yowd, and Ayin. Yahowah's name is pronounced using three of these vowels: Yowd Hey Waw Hey (אָוֹוֶה - יְוָוֶה - יהוה)—vocalized: Y·aH·oW·aH. Collectively, there are 260 individuals and places in God's Word which are based upon Yahowah's name—all of which can be accurately pronounced.

From the perspective of the subject-verb-object sentence structure we are accustomed to in English, *'elohym* is the second word in Yahowah's opening salvo. It is the plural of *'el*, meaning “almighty, mighty one, deity, or god.” And both *'el* and *'elohym* are based upon *'elowah*. Written right to left in the original Hebrew alphabet it looks like this: אָוֹוֶה, or like this in the contracted plural form: אָוֹוֶה.

'Elowah begins with Aleph: אָ (א), which we have already learned is the first letter of the Hebrew alphabet. In its pictographic form it represented a ram's head which symbolized strength, power, might, and authority.

The second letter, Lamed ל (ל), was drawn in the shape of a shepherd's staff. As a result, it conveys leadership, direction, guidance, nurturing, and protection.

Used commonly as a prefix, a Lamed serves as a preposition in Hebrew, communicating movement toward a goal – in this case towards God, Himself.

The Wah ׀ (ו), which designates the “o” sound in *‘elowah*, and in its contracted plural form *‘elohym*, resembles a tent peg, which is important because they were used to enlarge and secure the homes of those who first heard Yahowah’s title. These sturdy stakes also secured the Tabernacle which represented God’s home among His people. Today, as then, the Wah is used as a conjunction, and conveys the ideas of increasing, connecting, adding, and enlarging.

The final letter, Hey ׀ (ה), like the Wah, is found in both Yahowah’s name and His title. The Hey is among the most distinctive letters, in that it was drawn in the form of a person standing up, pointing and reaching up to the heavens. It screams, pay attention, be observant, and take notice of what God has done and said. Today, *hey* still means “behold.”

To achieve the plural form as it was scribed in the opening line of the Towrah we must add two letters, a Yowd ׀ and a Mem ׀. The Yowd ׀, which depicts God’s arm reaching down and out with an open hand, is the first letter in His name ׀׀׀׀׀׀ – Yahowah. It is mostly self explanatory, telling us that God is not only reaching out to us with an open hand of friendship to lead us to Him and to lift us up, but also that He, Himself, will engage personally to do this work on our behalf.

The Mem ׀ was drawn to show the waves on water being driven by the *ruwach*, wind and spirit. Water is not only the universal solvent, and shown throughout the Towrah as the source of cleansing, it is also shown to be the source from which life emerged.

Bringing this all together, the characters which comprise *‘elowah*, and it’s contracted plural form *‘elohym*, and meaning “Almighty God,” paint a picture of God as being supremely powerful, of being a shepherd who cares for His flock, leading, nurturing, and protecting them. He is focused upon enlarging His family and protecting those who not only seek Him, but also observe His revelation and reach up to Him for assistance, cleansing them and giving them new life.

By using the plural form, Yahowah implied that His paternal nature, His maternal *Ruwach*/Spirit, and their physical representation, Yahowsha’, were all present at creation—something the Ma’aseyah confirms throughout His witness. While there is only one God, *‘elohym* serves to affirm that His redemptive and relationship manifestations—Son and Spirit—co-exist eternally, and that they are both set apart from the same source. Reinforcing the single unity of *‘elohym*, the verb “*bara*’ – create” was written in the third person singular, not plural (i.e., he created, rather than they created).

Speaking of “*bara*’ , it is the lone verb in God’s initial statement to mankind. It means “to create,” both in the sense of “initiating something new which had not been in existence before,” and of “renewing, transforming, and reshaping that which already exists.” Consistent with this regenerative and redemptive concept, *bara*’ conveys: “the choice to transform and to perfect, producing miracles and performing whatever tasks are required to bring something back to a prior state.” It speaks of “cutting” in the sense of “being cut down,” and of “cutting a covenant,” as well of life’s beginning and end, both “birth” and “death.” So we should not be surprised that *bara*’ is used prolifically by Yasha’yahuw / Isaiah and Yirmayahuw / Jeremiah with regard to their prophecies pertaining to the Ma’aseyah, especially as the latter predicts the Covenant’s renewal—predictions we’ll examine in due time.

So then, a summary of *bara*’s overall influence on Yahowah’s message to mankind might well read: the *Creator chose to cut* a Covenant to save mankind, *initiating the process by dispatching* part of Himself to be *conceived* among men, to live *perfectly, producing miracles, and performing the task* of allowing Himself to be *cut down* so as to *renew* the Covenant and our souls, *transforming* the relationship, and *bringing it back to its prior perfect state* so that we could *exist* forever with Him.

Since the “renewing and reshaping” aspect of *bara*’ conveys an essential aspect of Yahowah’s purpose, and explains the Covenant’s role in His plan of salvation, let’s jump ahead in time to the creation of God’s written testimony—the very book and relationship we are considering. We are going to examine *bara*’ from this perspective because the best way to understand God’s Word is to observe how He uses His words.

Bara’ was deployed in conjunction with cutting of the Covenant in *Shemowth* / Names / Exodus 34:10. Long after the universe had been created, long after the Covenant had been established with Abraham, replete with its plan of redemption and reconciliation, and in the immediate aftermath of Yahowah’s liberation of His children from the crucible of human religious and political oppression, we find God reestablishing His relationship with His creation. Beginning with the first verse of *Shemowth* 34, we discover that after Moseh (errantly known as Moses, meaning: to draw out) chiseled out two new stone tablets to replace the ones he had broken in disgust upon seeing the people Yahowah had rescued from Egypt, abandoning Him and worshipping an Egyptian god, he did as he was told and walked back up to the summit of Mount Sinai (known today as Jabal al Lawz on the Arabian Peninsula).

“And Yahowah (𐤀𐤁𐤏𐤃) descended (*yarad* – came down, lowered and diminished Himself, and bowed down) **in a cloud** (*anan* – surrounded by a visible mass of water vapor) **and stood** (*yasab* – made a commitment to appear,

present Himself, and take a stand) **with** (*'im* – in association and in a relationship with) **him there. And he called out, summoned, and proclaimed** (*qara'* – he recited aloud, invited, welcomed, and announced) **by way of Yahowah's** (𐤑𐤏𐤃𐤇𐤁), **personal and proper name** (*shem*).” (*Shemowth* / Names / Exodus 34:5)

If you are accustomed to viewing God from a religious perspective, there are many surprises here. First, God diminished Himself. Had He not done so, the power of His presence would have incinerated Moseh. He both “bowed down” and “stood with” Moseh, concepts which are incompatible with religion, and mutually exclusive apart from Yahowah’s plan of reconciliation. You see, Yahowsha’ is Yahowah on His knees. He is the diminished human manifestation of God who lowered Himself, literally accepting our guilt, so that we could stand vindicated and reconciled with Him. He did this with Moseh on Mount Sinai, and He did this again on Passover and Unleavened Bread, so that we could fulfill the Covenant’s promise and walk upright with our Creator.

Yahowah wants us to proclaim His name, to call out His name, to summon Him by way of His personal and proper name. Those who don’t know His name, don’t know Him. Those who don’t invite Him into their lives by way of His name, are estranged from Him. But more than just reciting and announcing Yahowah’s name, *qara'* serves as the base of *miqra'* – the title of Yahowah’s seven “Invitations to be Called Out and Meet with God” – which serve as His plan of reconciliation. In a word, God is announcing the way home, the path to eternal life with Him.

Now that Moseh had followed God’s instructions, and had summoned God by name: **“And Yahowah** (𐤑𐤏𐤃𐤇𐤁) **passed over** (*'abar* – removed his transgressions) **on account of** (*'al*) **His presence** (*paneh* – appearance).” (*Shemowth* / Names / Exodus 34:6) Passover is the first of seven steps in Yahowah’s plan of salvation. It is required for us to exist in His presence.

The Christian concept of “grace” is derived from Paul’s epistles, and is actually a transliteration of the Roman *Gratia*—the pagan goddesses of charity. The concept, however, of undeserved favor, of a merciful gift, and of love-based forgiveness, isn’t new. These things form the basis of Yahowah’s Covenant and describe His nature. **“And he called out, summoned, and proclaimed** (*qara'* – he recited aloud, invited, welcomed, greeted, and announced) **Yahowah** (𐤑𐤏𐤃𐤇𐤁), **Yahowah** (𐤑𐤏𐤃𐤇𐤁), **God** (*'el* – Mighty One) **of deeply loving, favorable and compassionate, forgiving relationships** (*rachuwim* – the womb or birthplace of deeply devoted love, tenderly affectionate compassion) **and mercy** (*chanan* – a heartfelt response to intervene and give an undeserved gift to those in need), **longsuffering and slow to anger** (*'arek 'ap*), **and great** (*rab* – abundant) **in loyal love and unfailing kindness** (*chesed* – deep devotion, steadfast affection, and favorable relationships), **always trustworthy and reliable** (*'emeth* – true,

dependable, honest, sure, supportive, confirming, unwavering, and unchanging).” (*Shemowth / Names / Exodus 34:6*)

Moseh knew Yahowah personally. He spoke directly with Him. Therefore, Moseh’s depiction of God is more reliable than Paul’s or Christianity’s, more reliable than Akiba’s or Judaism’s, and vastly more reliable than Muhammad’s or Islam’s. Yahowah, the God of the Covenant, the Voice of the Towrah, our Creator, is “compassionate, forgiving, merciful, longsuffering, loving, trustworthy, and reliable.”

“Loyal love and unfailing kindness (*chesed* – deep devotion, steadfast affection, and favorable relationships) spares, protects, and preserves (*natsar* – watches over, guards, saves, keeps, and maintains) so that (*la*) thousands learn (*‘eleph / ‘aleph* – discern and teach a thousand fold) to be lifted up and be forgiven from (*nasa’* – to be raised up, supported, sustained, and carried away from) guilt (*‘awon* – that which distorts, perverts, twists, or warps, wrongdoing and its requisite punishment), rebellion (*pesa’* – revolt against God’s standard and authority), and missing the Way (*chata’ah* – sin), becoming pardoned and going unpunished (*naqah* – being vindicated and considered innocent, being released from the consequence of what we have done).” (*Shemowth / Names / Exodus 34:7*) One of the benefits of amplification is that when we come upon a word which can be vocalized in different ways, like “*‘eleph* – thousands” and “*‘aleph* – learn,” both connotations can be conveyed.

Apart from the specificity regarding the three types of crimes which we would otherwise be held accountable, “guilt associated with distorting God’s Word, rebellion against God’s authority and standard, and missing the Way He has provided,” and the relatively small number of beneficiaries, the “loving protection” and “forgiveness” which separates us from our sin and “lifts us up” to God, sounds like the salvation message proclaimed in the Covenant. And according to the Ma’aseyah Yahowsha’, it is. In His conclusion to His Teaching on the Mount, He said exactly the same thing, also limiting the number of people who would avail themselves of the unpopular way provided by the Towrah. (In subsequent chapters, we will study Yahowsha’s seldom-considered statements recorded in Mattanyah / Matthew 5 through 7.)

Numbering those who will be saved from themselves, and from man’s oppressive religious schemes, in the thousands, as opposed to millions or billions, should send shivers down the spine of Jews, Christians, and Muslims everywhere. But this was not a casual observance. Yahowah wrote the same number with His own finger on the very tablets Moseh was holding. Moseh was simply reciting what Yahowah had engraved in stone.

“But not pardoning or forgiving (*lo’ naqah* – not leaving unpunished), **counting and recording** (*paqad* – taking stock and inventory of) **that which distorts and perverts** (*’awon* – guilt from twisting, corrupting, and warping) **of fathers** (*’ab*) **on sons** (*beny* – children), **and on their son’s sons to the third and fourth generation** (*ribea’* – speaking of great, great grandsons).” (*Shemowth / Names / Exodus 34:7*)

This message is one that mankind doesn’t want to hear. We don’t want to accept responsibility for corrupting Yahowah’s message with our religious schemes, or acknowledge the consequence of doing so on our children and our children’s children. But Christian parents raise Christian children in a perverted religion based upon Pauline doctrine, a faith which distorts and twists God’s Word, and thus leaves believers and their children unsaved. The same is true for religious Jews and Muslims, and especially children born into socialist secular Humanist societies.

Yahowah provided and enabled the path from mankind’s oppressive religious and political world to His home where we can live forever. But the path is narrow, specific, restrictive, and very unpopular—and few there are who find it. Fortunately for you, and for those you love, you are now looking in the right place.

Moseh was in the midst of pleading with God. He knew that his people deserved to be abandoned for their infidelity. They had acted like today’s Christians, Muslims, and Jews, and had mocked the Creator, and His willingness to save them, by worshiping something they had created. He was asking God for forgiveness, for a second chance. And that would require two things: God responding based upon His nature, not man’s nature, and a different attitude toward God. So...

“Moseh impetuously and impulsively (*mahar* – hurriedly, anxiously, emotionally, and rashly, demonstrating some distress regarding the future) **bowed toward** (*qadad*) **the earth** (*’erets* – ground and land) **and explained** (*hawah* – verbally communicated, explained, and declared), **saying** (*’amar*), **‘Please, I beg You** (*na’* – I plead with You to save us), **if** (*’im*) **I have found** (*masa’*) **favor** (*chen* – mercy) **in your** (*ba’ ethah*) **eyes** (*’ayn* – presence), **My Upright One and Foundation** (*’edonay* – Upright Pillar, established and firm base, and Shelter or Tabernacle), **please, I beg You** (*na’* – I plead with You to save us), **let the Upright Pillar walk** (*halak’ edonay* – the Upright One travel) **in our midst** (*ba’ enhnan qereb*). **Indeed because** (*ky*) **the people** (*’am*) **are stiffed necked** (*qaseh’ orep* – hard, harsh, and stubborn), **and You can forgive** (*salah* – pardon and remove) **our guilt** (*’awon* – propensity to distort, pervert, twists, and corrupt) **and our missing the Way** (*chata’ah* – our sin), **and provide us with an inheritance** (*nahal*).” (*Shemowth / Names / Exodus 34:8-9*)

Moseh was embarrassed for his people, which is why he impulsively bowed his head in shame, something Yahowah neither requested, desired, nor even acknowledged. But he did not “worship” God as most every English bible proclaims by inappropriately translating *hawah*. Its primary meaning is “to tell, explain, verbally communicate, announce, inform, and declare” which fits the context, while its secondary meaning, “bow down prostrate” would be redundant and thus verbose. Moseh was begging Yahowah to forgive one of the most inappropriate and revolting acts in human history. After being miraculously freed from the most powerful and oppressive nation on earth, the Children of Yisra’el thanked their Savior by worshiping a false god.

Speaking of false gods, your ears are more accustomed to hearing “Lord,” a translation of *’adonay*, than they are to hearing “Upright One” or Upright Pillar,” which are from *’edonay*. *’Adonay* and *ba’al* mean “lord” in Hebrew, and because they serve to define Satan’s ambition, Yahowah uses them as the Adversary’s title. *’Edonay*, a cognate of *’edon*, speaks of the “Upright Pillar” of cloud and fire which traveled with the Children of Yisra’el from this day forward, honoring Moseh’s request. More telling still, Yahowsha’ is the Upright One, the One who stood up for us so that we could stand with Him. And the upright pillars of Passover’s doorposts, and the upright pole upon which Yahowsha’ was nailed on Passover, serve as the doorway to heaven. So in this case, the familiar is an “*’awon* – corruption” which causes people to “*chata’ah* – miss they Way.” And the “*’edon* – Upright One” is the only one who can “*salah* – forgive and pardon” us.

This enlightening excursion then brings us to the passage in which Yahowah used “*bara’* – create” in conjunction with reestablishing the Covenant with children who had already turned their back on Him. So, long after the universe had been created, long after the Covenant had been established with Abraham, and in the immediate aftermath of His children’s rebellion, we find God renewing His relationship with His creation.

“And He said (*’amar*), ‘Behold, here and now (*hineh*), I am cutting (*karat*) a Familial Covenant Relationship (*beryth*) conspicuously announced before (*neged*) your people (*’am*). I will do (*’asah* – perform) wonderful and astounding things (*pala’*) which relationally (*’asher*) have not been conceived (*lo’ bara’* – have not been created, begotten, or fashioned) on all the land (*kol ’erets*) and among all the people from different races and places (*kol Gowym*). And the entire family (*kol ’am*) will see (*ra’ah*) who is in their midst (*qereb*): Yahowah (☩☩☩☩) working (*ma’aseh*) with (*’eth*) you. Indeed (*ky*) it will be awesomely astonishingly (*yare’*) that which relationally (*’asher*) I (*’any*) do (*’asah*) with (*’im*) you (*’atah*).” (*Shemowth* / Names / Exodus 34:10)

Yahowah conceived the work He was going to do on behalf of the Covenant and His children, long before this announcement, so the only thing “new” was that His means and methods were previously unknown within the human experience. No pagan god had ever bowed down to or suffered for man, but the only real God would do these wonderful and amazing things.

Specifically, Yahowah’s most “marvelous and astounding” deed was His willingness to diminish Himself, falling to His knees, sacrificing Himself, to save His creation. He would manifest part of Himself as a man to personally pay the price required to enable our reconciliation. To serve the interests of the Covenant, He would become the Passover Lamb and play the starring role in the Greatest Story Ever Told.

And the purpose of this story, of everything written in the Word of God, of the Covenant and Towrah, in fact the only reason the universe was created and life exists, is so “relationally we can do awesomely revering and astonishingly respectful things with Yahowah.”

Before we leave *bara’*, it is instructive to examine its use in *Yahowsha’* (more commonly known as Joshua, meaning: Yahowah Saves (written from right to left in Ancient, Paleo, and Modern/Babylonian Hebrew: יהושוע - שׁוּעָה - יְהוָה) which is “Jesus”’ actual name) 17:15. There, *bara’* speaks of “cutting and clearing” a forest to make room for God’s expanding family to live. In this light, Yahowsha’s fulfillment of Passover, Unleavened Bread, and FirstFruits cleared the way for Yahowah’s family to expand, enabling ever more of us to live with our Heavenly Father in the Promised Land. Further, associating the Covenant with its symbol, which is circumcision, Yahowah routinely states that His “*beryth* – Familial Covenant Relationship” was “*karat* – cut” with Abraham, Yitschaq, Ya’aqob and the Children of Yisra’el.

For those who favor the 17th century’s errant moniker “Jesus,” be advised that *Yahowsha’*, the man who led the Children of Yisra’el into the Promised Land, was named after the Ma’aseyah Yahowsha’, the one who paved the way for all of us live in God’s home. And you will find *Yahowsha’s* name inscribed 218 (in addition to Yshuw’ah 77 and Yashuwa’ 30) times in God’s Word. The fact that deceitful religious men changed his name to “Joshua,” and the Ma’aseyah’s name to “Jesus,” cannot be blamed on God. He knows how to correctly write His name so that it can be properly pronounced.

In Ancient Hebrew, *bara’* was written בָּרָא, using letters which are now familiar to us. It tells us that God, Himself, as His first priority, created a home for us so that those of us who use our heads to prioritize this relationship, to listen to Him, to observe His testimony, and to respond to Him, will be protected and empowered as members of the Almighty’s family.

Therefore, by using *re'shyth*, *'elohym* and *bara'*, or in Ancient Hebrew (and reading left to right) $\text{מ בָּרָא אֱלֹהִים יְהוָה}$, Yahowah is saying that He wants us to join Him in His home, and that He is first and foremost our Father and our Shepherd, the one who leads us, who protects us, who cleanses us, and who restores and nurtures our life, empowering and enriching us. He is not only introducing us to His Covenant family, He has provided us with His Word, the means know Him, the means to understand what He is offering, and then respond.

In the world's only credible creation account, the Spirit who inspired *Bare'syth* is putting us on notice: we can accept or reject the claimant and His claims. In the thousand pages which follow His *Bare'syth* / Genesis testimony, the Author provides what He deems to be sufficient evidence for us to evaluate the veracity of His claims and determine the wisdom of choosing to acknowledge the Creator's, Savior's, and Father's role in our existence and lives. What you choose to do with this information is up to you.

Scripture's fourth and sixth words share the same base, *'eth*. While the Hebrew term doesn't need to be translated into English, it conveys “association and accompaniment.” *'Eth* can be rendered “with, among, through, accordingly, and also.” *'Eth* is derived from *'owth*, meaning “sign or signal to be observed and remembered.” It in turn is related to *'uwth*, meaning “consent,” as in “reaching an agreement.” These are both Ma'aseyah concepts.

Vocalized differently, the Hebrew letters in *'eth* (Aleph Thaw תט) can be rendered *'ath*, also meaning “miraculous sign.” According to Scripture, and the *Bare'syth* account in particular, Yahowah's most “miraculous sign” was the redemptive work of *Yahowsha'*. And that's particularly interesting because in Revelation, *Yahowsha'* is translated saying that He is the “*alpha* and *omega*,” the first and last letters of the Greek alphabet, signifying that He is the beginning and end of all things, or the “Aleph and Thaw” in Hebrew, the language spoken in heaven.

Shamaym, Yahowah's fifth word to mankind, can describe “heaven—the spiritual abode of God,” and “the physical universe—the realm of stars.” Both are relevant to the three storylines. *Shamaym* is based upon the Hebrew root meaning “to be lofty and elevated,” and as such, it speaks of God's plan to elevate us to His spiritual abode.

One of the more interesting verifications that *shamaym* can be used to describe Yahowah's home in the spiritual realm, in the 78th Psalm, we learn that heaven has a doorway—at least metaphorically. Speaking of His frustration over His children's total lack of appreciation for what He had done for them during the Exodus, their infidelity, rebellion, and overall irritating attitude, we find: “**Yahowah (יהוה) became very angry...against Yisra'el because they did not**

trust ('aman) in God ('elohym), and did not rely (batah) on His Salvation (yashuw'ah – deliverance). And yet He had directed (sawah – instructed) the clouds and sky (sahaq) from above (ma'al – from a higher dimension), and He had opened (patah – generously responded, reached out, drawn out, and freed) the door (deleth – entrance and gate) to Heaven (shamaym – God's spiritual home)." (*Mizmowr / Song / Psalm 78:21-23*) So that you know, Passover is the Doorway to Heaven, and it was opened the night before the Exodus began.

As this passage suggests, God does not ask a great deal of us, but there are some baseline requirements for the relationship to be agreeable and beneficial. These include: walking away from religion and politics, trusting and relying upon Yahowah instead, and walking to God along the path He has provided so that He can perfect us. In addition, He has asked us to: observe His Covenant, which is presented exclusively in His Towrah. Also, He wants us to circumcise our sons as a sign that we are serious about His Covenant. Beyond this, Yahowah would like us to respond to His Invitations, to set His Sabbath apart from other days, and to listen to Him. He does not want us to serve false gods, which would include different names for god. He instructs us to avoid leading anyone away from Him. And while He'd like us to revere and respect Him, apart from these rather basic responses, God personally opens the door to heaven and does all of the work necessary to pardon and reconcile us so that we can enjoy a relationship with Him.

The seventh and final word of God's first sentence is *'erets*. Its primary definition describes a "region, realm, land, or territory," which in this passage could be the material Universe, but not our Solar System, the Earth, Eden, nor the Promised Land of Yisra'el because these things wouldn't come to exist for another ten billion years. *'Erets* can also be rendered "earth, as in "ground and soil," and thus represents the abode of mortal man."

'Erets is the fourth most prevalent noun in the Covenant Scriptures, and is found an astonishing 2500 times. At the heart of *'erets* is the concept of "natural material," especially as it relates to "the minute physical particles of matter" from which men, the earth, and the universe are comprised. Its root means "to be firm," associating it with that which is tangible and material as opposed to spiritual. Therefore, in this passage, at this time and in this context, the most obvious way to distinguish between *shamaym* and *'erets*, is to render the *shamaym* "the spiritual abode" and *'erets* "the material realm."

It is important to remember that the first people who heard this message had no concept whatsoever of the planet Earth, much less any idea of what stars represented. It is likely that they would have understood *'erets* as the material world beneath their feet, as the ground itself. And they would have seen the heavens as the opposite of that which they could touch, as the abode of God, and

most distant stars are moving away from us faster than the speed of light due to the stretching of space, even if we could travel at the speed of light—a physical impossibility—we still wouldn't be able to get there.

Therefore, our only hope of exploring the universe is to become greater than we are and eternal like our Creator. And when that happens, we will embark on a grand voyage. There are over 100 billion galaxies, each averaging 100 billion stars. Many, if not most, are replete with solar systems, planets, and moons. So when we are born anew in Spirit, and like light can travel through time, we will be able to explore the vastness and brilliance of Yahowah's creative genius. Since Scripture tells us that we will become like God and be light, we will enjoy the photon's perspective, where from its point of reference while traversing enormous distances (186,282 miles per second), it appears to travel no distance and takes no time to do so.

While the vast scale of our universe is instructive, suggesting the need for a designer and creator, its minute scale is also thought-provoking. From our perspective, the substance of creation diminishes in scale equally rapidly and marvelously as it expands. The micro realm is comprised of molecules, atoms, electrons, and quarks, retreating infinitely inward beyond our vision. This suggests that our eternal investigations may one day be limitless in all directions and dimensions. This is why even agnostic scientists are anthropocentric—recognizing that man is actually at the center of the universe with regard to scale, and that the cosmos was tuned precisely for human existence. But why was it tuned for our existence and by whom is the question we are exploring.

Scripture's second sentence provides some clues. It is equally enlightening. **“And the material realm** (*'erets* – the physical world and the natural substance of which the universe is comprised) **existed** (*hayah*) **as a formless** (*tohuw* – in a state of lifeless confusion, as something which would dissipate into nothingness without energy added), **orderless, and empty void** (*bohuw* – a deserted and unoccupied space, desolate of life), **and darkness** (*chosek* – ignorance and obscurity, without light) **was before** (*'al* – along with) **the presence** (*paneh* – face and appearance) **of the big bang** (*tahowm* – great commotion from the inaccessible and mysterious depths (descriptive of the Abyss); from *huwm*: that which is deeply anxious, agitated, perplexed, loud and distracting).” (*Bare'syth / In the Beginning / Genesis 1:2*)

Dissecting God's message, we learn that without light, without Yahowah who is Light, *the* universe, as well as *our* universe, is “*tohuw*, *bohuw* and *chosek*—lifeless, orderless, and dark.” *Tohuw* is “formless, confusion, lifelessness and nothingness.” It is “ruinous and destructive chaos, the idolatry of worthless worship that emanates from false testimony.” *Bohuw* is “a complete lack of order, a desolate and empty void.” To be *chosek* is to be “obscured in darkness.”

Yahowah relates these things to *tahowm*, the “abyss—the place of separation.” *Tahowm* is the “deep, dark, inaccessible, and inexhaustible place” created for the eternal sorrow of Satan, his fellow demons, and those who league with them. This is a rather profound Spiritual insight.

But there is also a hint of science here. *Tahowm* is derived from *huwm*, meaning “great movement and noise.” Its most direct definition is “great explosion” or “big bang.” So, by using the term “Big Bang,” mankind’s most acclaimed competitive alternative to Bare’syth / In the Beginning / Genesis One, Yahowah is demonstrating that He has a sense of humor.

While most Americans are aware of the Big Bang Theory, a proposition in which the universe is said to have started out a hundred billion times smaller than a photon of light, it should be noted that according to MIT’s *2002 Physics Annual*: “the theory doesn’t explain the big bang but instead its aftermath—that period of time in which the universe expanded and cooled. The theory says nothing about the underlying physics of the primordial explosion and provides no clues about when the bang occurred, what caused it to bang, or what happened before it banged.... The explosion theory gives no explanation for the razor-sharp fine-tuning of the universe...and thus does not describe a universe that resembles the one in which we live.” Now that’s the kind of honesty they don’t typically teach in schools or reveal in the media.

So that which is purported to be science, and thus is assumed to be testable, and taught as fact, isn’t either. The simple truth is: scientists still have more questions than answers and even their conclusions are constantly changing. But don’t accept my testimony on this, consider P.J.E. Peebles’ conclusion. He is the acknowledged leader in the field of universal beginnings, professor of Cosmology at Princeton University: “Cosmology—the study of the beginnings, formation, and evolution of our Universe—is currently in a badly confused state. At the moment, scientists don’t know what makes up 99% of the Universe. This, needless to say, is a rather embarrassing situation. Although much of what is visible in the Universe is becoming comprehensible, with great recent strides in understanding star formation, galactic structure, and spectacular events such as supernovae, it would appear that there is another component of the universe—possibly making up most of its mass—which we cannot see, and we do not understand.”

Returning to Someone who does understand, a slightly different, but equally acceptable translation of *Bare’syth* 1:2 reveals that while the scientific term “dark matter” is only a score of years old, Yahowah has always been familiar with the concept: **“The natural material existed formless, as an orderless and empty void, obscured in darkness along with the presence of the inaccessible and mysterious energy.”** If the scientific community only knew where to look, long

ago they would have come to recognize that God was explaining what happened, defining the very terms “Big Bang,” “Dark Matter,” and “Inaccessible and Mysterious Energy,” which astronomers and physicists would come to ponder, perhaps suggesting that they would never come to understand these “mysteries.”

In these verses, Yahowah is introducing the concept of relationship and separation. We must choose which side of the divide we want to be on—darkness, confusion, and lifelessness *or* light, instruction, and life—the family or the void. It should therefore be no surprise then that light, instruction, and life occupy Yahowah’s thoughts over the first three days of creation and that on the fourth day He presents the ultimate guide to them.

While we are on the subject of God knowing that which man does not know, of God being light, and of man stumbling in the darkness, the most recent tests conducted by the Wilkinson Microwave Anisotropy Probe satellite experiment show that dark energy, a force completely unknown to man, occupies 73% of the universe, and dark matter, the effect which is equally mysterious and inaccessible to man, represents 23% of universal content. Thus our known and testable theories can only account for 4% of the energy and matter in the universe. All we know about Dark Energy is that it is both ubiquitous and repulsive and that its relationship to Dark Matter suggests fine-tuning manifest through intelligent design.

While it isn’t pertinent to our discussion, should you be interested, the reason scientists know that a substance they call “Dark Matter” exists is because spiral galaxies are spinning ten times faster than the laws of physics specify based upon the gravitational effect of their observed mass. And the reason we know that something scientists refer to as “Dark Energy” exists is because the universe’s expansion is accelerating. If it were not for an unknown source of enormous energy, the cumulative effect of gravity would slow and then contract the universe—the opposite of what we are observing. Further, “dark” isn’t a pejorative. It simply means that we are unable to see it, much less understand what it is. These things remain an “inaccessible mystery.” Also, keep in mind that “matter” is a form of energy, so the distinction between them, using these terms, isn’t especially instructive.

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Before we advance further into Yahowah’s testimony, let’s establish a more complete foundation so that we can better appreciate what God has to say. In that regard, it’s important to recognize that *how* God created the universe was well

beyond the vocabulary and comprehension of His initial audience. The languages of astronomy, physics and calculus, the matrix of space-time and relativity, the equivalency of energy and matter, and the language of life, DNA, would not be understood for another 3,500 years. Without them, it was absolutely impossible to explain *how* the universe and life were conceived. Even with these advances, mankind's quest to comprehend our existence remains clouded and unfulfilled. Therefore, for the Creation account to be relevant for all people in all ages, for there to be something all generations could understand and apply regardless of their time or circumstance, there must be storylines other than *how*.

And so there are. But sadly, these themes are not commonly known. And what's even more egregious is that which is taught is usually wrong. Fortunately, today we are in a position to appreciate the significance of each message.

For example, in the last thirty years, scientists have discovered that Yahowah was right regarding every important aspect of the beginnings of the universe and of life. The cosmos had a genesis, contrary to what most astronomers believed at the middle part of the 20th century. The universe began with an enormous, practically infinite, concentration of energy in a singular place and time, a big bang, consistent with Yahowah's declaration and terminology. Light was in fact the first thing to exist. This energy would eventually coalesce to form matter. We even find that the universe is stretched out and consists of space-time, again harmonious with Yahowah's accounting.

Plants preceded animals, and such simple forms of life emerged from the sea the moment liquid water existed on the earth, consistent with Yahowah's assertions but not with Darwin's. Plants and animals are both comprised of the elements of the earth and they literally exploded onto the scene in separate eras, in absolute accord with the *Bare'syith* testimony. The fossil evidence confirms that there was no gradual mutation from simple to complex life forms nor was there an evolutionary tree between phyla—the basic categories of life. As we shall discover, Yahowah's witness is accurate: representatives of each of the thirty-four animal phylum alive today were present among the fossils of the Cambrian Period. They all came to exist, reproduced after their kind and flourished in their complex forms within a cosmic nanosecond of less than five million years. Insects and fish, vertebrates and invertebrates, complex bone structures and most sophisticated internal organs, even male and female forms all appeared simultaneously in one enormous explosion of life—precisely as Yahowah described it, and in complete discord with macro-evolutionary theory.

In fact, it is macro-evolutionary theory which is errant. Not only do harmful mutations (which destroy information) outnumber beneficial ones by a million to one in the genome (genetic structure including chromosomes, genes, and nucleotides), natural selection, acting on the phenome (entire body) rather than

genome, is unable to keep pace, meaning that every animal species is irrevocably degenerating over time—not evolving to become more complex organisms. Further, no scientist has been able to demonstrate that any animal gene mutation has actually added a meaningful amount of new information. While some random mutations have been beneficial, they are insignificant in quantity compared to destructive changes, and they are irrelevant in comparison to the vast differences between species. We will return to this subject (which forms the foundation of the scientific mindset and secular humanism) and discuss in great detail in the “*Chay – Life*” chapter.

Yahowah’s three-thousand-year-old creation account, barring three potential and very revealing exceptions, is completely consistent with the evidence mankind has most recently discovered. And yet while that’s true, one-year-old high school and college textbooks, still clinging to the notions modern scientists have since disproved, are errant. In fact, science would be advanced in schools if *Bare’syth* / Genesis were understood and taught.

Now don’t get me wrong. This will not be a religion versus science debate. I despise the first, because clerics are usually misguided. And I enjoy the latter, because the evidence scientists discover almost always points to God, confirming His witness. Such is the case regarding our existence. Yahowah’s testimony has not changed in 3,000 years. He was right all along, which is not surprising since He was an eyewitness. It is the late 20th-century scientists who have come full circle. Based upon the evidence, they now agree with God, although it remains too painful for most of them to admit it. Moreover, their predecessors, the fathers of modern science—Copernicus, Kepler, Galileo, Newton, even Darwin and Einstein, were acquainted with the God of Scripture.

In this light, let’s review some scientific highlights that are pertinent to our discussion. We begin by recognizing that without the existence and active engagement of God, or an inconceivably enormous energy system completely unknown to us, the universe could not be expanding at an accelerating pace. Its expansion would slow due to the effect of gravity if there were not an active and enormous source of energy currently at work.

Next we must consider DNA, the double helix computer code of life. This blueprint is a language, and languages require a creator, a beneficiary, and a purpose. No designer, no language—especially one with billions of character combinations providing instructions to one hundred trillion human cells.

Further, the odds of elements accidentally engaging in a manner capable of forming life, and doing so with nutrients available, a means to acquire and process a food source, and a means to reproduce itself, all within the five million year timeframe this actually occurred, is astronomical beyond reason, beyond belief.

Statistically, it is less than one chance in ten to the billionth, billionth power. This probability is so ludicrously extreme the number exceeds the quantity of fundamental molecular particles in the entire universe by a million-billion fold.

Furthermore, since life existed on earth immediately after liquid water was available; there was no time for random chance in either inception or mutation. Mathematically, biologically, and physically speaking, macro-evolution from inorganic matter to complex life forms through random chance and natural selection rather than intelligent design is so improbable that belief in such a theory ironically requires a blind leap of faith, one that requires ignorance of the evidence and a complete suspension of reason.

Moreover, the universe is clearly built around man in scale, substance, and tuning. It retreats inwardly just as significantly as it expands outwardly. Life requires the specific elements, parameters, and behaviors we find. According to current scientific models, if any one of a thousand physical aspects differed by as little as one part in $10^{120\text{th}}$ power, life could not exist in any form. Therefore our reality is consistent with God having created the universe for man and inconsistent with random chance.

There are three places where some see Scripture to be in conflict with the still-touted, yet completely irrational and unverifiable, universal theory of non-causal big bang and random chance macro-evolution. They are as follows:

First, the Scriptures speak of micro-evolution, of all phylum of things replicating after their kind, and not of systemic macro-evolution, that is of chemicals to amoebas to humans. In support of God's position, there is but one transitional body form in the fossil record (not so coincidentally the very one that the Scriptures anticipated us finding, which is a blend between fish and reptiles), and there would have to be millions of them for macro-evolution to be accurate. Further, the second law of thermodynamics, the notion of entropy, that disorder and randomness evolve in closed systems, or that systems mutate from ordered complexity to confused disarray, without outside influence, has always served as macro-evolution's death certificate. This law states that information is lost, not gained in transmitted messages and that there is a universal tendency for all matter and energy to evolve toward an inert and deteriorated state. Animals evolve downward, losing genetic information with time, consistent with the laws of thermodynamics.

The second difference between creation and science is the early timing of water on the first day and its emphasis on the second day of *Bare'syth*. But even here, God's testimony is accurate. He isn't talking about liquid water on earth but instead interstellar molecular clouds. When we apply the lessons of relativity to creation, the first day covers eight billion years from our perspective and the

second day, four billion years. Calibrated to the perspective of the witness, the focus on water during these stages is essential. Water is the second most abundant molecule in the universe, ranking only behind molecular hydrogen, H₂. Interstellar clouds are especially loaded with it, and they serve as the maternity wards of the universe where new stars, planets, and comets are born. Moreover, water is the central ingredient in all organic systems, which is why scientists look for it first when searching for extraterrestrial life. Therefore, in *Bare'syth* / Genesis, water takes its rightful and scientifically accurate position related to the beginnings of stars on the first day, of our solar system on the second day, and for the emergence of plant life on the third day.

But there is more to it: water plays a crucial role during this period of our spiritual development as well as in man's history. So its inclusion makes perfect sense when the creation account is seen depicting the *why* of creation and the *when* of our salvation, replete with Yahowah's plan of redemption. Water is Scripture's primary metaphor for the purification of man's soul. Moreover, in the second millennium of human history, the waters of the flood were used to purge the earth of corruption. We will detail how these events relate to the *Bare'syth* account as the days unfold.

The third perceived conflict between science and Scripture is the most glaring. If the fourth day were about the creation of the sun and the moon, it is out of place. Vegetation, which is said to have blossomed on the third day, could not have existed without the sun. But if, as God shall demonstrate, the fourth day is the fourth millennium in the story of man's redemption after the fall, then its "signs, signals, and remembrances" are precisely where they must be—tied directly to the arrival of the Ma'aseyah. Additionally, God does not say that He *created* the sun, moon and stars during the fourth day, but only that they would be "signs," and thus would be *visible* at this time.

Scientifically speaking, the *Bare'syth* testimony is an accurate chronological depiction of what actually occurred. The sun had existed for billions years before the atmospheric debris from the onslaught of volcanic activity and the aftermath of countless asteroid impacts settled sufficiently for the sun to be seen. The dust settled and plants gradually filtered out the carbon dioxide that had been spewed into the air, creating and transforming the atmosphere into the oxygen rich and nearly transparent condition which exists today. The sun and moon could finally be *seen* in the fourth era of universal creation.

Also pertinent, we find in the fossil record that there is a billion-year gap between the "earth bringing forth simple plant life" and the emergence of complex "sea animals which exploded onto the scene," using the parlance of *Bare'syth*. This gap is acknowledged in God's accounting. Further, having the creation of plant and animal life separated by a cosmological epoch enables

Yahowah to devote the fourth day to a different form of life—eternal and spiritual life.

The biggest barrier for most people however, between science and Scripture, is that it's obvious that all of this could not have occurred in six earth days. Unfortunately, most everyone deals with the conundrum by either accepting the impossible as fact or by discrediting the *Bare'syth* / Genesis account, and therefore all Scripture with it. Not only are both choices errant, they both lead away from God.

On the subject of a cosmological day, over the course of the first three chapters, we'll reveal how the universe can be both six days and fifteen billion years old—depending upon the perspective of the witness. But for now, appreciate the fact that the best current estimation of cosmological age is between 10 and 20 billion years—with 14 to 16 billion years, plus or minus 10%, being the most likely range.

There are two primary astronomical methods of measure for universal age, pulsars and red shift, but they both employ a substantial array of unproven and even un-testable assumptions. For example, we know that the universe has not been constant, and consistency is required for either method to render a reasonable result. In addition, both astronomical calculations are forced to speculate regarding the nature and effect of 96% of the actual energy and/or matter in the universe, rendering their conclusions based upon the observable 4%.

This known and assumptions aside, man's most enlightened guess, inclusive of studies of carbon dating, star evolution, and nuclear fuel consumption is that the universe was created in a "Big Bang" some 14 to 16 billion years ago when energy was first transformed into matter. The initial galactic formation stage lasted about eight billion years. Our planet, orbiting around a second-generation star, was formed just over four billion years ago. The first signs of plant life on Earth manifest themselves shortly thereafter as liquid water made its way onto the scene. These plants produced oxygen, helping to clear the atmosphere two billion years ago. This provided the catalyst needed for the emergence of more complex and energy-dependant animals one billion years later.

As you may have noticed, these events not only parallel the *Bare'syth* testimony, they occurred in the same order God specified. Equally important, the duration of each cosmological epoch diminished at the rate of what's known as nature's spiral. Each successive aspect of the spiral is approximately half the size of the one which preceded it.

While it would be too premature at this point to get into a discussion on the longevity of man's time on earth, the evidence indicates that *Homo sapiens* have

existed a hundred thousand years or more. In the “*Eden – Joy*” chapter, we will discuss why this too is completely harmonious with God’s testimony.

Since I’ve broached the subject of “testability,” there are two popular and contemporary myths I’d like to bust. First, despite secular humanist claims to the contrary, many of the scientific theories taught in schools as “science,” which by their definition comprises those things which can be empirically tested, cannot in fact be validated. Even worse, many, if not most of man’s cosmological, molecular, and biological evolutionary theories are in conflict with the empirical evidence and reason. While we know many things, most of the fundamentals currently escape our grasp.

For example, we don’t even know how many dimensions actually exist. Some scientists claim two within a holographic construct, the mundane say three, relativists claim four inclusive of time, but the more adventurous string theorists promote seven to ten.

We don’t know how many forces are operating within these unknown dimensions. Electricity and magnetism are both forces but they not only change from one form to another in moving fields, they coexist in light which is not a force. Gluons are thought to generate the strong nuclear force, holding quarks together, but explanations of how that occurs requires untestable String Theory in which the math itself is too complex to formulate or calculate. According to the theory, as many as $10^{60\text{th}}$ colors, or variations, of these invisible rascals are needed to rationalize our reality.

Gravity remains a complete mystery to man, with Quantum Theory and Relativity mired in an irresolvable conflict as to what generates its attraction. The first calls it a force but can’t qualify the mechanism and the second says it’s an effect. Staying in the macro realm, ninety percent of the universe’s energy cannot be accounted for within the matrix of space-time or within the assumed construct of three to five fundamental forces. And that means that the Big Bang theory, apart from an intelligent designer and instigator, is errant by 96%. Only arrogant fools would postulate a theory as being “true” when it is in fact 96% wrong.

Turning to molecular constructs, there is no assurance that quarks and gluons represent the minutest atomic particles, but only that something smaller in scale eludes our ability to detect it or them. More befuddling still, there is no assurance these or any particles actually exist. The material world could be, and probably is, nothing more than organized manifestations of energy with everything in motion.

On the biological front, every attempt to mathematically demonstrate that life, given enough time, could have emerged by random chance from inorganic matter has failed. The fact is, the fossil record confirms that the two billion years needed for the improbable to become probable has evaporated by at least 99%, thereby

rendering man's conclusions errant once again. Further, in the transition from plant to animal life, macro-evolutionary theory predicts the opposite of what we have observed. Rather than a single and simple animal body-type gradually coming to exist from which all others were eventually evolved, every animal phyla known today burst onto the scene at the same time.

Without a Creator there is no way to explain the development of life's extraordinarily complex blueprint, the binary language of cell communication, DNA. And the simultaneous existence of male and female forms occurring in one species, much less every species, by random chance and evolutionary mutation is absurd. Moreover, even if these things could be miraculously resolved, science still has no concept as to what consciousness is or how it came to exist. Nothing is more fundamental to life.

Therefore, the core building blocks of cosmological, molecular, and biological science remain mysterious and un-testable. Scientific assumptions not only haven't been proven, they can't be tested, and those which can be demonstrated have been found to be wrong. And that would explain why secular humanists don't want intelligent design taught in schools. They know that their theories won't stand up to scrutiny. But it begs the question: why are the promoters of America's national religion so arrogant as to say that they are right and that God is wrong when the opposite is actually true?

That leads us to the second myth. All of these things, and especially the existence of the male and female form, are explained in *Bare'syth* / Genesis, with God providing His rationale for everything He did. Moreover, the notion that is advanced in popular culture, that Scripture cannot be tested and therefore cannot be taught as science, isn't accurate. Yahowah's Word can be validated. God even told us how to do so: evaluate His prophetic predictions. Yahowah inspired men to document His forecast of future history centuries and millennia before the events they foretold occurred. He provided us with tangible evidence of their existence—proof—a paper trail of His prophetic proclamations. We can therefore test His witness against the ledger of history and archeology.

By checking to see if each prediction was fulfilled exactly when, where, and how the Scriptures predicted it would occur, as evidenced by archeology and recorded history, we create a testable environment consistent with scientific theory. Then using statistical analysis, we can compute the probability of these events unfolding as they were predicted by random chance versus the actual foreknowledge of the Author. In the "Playing the Odds" chapter of *Tea With Terrorists*, we calculated the probability that twenty of the more specific Ma'aseyah prophecies could have been fulfilled randomly. I chose these because, with the Dead Sea's Scrolls, we possess actual written copies of God's predictions that predate the forecast enactment as well as copious contemporary written

But there is more. As I have shared, the *Bare'syth* revelation is three stories in one. In addition to creation, Yahowah is providing us with an accounting of our salvation and of human history. So to appreciate how and when the events unfolded, to understand Yahowah's timeline past and present, we will have to search the Scriptures for definitions. And for that, there is no better place than the 90th Psalm. In it Moseh (commonly known as Moses, meaning: to draw out) provides us with the quantification of the unit of measure Yahowah is using. But before he gets to it, the great liberator and prophet shares some valuable insights for living that I'd be remiss for not exploring.

If you're checking, the 90th Psalm (actually Mizmowr, meaning "Song") opens with "Lord," regardless of which English bible you are reading. Lord was rendered from the Masoretic substitution of 'adonay for YHWH, pronounced, **Y·ah·ow·ah**. Fortunately, based upon the Septuagint, we know Moseh wrote "אֲדֹנָי – Yahowah." This is one of 132 times that the Masoretes were guilty of making this specific copyedit, purposely changing Scripture to suit their agenda—which was to keep God's name unknown. On 6,868 other occasions, the rabbinical Masoretes (meaning: those who vocalize) left אֲדֹנָי – Yahowah's name in the text but wrote "'adonay" above it so that whoever read the passage wouldn't commit the religious crime of actually revealing God's personal and proper name. Then, rather than transliterate (replicate the sound of) the name which actually appeared in the text 7,000 times, consistent with required convention, English translators ignored אֲדֹנָי – יהוה – YHWH and translated the rabbinical substitution instead. The combination of these grievous and purposeful errors has robbed billions of people of a personal relationship with God and has served as a catalyst in the growth of many religions. The systematic removal of Yahowah's name from His Scripture may be the greatest crime ever perpetrated against humanity.

The 90th Mizmowr / Song provides additional clues to suggest that God's creation account is a spiritual guide to salvation, a scientific explanation of our existence, and a prophetic history of time all melded together. As such, it is among the most brilliant and inspired treatises ever committed to paper.

“A request and petition (*tapillah* – an earnest plea for favor, a sincere request for intervention and judgment, for a decision which is morally and justly discerned) **of** (*la* – by, concerning, and on behalf of) **Moseh** (*Moseh* – the one who draws out (errantly transliterated from the Greek Mouses as Moses)), **a man** (*'yish* – male individual) **of God** (*'elohym* – the Mighty One): **Yahowah** (אֲדֹנָי), **You** (*'atah*) **are, have been, and will be** (*hayah* – exist) **associated with** (*la* – concerned about, near, and the means to) **our** (*nahanu*) **upright dwelling place and provision** (*maqowm* – abode and refuge where we stand, are helped, and supported) **throughout** (*ba* – in, among, and with) **all periods of time and**

generations of life (*dowr dowr* – in the household and family home, surrounded in the encampment and dwelling place for all those who are related by birth).” (*Mizmowr* / Song / Psalm 90:1)

Hayah, translated “are, have been, and will be,” is the second most prevalent word in *Bare’syth* one. In *Shemowth* / Names / Exodus 3:14-15, we are told that *hayah* is the basis of Yahowah’s name—affirming that God exists. Here in the 90th *Mizmowr*, *hayah* is linked to our existence in God’s dwelling place. It is speaking of our ultimate provision through rebirth, leading to everlasting life.

As we have just discovered, *hayah* plays a significant role in the account of our creation and continued existence. The Hebrew verb is all about God enabling us to exist throughout time with Him. It also serves as another way of Yahowah telling us that He and His accounting of time combine past, present, and future together as if they were one and eternal. Because He is one and eternal, we can be one with Him eternally.

Noting Yahowah’s proclivity for symbolism, it is instructive to note that *hayah* reads the same from right to left as it does from left to right. It is the same, no matter the perspective—as is time from Yahowah’s perspective. It signifies that God does not change over time, nor does His Word or His plan of salvation. The verb which serves as the basis of Yahowah’s name helps define the nature of time, where the past, present, and future are the same, no matter the perspective, because they exist simultaneously. (Which, by the way, explains prophecy. God is not “predicting” the future, because He has already witnessed it. He reported what He had seen of our future in our past so that we might recognize that He inspired His prophets—meaning those who speak for God.)

There are few words more basic to the Hebrew language than *hayah*. No one disputes its pronunciation. And yet two of the three vowels which comprise Yahowah’s name are contained therein. The missing letter is Waw. And yet in the first two verses of *Bare’syth*, the Waw has already been used to convey the “oo” and “o” sound in *tohuw*, *bohuw*, and *tahowm*. And in the next two verses, a Waw will convey the same vowel in “*ruwach* – spirit,” “*’owr* – light,” and “*towb* – good.” The Hebrew letter Waw helped us properly transliterate “*maqowm* – dwelling place” and “*dowr* – generations” in the Psalm, and as we shall learn, it is also the source of the “o” sound in “*Towrah*.” Therefore, scholars and theologians deceive when they claim that “no one knows the proper pronunciation of יהוה – YHWH.”

In this passage, *maqowm*’s triple meanings coalesce within the nature and purpose of Yahowah. God’s principle goal is to bring us into His “dwelling place,” His “home and abode, the place where we live and abide” with Him in the spiritual realm enables us “to stand upright, established” in God’s presence. But

this is a place only God, Himself, can take us. So in the material world, His “great care and concern for us” has caused Him “to help us by providing the provision and support” which is required to transcend material mortality and enter spiritual immortality. Interesting in this regard, *maqowm* is derived from ‘*ownah*, which conveys “cohabitation, to dwell together in marriage as a family.” All of Scripture is focused on the “*beryth* – God’s Familial Covenant Relationship,” which in turn is based upon “*beyth* – family, home, and household.” That perspective is being underscored here in the 90th Mizmowr / Song.

Similarly, *dowr*’s dual connotations coalesce into one when they are considered in this context, which is one of the reasons the word was repeated in the text. Yahowah didn’t want us to miss the fact that He is associated with and concerned about, even the means to, our provision and “dwelling place,” not only “throughout all periods of time and generations,” but also with regard to His “household and family,” His “encampment for those who are related by birth (racial descendants or spiritual adoptees).” Here, God is speaking of our Spiritual rebirth which leads to being adopted into His family, becoming *Yahuwdym*, meaning: “those who are related to and belong with Yah.”

The etymology of *dowr* is particularly interesting in light of God’s symbolism. It was first used to describe an orderly arrangement of harvested grain, and then to depict a protective courtyard surrounded by homes. *Dowr* evolved to convey the circle of life from the womb and then back to the earth, symbolic of time as generations mark its onward march. Many of Yahowah’s Feasts revolve around the metaphor of bringing a harvest of purified grain into a protective place, whereby the grain represents saved souls and the protective enclosure is His Spirit and then His Tabernacle, which is a metaphor for heaven. In this regard, the *Miqra*’ of *Sukah*, meaning “Shelters, speaks of a protective enclosure where we campout with God as part of His family.

As a general rule when a word is repeated in Scripture, it underscores the importance of whatever it is conveying. You could consider the repetition of words like “*dowr dowr*” to denote the fullest and most extreme aspects of their meaning.

So by emphasizing “*dowr* – to live, to surround, to enclose, to harvest, to bring into a home and a dwelling place, to be part of a family for generations over time,” in the context of “*maqowm* – a dwelling place and provision where one stands and is established,” and “*tapillah* – an earnest plea for favor, a sincere request for intervention, for a decision which is morally discerned,” Yahowah is introducing us to the underlying meaning behind the *Miqra*’ey of *Pesach* – Passover, *Matsah* – Unleavened Bread, *Bikuryum* – FirstFruits, *Shabuwa*’ – Seven Sabbaths, *Taruw’ah* – Trumpets, *Kippuryum* – Reconciliations, and *Sukah* – Shelters.

Passover is the Doorway into God's "*dowr* – home." Unleavened Bread depicts His "*tapillah* – favor and intervention." FirstFruits represents the initial "*dowr* – generation born into Yahowah's family. Sevens Sabbaths is an all-encompassing harvest which alludes to the concept of *dowr dowr*, or of the enormous growth in God's Spiritual household.

The purpose of the *Taruw'ah* Harvest, which is "to signal an alarm," "to shout for joy," and "to announce the gateway to healing," is encapsulated in the twin connotations of *tapillah*: "an earnest plea for favor," as well as "a sincere request for intervention and judgment, for a decision which is morally discerned." *Kippurym*, meaning "reconciliations," is based upon *maqowm*. Because of God's "great care and concern for us" during *Yowm Kippurym*, He "summons us, calls and pleads with us, to come into the presence" of His "provision, help, and support" which is provided by the Set-Apart Spirit. By way of our Spiritual Mother, we are reborn and thus prepared to "campout" with God.

This in turn leads us to *Sukah*, meaning God's "encampment for life and protective shelter," His "tabernacle and home." *Sukah* is thus synonymous with *dowr*: "the timeless household and family home, the encampment and dwelling place for those who are related by birth." It means that we get to campout with God.

Before we continue, I'd like to pause here for a moment and reflect. What we have done thus far with Mizmowr 90, verse 1, is to meticulously examine the complete meaning and shading of each Hebrew word using the best etymological lexicons and dictionaries, and then consider the full implication of these words within the context of the passage and Scripture as a whole. This is not unlike viewing blood under a microscope as opposed to the naked eye. The microscope doesn't change or alter the blood in any way; it simply reveals what was always there, enabling us to better understand its nature, design, and function.

This does not make my translations inerrant nor my commentary inspired. I'm currently completing my seventh edit of this material, and each time the translations and insights improve. Besides, the only inspired commentary is when Scripture explains itself. And admittedly, all translations are inadequate and imprecise at best—especially recognizing that they are all human affairs. So my advice to you is the same as God's: trust Yahowah and not men—and that includes me. Purchase some of the tools listed in the "*Bare'syth* – Beginning" prologue and with the aid of the Spirit, examine Yah's Word yourself. Do what Moseh did: "*tapillah* – earnestly pleading for favor, making a sincere request for intervention and judgment, for decisions which are morally discerned." Test the evidence and be judgmental, discerning, and discriminating.

As mentioned before, the 90th Song provides some of the keys needed to decipher and quantify the *Bare'syth* / Genesis revelation. That is why I believe it references the formation of the earth. But you'll also notice here that God accurately depicts the earth's violent beginnings.

“Before (*terem* – previous to the time) **the mountains** (*har* – hills, ridges, ranges, and elevated land formations) **were born** (*yalad* – conceived through labor) **and** (*wa*) **You brought forth through trembling and twisting** (*hyl* – You formed and gave birth through violent shaking and anguishing distress) **the land** (*'erets* – ground comprised of natural material) **and** (*wa*) **the Earth** (*tabel* – the planet and world), **even from** (*min*) **before time** (*'ad 'owlam* – from perpetuity, from as far back as eternity, and continuously existing, forever), **You** (*'atah*) **always existed as God** (*'owlam 'el* – were infinite and unlimited, eternal in time, as the Almighty).” (*Mizmowr* / Song / Psalm 90:2) This is scientifically accurate, depicting the violent upheaval of massive volcanoes, trembling earthquakes, twisting plate tectonics, and the anguishing asteroid and comet impacts which served to form our planet.

In this verse, Yahowah used *'erets*, meaning “land, region, realm, area, ground, or earth in the sense of natural matter which is firm,” and *tebel*, meaning “world or planet,” to help distinguish between these concepts. Keep this in mind as we cover the subject of Noah and the scope of the flood.

By announcing that “God has always existed,” *Mizmowr* / Psalm 90:2 defines the meaning of *hayah*, and it explains why Yahowah selected it as the basis of His name. He is saying that with regard to time, He “*hayah* – exists,” which is to say that in relation to time, God is infinite. And yet mankind is wont to make God infinite in all areas, saying that He is omnipresent, omnipotent, and omniscient.

And yet here and elsewhere, Yahowah only says that He is eternal with regard to time, and that His power, authority, and mercy are unlimited. For God to be omnipresent, and thus to be unlimited in scale or size, He would cease to be a unique individual. He would become indistinguishable from the universe itself, and thus would be in all things from rocks to slugs.

For God to be omniscient, and thus know all things, there would be no merit to creation or to Him forming a relationship with us. God grows by experiencing us grow, by enjoying our company, just as parents grow from the experience of raising their children.

Moreover, if God were omniscient, there would be no salvation, because He would be continuously aware of our sins, as opposed to having them vanish in the presence of the Spirit's Garment of Light. And since this is the purpose of Yahowsha' and the Set-Apart Spirit, the result of Yahowah's Festival Feasts, and the means to our salvation (especially as it relates to the benefit of Passover and

Unleavened Bread), let's examine how God not knowing something (in this case forgetting our sins) serves our interests.

The Disciples, Yahowchanan and Shim'own Kephas, spoke specifically of the erasure and blotting out of our sins in the immediate aftermath of the birth of the "ekklesia – called-out assembly during the "Miqra' – Called-Out Assembly" of Seven Sabbaths courtesy of our Spiritual Mother. Testifying to an audience they called "nyn agnoia – currently ignorant," they professed that those who stop following the lead of religious clerics, and who "metanoeo – change their perspective, attitude, and thinking," so as to recognize the direct correlation between the "patho XN – experiences the Ma'aseyah endured" and the Towrah's "prokatangelo – prophetic promises," would have the consequence of their "hamartia – wandering away from the path" God has provided "exaleipho – canceled, erased, wiped away, and obliterated." (Acts 3:17-19)

Beyond this, they affirmed that the purpose behind removing all memory of sin from our record, and thus from God's knowledge, was so that we "epistrephomai – could return" to God, and "erchomai – come to experience" a "kairos – due measure of time" of "anapsyxis – renewing, refreshing, and relaxing" in "KY – Yahowah's" "prosopon – presence." Then, speaking of this time of "apokatastasis – restoration," which is the one-thousand-year-long celebration of the Miqra' of Sukah known as the Millennial Sabbath, Yahowsha's Apostles Yahowchanan and Shim'own Kephas "men – affirmed the veracity" of their witness by citing the Torah. (Acts 3:19)

Since there are additional lessons that we can learn regarding the correlation between Yahowsha' and Yahowah, between Yahowsha's life and the Towrah, and between God's Word and our salvation, let's pause a little longer and pursue what they said. The Disciples, Yahowchanan and Shim'own Kephas, proclaimed: **"Yahowah (ΘΣ) spoke (laleo – communicated) through the mouth of His dedicated and set-apart (hagion – those revered for their purifying and perfect service which was worthy of veneration) prophets (prophetes – those who proclaim God's Word) of long ago (aion – of a long past era). Moseh affirms this (men), saying namely (hoti): '...'"** (Acts 3:21-22) Please pardon the interruption, but Luke's Greek translation of what Yahowsha's Disciples, Yahowchanan and Shim'own Kephas, recited in Hebrew (especially as it relates to Acts 3:23) isn't particularly accurate. And that is because Luke wasn't composing Scripture but instead was writing a letter to a friend. So, let's turn to the actual source...

"A prophet (naby – a man who proclaims God's message) from (min) your midst ('athah qereb), from your (min 'athah) brothers ('ath) like (ka) me ('any), Yahowah (יהוה), your God ('elohym – Almighty), will raise up to make a stand and establish (quwm – to stand upright, lift up, support, fulfill, and

restore) **for** (*la* – concerning and on behalf of) **you** (*'athah*). **To** (*'el*) **Him** (*huw*) **you all should listen** (*shama* – you should receive His message, understand, and pay attention to it).” (*Dabarym* / Words / Deuteronomy 18:15)

And as promised, Yahowsha’ routinely cited from, and affirmed, Yahowah’s Torah, Prophets, and Psalms. But neither Christians nor religious Jews listened to Him—preferring in the case of Christians to believe Paul, with religious Jews siding with their Rabbis. And ignorant to the point of foolishness, Muslims claim this passage predicted the arrival of Muhammad, not recognizing that the message which follows this announcement serves to prove that Islam’s founder was a false prophet.

The Greek translation of this awesomely important prophetic passage reads: **“A prophet** (*prophetes*) **for you** (*umin*), **Yahowah** (ΚΣ – Divine Placeholder for Yahowah’s name using *kurios*), **your** (*umon*) **God** (ΘΣ – Divine Placeholder for *'elohym* – Almighty from *theos*), **will raise up** (*anistamai* – be caused to stand) **from out of** (*ek*) **your brothers** (*adelphon*) **like** (*os*) **me** (*ege*). **You all should listen to** (*akousesthe* – hear, pay attention to, and understand) **Him** (*autou*) **according to** (*kata*) **all of what** (*pas osa* – everything that) **He shall speak** (*laleo*) **to** (*pros*) **you** (*umas*).” (Acts 3:22)

One of the benefits of considering this statement in both languages is that by doing so we obtain absolute proof that the Divine Placeholder ΚΣ (found in all first- through early fourth-century manuscripts) represents Yahowah’s personal and proper name when it is found in the Greek text. So why then is it errantly rendered “Lord” in every English translation?

Based upon the Hebrew text, this is the consequence of billions upon billions of Christians, Jews, and Muslims failing to hear or heed Yahowah’s and Yahowsha’s words: **“And** (*wa*) **it shall come to pass** (*hayah*) **that the individual** (*'iysh* – person) **who relationally** (*'asher* – which by way of association) **does not** (*lo*) **listen** (*shama* – receive His message, understand it, and pay attention) **to** (*'el*) **My** (*'any*) **words** (*dabar* – statements, accounts, report, message, treatise, and testimony) **which relationally** (*'asher* – by association and connection) **He shall speak** (*dabar* – He will communicate) **in** (*ba*) **My** (*'any*) **personal and proper name** (*shem*), **I** (*'anky*) **will find out, hold him accountable, and resort to** (*daras* – search, hold him responsible, and require) **separation from** (*min*) **an association with** (*'im*) **him** (*'huw*).” (*Dabarym* / Deuteronomy 18:19 / from which Acts 3:23 was cited)

While it was obvious to everyone who had read the Torah, God told mankind that Yahowsha’s words would be His words. He also declared that those who don’t listen to and pay attention what He had to say would be separated from Him, and thus excluded from Heaven. So why then do Christians believe Paul’s

“Gospel of Grace” instead of Yahowah’s Torah? Why do religious Jews rely upon the Talmud instead of the Mosaic witness? Why do Muslims believe in “Issa – Jesus” and the Qur’an instead of God’s Word?

Based upon the Greek rendition of this passage, the last three words could easily read: “...**separation from** (*min*) **His** (*’huw*) **family** (*’am* – people).” That is because the same two Hebrew letters (חַי) are used to write “’im – with, association, and relationship” and “’am – family and people,” and the singular, masculine, third-person pronoun, *huw*, can read “His” or “him.”

Luke wrote: “**But** (*de*) **it will actually exist that** (*estai*) **every** (*pas*) **soul** (*psyche*) **whosoever** (*hotis*) **if** (*ean*) **he does not listen to** (*me akouo* – it is possible that if he does not pay attention, hear what is said, and receive this news), **this** (*tou* – the and that) **prophet** (*prophetes*) **will actually be destroyed** (*exolethreuo* – from *olothreuo* to be destroyed, and *ek*) **out of** (*ek* – separated away from) **the people** (*laos* – a group of common ordinary individuals (as distinguished from the religious and political leadership of a nation)).” (Acts 3:23) Unfortunately, this particular passage in the Hebrew original doesn’t mention a “prophet” until much later, and “*daras* – search, find out, hold accountable, and resort to” cannot be accurately rendered “*exolethreuo* – destroyed.”

But with the exception of the substitution of “*pas psyche* – every soul” for “’*iysh* – individual,” and the addition of “if,” the first half of this, through “*me akouo* – does not listen to,” accurately reflects the beginning of Dabarym / Words / Deuteronomy 18:19, but the middle portion, which is essential to the meaning, was left out, and the second half of the quotation is cobbled together from the end of Dabarym 18:20, whereby false prophets are “*muwt* – associated with death, and thus considered destructive,” and a corruption of the ending of verse 19 which speaks of “separation,” but not “the people.”

Before we deal with the disturbing evidence at our disposal, let’s first contemplate the message. To be held accountable by Yahowah is to be judged. All who are judged will either find themselves separated from God for all eternity in the Abyss, or their souls will be destroyed, ceasing to exist, at the terminus of their mortal lives. So, while muddled, paraphrased, and truncated at best in Acts, the message in *Dabarym* / Deuteronomy is that those who don’t listen to and understand Yahowah’s Word as it was proclaimed by Yahowsha’ will all be excluded from God’s family—and thus kept out of heaven.

Viewed as a collective whole, this *Dabarym* passage is a prophetic warning to Christians, Jews, and Muslims. It opens by predicting that the Ma’aseyah Yahowsha’ would be a Yahuwdah (errantly known as Jew, meaning: related to Yahowah), that He would come in Yahowah’s name, and that He would speak

God's words—which is to say He would affirm the Torah. His name could therefore not be “Jesus,” nor “Muhammad,” not even “Akiba,” because their names do not in any way resemble Yahowah's name. And the Ma'aseyah could not have brought a new, or even revised, message, much less one wholly contradictory to Yahowah's Towrah. And thereby the religions of Christianity, Judaism, and Islam crumble. But as is affirmed in the eyewitness accounts, Yahowsha's words were Yahowah's words. He was literally the human manifestation of God's Word. And that means that most everything Paul wrote, and Christians therefore believe, is inaccurate.

In this light, all but one of those whose letters and books fill the pages of today's bibles, either said nothing about themselves, or simply presented themselves as implements in the hands of the actual Author. The lone exception was Sha'uwl (errantly known as Paul, meaning: to question), whose favorite line was: “But I, Paulos, say unto you...” So, speaking of Christendom's overt reverence for their religion's founder, and the Christian willingness to believe Paul, which requires rejecting most everything Yahowsha' said and did, the Ma'aseyah revealed:

“I (ego) have come (erchomai) in (en) the (to) personal and proper name (onoma) of (tou) My (mou) Father (IIPΣ – Divine Placeholder representing ‘ab – Father from patros), but (kai) you have not received or grasp hold of (lambanete – selected or chosen, preferred or experienced) Me (me). And yet if and when (ean) another (allos – different kind of individual) comes (elthe) in (en) his own individual and personal (idios – belonging to himself, particular, unique, and separate) name (onomati), that one individual (ekeinos – one specific person), you all will actually receive and accept (lambano – choose and prefer). How (pos) are you able to (dynamai) trust (pisteuo – think to be true) the glorified opinion (doxan – personal views associated with a prideful shining light) from (para – in the form of a contrary opinion from the person) another (allelon), receiving and believing it (lambanontes – choosing to accept it while being exploited by the deception), and yet the shining radiance, judgment, and glory (doxan) from (para) the One and Only (monos – the One in a class by Himself, unlike all others, singularly sufficient and capable), you actually do not seek information from nor question (ou zeteo – you do not desire, enquire into, think about, attempt to understand, or strive after)?” (Yahowchanan / Yah is Merciful / John 5:43-44)

I can hear the emotional exasperation, utter frustration, and bewilderment in Yahowsha's voice. How is it that people in this very audience, and then billions of Christians following their example, would choose to believe Sha'uwl's egotistical opinions over the very Towrah He, Himself, had dictated to Moseh?

It might have been a handful of years before Paul began brutally savaging those who received Yahowsha' as Yahowah's means to reveal, proclaim, and fulfill the Towrah. And it would have been almost a decade before Sha'uwl began preaching his personal mantra. But within a score of years, he would pen his first poisonous letter (the one written to the Galatians), beginning with his own name: "Paulos..." And since the verb "*lambanontes* – receiving and believing it" was written in the present tense, Paul was not only the perfect fulfillment of this prophecy in that his message completely negates Yahowsha's nature, purpose, message, and sacrifice, Paul is the only possible candidate to arise within the lifespan of this audience.

Continuing to speak to those who would embrace Paul at the exclusion of Himself, Yahowsha' went on to warn His audience using one of Paul's favorite words: **"Do you not presume (*dokei* – suppose) that I will bring charges against (*katagoreo* – accuse and judge) you before the Father? There is one already accusing you of violating the standard (*katagoreo* – bringing up charges against you): Moseh, in whom you have placed your basis for hope (*elpizo*)."** (Yahowchanan / Yah is Merciful / John 5:45)

Yahowsha' associated Himself with the Towrah at every possible opportunity, so it is a wonder that Christians have bought into Paul's ploy of disassociating Yahowsha' from the books scribed by Moseh. Beyond this, it is interesting to note that *katagoros*, as an accuser, was often used as a title for the Devil by religious men of the day. They promoted the false notion that Satan accused us before God, when in fact, that role belongs to the Ma'aseyah. He is Savior to those who accept Him as the living manifestation of the Towrah, and Accuser to those who believe the glorified opinions of others—especially Paul—the one who came in his own personal name.

Let's consider one last admonition from God before we move on. **"For (*gar* – because) if (*ei* – as a condition) you would have actually been trusting (*episteuete*) Moseh, then certainly (*an*) you would really have been trusting (*episteuete*) Me (*emoi*), for indeed (*gar*), with, about, concerning, because of, on account of, and in association with (*peri* – around) Me (*emou*) that long distant person (*ekeinos*) actually wrote Scripture (*egraphen* – third person singular, aorist (as a snapshot in time) active indicative (indicating that this really happened) voice, tense, and mood of *grapho* which is used by Yahowsha' to describe His Covenant Scriptures—the Torah, Prophets, and Psalms)."** (Yahowchanan / Yah is Merciful / John 5:46)

Yahowsha' is once again undermining the basic premise of Pauline Doctrine, which is to separate the Ma'aseyah from the Towrah. Here, God is saying that He was with Moseh when the Towrah was written, that the Towrah was written about Him, concerning Him, because of Him, on His account, and in association with

Him. Simply stated, Yahowsha' dictated the Towrah to Moseh for the explicit purpose of answering mankind's questions about God, while facilitating the human desire to know God, and to be able to relate with Him. Yahowsha' = Towrah.

Now that we understand God's role in authoring His Scriptures, and the correlation between the Towrah and the Ma'aseyah, let's confront the tarnished condition of Acts 3:23. Clearly, it was way too inaccurate to have been inspired by God and thus it is neither true nor Scripture. Our options for dealing with this disquieting evidence are as follows: First, we might conclude that the Disciples, Shim'own Kephas and Yahowchanan, were not inspired and thus misquoted the Towrah. But that means we would also need to question Yahowchanan's and Shim'own's (now presented under Mark's name) eyewitness testimony errantly known as "Gospels." But considering the profound message and sweeping brilliance of Yahowchanan's eyewitness account, his letters, and the book of Revelation, attributing them to an unaided backwater fisherman requires more faith than to view them as inspired. Moreover, "the Rock's" letters are clearly prophetic, enlightening, and inspiring, and his preaching, which is recorded in the first third of the book of Acts, serves as God's witness to the fulfillment of the *Miqra'* of *Shabuwa*, known today as "Pentecost."

Second, we might conclude that Yahowsha's Disciples were inspired, but Luke, the historian, was not. So, Luke simply misquoted the Apostles in his letter to Theophilus. But this then brings the accuracy of the book known as "Luke" and his subsequent letter, known as "The Acts of the Apostles," into question. And while the book called "Luke" is well attested in early manuscripts, Acts is not. Further, two-thirds of Acts contains the testimony of Paul, the very person Yahowsha' has just warned us about.

Third, we might conclude that everyone quoted this profoundly important prophetic passage appropriately, but subsequent scribes were horribly careless. From this perspective, the addition of "all" in Acts 3:23 wouldn't be a big deal if the citation were not from the Towrah, where Yahowah specifically instructs us not to add or subtract a single word. But the substitution of "*psyche* – soul" for "*'iysh* – individual," is significant. God said "*'ish* – individual" rather than "*nepesh* – soul" because He was admonishing and encouraging "people," not "souls" to listen to the Ma'aseyah Yahowsha'. By the time people become souls apart from their bodies, it's too late to heed this advice. Moreover, there is no "if" in the Hebrew text because Yahowah's statement isn't a hypothetical.

But that's nothing compared to removing the essential phrase "**He shall speak in My personal and proper name,**" from the quotation. And yet that pales in comparison to ignoring all of the following in order to get to the new ending: "**I will find out, hold him accountable, and resort to separation from an**

association with him. Surely the person who proclaims a message on behalf of a deity who oversteps their bounds to speak words in My name which I have not instructed nor directed him to speak, and who speaks in the name of other gods,..." All of this from *Dabarym* / Deuteronomy 18:19-20 was eliminated to end the citation: **"...indeed then that prophet is destructive and will die."**

Such clumsiness cannot be attributed to God, so if the omission was scribal, then the whole of the Greek text becomes suspect. And that is the elephant in the room that no one wants to acknowledge. While the Torah, Prophets, and Psalms have been wonderfully preserved, as is evidenced by the Dead Sea Scrolls (dating 250 BCE to 70 CE), the 69 late first through third-century manuscripts we have unearthed of the Christian New Testament vary significantly among themselves, and are wildly divergent from the modern Greek manuscripts which are alleged to form the basis of bible translations today. In fact, the oldest witness to Acts 3 is the Codex Sinaiticus, a highly flawed manuscript penned in Rome for religious purposes in the mid to late fourth-century—over three hundred years after Acts was written as the second half of Luke's personal letter to Theophilus.

Returning to the Scriptural Psalm, or Mizmowr, we discover that just like the Earth, our mortal birth is fought with pain, so to exist with God, we must be transformed. **"You return and restore** (*suwb* – come back to change and renew, transforming) **mortal humankind** (*'enowsh*) **forever from** (*'ad* – eternally as a witness up from) **being crushed, diminished, and destroyed** (*daka'* – from being reduced to nothingness by grinding and pressing minute natural and material particles into annihilation; from a state of despondency pertaining to emotional grieving as the result of sin), **and You say** (*amar* – think, instruct, declare, and promise): **'Return, be changed, and be restored** (*suwb* – turn around, be renewed and transformed, establish spiritual relations, be repaired, and be refreshed) **children** (*ben* – sons and offspring, descendants; from *banah*, meaning those who build a home and family, who are restored and established) **of Adam/man** (*'adam* – the name of the first man with a *nesamah*/conscience)." (*Mizmowr* / Song / Psalm 90:3)

Mortal men must change, return to God, and be restored by Him in order to avoid returning to the dust from which we came. God has put us on notice that our souls are mortal, and that unless we are willing leave the painful and deadly world of men and return to Him, the consequence will be the annihilation of our consciousness.

While we turned to this passage for the unit of measure needed to unlock the prophetic implications of the *Bare'syth* / Genesis One timeline, the journey into this Song has been priceless. God has revealed that His plan is to "restore and renew mortal man." And to that purpose He "calls us to return to Him, to change

our ways, and thus to be “transformed and established,” “eternally kept from being annihilated.” This is the embodiment of *Yowm Kippurym*, of the Day of Reconciliations, where God summons us to come to Him, warning those who don’t their souls will be destroyed.

Over the course of three verses, there have been three words for “man.” The first was “*iysh* – individual,” which was used in reference to Moseh representing a “man of God.”

The second was “*enowsh* – mortal humankind” on the precipice of destruction. God, Himself, defines this term as it is based upon ‘*anowsh*, which means: “terminally ill as a result of an incurable disease.” He is speaking of the consequence of religious poison.

Third, we found ‘*adam* representing the descendants of the first man with a “*nesamah* – conscience,” the unique ability to distinguish between right and wrong. Without transformation, “*enowsh* – mortals” are returned to dust. They are diminished, with some being destroyed and others rendered to a state of despondency over sin. The sons of Adam, however, who respond to God’s call, choosing to change and to be restored, are able to establish eternal spiritual relations with Yahowah.

Now, from the perspective of *Bare’syth*, here is the payoff line: **“Indeed because (*ky* – truly and surely) a thousand (‘*eleph*) years (*shannah* – renewals, a repetitive division of time marked by seasons and equating to the duration of life) in (*ba*) your (‘*atah*) sight and perspective (‘*ayn* – eyes, presence, knowledge, thinking, and understanding) are like (*ka* – the same as and equate to) a day (*yowm*), the same as yesterday (*tamowl*) when (*ky*) it passes by (‘*abar*) a perceptive observer (‘*ashmura* – one who takes notice and pays attention so as to be saved; from *shamar*: to closely observe and carefully examine) in (*ba*) the (*ha*) night (*layl* – time of darkness when there is no light).”** (*Mizmowr* / Song / Psalm 90:4)

According to the *Mizmowr*, “perspective” and “presence” are essential elements in the calibration of time. This is the same claim Albert Einstein made in support of Special and General Relativity. Time moves differently relative to the observer, and slows appreciably in the presence of great energy, mass, or velocity.

But more than that, from our “perspective” and from our “presence” here on earth as mortal men, one of our “days” is “like a thousand years” from God’s perspective. Therefore, if we extrapolate to the portrayal of prophetic history and the unfolding story of our salvation in the Creation account, each of the seven days depicted in *Bare’syth* represents a one-thousand-year period. This aspect of time is not random, but instead has been quantified.

But as it relates to cosmological time, *Bare'syth* / Genesis readers still have several choices. They can believe that the universe, our solar system, life, and man were created in six solar days, one of which occurred before our sun was created, two before the earth existed, and three before sunrises and sunsets were even visible, in complete disregard for the scientific evidence to the contrary. And yet, according to recent surveys, most Americans believe the unbelievable. If you are one of them, visit the Creation Institute on the web. You will find many like-minded folks.

The second option, at least before Yahowah introduced us to the concept of relativity, is to render the word *yowm* as an imprecise “period of time” and not fret over the details. But if you were of that inclination, you probably wouldn't be reading this book. *Yada Yah* celebrates the details, and is fully committed to taking Yahowah at His word, not to mention considering His words seriously.

Third, *Bare'syth* can be scrapped as a scientific explanation and be read exclusively for its spiritual insights. This is the Vatican's most current view. The Church, which has a knack for being wrong, recently issued a statement saying that the creation account wasn't accurate and that, at best, God played a distant, fatherly role, in our genesis.

I am partial to the fourth option, viewing *yowm* as a precise quantitative measurement, as an accurate accounting, but relative to the “presence and perspective” of the eyewitness providing this testimony. That is the course we shall chart in this chapter because it provides the best fit between Yahowah's revelation, evidence, and reason.

However, within the framework of six plus one and of a day being equivalent to one thousand years, the readers of *Bare'syth* / Genesis cannot be faithful to the text and ignore the fact that the “days” of creation are prophetic. They reveal key aspects of our salvation history—past, present, and future—from the fall of Adam to the fall of man, and then to the final Millennial Sabbath. For this accounting, Mizmowr 90 was essential because it provided the scale we must deploy: one day represents one thousand years. Nearly six millennia of human history has passed since man, as we know him, began to record his existence. In that, God's word, science, and history all agree.



Now that we have our bearings, let's move on to the second half of *Bare'syth*'s second verse, picking up the relative cosmological timeline at the end of the first day. We are told that the Creator is Spirit (a radical concept at the time

idols were ubiquitous), and that God set apart part of Himself for a purpose. The *Ruwach*/Spirit is introduced “purifying and cleansing, protecting by hovering over” God’s creation. This is the role the Spirit plays in the lives of those who are adopted into our Heavenly Father’s Spiritual family.

In context, Yahowah began: **“In the beginning, the Almighty created and was alongside and closely associated with the spiritual world and the material realm. (1:1) And the natural physical world existed as a formless, orderless, and empty void, obscured in darkness along with the presence of the great commotion of inaccessible and mysterious energy.”** (1:2)

To which He added: **“The Almighty’s (‘*elohym* – God’s) *Ruwach* – Spirit (*ruwach* – a manifestation of the divine power of God; from *ruwyh*: that which can be accepted and is acceptable, that which can be touched and tangibly experienced, that which is delightful, and aids in perception and understanding, that which is enormous and brings relief, revival, renewal, restoration and the breath of life; a feminine noun) **hovered over, ministered to, and cleansed** (*rachaph* – caringly moved rapidly over, quickly served, washed, and purified) **according to (‘*al*) the presence (*paneh* – face and appearance) of the waters (*maym*).”** (*Bare’syth* / In the Beginning / Genesis 1:2)**

Before we examine this passage, a word regarding transliteration is once again in order. There is no right or wrong way to alphabetically convey the proper pronunciation of Yahowah, *ruwach*, or *‘elohym*, but there is a right and wrong way to present them. Names must always be transliterated (conveying their pronunciation) while words should all be translated (accurately rendering their meaning).

So that you know, the reason I provide the “w” in *ruwach* is so that you might come to appreciate the source of the “u” sound. It is why I provide the “y” in *‘elohym* as opposed to using an “i.” And as I have shared before, the “w” in God’s name is a vowel. It conveys the “u,” “o,” or “oo,” sound in English. Therefore, writing “Yahwah” is correct so long as the “w” is pronounced properly.

Also be aware that since God told Moseh that His personal name was based upon the verb *hayah* in His *towrah*, meaning “to exist” and “instructions,” respectively, it becomes obvious to the observant that the Creator’s proper designation is pronounced “Yah·ow·ah” rather than “Yah·uw·eh.”

In that *ruwach* and *‘elohym* are words and not names, the only purpose in transliterating them is to convey the sound of the Hebrew words using English characters. This is done so that readers come to know the basis from which the translations are derived. In this regard, there are often several acceptable variations. For example, while there is a “w” in *ruwach*, it is often omitted in favor of the “u” sound it renders. In the case of *‘elohym*, the first letter in Hebrew

is Aleph. While it almost always conveys the vowel sound of the English “a” or “e,” it is considered silent by linguists and is thus usually represented in transliterations with an apostrophe. The same is true with the Hebrew letter Ayin, but omitting the apostrophe is also considered acceptable, making *elohym* and *'elohym* equally suitable. And that brings us to the Hebrew Yod. Since it is usually a vowel conveying the English “i” sound, the letter “y” is often replaced with an “i,” or shown with an “i” in addition to the “y,” in transliterations. Therefore *'elohim*, *'elohiyim*, and *'elohym* are all acceptable.

While on the subject of *'elohym*, there are many who prefer to see the Hebrew word transliterated rather than translated. As a title, this is perfectly acceptable so long as the reader is aware that it means: “God, Gods, god, gods, Almighty, Mighty One, and mighty ones.” The principle argument rendered against translating *'elohym* as “God” is that the English word has a pagan origin, based as it is on Gott and Gad. But not only does this condition permeate our language, and thus eliminate thousands of words like those which designate days and months on our calendars, Yahowah uses *'elohym* to identify Himself and also to describe false gods. In this regard, *'elohym* carries the same baggage as does “god” with the exception that “God” can be capitalized in English to distinguish the real one from the frauds.

Now that you know how the Hebrew words and names are being rendered, let’s shift our focus back to the meaning of Yah’s message. There is a parallel between the *Bare’syth* 1:2 testimony and the primary purpose of God’s Spirit. A feminine noun, the “*ruwach* – **Spirit**” of “*'elohym* – **God**” “*rachaph* – **washes**” sin from our souls. She “*rachaph* – **purifies**” and renews mortal man by “*rachaph* – **covering**” us with Yahowah’s Garment of Light. And She “*rachaph* – **hovers over**” us in a protective way, nurturing and enlightening our minds thereafter.

As this story unfolds, we will discover that the “*ruwach* – Spirit” highlights by contrast the mortal nature of our “*nepesh* – souls.” Most are unaware that “consciousness” is something which both men and animals are said to have received on the sixth creative day. Shortly thereafter we will learn that the *ruwach* of *'elohym* is distinguished from the “*nesamah chay* – conscience of life” which is “*napah* – breathed” into Adam, making him more like God and less like all other animals. Our “*nesamah* – conscience” enables us to exercise good judgment and discern the things which are of God and those which are of man.

God “*rachaph* – rapidly moving, washing, and hovering over, even quickly protecting” His infant creation at this phase of the “big bang,” to use His term, is consistent with current scientific thought. There was a time in which physical laws were stretched. It occurred early on, during what is called “the inflationary period” of the cosmos’ formation. Physicists claim that most all physical laws were suspended, enabling a great, instantaneous expansion (10^{43} increase in size

in 10^{-34} seconds) to take place instantly after the Big Bang commenced. This period of “*rachaph* – quickly moving and hovering over,” was so extreme, that two objects an inch apart prior to the inflationary period would be 27 septillion light years separated after it. Not only did the inflationary period commence in creation’s first day, its influence on our reality remains at the heart of all universal explanations.

This understanding is also consistent with the primary purpose of Yahowah’s testimony, to convey *why* He created the universe and us, illuminating His plan of redemption therein. To accomplish this, Yahowah’s Spirit must be shown using water to cleanse and purify. The “*ruwach* – Spirit,” “*maym* – water,” and “*rachaph* – instant purification,” must follow “*tohu* – lifelessness,” “*bohu* – confusion” and “*chosek* – darkness,” because according to Yahowah’s solution, to be saved, we must walk from man’s confusing, dark, and spiritually lifeless world to God’s home, a journey which is facilitated and illuminated by the Spirit.

Spirit and purification are well developed aspects of salvation and eternal life, but so is water. For example, in Revelation, we find two of many such confirmations: **“I will bestow a gift to the one who thirsts, longing for what refreshes the soul from the spring of the water of life, as a gift freely, without cost.”** (Revelation 21:6-7) **“He showed me a river of the water of life, crystal clear, coming from the throne of God and the Lamb.”** (Revelation 22:1)

Howsha’ / Hosea equates living waters with Yahowsha’ as well: **“The Spirit (*ruwach*) of Yahowah will ascend out the wilderness. His source of life, His basis for purification, and His fountain of joy”** are equivalent to **“His cistern of mercy, His source of blessings, well of sustenance, and fountain of life....”** (Howsha’ / Salvation / Hosea 13:15)

If I am right about what seems so utterly obvious, “*rachaph* – swiftly moving to cleanse and purify, and hovering over to protect,” used in the second verse of *Bare’syth* in conjunction with Yahowah’s Spirit, will convey as much about mankind’s redemption by way of the Spirit as it does universal formation. And fortunately, such theories are not hard to verify because Yahowah most always defines His terms. In this form, *rachaph* is only used three times in the Torah, Prophets, and Psalms. With a little digging, we should be able to determine its meaning and thereby ascertain whether Yahowah used it to speak of creation, salvation, human history, or all three.

Since this is obviously the first use of *rachaph*, let’s flip forward to the second occurrence. It is found in the 32nd chapter of Dabarym / Deuteronomy. The context begins similarly to the opening lines of *Bare’syth* / Genesis, speaking of “heaven and earth,” and of “Yahowah’s spoken words.” This passage, like Yahowah’s opening Towrah testimony, even mentions “water” in the forms of

“droplets, dew, and rain” in its initial poetic couplet. Then Dabarym turns its focus to salvation, just like *Bare’syth*. We are told that “Yahowah is God’s name,” that “He is the Rock of our salvation,” and that “His work is perfect, just, faithful, and upright.” By contrast, we are also told that Yisra’el would “act corruptly toward Him,” and that a time would come when they “would not be His children,” but instead be “a perverse and crooked generation” of “foolish and unwise people.” Yahowah provided this contrast, as He does with “*tohu* – lifelessness,” *bohu* – confusion,” and “*chosek* – darkness,” in *Bare’syth* to make the benefit of “*rachaph* – rapid purification” more apparent. In addition to introducing Himself as our “Savior” in Dabarym, Yahowah, consistent with His *Bare’syth* revelation, says that He is “our Father,” the “Rock who begot us,” and “the God who gave us birth”—in this case, Spiritual rebirth from above.

In the midst of this treatise on salvation, Yahowah introduces *rachaph* in a metaphor: **“As an eagle arouses and stirs (‘ur – awakens and raises) her nest, quickly cleaning and hovering over to protect it (*rachaph*) on behalf of (‘al – above and together with) her young, spreading out her wings like a garment covering them (*paras kanap*), receiving and keeping them (*laqah* – grasping and acquiring them, instructing and carrying them), lifting them up and carrying them away (*nasa’*) upon her wings (‘*ebrah*), so Yahowah (𐤏𐤃𐤁𐤏) alone, separated from others (*badad*), led the Way (*nahah* – provided the spiritually correct path). And there was no foreign or false (*nekar*) god (‘*el*) working or associating with (‘*im*) Him.”** (*Dabarym* / Words / Deuteronomy 32:11-12)

The eagle is depicted as a mother bird with her children because Yahowah’s “*ruwach* – Spirit” is our Spiritual Mother. The benefit of being reborn by way of the Set-Apart Spirit from above (see Yahowsha’s discussion with Nicodemus in Yahowchanan – John 3 for more on this) is that we become Her children—eternal sons and daughters of God. Our Spiritual Mother is not only the source of our purification, instantly removing our guilt with Her Spiritual Light, She hovers over us forever, keeping us pure in Yahowah’s eyes, protecting us so that our life might be everlasting. Like the mother bird in the metaphor, Yahowah’s Maternal Spirit cleanses us, nourishes and nurtures us, adorns us, comforts us, protects us, instructs us, and in the end, carries us away on Her wings. All of this serves to confirm that the second use of *rachaph* is consistent with the first. *Rachaph* means “rapid cleansing and lingering protection” leading to reconciliation, just as we suspected in *Bare’syth* One.

The third and final occurrence of *rachaph* also follows an overt Ma’aseyah salvation prophecy. In Yirmayahuw (errantly known as Jeremiah, meaning: Yahowah Lifts Up) 23, our suspicions regarding *rachaph* are confirmed. The paragraph which eventually leads to *rachaph* begins:

us to stand upright, be acquitted, and appear innocent, restored in His presence, by doing what is right).”” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 23:6)

Tsadaq’s root conveys: “to be upright and straight,” and thus it identifies Yahowsha’ as the “Upright One,” and His message as “the straight path” to Yahowah. Over time, these connotations evolved such that *tsadaq* became “the measuring rod” and “the moral standard” by which someone “is judged or exonerated.” God’s Word, and especially His Towrah, is the “measure and standard by which our fate is determined.” So in *tsadaq*, we learn that Yahowsha’ is the Word made flesh, the living embodiment of the Towrah. And by observing the Towrah perfectly, and measuring up to its standard, He revealed and enabled the strait path to our reconciliation and vindication. As the Upright One, He became Yahowah saving us by standing up for us.

Yahowah said that “this is His personal and proper name which He shall be called, summoned, and encountered: “Yahowah, our Vindication and Righteousness”—which is a specific way of saying: “Yahowah, our Savior.” That is synonymous with *Yahowsha*’, meaning “Yahowah is Salvation.” Vindication is a specific form of salvation whereby the guilty are declared innocent. Fulfilling the prophetic proclamation included in this passage, Yahowah, in the form of *Yahowsha*’, tabernacled (camped out and lived) with us so that we would be able to dwell eternally with Him. He stood up for us so that we could stand with Him. He arose so that we might rise. He vindicated us on *Pesach* and *Matsah*, in accordance with the Towrah, so that we would be declared “not guilty” according to its standard.

The passage goes on to explain that a day will come in which Yahowah will **“lead the descendants of the household of Yisra’el back from the north land and from all the countries where He had driven them and they will live on their own soil.”** That day began in 1948 when the European Jews who had survived the Holocaust traveled south to the Promised Land. There is great specificity in Yah’s predictions.

Then in the 9th verse, prefaced by this wondrous tale of salvation, we find *rachaph*, the word which led us to the passage. **“As for the prophets, my heart bursts (*sabar* – a metaphor for deliverance based upon the breaking of the yoke of bondage) within me. All of my substance (*’etsem* – bones and skeleton, an idiom for the framework underlying the structure of life) are clean, pure, and protected (*rachaph*).”**

The reason that the Ma’aseyah’s heart burst for the prophets is that Yisra’el had a bad habit of killing Yahowah’s spokesmen rather than listening to them. Those who are overtly religious and political today do the same thing, crucifying

the messengers who are willing to deliver Yahowah's message. And even now, the nation of Yisra'el fails to appreciate how their return to the Land will usher in the Ma'aseyah's physical return (in substance and identity, in flesh and bones) and how this will influence their return to fellowship with Him.

For those who embrace the terms and conditions of the Covenant and who answer Yah's Invitations to Meet with Him, they have their substance instantly purified by the Ma'aseyah's fulfillment of Passover, Unleavened Bread, and FirstFruits. This allows the Set-Apart Spirit to hover over and protect the Covenant's children—making us like Him—on Seven Sabbaths. This relationship between Savior and Spirit is beautifully explained in the 14th chapter of Yahowchanan / John, a passage we will ultimately dissect and ponder.

Consistent with this review of the nature and purpose of the *Ruwach* – Spirit, and in concert with “**God's *Ruwach* – Spirit** (*ruwach* – a manifestation of the divine power of God; from *ruwych*: that which can be accepted and is acceptable, that which can be touched and tangibly experienced, that which is delightful, and aids in perception and understanding, that which is enormous and brings relief, revival, renewal, restoration and the breath of life; a feminine noun) **hovered over, ministered to, cleansed, and increased** (*rachaph* – caringly moved rapidly over, quickly served, washed, and purified) **according to the presence of the waters,**” it is instructive to learn that the root of *rachaph* is *rachats*, which means: “to cleanse and to make pure by washing.” It is analogous to the Towrah instructions related to being immersed in water to become pure prior to entering the Temple of Yahowah. It is symbolic of the renewal properties of spiritual baptism. And that is why *rachats* describes a “trusted female servant at a bath who washes and cleanses.” In this light, *rachsah* means: “to wash and cleanse, removing all contaminants and filth.”

Also formed from the same Hebrew base, we find: *racham*, meaning “tender love and mercy,” whereas *rachuwim* is “compassion.” *Racham* also conveys: “familial and affectionate nurturing derived from motherly love.” *Racham* therefore explains the reason for and the means to the gift of renewed life.

Another variant of the same root, *rachamah*, is a “mother's womb,” reinforcing the fact that the *ruwach* – Spirit is our Spiritual Mother. It also tells us that the source of divine mercy would come from: “the womb of a virgin.” Along these same lines, *rechem* is a matrix, the source from which life originates, develops, and takes form.” And *rachmany* is a “compassionate woman.”

The insights gleaned from *rachaph* are particularly telling in the context of God's *ruwach* being credited with the “formation,” and thus “birth,” of the universe, as well as its development and expansion. Further, She (*ruwach* is a feminine noun) filled the “void,” just as the Set-Apart Spirit does in our lives,

enabling us to live eternally in Yahowah’s presence. And as a result of Her work, Her enlightenment, we are able to avoid mankind’s “ignorant confusion” of lifeless deceptions, and thus preclude our souls from being “dissipating into nothingness,” or descending into “darkness and death.” By “hovering over” these potentially adversarial influences, She perfected creation, just as Her Garment of Light makes us look perfect in God’s eyes.

And that makes the Set-Apart Spirit the implement of Yahowah’s *rachem*, “mercy.” And just as *rachaph* speaks of “enlarging,” *rachab* is “expansive,” addressing that which is “enormous in scope and breadth,” even “growing and liberating.” *Rachash* is “to move and stir, to awaken, invigorate, and motivate.” A *rachath*, also a feminine noun, depicts a “winnowing implement, something which is used to separate the wheat from the chaff.”

Rachal helps identify our Savior, because it signifies “a young lamb.” And *rachats* means “to trust and to rely upon,” in this case: the source of Yahowah’s salvation, purification, and lingering protection.

Therefore, by focusing on this verb we discover that the *Ruwach* is the manifestation of God’s power whom we can personally experience “*rachaph* – hovering over, purifying, protecting, empowering, and increasing us so that we can grow.” If we accept Her, She makes us acceptable. The *Ruwach* renews and restores us, reconciling us with God, enabling us to grow. She is not only the breath of eternal life, She enlightens the path to life. So as a result, it is safe to say that this portion of *Bare’syth* contains an essential ingredient relative to our redemption, even as it explains proven aspects of our creation, especially regarding the inflationary period in the growth of the universe and the presence of molecular water.

אָרָא

In the next verse, the Creator revealed the root of His name and His nature. Here Yahowah links four extraordinary words together, connecting God, instruction, light, and eternal existence. “**God** (*‘elohym* – the Almighty) **said** (*‘amar*), **Let there be** (*hayah* – exist) **light** (*‘owr*) **and light** (*‘owr*) **existed** (*hayah*).” (*Bare’syth* / In the Beginning / Genesis 1:3)

According to Zondervan’s Hebrew-English interlinear, the verse reads: “**God said let Him be light and He was light.**” Also interesting, the Hebrew text renders the first *hayah* as YHY, which is the singular, masculine, third person, jussive (signifying a command or exhortation) active tense of the verb. The second time the verb appears, it is written as WYHY, which includes the

conjunction “and,” represented by the Waw. Collectively, these letters represent the full basis of Yahowah’s name. So in this way, we find God identifying His name and associating Himself with light.

But there is more. Had *hayah* been vocalized in first person, the passage would read: **“God said, I was Light, I Am Light, and I will be Light; I exist as light.”** Albeit is a stretch, as it requires *hayah* to serve as a name and as a verb, the inference could be made: **“God said, Yahowah was, is, and will be Light; Yahowah exists as light.”**

Light, like Living Waters, is one of the seven metaphors Yahowah uses to describe Himself in tangible terms. The others include: the Word, the Upright Pillar, the Set-Apart Family, the Bread of Life, and the Rock of Salvation.

Owr, the word rendered “light,” can be “the light of instruction and guidance, the light of judgment, the light which removes someone from darkness, trouble and danger, the light of life, the light of a lamp, or the light of God.” *Owr* can also be the “light of the sun and stars” which is significant because, while universally manifest in day one, they were not visible on earth until the fourth day.

In a related verse in Yasha’yahuw (errantly known as Isaiah, meaning: Salvation is from Yahowah), God introduces Himself as Light. But first He sets the scene. The passage begins by predicting that the Chosen People would be unfaithful, and that while there would be a consequence, God would continue to care for them. Speaking of what happens to those who ignore and reject His Towrah instructions which promises temporal blessings and eternal salvation, God reported: **“Instead (*tahat* – in place of) you are (*hayah*) forsaken, separated, and abandoned (*azab* – rejected, refused and disassociated, left alone and neglected) and you are shunned (*sane’* – disliked and loathed, hated and detested, considered hostile and unloved) without (*ayn*) passing over (*abar* – to pass through a doorway walking from one realm to another [a reference to neglecting Yahowah’s Passover]). Yet I shall appoint and establish (*sym*) you as an everlasting (*owlam* – eternal and never ending) exaltation (*ga’own* – an exceedingly important power and influence), rejoicing (*masows* – delighting, and celebrating merrily) for generations, eternally dwelling in the household (*dowr dowr* – family living in the protected tabernacle and home forever).”** (Yasha’yahuw / Yah Saves / Isaiah 60:15)

Without the Covenant, without Passover, Unleavened Bread, and FirstFruits, there is only “*azab* – separation and abandonment.” Those who don’t walk through this doorway from man’s oppressive religious realm to God’s home and across the cleansing threshold where we are perfected, are “*azab* – forsaken, disassociated, and neglected.” These outsiders are “*sane’* – considered hostile,

and thus disliked and unloved.” Being elevated by God to an eternal state of rejoicing is the message of FirstFruits, Seven Sabbaths, and Trumpets leading to Reconciliations and Shelters, where we are adopted into our Heavenly Father’s “*dowr* – eternal family and get to dwell in His home forever.” Passover, like Shelters and FirstFruits, serves as one of seven steps depicted in Yahowah’s “*Miqra’ey* – Called-Out Assembly Meetings”—the Festival Feasts which facilitate and describe our celebratory relationship with our Heavenly Father. The others include: Unleavened Bread, Sevens Sabbaths, Trumpets, and Reconciliations—each of which depict the work of the Ma’aseyah and Set-Apart Spirit in our salvation.

“Then you will know (*yada’* – recognize in a relational sense and acknowledge) **that** (*ky* – in fact, surely, and indeed) **I** (*’any*), **Yahowah** (יְהוָה), **save** (*yasha’* – rescue, deliver, and liberate) **you, and I redeem you** (*ga’al’ath* – I personally pay the price to ransom you from bondage and death as a male relative, as a kinsman, I release you from the consequence of your debt, guilt, and sin): **the Mighty One** (*’abyr*) **of Ya’aqob.**” (Yasha’yahuw / Yah Saves / Isaiah 60:16) “*Yada’* – knowing” Yahowah is the means to being adopted into our Heavenly Father’s family and to living in His home.

Once again we are told that Yahowah is our Redeemer and that “Yahowah saves”—Yahowsha’. God predicted that He would become a man, kin to the Yahuwdaym (Jews), to rescue us from death and bondage. Redemption, like vindication, is a unique form of salvation, one in which the person being saved is ransomed—having their debt paid by another.

Then, in this continuing story of redemptive salvation in accordance with the *Miqra’ey* (Called-Out Assembly Meetings) of *Pesach* and *Sukah*, Yahowah tells us that He is the eternal Light, and that His Spirit adorns us in a radiant Garment of Light. Speaking of eternity following the Millennial Sabbath, we read: **“The sun** (*shemesh*) **shall no longer exist for** (*lo’ ’owd hayah la*) **you as** (*ka*) **light** (*’owr*) **by day** (*yowmam*), **neither** (*lo’*) **for brightness** (*la nagah* – shining radiance and enlightenment) **shall the moon** (*yareha*) **provide light** (*’owr*) **for you. Yahowah** (יְהוָה) **exists** (*hayah*) **for you as** (*la’ath ka*) **everlasting and eternal** (*’owlam*) **light** (*’owr*), **your** (*’ath*) **God** (*’eloah*) **as** (*ka*) **your** (*’ath*) **adornment, a garment of shining appearance which brings honor, glory, beauty, and splendor to the wearer** (*tiph’arath*).” (Yasha’yahuw / Yah Saves / Isaiah 60:19)

Tiph’eret is from *pa’ar*, which means “to adorn in a garment which glorifies and beautifies.” In the context of “Yahowah existing for us as everlasting and eternal light, as our God, and as our glorifying and beautifying adornment,” this is speaking of none other than the “Garment of Light” which makes us appear perfect in God’s eyes and thus enables us to live in His presence as His children.

Within the testimony of Yahowah being Light and saving us by purifying and protecting us with His Garment of Light, the next verse could be literal in the sense of illumination, or symbolic in the sense of curtailing the Adversary's influence. **“Your sun (*shemesh* – the object of illicit worship) shall no longer come and go (*lo' 'owd bow* – no longer arrive, pursue, and reap), neither shall your moon (*yareah* – as an object denoting false gods, especially Islam) remove, gather and receive (*'acaph* – take away in a harvest, assemble together, and cause to perish), for Yahowah (יהוה) shall exist (*hayah*) for you as eternal and everlasting (*'owlam*) Light (*'owr* – instruction, guidance, and that which removes someone from darkness, obscurity, and danger). The days of your mourning over death (*'ebel*) shall be finished and fulfilled by way of restitution (*shalam*).”** (Yasha'yahu / Yah Saves / Isaiah 60:20)

In this case, Yahowah's eternal Light is personal—Her Garment of Light becomes ours. The purpose of this Light is to end the sorrow of death and to fulfill His Towrah promises of salvation and relationship. It's also interesting that during the fourth day of creation, Yahowah will once again refer to the sun and moon as signs of the *Mow'ed Miqra'ey* and of the promise of life they foretell.

To more fully appreciate the correlation between Yahowah and Light, let's turn from God's first prophecy to His last. In the apostle Yahowchanan's (errantly known as John's, meaning: Yahowah is Merciful) Revelation, Yahowah and Yahowsha' are presented as Light—a light that shall always remain within us. **“I saw no Temple in the New Yaruwshalaym for Yahowah Almighty and the Lamb are its Temple. And the city has no need of the sun or of the moon to shine upon it, for the radiance of Yahowah has illumined it. Its Lamp is the Lamb. The called-out assembly shall walk remaining within its light.... And there shall no longer be any night. They shall not have need of the light of a lamp nor the light of the sun, because Yahowah shall illuminate time, and they shall reign forever and ever.”** (Revelation 21:22-24 & 22:5)

Our union with Yahowah's Spirit, which causes us to be adorned in Her Garment of Light by way of the Lamb's sacrifice, is eternal, illuminating time itself. That is the essence of *hayah*/existence. From the perspective of science, this is precisely what light accomplishes. Einstein discovered, and others have confirmed, that light defines time, illuminating what it means to be eternal—existing in the past, present, and future simultaneously. Light is the purest form of energy, it is considered the universal constant, the source and measure of time, the means to enlightenment, and to life itself.

So whether **“God (*'elohym* – the Almighty) said (*'amar*), ‘Let there be (*hayah* – exist) light (*'owr*) and light (*'owr*) existed (*hayah*),”** or **“I was, am, and will be Light, always existing as light,”** or even **“Yahowah is Light and Yahowsha' shall become light,”** He was speaking about how light, the first thing

He created, was synonymous with His nature, and how His nature would lead directly to our salvation and to life. Yah exists to enlighten us, and to shed light upon the path to Him, so that we might become like Him.

This is why Yahowah completed His opening *Bare'syth* declaration with: **“The Almighty** (*'elohym* – God) **saw** (*ra'ah* – perceived and regarded, appeared and presented Himself as, became visible as, found delight in, and distinguished) **that the light** (*'owr*) **was good** (*tabab* – pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial, generous, and prosperous, thus reliable and true). **And God** (*'elohym* – the Almighty) **separated** (*badal* – divided and set apart) **light** (*'owr*) **from** (*bayn* – disassociating for the purpose of enhancing understanding) **darkness** (*hosek* – obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfects and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion).” (*Bare'syth* / In the Beginning / Genesis 1:4)

All who avail themselves of the Light are called out of the darkness and separated unto Yahowah. This is one of a dozen times that separation and division are discussed in Yahowah's opening statement.

There are two additional aspects of this verse I'd like you to consider. First, darkness isn't the opposite of light; it is the absence of light. Satan isn't the opposite of God; the Devil is the absence of God. Death isn't the opposite of life; it is the absence of life.

Second, the dark spirit's deceptive arsenal is itemized in *hosek*. He wants to conceal rather than reveal himself. He lurks in the shadows, behind the scenes, obscuring his true nature and purpose. His religious and political schemes are seldom considered satanic for if they were, they wouldn't be seductive. Satan is clandestine, wrapping himself and his beguiling institutions in mystery and secrecy. The Devil preys on ignorance. A confused and distracted society is his sandbox.

The reason darkness and separation are making a second appearance in the first day is to highlight the choice we must all make—to choose God or the Adversary. Choice remains paramount to Yahowah because it is the prerequisite of love.

Bringing it all together, bereft of the Hebrew text and extensive amplification, Yahowah's salutation to humankind reads: **“In the beginning, the Almighty created, and was alongside and closely associated with, the spiritual world and the material realm. (1:1) And the physical world existed as a formless, orderless, and empty void, obscured in darkness along with the presence of great commotion and inaccessible and mysterious energy. The Almighty's Ruwach – Spirit hovered over, ministered to, and cleansed according to the**

presence of the waters. (1:2) God said, ‘Let there be light, and light existed.’ (1:3) The Almighty saw that the light was good. And God separated light from darkness.” (1:4)

With each word fully magnified, Yahowah’s opening statement reports:

“In (*ba* – near, with, and in proximity to, regarding the account of) **the beginning** (*re’shyth* – at the start of time and the initiation of the process of existence, concerning first fruits and the head of the family), **the Almighty** (*‘elohym* – God) **created** (*bara’* – conceived and produced a new existence, choosing perfect transformation and renewed birth, planning, preparing, and producing) **and was alongside and closely associated with** (*‘eth ‘eth*) **the** (*ha*) **spiritual world** (*shamaym* – Heavens and abode of God) **and** (*wa*) **the** (*ha*) **material realm** (*‘erets* – matter, the physical and natural world). (1:1) **And the physical world** (*‘erets* – the material realm and the natural substance of which the universe is comprised) **existed** (*hayah*) **as a formless** (*tohuw* – in a state of lifeless confusion, as something which would dissipate into nothingness without energy added), **orderless, and empty void** (*bohuw* – a deserted and unoccupied space, desolate of life) **obscured in darkness** (*chosek* – ignorance and obscurity, without light) **along with** (*‘al* – upon) **the presence** (*pane’h* – face and appearance) **of great commotion and inaccessible and mysterious energy** (*tahowm* – descriptive of the Abyss; from *huwm*: that which is deeply anxious, agitated, perplexed, loud and distracting). **The Almighty’s** (*‘elohym* – God’s) **Ruwach – Spirit** (*ruwach* – a manifestation of the divine power of God; from *ruwyh*: that which can be accepted and is acceptable, that which can be touched and tangibly experienced, that which is delightful, and aids in perception and understanding, that which is enormous and brings relief, revival, renewal, restoration and the breath of life; a feminine noun) **hovered over, ministered to, and cleansed** (*rachaph* – caringly moved rapidly over, quickly served, washed, and purified) **according to** (*‘al*) **the presence** (*pane’h* – face and appearance) **of the waters** (*maym*).” (1:2)

“God (*‘elohym* – the Almighty) **said** (*‘amar*), **‘Let there be** (*hayah* – exist) **light** (*‘owr*) **and light** (*‘owr*) **existed** (*hayah*).” (1:3) **The Almighty** (*‘elohym* – God) **saw** (*ra’ah* – perceived and regarded, appeared and presented Himself as, became visible as, found delight in, and distinguished that) **the light** (*‘owr*) **was good** (*tabab* – pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial, generous, and prosperous, thus reliable and true). **And God** (*‘elohym* – the Almighty) **separated** (*badal* – divided and set apart) **light** (*‘owr*) **from** (*bayn* – disassociating) **darkness** (*hosek* – obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfects and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion).” (1:4)

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