

Chay – Life

The Story of Life...

Applying the galactic unit of measure Yahowah told us to use to quantify His creative timetable, we can deduce that the second cosmological epoch began approximately 7.5 billion years ago, give or take twenty percent. That same formula suggests that the second day came to a close around 3.8 billion years in our past.

Scientifically several rather important things occurred toward the end of this period. Cosmologists believe that 4.8×10^9 years ago the star we call our sun was created as a second generation luminary within the spiral galaxy we refer to as the Milky Way. Shortly thereafter, the earth was formed, some 4.5 billion years in our past. Even the 3.8×10^9 terminus date is significant. It marks the time the steady influx of large asteroids ceased impacting our planet, facilitating the conditions that would immediately lead to life. But that is the subject of the third day.

In His initial statement describing the second creative era, Yahowah reveals something we have only just recently come to learn, that H₂O is the second most abundant molecule in the interstellar clouds which serve as wombs for new stars and planets like our own. **“God** (*’elohym* – the Almighty) **said** (*’amar* – spoke with a focus on the content to follow; God thought, intended, and promised that) **matter and space** (*raqya’* – the extended solid support base and universal expanse; from *riqua’* meaning the spreading out, expanding, and broadening of things) **shall exist** (*hayah*) **in the midst of** (*tawek* – among and between) **the waters** (*maym*), **existing** (*hayah*) **dividing and separating** (*badal bayn* – making a distinction between, selecting from, differentiating among, and setting apart, withdrawing and expelling over an interval of time) **waters** (*maym*) **in relation to** (*la* – toward, among, and concerning) **the waters** (*maym*).” (*Bare’syth* / In the Beginning / Genesis 1:6)

Day two does not chronicle a creative act. According to Yahowah, and three millennia later confirmed by science, matter, space, and time were the product of

light energy and the result of the Big Bang. “Matter and space,” were derivatives of that which God called into existence on the first day. By unleashing the appropriate amount of energy during the first “interval of time,” our solar system was enabled in the second. And as is suggested by this passage, our sun and the earth were literally born in the midst of molecular clouds composed of hydrogen and water vapor.

The verse goes on to highlight the process, emphasizing that things divided and separated over time. The words God continues to select have far ranging implications. Due to the complexity of the subject material, I have chosen to present the next sentence without amplification first, so that you get the gist of what God is saying.

What follows is a lecture on relativity, thermodynamics, the relationship between energy and matter and how one is exchanged for the other, as well as the nature of space-time as these things existed during the formative era of our solar system. The only way to make what follows simple would be to inadequately translate it.

“God prepared and produced matter and space dividing and separating the waters relative to and out of the orderly arrangement of time matter and space in the midst of the waters relative to and out of matter and space. And it existed therefore correct and verifiable.” (*Bare’syth* / In the Beginning / Genesis 1:7)

Amplified, the passage reveals: **“God** (*‘elohym* – the Mighty Ones) **prepared and produced** (*‘asah* – caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) **accordingly** (*‘eth* – the association of) **matter and space** (*raqya’* – the extended solid support and universal expanse), **dividing and separating** (*badal* – making a distinction, selecting, differentiating, and setting apart) **relative things in space over an interval of time** (*bayn* – in the midst of things and between them) **from** (*min* – part of and by way of separation, designating the source, the means, origin, and result of) **the** (*ha*) **waters** (*maym*) **relative to** (*‘asher* – demonstrating linkage and association, revealing the source and cause responsible for it) **and** (*wa*) **pertaining and in relation to that which is interchanged** (*tahath* – for the sake and purpose of establishing that which underlies everything, extending by exchanging one thing for another) **concerning** (*la*) **matter and space** (*raqya’*) **by means of** (*min*) **an interval of time** (*bayn* – in the midst of space) **relative to** (*‘asher*) **the proximity of** (*‘al*) **the waters. And matter and space** (*raqya’*) **existed** (*hayah*) **therefore verifiable and correct** (*ken*).” (*Bare’syth* / In the Beginning / Genesis 1:7)

Almighty God (*‘elohym*) is mentioned once in the passage. Relativity (*‘asher* and *bayn*) is presented four times, providing us with a frame of reference. The

preparation, production, and composition of “*raqya*’ – matter and space,” and the “orderly arrangement of it, its sequence, source, and basis” is presented three times. By so doing, Yahowah has told us which scientific tools and insights humanity will need to develop to appreciate His creative process and genius. As for me, I’m just happy to be here, humbled in His presence, energized by His Spirit, and enlightened by His Word. I am not going to pretend that I understand how all of this occurred, but I’m glad it did.

One of the reasons this is all so complex is that we don’t have the capacity to understand the energy, the elements, forces, or dimensions that were at work here. Specifically, God is talking about separation, and these cosmic sources of repulsion exist within the realm of dark energy—something which along with dark matter collectively comprise 96% of the substance at work in the creative process. It’s not only that scientists don’t know what actually comprises 96% of the universe; we don’t even possess the capacity to understand—not now, and probably not ever. An enormous source of repulsion exists to be sure, but it’s outside our relative realm of reality. Therefore, no scientist can explain the actual processes at work in *Bare’syth* 1:7—even today.

All we know for sure is that the focus of the second day is on the galactic expansion occurring within molecular clouds, differentiating matter and space in an orderly and verifiable fashion—something which is consistent with recent scientific discovery. “**God** (*’elohym*) **called** (*qara*’ – proclaimed, summoned and invited, appointed and endowed) **matter and space** (*raqya*’ – the firmament and expanse) **the abode of the stars** (*shamaym* – heaven). **The end of the day** (*’ereb* – evening, night, darkness; the mixing together of an interwoven fabric; the mingling and joining together of things) **and the beginning of the day** (*boqer* – morning or sunrise; from *baqar*, meaning to seek, search, enquire, consider, and reflect) **existed as** (*hayah*) **the second** (*sheny* – second in a series) **day** (*yowm*).” (*Bare’syth* / In the Beginning / Genesis 1:8)

Scientifically, our solar system was created during this period. It happened in the manner God has testified. Water was present and essential. There is an association between all things because relativity and time are linked. And separation, the repulsive nature of dark energy, still lies at the heart of the effects we can observe.

Spiritually, two is the number of choice. The second day is focused on separation. We need to decide whose side we want to be on—the side of light or darkness. Are we going to remain mired in the realm of matter and space or are we going to relate to our Creator in such a way as to exist eternally in time with Him?

Likewise, from the perspective of our redemption, the second creative day is linked to the second *Mow'ed Miqra'*, or Invitation to be Called-Out and Meet with God of *Matsah*, known as “Unleavened Bread.” Its purpose is to remove yeast, which is symbolic of sin, from bread, which represents our natural bodies and moral souls. It is this separation which makes us acceptable to Yah.

Historically, the second millennium of human history, consistent with Yahowah's creative witness, is punctuated with the ultimate story of water separating mankind from life and from God. Noah was called out and separated from the midst of evil men, living in a wooden ark of protection designed by God while the waters rose and consumed those who chose the wrong side of the divide. If you want to live with Yahowah you will have to trust Him, too. And in that regard, God's Ark of the Covenant was also built of wood—not unlike the upright pole upon which He hung.

As an interesting note, we know for certain that a flood of biblical proportions occurred five thousand years ago (around 3000 BCE) in the region where the men created in God's image (with a *nesamah*/conscience in addition to a *nepesh*/soul or consciousness) were said to have lived. Yahowah told us that Eden was at the headwaters of the Tigris and Euphrates Rivers, near the Black Sea, and that Adam's and Chawah's (Eve is the name of a pagan sun goddess) children ultimately formed the civilizations east and south of the Garden including: Babylon, Assyria, and Sumer. Archeologists have found cities 200 feet below the current shores of the Black Sea and a twelve-foot thick layer of silt and mud was laid down all at once in Mesopotamia, precisely when the oldest Scriptural texts said the flood occurred. If you keep reading, you'll discover an entire chapter dedicated to this event.

As evidence for the obvious, consider *Bare'syth* / Genesis 7:22. It speaks of the aftermath and purpose of the flood. But be forewarned, to appreciate Yahowah's insights, one has to correctly communicate what God actually revealed. English translations uniformly add three words which are not in the text, they ignore three words which are actually there, and then they inaccurately communicate the meaning of the words which remain. **“All (*kol*) who (*'asher*) had within their breath and nature (*'aph* – their attitude and angry disposition) the *nesamah* of life (*chayah*), all (*kol*) with (*'asher*) the spirit (*ruwach*) of (*min*) desolation (*charabah* – from *charab*, that which dries up, lays waste, and destroys), died (*muwth*).”** The *nesamah* is that part of human nature that enables us to connect spirit to soul, to know right from wrong, good from bad, truth from deception, God from the Adversary. It serves as our conscience and is passed down through Adam. Therefore, the only people Yahowah was interested in eliminating were those with a *nesamah* who had chosen to associate with the spirit of desolation.

Also, so that you are not misled, the word translated “earth” in reference to the flood in most bibles, most often means “land, ground, or region.” When the account of Noah and the ark is translated to infer that every animal on the planet was aboard, that all Homo sapiens drown, and that the whole earth was submerged to the tops of the highest mountains, the translators are errantly conveying Yahowah’s message and making a mockery of Scripture. There wasn’t remotely enough water in, on, and above the planet to reach the summit of Everest. But there was more than enough to accomplish what Yahowah claimed.

And while we are on the subject of the deluge, if you were to rely on English translations of the bible (prepared 1384 CE through 1975) or the Masoretic (prepared 1000 CE through 1550) you’d have to time the flood to 2348 BCE, a date which is inconsistent with geology, archeology, and written history. The Septuagint (prepared 300 to 200 BCE) adds exactly one hundred years to six generations between Shem and Abraham, and twenty years to a seventh—something confirmed by the Samaritan Pentateuch (prepared 400 to 600 BCE) in each case. This would place the flood very near 2968 BCE.

The reason for these textual discrepancies is actually very simple. Paleo-Hebrew used a horizontal line above an alpha-numerical representation to convey the one hundred’s place numerically. Papyrus was woven such that the fibers formed horizontal ridges and indentations. With the ink and writing instruments of the day, and with constant unfurling of scrolls, horizontal lines eventually become invisible in all but the best light. So the scribes simply left out the one hundred place in these six post-flood and pre-Abraham generations.

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Now that our solar system has been formed, and our planet has had time to cool, the earth was ready for the gathering of liquid water into oceans, the cradle of life. Using the formula we were given, we can safely conclude that the third cosmological day dawned sometime around 3.8 billion years ago. This corresponds to the time the fossil record tells us that plants first flourished in our planet’s emerging seas.

God’s testimony remains consistent with the evidence at our disposal. **“The Almighty** (*‘elohym* – God) **said** (*‘amar*), **‘Let the waters** (*maym*) **by way of separation in the orderly sequence of exchanging one thing for another** (*min* – designating the source and origin; and *tahat-mitchah* – causing the spreading out and extending in a logical arrangement of time) **under the abode of stars** (*shamaym* – heaven) **lay in wait, collected and bound together** (*qawah* –

gathering collectively to look forward with hope and confidence for something which is beneficial, expecting to be gathered together) **into** (*'el* – in motion toward) **one** (*'echad*) **place** (*maqom* – the standing place and abode). **And let the yabashah appear** (*ra'ah* – be seen, be perceived and considered, discerned and distinguished).’ **And it existed, correct and verifiable** (*hayah*). **And God called** (*qara'*) **the yabashah, ‘land** (*'erets* – earth or ground),’ **and the gathering and binding together** (*qawah* – collectively looking forward with hope) **of the waters He called** (*qara'*), **‘seas** (*yawm*).’ **And God saw and considered** (*ra'ah* – inspected and perceived) **that it was good** (*towb* – pleasant and agreeable, excellent and valuable, prosperous and beneficial).” (*Bare'syth* / In the Beginning / Genesis 1:9-10)

On the surface, this is an adroit declaration of what occurred on planet Earth at this time. Our world cooled to below the boiling point as volcanic activity began to wane. A more translucent atmosphere started to form as a result of diminished plumes of volcanic ash and as a consequence of a radically diminished asteroid bombardment. Water began to flow into the earth’s seas. And with these things, there was the immediate expectation of life.

What’s interesting here is that, once again, nothing was created on this day. One thing simply flowed from another. The sequence Yahowah laid out was substantive, orderly, and rational. His words continue to sound more like a scientific text than the “religious” musings of primitive humans.

Spiritually, the first half of the third day was devoted to “gathering the beneficial and uniting nature of the *“maym* – waters” while separating the *yabeshah*.” While *maym* is clearly water, *yabeshah* is a bit of a mystery. It is usually translated “dry *land*” even though there is no reference to “land, dirt, soil, ground, or earth” in the word. The term is feminine, and it is used in Isaiah 44:3 to depict the Maternal Set-Apart Spirit being poured out upon the spiritually parched descendents of Ya’aqob at some still future date. Let’s turn to that passage to see if Isaiah can unravel the *yabeshah* mystery for us.

The prophetic chapter opens with a creative flashback. **“Now listen, Ya’aqob My servant, and Yisra’el, whom I have chosen. Thus says Yahowah (kzk|) who made you and created you from the womb, and will help you. Do not fear...for I will pour out** (*yatsaq* – anoint, wash, and grant favors using) **water upon the thirsty, flowing forth upon the parched** (*yabashah*). **I will pour out** (*yatsaq*) **My Spirit upon your offspring, My blessing** (*barakah* – present, gift, prosperity, and peace) **upon your descendants.”** (*Yasha'yahuw* / Yah Saves / Isaiah 44:1-3) In this case, *yabashah* defines souls who are bereft of Yahowah’s anointing Spirit, which is akin to His gift of living waters. The passage has nothing to do with the ground, dry or otherwise.

If we search the root of *yabashah* we discover that *yabesh* means “withered and dried up”—in other words, “desolate or lifeless.” In Numbers 11:6 *yabesh* is used in connection with *nepesh* to indicate “the soul is forsaken,” and therefore “desolate of life.” Thus from a spiritual perspective, we can safely conclude that Yahowah selected *yabashah* at the onset of His accounting of what occurred on creation’s third day to convey that without His Spiritual anointing, without His cleansing, without His gift of living waters, our soul is parched, and therefore desolate and forsaken, destined to shrivel up and die. Had Yahowah simply intended to convey “dry land” He would have used a term other than *yabashah*.

This spiritual insight is further evidenced in the Genesis passage by the word for “gathering,” *qawah*, which means “to provide hope, to look forward with confidence to that which is good and beneficial, anticipating the future event in eager expectation of salvation and deliverance.” Even the word for “place” is synonymous with our Savior. *Maqowm* is a “standing place where one lives,” and therefore analogous to Mowryah’s upright pole.

Further, the word for “appear” has redemption written all over it as well. *Ra’ah* means “to show oneself and become visible by way of illumination, to find delight through revelation, to be considered and provided for, aided and supported, and to be selected so as to be present with, meet and experience” God.

Since Yah could have chosen more mundane terms, but didn’t, it’s incumbent upon us to explore the reasons for His salvation references within the *Bare’syth* timeline. Personally, I think the answer is obvious: there are three accounts embedded in the Genesis witness. This is the story of creation, salvation, and human history. As such, the six plus one pattern presented in *Bare’syth*, and reaffirmed in countless other places, serves as the foundation of Yahowah’s prophetic timeline, especially as it relates to the fall and redemption of man.

Before we return to God’s narrative and decipher the events depicted on the second half of the third creative day, I would be remiss if I didn’t complete Yahowah’s prophetic announcement in Isaiah / *Yasha’yahuw*. He says His Spirit will fulfill the *Bare’syth* prophecy by providing the anointing gift of cleansing waters to the “*Yahuwdym* – those who know, thank, and belong to Yah.” **“This one will say, ‘I am Yahowah’s’...and another will write on his hand the surname Yahowah, calling Me by name. Thus says Yahowah, the King of Yisra’el, and his Redeemer, Yahowah of hosts. I am the first and I am the last. There is no God besides Me.”** Yahowah has defined *Yahuwdym* for us as those who: “*yada’* – know,” “*yadah* – thank,” and “*dy* – belong and are related to” Yah, and who recognize that Yah is “*day* – sufficient.” *Yahuwdym* thus describes members of Yahowah’s family and those who bear His name. It’s the equivalent of being God’s child. For more on this, I invite you to read the “*Yahuwdy*” chapter.

Returning now to the third *yowm*/day, we find plant life flourishing. **“And God** (*‘elohym* – the Almighty) **said, ‘Let the land** (*‘erets* – earth and ground) **sprout vegetation** (*dasha dashe*’ – shoot forth greenery, become verdant, growing plant life; be productive, live and grow green), **plants** (*‘eseb*) **reproducing** (*zera*’ – yielding an extended family; conceiving offspring, being reborn anew) **in successive generations** (*pary* – as first fruits, producing offspring by way of a harvest), **trees** (*‘ets*) **producing offspring after their kind** (*myn* – class and species), **whose** (*‘asher*) **offspring** (*zera*’ – seed and descendants) **are upon** (*‘al*) **the earth** (*‘erets*), **existing upright and established** (*hayah ken*).” (*Bare’syth* / In the Beginning / Genesis 1:11)

Interestingly, *dashen*, a derivative of *dasha*, means “to anoint,” symbolic of the Ma’aseyah and of what happens to us when we are immersed in the Set-Apart Spirit. The language of salvation continues to permeate every word of this revelation: from living and anointing to being born anew, from the first-fruits harvest and being part of an extended family, to being God’s offspring, eternally existing upright and established.

It is also instructive to note that *‘ets*, translated “trees” above, is often rendered “wood or timber,” especially when depicting an “upright pole or stake with a crossbeam from which people are hung.” If we are restricted into thinking that *Bare’syth* is only an explanation of how God created, we are destined to miss the timber upon which He hung.

Day three is the spiritual story of “*Bikuwrym* – FirstFruits,” the third *Miqra*’, and thus of temporal life transitioning to life everlasting. Once created, lives of those who heed Yahowah’s advice shall never be extinguished. If we capitalize on the merciful gift of Passover and Unleavened Bread, we follow the “*bikuwr* – firstborn children” of God and become part of His ultimate harvest on *Yowm Taruw’ah*.

But this is also the story of parentage. If we want to live forever we have to be born anew into Yahowah’s family. That is why day three is presented in two parts—life flows from the living waters of God’s Maternal Spirit.

Scientifically speaking, the word “create” was not used on this day. With a little direction, the system Yahowah had composed previously facilitated what happened naturally. The bottom line is that creation is the product of inputting the precise amount of energy required for the desired result based upon the most complex, multi-variable equation ever conceived.

Based upon what we have learned from relativity and the natural spiral measurement standards ascribed in Scripture, cosmologically the third day of Yahowah’s testimony begins when the fossil evidence dictates: 3.8 billion years ago, the time fossil finds from around the world attest that life began. This cosmic

epoch ended around 1.9 billion years before our era—with our atmosphere benefiting from plants converting poisonous carbon dioxide into breathable oxygen. Consistent with Yahowah’s testimony, the instant the smoke dissipated and the earth cooled, allowing liquid water to appear, the simplest organic life forms sprouted forth in great abundance. And they “reproduced after their kind” making the earth green.

Elsa Barghoorn was the first paleontologist to discover bacteria and algae fossils in rocks dating to 3.5 to 3.8 billion years ago—coterminous with the time liquid water first appeared and gathered in seas and lakes. The greenstone belt of southwestern Greenland confirms that the surface temperatures of our planet first fell below the boiling temperature of water (100° C) 3.8 x 10⁹ years ago, and the lower layer of sedimentary rocks in this region contain organic materials, evidencing the emergence of life at precisely this time. Sediments of the Warrawona in northwestern Australia, dating to 3.7 x 10⁹ years ago, record a shallow marine environment containing fossils of filamentous cyanobacterium which are procaryotes similar to modern nostoc. Procaryote microfossils of archaeo-pheroides eobacterium are found in Swaziland’s Fig-Tree formation dating to this period as well.

As a result of these findings, biological scientists now recognize that the first life forms on earth did not emerge following 2 to 3 billion years of random chance as previously thought—and as Darwin’s evolutionary model requires. Life came to exist concurrently with the appearance of liquid water. These facts disprove macro-evolution, yet most scientists are unwilling to admit it, or take the next logical step.

Harvard University biology professor, and Nobel laureate, George Wald, is one of those still living in the past and desperately clinging to creation rather than the Creator. He wrote these words which were published in, and later refuted by, *Scientific American*: “However improbable we regard the start of all life, or any of the steps which it involves, given enough time it will almost certainly happen at least once. And for life as we know it...once may be enough. Time is in fact the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time the ‘impossible’ becomes the possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles.” The singular basis of his assertion (actually, statement of faith) is false, rendering his conclusion false.

This “time makes the improbable certain” position was promulgated for decades by leading biologists, and is still taught today, but it is absolutely and unequivocally untrue. *Scientific American* admitted as much in a special publication called *Life: Origin and Evolution*. It was their first and only retraction

of a Nobel laureate's writings. "Although stimulating, this article probably represents one of the very few times in his professional life when Wald has been wrong. Examine his main thesis and see. Can time form a biological cell by waiting for chance combinations of organic compounds? Harold Morowitz, in his book *Energy Flow and Biology*, computed that merely to create a bacterium would require more time than the Universe might ever see if chance combinations of its molecules were the only driving force."

The argument against macro-evolution made by *Scientific American* wasn't just that there wasn't sufficient time. Now that we understand the infrastructure of biological systems (something which Darwin was completely unaware), we know that life's mechanisms are way too complicated and interdependent to have emerged through random chance rather than purposeful design. Further, the most significant problem for evolutionists is that beneficial (more complex and information enhanced) mutations are so uncommon, and so enormously overwhelmed by detrimental alterations in propensity (those which lose or corrupt genetic information overwhelmingly outnumber those which beneficially augment information), that macro-evolution isn't just "improbable," it's rationally and mathematically impossible. Plants and animals devolve, they don't evolve.

According to Morowitz, not only was the possibility that life formed through random chance interactions of inorganic materials mathematically incalculable to the point of being beyond reason within the size and age of the entire universe, constrained to the earth's relative size and bereft of two billion years, the improbable scheme was diminished to an absurdity. And that is just for the first life form to emerge—which wasn't nearly enough. For it to succeed, the inaugural plant would have had to locate a source of food, process that fortuitous source of energy in a way that it was productive rather than destructive, and then find a way to reproduce itself. If the first generation of life failed to accomplish any of these enormously complex tasks, life would need more than 15 billion years and the entire universe to have even the remotest chance of starting all over again. That is why Fred Hoyle, the famed British astronomer, has said that the spontaneous emergence of a single-cell organism from random couplings of chemicals was about as likely as the assemblage of a 747 jet by a tornado whirling through a junkyard. Frankly, the odds aren't nearly that good. Not even remotely.

So why are scientists still lying to us and to themselves? Why do the smartest people cling to the most foolish and disproven notion? Why have they abandoned evidence and reason with regard to life? The creation has become their god, and science has become their religion.

Yahowah's concluding comment on the benefit of having established the conditions necessary for life to emerge was rather understated: "**And God saw that it was good.**" Yet, the emergence of life is only the second time the Creator

has expressed satisfaction with His creation. He was also pleased by the onset of light. And indeed, His Light still leads to life.

Three is Yahowah's second favorite number. It represents family, especially His Family comprised of the Heavenly Father, our Spiritual Mother—Yah's Maternal manifestation, and the Son—Yah's physical representative. Therefore, historically, it should not be surprising that Yahowah established His human family at the beginning of the third millennia of the human era. Abraham left Mesopotamia—the Babylon of false religions—married Sarah, and entered the Promised Land. Abraham, whose God-given name means "Merciful Father," formed a "*beryth* – familial covenant relationship" with Yahowah, gave birth to Yitschaq / Isaac, remained faithful, and ultimately became the patriarch of the chosen people, a family which would serve as God's witnesses—a family whose seed would ultimately save us.

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Having completed the third day, Yahowah's most important miracle was about to be made manifest. We have reached the dawn of the fourth millennia of human development. It's the year 1,900,000,000 BCE cosmologically. Spiritually, this day predicts the events which would unfold during man's fourth millennia: Yahowah's year 3000 to 4000, an epoch which corresponds to 968 BCE through 33 CE on our pagan calendars. (968 BCE to 33 CE represents 1,000 years because the Catholics weren't thoughtful enough to include the year 0 on their Gregorian calendar.)

"God ('*elohym* – the Almighty) said, 'There shall be (*hayah*) lights (*ma'owr* – luminaries) in the expanse of (*raqya'* – the spreading out of) the heavens (*shamaym*) to divide (*badal* – separate and set apart) day (*yowm* - time) from night (*layl*). And let them exist as (*hayah*) symbols and signs ('*owth* – signals, distinguishing makers, and remembrances; non-verbal representations which have meaning; omens and warnings; miraculous proof and wondrous indications; illustrations, examples, and metaphors which make something more clearly known; an accounting and recording used in evaluating recompense and reward; communicative marks, standards, and banners; an ensign at the end of an upright pole conveying the leader's message to his followers) for the appointed symbolic meeting places and times (*mow'ed* – the designated periods which are related to others for a specific purpose authorized by the authority; the set-apart feast and festival celebrations of communion), for days (*yowm* – times), and for years (*sanah* – a measure of age and life).'" (*Bare'syth* / In the Beginning / Genesis 1:14)

When words like *'owth* and *mow'ed*, are inadequately translated “signs” and “seasons” the meaning of the passage, and its symbolic message, are lost. Accurately and completely communicated, these two sentences convey the profound truth that the *Mow'ed Miqra'ey* (the Designated Called-Out Assembly Meetings) of Yahowah are “wondrous signs which convey an important message” from our Creator. Understand the *Mow'ed Miqra'ey* and you will understand God, our relationship and purpose, the means to salvation, and the very framework of time itself from start to finish. Failing to understand the symbolism of the “*Mow'ed Miqra'ey* – Yah’s Designated Called-Out Assembly Meetings,” clerics and laity alike have been deceived into believing that salvation is a product of “Grace,” and that future prophetic events cannot be dated. In actuality, they are simply ignorant of the means provided to become reconciled and to ascertain the time of most every significant event—past, present, and future.

When we lose track of the prophetic nature and salvation symbolism of Yahowah’s *Mow'ed Miqra'ey* of *Pesach* / *Passover*, *Matsah* / *Unleavened Bread*, *Bikwrym* / *FirstFruits*, *Shabuwa'* / *Seven Sabbaths*, *Taruw'ah* / *Trumpets*, *Kippurym* / *Reconciliations*, and *Sukah* / *Shelters*, we become lost and blind, stumbling in the dark without a map. When we replace Yahowah’s Festival Feasts with St. Valentine’s Day, St. Patrick’s Day, Lent, Palm Sunday, Maundy Thursday, Good Friday, Easter Sunday, the Assumption of Mary, Halloween, and Christmas, we become misled and hell bent.

Since the *Mow'ed Miqra'ey* embody Yahowah’s seven-step plan of salvation, since they establish the “days and years” upon which redemptive history and prophecy unfold, there are very few things as important as knowing that they: **“exist as symbols and signs** (signals, distinguishing makers, and remembrances; non-verbal representations which have meaning; omens and warnings; miraculous proof and wondrous indications; illustrations, examples, and metaphors which make something more clearly known; an accounting and recording used in evaluating recompense and reward; communicative marks, standards, and banners; an ensign at the end of an upright pole conveying the leader’s message to his followers) **for the appointed symbolic meeting places and times** (designated periods which are related to others for a specific purpose authorized by the authority; the set-apart feast and festival celebrations of communion), **for days and for years.”**

And as you should expect by now, there is a correlation between the description of the fourth creative day and the fourth *Miqra'*—that of Seven Sabbaths. While the first three Called-Out Assembly Meetings depict the means to our redemption, the fourth “appointment with God” features an open invitation which includes everyone. And it is during *Shabuwa'* that those who have chosen to rely on the solution Yahowah has provided by way of *Pesach* and *Matsah* are

immersed in His Light, separated from the world, and empowered witness on His behalf so that more people are prepared to meet with God for days and years—to campout with Him for all eternity.

Returning to the scientific aspects of His witness we discover that calibrated to the Creator’s clock, the fourth day dawned around 1.9 billion years ago and closed just 900 million years in our past. During this period Yahowah said that the sun, moon, and stars became signs, which is to say that they became visible. He did not say that He created the sun, moon, or stars on the fourth day, because that occurred on the second. Disingenuous atheists have consistently rebuked the biblical creation account based upon the false assumption that it claims the emergence of plant life preceded the creation of the sun, but that is a straw man.

Scientists have recently discovered that during the epoch referenced by the fourth day of creation, the earth’s atmosphere, formally translucent, became transparent. Photosynthesis occurring in the “green vegetation” which “shot forth” on the “third day” produced an oxygen-rich atmosphere, setting the stage for the ultimate emergence of oxygen-dependent animals. But it took a long time, three billion years to be precise (all of the second and third day cosmologically), for plants to produce sufficient oxygen to fuel more complex animal life forms. That is why there is no mention of them living at this time. Animals wouldn’t explode unto the scene until the fifth day, cosmologically speaking.

Spiritually speaking, Yahowah had more to say about His *Mow’ed Miqra’ey*...**“They exist (*hayah*) as lights (*ma’owr* – luminaries) in the expanse (*raqya*) of the heavens (*shamaym*) to give light (*’owr*) to and for (*’al* – upon) the earth (*’erets* – land), existing and established (*hayah ken*). God fashioned (*’asah* – prepared, appointed, and instituted) the two large luminaries (*ma’owr*), the greater (*gadawl* – the more enormous in magnitude and intensity, the mighty, important and distinguished; from *gadal*, meaning “to be magnified, great and powerful; to make and do great things) luminary to rule (*memshalah* – have dominion and authority over, to govern) the day (*yowm*) and the lesser (*qatan* – smaller, insignificant, and unimportant, the younger chronologically, the lowly of status; from *quwt*, meaning loathed, opposed, abhorred, and detested) luminary to govern the night (*layl* – the absence of light; gloom and shadow) and the stars.” (*Bare’syth* / In the Beginning / Genesis 1:15-16)**

In this passage, the greater and lesser luminaries “govern;” they have “dominion over” their respective conditions—“light” and “the absence of light.” The greater source of “illumination and authority” is “important and distinguished, magnified and powerful, able to do great things.” The “enormity of his magnitude and intensity” suggest only one individual—the Ma’aseyah Yahowsha’, God in the flesh.

The Adversary, *ha satan* in Hebrew, as a fallen messenger, is still luminous, albeit in “abhorrent and detestable opposition” to Light. Acquiescing to His authority leads mankind “backwards,” away from God and to the “gloomy and lightless enclosure” known as the Abyss.

The testimony continues...“**God established** (*natan* – bestowed, permitted, and granted; entrusted and assigned) **the expanse of the heavens for light** (*‘owr*) **upon the earth, to rule over** (*mashal* – to reign and exercise dominion over) **the day and night to divide and separate** (*badal* – to sever and set apart; to make a distinction between; to separate oneself onto one group and to exclude and abandon another; to select and expel; to evaluate and judge) **light** (*‘owr* – enlightenment, instruction, life, and safety) **from darkness** (*choshek* – obscurity, blackness, concealment and confusion; the absence of light; ignorance, distress, and sorrow). **God saw** (*ra’ah* – perceived and considered, regarded and distinguished) **that it was good** (*tabab* – agreeable, excellent, valuable, appropriate, productive, and beneficial).” (*Bare’syth* / In the Beginning / Genesis 1:17-18)

The purpose of Scriptural revelation is to segregate souls. We can choose either *azab*/separation or *beryth*/relationship. This is why when asked about bringing peace, Yahowsha’ said that He “came to bring division.” We can choose light or darkness, enlightenment or ignorance, instruction or confusion, safety or distress, life or death, the Creator or the creation. We can choose to love Yah and to be set-apart and separated unto Him, or we can elect to be ruled by men under the influence of the Adversary, and thus be expelled, either losing our soul or spending eternity in darkness and sorrow. Our very existence is purposed by this choice, making these words worthy of our consideration. It is a spiritual choice with a direct influence on the status and ultimate fate of our soul.

Historically, in accordance with the *‘owth*/symbolism of the “*Mow’ed Miqra’ey* – Appointed Called-Out Assembly Meetings,” the “*gadowl* – magnificent, mighty, important and distinguished individual, the magnified, great and powerful luminary able to make and do great things,” appeared right on schedule during the closing days of the fourth millennium of man, which began on 968 BCE and ended one thousand years later in 32 CE. (At issue here is that our pagan calendars do not sync very well with God’s timeline. Yahowah’s fourth millennium after the fall would actually have come to a close at sundown, on Thursday March 19, 33—fourteen days before Passover.) And so it was on the *Miqra* of Tabernacles in 2 BCE (using the Gregorian calendar), in accordance with Yahowchanan’s and Luke’s testimony, the *Ma’aseyah* Yahowsha’ “tabernacled with us and we beheld His glory.” Just like the sun, Yahowsha’ wasn’t created on this day; He became visible to us on it. (Please ponder the

significance of this statement before continuing. It is prophetic, and it is profound.)

In that this is among the most important predictions in Scripture, and the first of countless prophecies regarding the redemptive mission of Yahowah's human manifestation, let's linger here a while and consider what can be gleaned from the historical record. The year of Yahowsha's arrival is broadly believed by biblical scholars to be 4 BCE because Matthew says that it occurred during the reign of King Herod. However, the scholarly extrapolation is based upon an erroneous interpretation of Josephus' recording of an eclipse (which turned out to be only partial) on March 13, 4BCE, "shortly before Herod died." There are a number of problems with this accounting in addition to the fact that it conflicts with Scripture and Josephus was a traitor who shouldn't be trusted. More to the point, the only total eclipse visible in the region during this period actually occurred on January 1, 1 CE. Not only was that event worth noting, it provided sufficient time between Yahowsha's arrival on the *Miqra'* of *Sukah* in the Fall of 2 BCE and Herod's eventual death in 1 CE for the Ma'aseyah's family to flee briefly to Egypt to avoid the king's paranoid persecution of potential rivals in Bethlehem, and thus harmonize the accounts.

Since details are important to Yah, since any deviation from the truth in Scripture would be devastating to its veracity, and since the prophecy depicted in the fourth day of creation is stunningly important relative to God's prophetic timeline, let's see if we can determine when Herod the Great actually died, and thus confirm when Yahowsha' arrived in our world. But before we proceed; a word of caution: since Yahowsha' has always existed, establishing the year of His "birth" is irrelevant, that is so long as God's visible manifestation materialized during man's fourth millennia after the fall. So, all that is important is for the Scriptural timetable to be consistent, and for it to be reasonable that this particular king would stoop to murdering children to protect his throne, as is depicted in Mattanyah / Matthew 2:16.

As we have just learned, for Yah's accounting to be accurate, the Ma'aseyah had to arrive in mankind's fourth millennia in accordance with the *Bare'syth* fourth day predictions, and then be around 33 years old (Luke 3:23's 30 years plus three years of recorded ministry) when He fulfilled Passover and Unleavened Bread in 33 CE. To appreciate the timing of this epoch, it is instructive to know that the 1st era began in 3968 BCE with Adam's expulsion from Eden. The 2nd millennium of man began in 2968 BCE with the flood. The 3rd one-thousand-year human epoch started in 1968 BCE with Yahowah affirming the Covenant with Abraham on Mount Mowryah. The 4th era of human history commenced in 968 BCE with Solomon building Yahowah's Temple. The 5th commenced in 33 CE with Yahowsha' and the Set-apart Spirit fulfilling *Pesach*, *Matsah*, *Bikuwrym*,

and *Shabuwa'*. The 6th got underway in 1033CE when the *Bamidbar* / Number's five test for infidelity poisoned the waters under where the Temple had once stood. And the 7th will commence in 2033 with Yahowah's fulfillment of *Yowm Kippurym* and *Sukah*.

While there are obviously six one-thousand-year epochs, Yah's plan flows forth in increments of forty Yowbel years, or in 2,000 year increments. Forty Yowbel/Redemptive years separate Adam's expulsion from the Garden and the initiation of the Covenant with Abraham. And exactly forty Yowbel separate the establishment of the Covenant from Yahowsha's fulfillment of the first four *Mow'ed Miqra'ey*.

In this light, 33 CE was the only year during this period of time in which Passover began on Thursday at sundown. This allowed Yahowsha' to celebrate it with His disciples on Thursday evening after sunset while at the same time being the Passover Lamb on Friday before sundown—all on the same day Scripturally, and all in harmony with Matthew's, Mark's, Luke's, and John's testimony. It is also a perfect match for Daniel's prediction regarding the Ma'aseyah.

Now, regarding Herod, here is what we know. He was half Edomite and half Arab. He had two sons through Mariame, who was one of the few surviving descendents of the Hasomeans, in order to legitimize his rule. His politically inspired boys were given the Greek names Alexander and Aristobulus. However, previously Herod had fathered Antipater by way of a commoner named Doris. Jealous of Alex's and Aristo's royal genes, Antipater and Doris concocted a slanderous campaign against them, ultimately causing Herod, himself genetically and morally depraved, to side with the genetically and morally deprived Doris and Antipater, and have his royal sons executed. Not pleased by the proposed act of familial vengeance, Caesar Augustus revoked Herod's "killing privileges" and demoted him to "subject," rather than "friend" status. As a result, Herod was forced to have Alexander and Aristobulus tried by Caesar's representatives in Beirut, Syria. But it was only a minor setback because loving the sight of blood, the Roman officials ruled against the boys and let the father kill his sons. In this sordid affair, we find confirmation of Herod's willingness to kill children—even his own.

The death of Alexander and Aristobulus empowered Antipater. As a result, he became "co-ruler with his father and in no way was different from a king" according to Josephus (*Antiquities XVII.2*) in 4 BCE. Then, not yet satisfied, Antipater schemed to kill his father. But since Herod was an accomplished murderous schemer, he uncovered the plot and had his lone remaining heir recalled from Rome for trial. Disenfranchised, Herod "the-not-so-great" had to have the Roman governor Quirinius Varus try the case. Then upon Antipater's

conviction for treason, Herod petitioned Rome again, this time to have his remaining son executed. He prevailed.

While it is assumed in scholarly circles that Herod's death was somehow contemporaneous with Aristobulus' in 4 BCE, the evidence does not concur. You see, when Archelaus, who ultimately succeeded Herod (as is confirmed by Matthew 2:22 and history), assumed uncontested power, he "had long exercised royal authority" according to Josephus (Jewish Wars II.26), confirming that Herod lived for some time as co-regent after the aborted 4 BCE coop.

In part, it was this instability in Judaea which may have prompted Caesar to conduct a census, and its requisite oath of allegiance to the emperor, and to Rome as the "Lord of the world." This is what brought Joseph and Mary to Bethlehem. The fact that in Judaea, the census coincided with the *Miqra*' of *Sukah*, in which every Yahuwdaym who was able, migrated to the outskirts of Jerusalem to campout with God, was political genius on the part of Augustus. By way of comparison, Caligula is recorded by Josephus (Antiquities XVIII.124) as having done the same thing upon his ascension and change of government. As further confirmation, Caesar noted in a 2 BCE speech, on his 25th anniversary of being elevated from Octavian to the title of Augustus, and later from man to god, that he was given the title of Pater Patriae (Father of the Country) by the "entire Roman people," which would have required an oath and census at that time. (While it isn't germane to our story, the year 2 BCE wasn't only Caesar Augustus' silver jubilee, it was the 750th anniversary of the founding of Rome.)

Therefore, all one has to do to put the historical and Scriptural pieces together, is to recognize that the full lunar eclipse recorded on January 1, 1 BCE was the celestial event Josephus was referencing in connection with Herod's death, and not the partial eclipse in 4 BCE. The Roman census, Mary and Joseph's migration to Bethlehem, Yahowsha's arrival, and Herod's subsequent persecution of newborns, all fit within the historical timeline to which God has attested.

But there are two more wrinkles we should examine. First, more recent studies of the earliest Josephus manuscripts reveal that a copying error made in 1544 CE contributed to the errant dating of Herod's demise. Corrected to the oldest manuscripts, we learn that the capture of Jerusalem occurred late in 36 BCE, making January 1CE the 34th year of the despot's reign.

The second issue which requires reconciliation is a contemporaneous governorship in Syria. Luke explains that Yahowsha' arrived during the reign of Caesar Augustus (43 BCE to 14 CE) when Quirinius was governor of Syria. The problem here is that a cursory inspection suggests that Quirinius Varus became procurator/governor of Syria in 6 CE. However, there are coins which reveal that

he also ruled Syria between 7 and 4 BCE and again between 2 BCE and 1 CE, resolving the conflict.

Tertullian, a trustworthy historian and lawyer born about 160 CE, stated that Augustus began his reign 41 years before the birth of Yahowsha' and that the emperor died 15 years after the Ma'aseyah's redemptive advent, placing Yahowsha's arrival in 2 BCE. The 42nd year of Augustus ran from the autumn of 2 BCE to the fall of 1 BCE. Tertullian also noted that the Ma'aseyah was born 28 years after the death of Cleopatra in 30 BCE, which is consistent with the 2 BCE date.

Irenaeus, born 75 years before Tertullian, also noted that Yahowsha' was born in the 41st year of Augustus's reign—consistent with the accounting of Scripture and Tertullian. Eusebius, another early historian, provides corroborating testimony, ascribing the advent of the Ma'aseyah to the 28th anniversary of the subjection of Egypt by the Romans and the death of Anthony and Cleopatra in the fall of 30 BCE. Most importantly, especially as it pertains to the Ma'aseyah prediction in *Bare'syith* One, Yahowchanan proclaimed that “the Word became flesh and Tabernacled with us,” connecting His arrival with the Called-Out Assembly of Tabernacles / Shelters.

As mentioned previously, Luke (3:23) explains that Yahowsha' was around 30 when He began His ministry. The Greek text records Yahowsha' observing three Passovers as part of His witness, and Daniel dates the last one to April 1st, 33 CE (confirmed in the “*Ma'aseyah*” chapter of *Yada Yah's Salvation* volume). These dates correlate the time “a child was born, a son was given” to the fall observance of the seventh *Miqra'*, that of *Sukah* / Tabernacles in the fall of 2 BCE. And all of this serves to confirm that the Greater Light was indeed manifest in our presence as a sign to us in mankind's fourth millennia in accordance with the *Mow'ed Miqra'ey* as they are predicted in *Shemowth* / Exodus, *Qara'* / Leviticus, and *Bare'syith* / Genesis and confirmed in *Mattanyahuw* / Matthew and *Yahowchanan* / John.

As we have discovered by dissecting *Bare'syith*, each creative day ends with a benediction. In them, time is reversed. Dusk precedes dawn. Yahowah wants us to look at the creation account from His perspective, looking forward in time, not ours, looking back. **“There exists (*hayah*) the end of the day** (*'ereb* – evening, night, darkness; a mixed together and interwoven fabric; the mingling and joining together of things) **and the beginning of the day** (*boqer* – morning or sunrise; from *baqar*, meaning to seek, search, enquire, and consider; to reflect) **existing as (*hayah*) the fourth period of time (*yowm*).”** (*Bare'syith* / In the Beginning / Genesis 1:19)

More than any day, the fourth epoch of creation serves as a lesson to me. Several years ago I invested a month trying to reconcile its accounting with the observable evidence. While researching Islam, I considered a number of scholarly tomes written by atheists. In one, the author tried to be evenhanded, assaulting the biblical creation account with the same tenacity he did Allah's laughable tale. The atheist's point of attack was twofold. First, he said that astronomy and the fossil record prove that the universe and the earth are billions of years old, not six thousand years. Since I saw *yowm* as being a period of time, I wasn't troubled by this. But then he claimed that the fourth day was out of order because the plants created on the third day could not survive without the sun. That was a problem.

While the atheist position was based upon a misrepresentation of the Genesis testimony, I didn't recognize it at the time as I had not yet come to appreciate the errant status of English translations. Not comfortable with the thought God could be wrong I immersed myself in scholarly commentaries on Genesis. Over the course of that study I came to see the stories of creation and the flood as prehistory. They became symbolic revelations, focused more on salvation than creation—on *why* God created and flooded rather than *how* or *when* He did these things. The fourth day, I reckoned, was purposely set out of place, specifically designed to tell us when the Ma'aseyah would arrive. I saw the plan of six plus one revealed in the creation account as providing a framework with which we could evaluate history—as it represented the six plus one millennia of mankind following the fall of Adam.

But when my sons choose to become mechanical engineers and biochemists, going on to Cambridge one summer to study relativity under one of Stephen Hawking's protégé's, my perspective was broadened. Both demonstrated a proclivity for relativity over quantum mechanics. One of their favorite conversational topics became the unification of Yahowah's teachings with observed reality. Their insights were brilliant. But try as they would, dad was too dense to appreciate Einstein.

Cognizant of the majesty of Yahowah's Word, the biochemist did his best to enlighten dad, albeit chuckling under his breath. Fortunately, about this time I stumbled upon a *Scientific American* issue dedicated entirely to the ongoing debate between quantum theory and relativity, and I became the beneficiary of a book on relativity edited by Hawking. Better still, a friend loaned me his copy of *The Science of God*. Little by little I started to understand. Yet that was not enough. It was only when I was encouraged to translate Scripture directly from the Hebrew and reflect on what God had actually revealed, that I came to appreciate just how right and wrong I had been.

I was wrong because I had sold God short. Scientifically, the six days of creation are perfectly accurate in time, sequence, and substance. Moreover, while

the creation account provides a human historical framework, it's much more than just six millennia plus one. Every day is correlated to man's existence as it is recorded both independently and Scripturally. *Bare'syth* provides the framework upon which all prophecy hangs. And while I recognized that the message imbedded in the fourth and seventh days provided significant insights into Yahowah's plan of salvation, I have come to see that every day contains a redemptive lesson—as do all other Scriptural references to creation.

So the moral of the story is: God is really smart, and I am not. Yahowah is perfect and I make mistakes. Please keep that in mind as you consider my commentary. It is designed only so that you pause and reflect on what God has revealed. I do it so that you have interesting related passages to help connect the dots, thereby forming a more complete picture—perhaps even broadening your perspective. But never lose track of the fact that I am learning and discovering right along with you. I do not know what a passage is going to reveal until I jump into the middle of it and allow the Spirit to guide me. I don't even know the next passage I'm going to amplify before I'm directed to it. I believe that one of the reasons I was encouraged to embark on this task was because I recognized that I was completely unqualified. That in turn made me reliant.



According to what can be deduced from Scripture and relativity, the fifth day dawned approximately 900 million years ago and closed 450,000,000 years in our past. At this time, God's testimony reveals that animal life flourished. It began in the sea. **“And God said, let the waters teem (*saras* – conceive, swarm, and multiply) with creatures (*seres* – insects and animals), living (*chay*) souls (*nepesh*)...”** (*Bare'syth* / In the Beginning / Genesis 1:20)

God created the proper environment and recipe for life and then gave His creation a free hand. According to His testimony, the miracle of creation is in the calculation, the composition and tuning of the energy-matter formulated on day one and then in the development of DNA—the language or blueprint of life. Once these things were accomplished, nature, like man, was free to run its course.

In this verse we learn that a *nepesh*/soul, or consciousness, is not unique or distinctive to man—all animals have one, even insects. (Adam was also given a *neshama*/conscience, something we'll investigate later.) According to Yahowah, and complicit with science, animals and insects were initially conceived in water. In our genesis we are all alike, composed of the elements of the earth and born in the seas.

It should be noted that while consciousness is the determining factor between animal and plant life, there are no serious scientific studies designed to ascertain its nature. We recognize that it exists, but we are clueless as to what it is, how it works, where it comes from during conception, or where it goes upon death.

While it is seldom mentioned, Yahowah who is *Ruwach*/Spirit, also has a *nepesh*/soul—something we will confront as we unravel two very important Ma’aseyah prophecies in upcoming chapters. But for now, appreciate the fact that unlike the *Ruwach*/Spirit, the *nepesh*/soul is not, by itself, immortal. Ultimately, understanding the differences between being born of water and being born of Spirit will lead us to the realization that our *nepesh*/soul needs Yah’s *Ruwach*/Spirit to survive beyond this temporal life.

With the 21st verse of *Bare’syth*, God uses *bara’*, the Hebrew term for “create,” again. It is only the second time. Scientifically, it’s significant that the first word following *bara’* is “large reptiles,” better known by its Greek derivative, “dinosaurs.” Spiritually, it is an admonition to be leery of serpents, God’s metaphor for demons.

“God created, shaped, and fashioned (*bara’* – caused something new to happen through transformation) great, mighty, and numerous (*gadawl*) reptiles (*tannyn* – reptilian lizards or serpents) and every soul (*nepesh*) which moves about (*ramas*) which the waters conceived and produced (*sharats* – brought forth, teemed, swarmed, multiplied and made innumerable and abundant) after their kind or species (*myn* – groups of living organisms descended from similar ancestral gene pools), every winged flying creature after its species. God perceived that it was appropriate and productive (*tabab* – good, agreeable, excellent, valuable, and beneficial). God adored and blessed them (*barak* – knelt down to greet them and lift them up), saying (*amar* – instructing, thinking, and intending), ‘Be fruitful (*parah* – be productive, flourish, conceive offspring in abundance) and multiply (*rabah* – become many and numerous; increase). Fill (*male’* – fulfill and accomplish; consecrate) the waters (*maym*) in the seas (*yam*) and let flying creatures become numerous upon the earth.’ The end and the beginning existed of the fifth day (*yowm*).” (*Bare’syth* / In the Beginning / Genesis 1:21-23)

The reason we know that “*gadawl tannyn*” means “giant reptiles” or “mighty lizards” is because the common Hebrew word for snake is *nahas*. In his first miracle before Pharaoh, Moses’ staff turned into a *nahas*. But later, when that same staff was laid down beside the Nile, it became a *tannyn*, or crocodile—the mightiest amphibious reptile of the day. The Greek derived “dinosaur” and the Hebrew “*gadawl tannyn*” are therefore synonymous.

The reference to “*myn* – species” on this day is consistent with current biological science. What we perceive as new life forms actually represent a partitioning of the original gene pool, not a mutation. And that is because mutations represent a loss of information rather than a gain. Yahowah was right and so was His creation, Darwin—at least as it relates to subtle changes within species. Further, all evidence suggests that animal life emerged from water consistent with Yahowah’s 3,000 year old witness.

The Genesis account of this era fits beautifully with the fossil record. Each of the 34 to 35 phyla, or basic body plans that comprise the full spectrum of animal life, burst onto the scene in their entirety during the Cambrian period—700 million years ago—well within Yahowah’s timeline of 900 to 450 million years BCE. Not a single new phyla has emerged since. These findings are completely incompatible with macro-evolution, of eons of time changing inorganic minerals into humans.

And while it’s a detail, it’s an insightful one. Insects, fish, reptiles, and birds made Yahowah’s fifth day list—mammals did not. The fossil record reveals that while insects, fish, reptiles and birds all came into being between 700 and 450 million years ago, the first mammal wouldn’t exist for another 250 million years. That’s why Yahowah spoke of them on the sixth day. Scientifically, Yahowah’s accounting remains precisely accurate in substance, sequence, and duration.

Thermodynamics, the most basic of the natural laws which govern physics, dictates that without an outside influence, an engaged, intelligent and purposeful Creator, our planet’s environment and the life it spawned would have regressed, not progressed—going from order to disorder. Genetically, random mutations do not add complexity; they diminish it. Information is lost, not gained.

And then there is the matter of sex. To reproduce, animals must mate. In many species male and female perform complementary roles in gestation, nurturing, and protection. To think that this happened by chance, at the onset of each new animal form, and similarly for all animal types is akin to believing in fairy tales.

Moreover, animal biology is sustained through the interworkings of countless interconnected, mutually reliant, and astonishingly complex machines. They all have a source of energy, a mission, and a means to replicate themselves. And they all work harmoniously together based upon a language not unlike a very sophisticated, multi-dimensional, computer code. Had any of this been known in the late 19th century, Darwin’s theory of evolution would have been stillborn.

Spiritually, there is profound truth encapsulated in the message of the fifth day. The first living *nepesh*/souls were born of water, not Spirit. God used water-conceived life to alert us to the fact that our souls must be anointed in His Spirit, His breath of life, to live life free as a bird in heaven.

Taruw'ah, known as Trumpets, is the fifth of seven *Mow'ed Miqra'*. It is a day called out for us to shout for joy and to signal a warning. The joyous news is that the first four Called-Out Assembly Meetings present Yahowah's plan of reconciliation. The warning is that there is an Adversary, one depicted as the "serpent" in this creation account, who corrupts God's Word to lead as many people as possible astray. We are also being advised that Yahowah has summoned us to a meeting at *Yowm Kippurym* in which those who don't avail themselves of spiritual rebirth shall lose their *nepesh/souls*—souls born or water, but not of spirit. In His Leviticus depiction of *Taruw'ah*, Yahowah even tells us that the message is one of "inheritance" and that it is a "calling out," not unlike God calling His creation out of the water, telling them to be fruitful and multiply.

From a historical perspective, the souls created on this day were surrounded by mighty serpents, satanic deceptions of the worst possible kind. Death and dying became the counterpart to birth and living. Remember, on the fourth day we were introduced to the Savior and to Satan, the greater and lesser lights who ruled the day and the night, respectively. So this day is about which of these masters we elect to yoke our *nepesh/soul*. That is why God reminds us twice in the fifth day that living souls reproduce after their kind. A society immersed in satanic religious poison will breed dysfunctional and demonic souls.

In this historical context, look at the barbaric and terrorist rise of Islam and at the Dark Ages, plagued as they were by the stifling religions conceived by Paul and Muhammad. Christianity and Islam were both conceived during man's fifth millennia.

Historically, the fifth millennium of man after the fall of Adam was our worst. Religions multiplied: Paul and Constantine's Christianity, Akiba's Rabbinical Judaism, and Satan's Islam—plaguing the world and damning countless souls. Man endured the Dark Ages. Rather than following Yahowah's instructions in His Towrah and flourishing, most every soul listened to the serpent instead. Evil begat evil from 33 to 1033CE. While the fifth millennia opened in glory and with promise it closed in darkness and despair. Spiritually, five is the number of confusion, which is why the five-pointed star, or pentagram, is the most prevalent occult symbol.

For a more complete understanding of why Yahowah despises Catholicism, read the "Ekklesia," "Jezebel," and "Yahuwdy" chapters of *Yada Yahowah*. Yahowsha's animosity against Paul and Christianity is detailed in *Questioning Paul*. Yahowah's criticisms of Islam and Rabbinical Judaism are made manifest in the review of the prophet Hosea starting with the "Azab" chapter and running through "Ruwach." You will find your own reasons to despise Islam by reading *Prophet of Doom—Islam's Terrorist Dogma in Muhammad's Own Words*. Likewise, a review of the Ma'aseyah chapters of *Yada Yahowah* ("Yahowsha")

through “*Ga’al*”) will more than suffice to see why God is miffed at His chosen peoples’ religious proclivities.

אֵלֹהִים

Scripturally, six is the number of man, so we should not be surprised that on the sixth day of creation, humanity was the last thing formed. But before He got to us, the Creator offered this spiritual and scientific insight. **“And God (*’elohym* – the Almighty) said, ‘Earth, proceed to bring forth (*yatsa’* – deliver) living (*chay*) souls (*nepesh*) after their kind and species (*myn*), wild animals and livestock (*bahemah*), gliding, creeping, and swimming creatures (*remes* – moving organisms); life forms (*chayah* – that which is alive, conceiving, nurturing, restoring, and sustaining life) on earth after its kind or species, eternally existing, upright, and established (*hayah ken*).”** (*Bare’syth* / In the Beginning / Genesis 1:24) Yes, all animals have souls.

Cosmologically the sixth day begins 450 million years ago and it, unlike the others has yet to end. I say this because the seventh day, the Millennial Sabbath or day of rest, doesn’t commence until the *Miqra’* of *Sukah* / Tabernacles in the fall of 2033. We are still living in this era.

Scientifically we know that this was the time mammals were first conceived—around 200,000,000 years ago. The first *Homo sapiens* walked the earth a scant 600,000 years before us.

At this point I’d like to call your attention to the fact that throughout this creative process, Yahowah has used language to conceive, compel, communicate, and control. Words are the medium of thought and creativity. Language is the means to enlightenment and to relationship. The Word is how God communes with us. In that light I’d like to examine what comes next, word by word.

“And God said (*’amar* – spoke, thought, and promised), Let us...”

Yahowah said “us” rather than “me” because God is our Heavenly Father, the “*Re’syth* – Head of the Family.” God’s feminine nature is represented by the “*Ruwach* – Set-Apart Spirit,” Who serves as our Spiritual Mother. She is responsible for our spiritual rebirth, purifying us, and then adorning us in a Garment of Light. And the “*gadawl* – enormous in magnitude and intensity, the mighty, important and distinguished” “*memshalah* – luminary” who “has dominion, the one who is great and powerful, and able to make and do wonderful things,” is the Son. They are both manifestations of the one God, set-apart from the Father to serve us.

“...**produce** (*‘asah* – make, effect, bring about, fashion, observe, ordain, and celebrate)...”

All other life forms were described either “*dasha* – sprouting, shooting forth greenery, being productive, living and growing,” “*bara*’ – being created and shaped, causing something new to happen through transformation,” or “*yatsa ’chay nepesh* – proceeding to come forth via the delivery of a living soul,” but not this time. Yahowah used *‘asah*, which conveys the idea of “actually doing the work necessary to accomplish the required task.” When it comes to man, God is personally engaged. This is especially true as it relates to our salvation, where God Himself does all of the required work Himself.

While there are aspects of “*‘asah* – to do” which are similar to “*bara*’ – to create,” *‘asah* adds the important connotations of “ordination, observation, and celebration.” Ordain means “to officially invest in and to establish with authority.” That is consistent with the extended meaning of *‘asah*, “to assign a particular function or task and with it an assumption of responsibility so as to profit from it.”

In a word, we were conceived to be special. Our life was designed to be a celebration—to please God by returning His love. To facilitate this end, and unlike all other life forms, we were given freewill and a conscience to exercise it. This is the basis of choice and a requirement for love. It also means that man is held responsible for his decisions.

“...**Adam/man** (*ha ’adam* – the man conceived in God’s image and the personal and proper name of the first man)...”

Adam is also one of several Hebrew words for “ground, as in the surface of the earth” and for the color “red.” *Adam* can even be rendered “a precious red stone” – a humbling thought when you consider the blood which was shed by the Rock of our Salvation. It should also be noted that Hebrew has several words for “man,” including *’ysh*, which is masculine singular for “individual.” *Adam*, however, is always specific, and is thus most always preceded by the definite article, carrying spiritual connotations with each use.

“...**in our image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* – similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking)...” (*Bare’syth* / In the Beginning / Genesis 1:26)

Tselem is most often used “to represent a two or three dimensional painted or sculptured representation of something.” “Shade” is after all, a two dimensional representation of the three dimensional object between it and the source of the light.

Damuwth is “a comparison or likeness in the form of an image.” It is “a builder’s draft or sketch, a graphic representation for a future building or other construct.” The evidence is pervasive. Just as a mirror reflects our image and a shadow represents our shape in one less dimension, we were fashioned to resemble God, but in fewer dimensions. He is eternal in time, the fourth dimension. We are not. But we can be. And that is the purpose of this message. We were fashioned from the Builder’s sketch as a representation of the Tabernacle of God that we are designed to become.

But there is so much more: for Yahowah to profit from us, for Him to celebrate and commune with us, for Him to grow through experiencing our relationships with Him, we have to be similar and comparable. Let me share an example. We cannot have a relationship with an ant—as worthy, productive, strong, and industrious as ants seem to be. Their nature and intellect are too far beneath us. We have no means to communicate, much less love, ants. And since these are God’s primary objectives related to the conception of ‘*Adam*, we must resemble Yahowah more closely than humans do ants. Most every aspect of our nature must be a diminished version of Yahowah’s nature. God is like us because we are like God.

By telling us that we were made in His image, not once but four times, it is obvious that Yahowah does not want us to put Him on a pedestal. He wants us to sit down beside Him, to walk with Him, to be at ease and converse with Him, to love Him; not fear Him. While He is our God, He wants to be our Father.

That said, man is not God, no matter how desperately some men want to be. God is greater than we are in every conceivable way. We are simply His shadow—diminished in dimensions, light, life, knowledge, judgment, authority, and power.

The Towrah will remind us twice more that we were “created in God’s image, resemblance, likeness, pattern, and model”—God’s “shadow” if you will. Either Yahowah is forgetful and verbose—which is unlikely in the context of His creative testimony, salvation story, and prophetic human history—or this point is so important He wanted to make certain we wouldn’t miss it.

We are like God. God is like us. The reason is hard to miss: God wants to have a close, personal relationship with us. That is the purpose of all of this.

Bringing it all together: “**And God said** (*‘amar* – spoke, thought, and promised), **Let us produce** (*‘asah* – make, effect, bring about, fashion, observe, ordain, and celebrate) **the man Adam** (*ha ‘adam*) **in our image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* – similitude and manner; from *damah*, meaning comparable,

resembling, and with imagination and thinking).” (*Bare’syth* / In the Beginning / Genesis 1:26)

This is followed by: “**So** (*wa* – and now) **God** (*’elohym* – the Almighty) **created** (*bara’*) (*’eth* – for association) **’Adam** (*ha ’adam* – the man) **in His image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade). **In the image** (*tselem*) **of the Almighty** (*’elohym* – God) **He created** (*bara’*) **him. Male and female He created them.**” (*Bare’syth* / In the Beginning / Genesis 1:27)

We examined *’eth* in the “*Hayah*” chapter. Usually it isn’t translated, but if it were in this passage it would reinforce the importance of relationship and association.

Most every time *’adam* is used in *Bare’syth*, it is preceded by the definite article *ha*. This is a subtle way of telling us that ‘Adam was a specific individual, a unique creation. That’s important because the scientific and Scriptural evidence confirms that ‘Adam wasn’t the only human. So, we need to pay close attention to ascertain what made this particular man unique.

Moving to the end of the verse, I have never met anyone who made the connection. But it is there for everyone to see: “**God created man in His image...male and female He created them.**” Yahowah, by His own testimony, has male and female characteristics. As shocking as this is to most people, there is no other informed and rational way to deal with these words.

So, what does it mean? In what way is God “female?” After all, Yahowah has told us that He is our Heavenly Father. We know that He manifest Himself as the Son when He arrived as the Ma’aseyah. So that means that the only other manifestation of Yahowah presented in Scripture, the *Ruwach Qodesh*, or Set-Apart Spirit, represents Yah’s feminine nature. She is our Spiritual Mother.

This all serves to complete Yahowah’s familial metaphor. We humans were made like God, male and female, so that we would naturally come to appreciate God’s purpose. As a result, men and women have fallen in love, bonded in marriage, built homes, and raised families. This in turn has caused us to experience the things God enjoys: communication, affection, the birth of children, their growth, nurturing, protection, relationship, communion, trust, reliance, and especially sacrificial love.

The bottom line is: we have the capacity to understand the kind of relationship Yah wants to develop with us, and the means to it, because God created it within us. Keep in mind, the Covenant itself is a marriage vow and a familial relationship. Even the root of the Hebrew word which forms the basis or “*beryth* - covenant, *beyth*, means “home.” It is further evidence that we were created to

become part of Yahowah's family by way of the *beryth*/covenant, reborn of the *Ruwach*/Spirit, wed to the Ma'aseyah, becoming God's sons and daughters.

Fully translated, what comes next is a surprise, except for those who see God as a devoted and loving father... **“And God knelt down next to them** (*barak* – adoring and blessing them, greeting them in love and lifting them up), **saying to them, ‘Be fruitful** (*parah* – flourish, be productive, increase) **and multiply** (*rabah* – become exceedingly great and numerous, being enlarged, reaching a very high point).” (*Bare'syth* / In the Beginning / Genesis 1:28)

The primary meaning of *barak* is “to kneel down in adoration, to greet, and to lift up.” It is the first thing God did after creating *Adam* and it speaks volumes about His nature, character, and especially purpose. Yah has made it clear that He is willing to come down to our level to relate to us just like a father might get down on his knees to look his children in the eyes.

The parallel to this verse is found in Revelation where Yahowsha' says that He will scoot over on His throne so that we will be able to sit next to Him. Clearly, God did not create man to worship Him. A loving God sought to be loved. So He knelt down next to us to show that He adores us.

But His ultimate demonstration of love occurred when He stood up for us on Passover, and diminished His soul on Unleavened Bread, and thereby blessed us with the gift of eternal life. No greater love has a man than this, that he lay down his life for his friends.

Parah and *rabah* demonstrate Yahowah's intent for humankind. He wants us to reciprocate His love, because when we do, not only does God's family grow, we individually increase, becoming more than we are. We become enlarged, growing from three dimensions to at least four, and I suspect seven. By being reborn from above in His Spirit we become like God in yet another way—eternal.

Spiritually, the lesson of the sixth day is reflected in Yahowah's selection of words. *Adam* was made like God. The model for His love has been established. It is marriage and family. When we are joined in this way we increase, living forever with our Creator in an elevated state. And in this eternal realm God remains our friend, albeit no longer having to get down on one knee to look us in the eye.

This day also provides the insights we need to appreciate the message which underlies the fifth Instruction. God has told us that He has masculine and feminine characteristics. Moreover, in His Genesis 2 recap of this day, He will emphasize marriage and family so we might know that the mother and father we are to take seriously, appreciating their full splendor, glory, and magnitude, is our Heavenly

Father and Spiritual Mother. When we do, we will indeed live forever in the Promised Land—eternity’s Eden.

The sixth day is also representative of the sixth *Mow’ed Miqra’*. But most miss it; just as they miss the fact Yahowah is both our Father and Mother. In the chapter devoted to a proper translation of *Yowm Kippurym*, the Day of Reconciliations, we will discover that God is calling us to come into the presence of our Spiritual Mother so that we might come to campout with Him in His home.

Historically, man’s sixth millennia dawned almost as horribly as it will conclude. It started with the Catholic Crusades and Inquisition. And while the Reformation was good, it didn’t go nearly far enough, and as a result we have squandered its lessons.

In this, mankind’s final millennia, the religion of man was conceived. Adam Wieshaupt, brewing a poisonous concoction of Mystery Babylon, Rabbinical Qabbalah, and Jesuit Catholicism, conceived Communism and began the march toward the Master/Slave Fascist state known as the New World Order. Today, his religion permeates the globe and controls American politics. Collectively, under the guise of Socialist Secular Humanism more people were murdered during the last century than during all of human history combined. Thinking ourselves wise we have worshiped the creation and become fools. (For a Scriptural perspective on Wieshaupt’s creation read the “*Pareisago – Clandestine Conspiracy*” chapter—a contemporary and stunning look at Shim’own Kephas’ (errantly known as Peter, meaning the Rock, and the One Who Listens) second letter.

Scientifically, Yahowah’s testimony regarding this day is consistent with the evidence. This is when mammals first tread the earth. Man is an animal—one who arrived very late on the scene.



Let’s reflect on what God has predicted would occur. According to Yahowah’s testimony something specific should have happened during each of the first six one thousand year eras that was both representative of that time and also important to Him. By way of review, day one focused on God’s Spirit and on Light, something Adam experienced directly and intimately in the Garden. And yet all around him, just outside Eden’s walls was “*tohuw, bohuw* and *chosek*—destructiveness, death and separation”—something Adam would also come to know after his fall. The first day of man’s history, where a day is a thousand years, dawns with God who is one initiating a one on one, one-thousand-year relationship with the first man created in His image. Here we learn that the God

named “I Am” is the source of our existence. The God who equated Himself to light, and who called light into being, is like light in that He exists in the eternal now. And He invites us to join Him there.

Two is the number of choice so it stands to reason that the second millennia of man like the creation account, was all about separation and water. The flood separated the lone family who chose God from those who did not. The deluge occurred in the beginning of this era—2968 to 1968 BCE—right when Yahowah told us it would.

Three is the number of family—father, mother, and child. And so it was that throughout mankind’s third one-thousand-year era we humans multiplied prodigiously as did our civilizations. And it was during the third millennia after the expulsion from the garden and deliverance from the ark that God established His Covenant with Abraham, who in turn created the ultimate human family. Abraham’s family sowed the seeds of salvation—giving birth to the Ma’aseyah.

Acting out a dress rehearsal for the Son of God, Abraham (whose name means Merciful Father) was asked to sacrifice his son Yitschaq (whose name means Laughter) on Mount Mowryah (meaning to Revere Yahowah) in 1968 BCE, the very year the third millennia of human history began. A thousand years later, at the close of the third era and the dawn of the fourth, on that same mountain, in 968 BCE, Solomon laid the cornerstone of the first Temple. Exactly 1,000 years later, in 33 CE, also on Mowryah, the Ma’aseyah (from Ma’aseyahuw, meaning: Doing the Work of Yahowah) was hung on a pole to redeem all mankind.

The seminal events in human history from a redemptive perspective occur every forty *Yowbel* (errantly rendered Jubilee, but meaning: Yahowah’s Lamb is God). This fifty year celebration of Yahowah’s Reconciliation (presented in Leviticus 25) is based upon the formula of *Shabuwa*—“seven times seven years plus one.” During this time all slaves are freed and all debts are forgiven, symbolic of God’s redemption. And scripturally, forty is the number of completion. For example, after forty days of testing in the wilderness, Yahowsha’ began His ministry. Immediately thereafter He connected the dots for us, beginning His first public declaration by announcing the upcoming fulfillment of the second multi-millennial *Yowbel*. He did so by reading a passage from the book of Yasha’yahuw (61:1-2) which focused on the quickly approaching *Yowbel* year of 33 CE. This is also something most people miss as a result of horrid English translations, but it is attested to in Luke 4:16-21 nonetheless. And as I mentioned, the *Qara’* / Leviticus 25 presentation of the *Yowbel* conveys the ideas of freeing individuals, forgiving their debts, and returning things to Yahowah every fifty years.

So that you don't miss the obvious, the last set of forty "fifties" will conclude on the *Mow'ed Miqra'* of *Sukah* / Shelters in 2033. Yahowah, faithful to His prophetic promise, after returning five days earlier on *Yowm Kippurym*, will remove all evil from the world—prolonging and protecting both life and choice, while returning Earth to Eden.

From God's perspective, and from the viewpoint of salvation, the most monumental event in human history is the redemptive advent of the Ma'aseyah (Implement Doing the Work of Yah), concluding as it does with our salvation. This occurred as promised during the fourth millennia (967BCE to 33CE) in complete and precise adherence to the *Mow'ed*/appointed times. It is why every aspect of the fourth day speaks to salvation. While nothing was created on this day, it remains the longest narrative for this very reason.

Yahowah manifest Himself in the flesh, arriving in human form as Yahowsha' on the Called-Out Assembly Meeting of Tabernacles in 2 BCE—just as He predicted. Then, thirty-three years later He fulfilled His mission when He allowed Himself to be affixed to the Upright Pole on Passover, sacrificially removing our sin during Unleavened Bread, so that He could make a FirstFruits offering of saved souls right on schedule during His fulfillment of *Bikuwrym*. The fourth annual *Mow'ed Miqra'* of *Shabuwa'*, known as "the Feast of Weeks," was then fulfilled on the appointed day when the Set-Apart Spirit anointed the Called-Out Assembly of the *Ekklesia* on Pentecost—Greek for "fifty."

Four of the seven *Mow'ed Miqra'ey* have been fulfilled on the very day they were ordained. Three remain. I'd bet my soul that *Taruw'ah* / Trumpets predicts a pre-tribulation harvest of saved souls, that *Yowm Kippurym* / the Day of Reconciliations forty *Yowbel* removed from His Passover sacrifice marks Yahowsha's return, and that the Millennial Sabbath will begin five days later on *Sukah* / Tabernacles in 2033.

In the fifth day we learned that the first living *nepesh*/souls were born of water, not Spirit, alerting us to the fact that our souls must be immersed in God's Spirit, Yah's breath of life, to live eternally. Five is the number of repulsion and chaos so it should not be surprising that from a historical perspective, the souls created on this day were surrounded by "mighty serpents"—satanic deceptions of the worst kind. Death and dying became the counterpart to birth and living. That is why God reminds us twice in the fifth day that living souls reproduce after their kind. A society immersed in religious poison will breed dysfunctional and demonic souls.

Historically, the thousand year epoch beginning in 33 CE and ending in 1033 was our worst. The world witnessed the rise of Islam and with it a flood of terror lasting to this day. During these Dark Ages mankind was also plagued by the

stifling religion of Christianity conceived by Paul and promoted by Constantine. Not to be outdone, the fifth millennia gave rise to rabbinic Judaism with the creation of the Babylonian Talmud. Written in 500 CE, man's oral law was steeped in the counterfeit of Mystery Babylon. It grew into Qabbalah—the mysticism of universal religion. And it did not take long for this satanic invention to consume its creators. In the next millennia Jewish mysticism would give rise to the Illuminati, Freemasonry, Communism, Nazism, Secular Humanism, the New World Order, Social Democracy, and universal Jihad—the very doctrines that hunted down and murdered men and women by the millions.

Satan's best known symbol is his inverted pentagram. His mark is on Washington, D.C., connecting Washington's Masonic Obelisk, with the White House, Capitol, and Washington's Masonic Temple, replete with its throne room which designates the sun as god. During his epoch, the fifth millennia of man, we find the horrible confusion of the Roman Catholic Church, based as it was upon Paul's repulsive letters blended together with the Whore of Babylonian via Constantine's devotion to Mithraism. Five hundred years later the repulsive religion of Islam was born in Baghdad. Satan's poligious scheme was founded by a demon possessed, sexual pervert and terrorist. Both corrupted the truth and made God's chosen people their enemy. Both gave those they conquered a simple choice: convert or die. Submission was the order of the day.

So it was during this time that religions multiplied: Paul and Constantine's Christianity, Akiba's Rabbinical Judaism, and Muhammad's Islam—plaguing the world and damning countless souls. While the fifth millennia opened beneficially and with the promise of renewed *chay*/life, it closed in darkness and despair.

Scripturally, six is the number of man. And so it would be. The sixth millennia dawned focused on the errant ways of humankind. As a result this era will terminate even more horribly than it commenced. Years 1033 through 2033 CE began with the ugliness of Catholic Crusades and Inquisition. While the Reformation made Yahowah's Word available to the masses and reduced the influence of the Catholic Church, the Protestants brought too much ugly baggage with them.

In mankind's final millennia, the religion of man, Socialist Secular Humanism, became the national religion of Russia, China, and most of Europe. Even in America, politics, the media and academia became slaves to political correctness—man's replacement moral code. As a result, we stopped being judgmental, and with that, we ceased to be just, civil, moral, and rational.

Soon it will be all over. In the next 23 years (between 2010 and 2033) we will poison and scorch our planet, killing as many as six billion people in two horrible wars. As the era of man comes to a climactic close, humankind will come within

an hour of destroying the Earth, completely eliminating choice and life. We are in for a rough ride. The road ahead is dark, serpentine, and deeply pitted—and it is headed the wrong way—at least for the preponderance of people.

Apart from God we have learned that we are a conniving lot, devious, destructive, self-serving, vicious, and cruel. Born of water and dust, most will return from whence we came. Heedless of Yahowah’s salvation story, the man of science is the sum of his existence. There is nothing more.

But for those of you who choose to know Yahowah, to value Him, to join His family and to love Him, the seventh day will be long and glorious. On it, God rested and reflected and so shall we. Those who survive the Tribulation will enter the Millennial Kingdom—one thousand years of perfect peace.

In this regard, the seventh day is symbolic of the seventh *Mow’ed Miqra*. It is the culmination of all things, of God and man forming a relationship and living together as a family. Tabernacles is the result of the first six Called-Out Assembly Meetings. It is a time set apart in which the descendants of Adam get to campout with Yahowah.



There are three additional concepts presented in the opening of *Bare’syth* that cry out to be known. First, there was death and dying on earth during Adam’s stay in Eden. We know this because Noah’s ark was covered in pitch and Jerusalem is dressed in limestone—both of which are conceived in death. Further, the word for food, ‘*akalah*, used in the 29th verse, is often translated “meat, the flesh of animals.” And when Adam and Chawah sinned, Yahowah wrapped them in “coats made of skins,” indicative of blood atonement and its victory over death. The Garden of Eden was walled for a reason, and that was to keep the predators at bay. These things also tell us what Scripture later confirms: our *nepesh*/soul is mortal. (Rest assured, as we progress through Genesis, we will thoroughly examine each of these claims.)

Second, according to Yahowah in *Bare’syth* 2:6, the earth was enveloped in mist at this time, creating a greenhouse effect in which every portion of the planet was lush and productive. Shielded from the sun’s most harmful radiation, animals lived longer and were healthier. This explains why we are finding mammoths in the Arctic with tropical fauna frozen in their mouths.

Third, ‘*Adam* and *Chawah* were not the first *Homo sapiens*. They were the first humans created in God’s image. That is to say that they were the first animals

to receive a *nesamah*/conscience. On two occasions Scripture tells us that “the daughters of men roamed the earth” outside the Garden—hunting and gathering. It was only with the gift of conscience and language that man settled down and became “civilized.”

Yes, Yahowah gave Adam something He did not give other animals. He called it a *nesamah*. In *Bare'syth* 2:7 we read: “**And Yahowah (אֱלֹהִים), God ('elohym), formed (yasar – fashioned, created, and conceived) 'Adam (ha 'adam – the man) of the dust ('aphar – ground, earth, small particles of loose matter) and breathed (naphach – blew) into his nostrils ('aph) the nesamah of living/existence (chayah/hayah); and 'Adam existed as (hayah) a living (chay) soul (nepesh).**”

Before we tackle the meaning of *neshamah*, let's deal with whether the word following it is *hayah* or *chayah*. There is some dispute because the only difference between them is whether the left upright leg of the first letter touches the horizontal line (*cheth*) or stops just short of it (*hay*). *Hayah*, the root of Yahowah's name, meaning “to exist, I was, I am, and I will be” is rendered with the Hebrew consonants: *Hay*, or “h,” *Yowd*, or “y,” and *Hay*, or “h.” *Chayah* begins with a *Cheth*, or “h,” but conveys the harder “ch” sound when pronounced. *Chayah* means “to live, to have life, to remain alive, to sustain life, to live prosperously, to be restored to life, and to live forever.” With one exception, *chayah* is synonymous with *hayah*, “to exist in the past, present, and future.” The difference is that God does not need to be restored to life; we do.

Clearly, *chayah* is based upon *hayah*, just as restoration and eternal life are based upon Yahowah. This is further confirmed when we examine *chayah* more closely. The verb means: “to revive from sickness, discouragement, and death.” To *chayah* is “to preserve and restore to life.” *Chayah* “implies nurturing and affection.” As such, *chayah* is the basis of Chawah's name, meaning “Life Giver.” (Eve is the name of a pagan sun goddess and as such, it has no Scriptural basis.)

To be *chayah* is “to be healed, to flourish, and to rise.” These are all things Yahowah enables, as they comprise His gifts of salvation and eternal life.

Yahowah breathed into us the potential to receive His loving kindness—the potential to know Him, to choose Him, and to love Him. We were given the breath of *chayah*/life so that we might choose *hayah*/eternal existence. But to do that, to make a reasoned choice, to properly exercise freewill, and be judgmental, we would need something more.

Based upon this context and understanding, I have come to the conclusion that *nesamah* represents the inherent ability to make that choice—to know right from wrong, to differentiate good from bad, to distinguish that which is true from that which is not. The *nesamah* endows us with the potential to know God and thus to

receive His gifts of salvation and eternal life. The *nesamah* provides us with an awareness of them and Him.

For confirmation of this we can turn to the book of Yowb (errantly rendered Job, meaning: Cry Out to Yahowah). Written hundreds of years before the Towrah, the discussions in Yowb are foundational to our understanding. **“Indeed** (*‘aken* – truly and surely) **the Spirit** (*ruwach*), **She** (*huw’*) **in mortal man** (*‘enowsh* – in the weak and frail, in humankind) **and even the *nesamah* of the Almighty** (*shaday*) **provide understanding** (*byn* – the ability to perceive and discern so as to apprehend information).” (*Yowb / Yah’s Lamb / Job 32:8*)

So Scripture defines *nesamah* as “the part of mortal man that can know and respond to Yahowah.” The *nesamah* makes the connection between facts and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing that connects us to the source of life which is why *nesamah* is based upon *nasham*, meaning “the process of childbirth.”

The *nepesh* makes animals conscious while the *nesamah* makes us human, providing us with our conscience. It is that unique human element that seeks to *yada* Yahowah.

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