

*Emergence of Consciousness...*

According to what can be deduced from the Towrah and relativity, the fifth day dawned approximately 880 million years ago and closed 440,000,000 years in our past. At this time, God's testimony reveals that animal life flourished. It began in the sea.

**“Then (wa) God ('elohym – the Almighty) said ('amar – spoke and declared), ‘The waters (ha maym – the forms of water to ponder as the source of life; the plural form of the interrogative – to inquire and question) by design will literally and continuously conceive an innumerable abundance (sharats – will actually swarm with a multiplicity of living entities, swimming and scurrying about while evolving, growing, and reproducing (qal imperfect jussive)) of creatures creeping, wiggling, crawling, and swarming around (sherets – a proliferation of sea creatures, bacteria, fish, insects, amphibians, reptiles, and rodents) as living (chay – animated and alive, animal life, active, nourished, sustainable, and reproducing; from chayah – to live and remain alive, sustaining, nourishing, and reproducing) souls (nepesh – consciousness, the ability to observe one's environment and respond, the breath of life)...” (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 to evolve and grow – just as He has with us when it comes to engaging in a relationship with Him. According to His testimony, life is formulistic, calculated upon the composition of energy and matter formulated on day one. It was guided from there by language. And on this day, that language would be DNA – the programming code of life. Once these things were accomplished, nature, like man, was free to run its course.

In this declaration 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 *neshamah* | 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. Even today, our bodies are 60% water as adults and 75% during the first six months of life. Our brains are 80-85% water, while our kidneys, heart, lungs, and liver are 70-75% water. Water enables cellular structure, function, and metabolism, carries nutrients and oxygen to our cells while facilitating biochemical reactions, protects our sensitive tissues, regulates our temperature, facilitates waste removal, and cushions our joints. Water molecules not only surround DNA in an ordered fashion to support its characteristic double-helix conformation, without water cells our bodies would be incapable of following the careful and explicit instructions encoded by the DNA.

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, and that it is fundamental to animal life, but we are clueless as to what it is, how it works, where it comes from during conception, or where it goes upon death. And yet Yahowah discussed it openly, directly associating *nepesh* | consciousness with the emergence of animal life.

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 prophecies in upcoming chapters. But for now, appreciate the fact that unlike the *Ruwach* | Spirit, a *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.

Also interesting, *nepesh*, as the breath of life, appears to carry Divine qualities. God may have quite literally breathed an aspect of His nature into His creation – causing animals to exist as living beings with the ability to be observant and responsive.

Speaking of life, while Yahowah's statement is wholly inconsistent with macroevolution, of the notion that life started with a single bacterium and then systematically evolved into ever more complex animals over billions of years by random chance, it is consistent with the fossil record. Animal life was the product of design and it was conceived in innumerable abundance from the beginning. Moreover, it was designed to move about, to evolve, to nourish itself, to grow, and to reproduce from the onset. In this regard, Yahowah's position is the antithesis of that promoted by liberal societal architects who seek to rise above their Creator by negating His existence, and yet it is Yahowah who is correct in this regard.

The word for life, *chay*, is interesting in that it is from *chayah* – and thus bears the name of its Author. Further, it differs by only a single letter from *hayah*, which is the basis of Yahowah's name – meaning “to exist.”

*Bare'syth* / Genesis 1:20 concludes with: “...in addition to (*wa* – along with and then) **winged creatures which can fly** (*'owph 'uwph* – animals that can fly including insects, flying reptiles and mammals, and birds) **above the earth** (*'al ha 'erets* – over the land) **before the presence** (*'al paneh* – in closer proximity to the face and appearance) **of the expanse of space** (*raqya'* – the vastness of the sky) **in the sky** (*ha shamaym* – in the heavens).”

I do not think that this is about bugs or birds. While bugs would have emerged along with the other creeping, wiggling, crawling, and swarming critters, they are not approaching the heavens. And yes, birds can soar high above the earth, but why use *raqya'* | the expanse of space in addition to *shamaym*, which can be anything from the sky to the universe, from the heavens to the spiritual realms. So perhaps this is Yahowah's way of encouraging the most capable animal, one not yet conceived, to consider life beyond the earth. Indeed, as we are elevated in dimensions, the Covenant's children will travel effortlessly from the spiritual realms throughout the universe. And in this regard, Yahowah frequently refers to Himself as a bird protecting His chicks.

With the 21<sup>st</sup> verse of *Bare'syth* / Genesis God uses *bara'*, the Hebrew term for “create,” again. It is only the second time. Scientifically, it is 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.

“**Thereby** (*wa*) **God** (*'elohym*) **created, shaped, and fashioned** (*bara'* – caused something unique to occur, conceiving something new and unheralded, making it out of the existing elements

(qal imperfect)) **accordingly, the great dinosaurs and mighty, monstrous reptiles** (*'eth gadowl ha tanyn* – massive reptilian lizards, impressive appearing creatures, very large marine, amphibian, and land animals, from an unused root meaning to elongate) **along with all life with a soul** (*wa 'eth kol nepesh ha chay* – in addition to all living animals with consciousness) **who move about** (*ramas* – who have mobility, differentiating animals from plants) **for their benefit** (*'asher* – to their advantage and to form relationships) **to proliferate** (*sharats* – which are found in great abundance and are innumerable, living and moving together) **from the waters** (*min ha maym* – out of the source of life and many sources of water) **according to their kind** (*la myn hem* – from their species and type, groups of living organisms descended from similar ancestral gene pool), **and (wa) every** (*'eth kol*) **winged creatures which can fly** (*'owph kanaph* – animals with wings that can fly including insects, flying reptiles and mammals, and birds) **according to its species** (*la myn hem* – from its kind and type, its group of living organisms descended from a similar genes).

**God saw** (*wa ra'ah 'elohym* – the Almighty observed, witnessed, viewed, and perceived (qal imperfect)) **that indeed, it was** (*ky* – truly it was) **appropriate, beautiful, and productive** (*towb* – good, agreeable, excellent, enjoyable, valuable, and beneficial).” (*Bare'syth* / In the Beginning / Genesis 1:21)

The animals conceived during this day were all by design. God “*bara'* – caused something unique to occur, conceiving something unheralded” – intelligent life. It was reality reflecting the imagination of its inspiration.

One of the reasons we know that “*gadowl tanyn*” means “giant reptiles” or “mighty lizards,” and thus “dinosaurs,” and not “serpent” is because the common Hebrew word for snake is *nachash*. In his first miracle, one designed to bolster Moseh’s fledgling confidence, he tossed his staff to the ground and it turned into a *nachash* – snake. But later, when Moses appeared before Pharaoh with his brother, and Aaron cast down a rod before the arrogant dictator, it was transformed into a *tanyn* | fearsome reptile. Aligned with the Adversary, Pharaoh’s sorcerers and religious charlatans performed a similar feat, with *tanyn* | crocodiles now menacing the stage. The Greek derived “*deinos saurus* / dinosaur / terrible lizard” and the Hebrew “*gadowl tanyn* / mighty reptile” are therefore synonymous – although Yahowah’s depiction is not a pejorative. There was nothing “terrible” about a brontosaurus.

If we pause a moment and ponder the implications, this is actually pretty funny. For the better part of a century, paleontologists have mocked creationists, condemning their god for having failed to mention beasts as prolific and majestic as dinosaurs. And yet, contemporaneous with their creation, Yahowah named them – the only species named thus far.

The reference to “*myn* – species” on this day is consistent with current biological science as well. What we perceive as new lifeforms actually represent a partitioning of the original gene pool, not a mutation. And that is because mutations lead to 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 3,500-year-old witness.

*Myn* defines “a group of living organisms descended from similar genes.” It is a derivation of *min*, which means “from, out of, or according to.” The lone difference is the hand | *𐤎* | *yowd* of Yahowah between the waters | *𐤍* | *Mem* and seed and sperm of new life | *𐤏* | *Nun*. The letters tell the story.

It is a crime that evolution has been pitted against creation. Many aspects of evolution are true, especially in the sense that animals reproduce after their kind. But a duck and a beaver does not a platypus make. Fruit flies have been bred infinitum – and never once has a unicorn emerged. After countless billions of trillions of attempts, a fruit fly has yet to conceive a house fly, much less a bee or bird. Evolution from organic matter to plant life, from plants to bacteria, and from single cell animals to lions, tigers, and bears is not remotely plausible.

I suspect that one of the reasons so many people are confused by all of this is because, heretofore, bible translations have run the gamut from bad to worse. *Gadowl tanyn* were not “sea serpents” or “great sea monsters” and *nepesh* means “soul or consciousness,” not “living.” As a result, they remain unaware of Yahowah’s depiction of dinosaurs or that all animals have souls, or consciousness. And even when the connection between language, consciousness, and life is manifest they seem incapable of attributing either DNA or souls to intelligent design – much less to God. Nonetheless, DNA is a language and even if science could get the formula correct, cobbling together what God created, no one has ever been able to ascertain the composition, design, or operation of animal consciousness.

Animals are differentiated from plants in that they “*ramas* – have mobility, moving about.” And unlike vegetation, animals can observe their environment, consider what they have experienced, and then respond appropriately. This is all for their “*asher* – benefit,” especially when animals elect to “*asher* – travel together.”

Further, and as Yahowah has stated, it is one thing to have the wherewithal to conceive life; it is another altogether to design creatures which can replicate and grow, producing tremendous variation to keep it all so very interesting.

God was obviously enjoying Himself, having fun...

**“The Almighty** (*wa ‘elohym*) **adored and blessed that which was associated with them** (*barak ‘eth hem* – knelt down to greet and commend them and lift them up, invoking Divine favor while expecting a favorable result (*piel* imperfect)), **saying** (*la ‘amar* – approaching to instruct, speaking and intending), **‘Be fruitful, flourish** (*parah* – choose to be productive, produce offspring in abundance, and conceive future generations (*qal* imperative)), **thrive, and multiply** (*rabah* – become many, abundant, and numerous, increasing).

**Fill** (*wa male’* – fulfill and accomplish, providing a sufficient quantity to replenish) **the waters** (*ha ‘eth maym* – the sources of inquiry; from *ma* – to ponder and question and *ym* – the pluralistic nature of) **in the seas** (*ba ha yamym* – within the oceans). **Also** (*wa*) **let flying creatures** (*‘owph* – everything which flies, including birds) **become numerous** (*rabah* – increase in number and size, thriving and proliferating) **upon the earth** (*ba ha ‘erets* – in the land and realm).” (*Bare’syth* / In the Beginning / Genesis 1:22)

Let it be known: Yahowah is pro-life. That is now undeniable. We also know that Yahowah is pro-choice. However, I did not expect Him to be so vocal about this aspect of His nature and intent this early on. And yet after conveying numerous verbs in the jussive volitional mood as an expression of freewill and desire, He is immediately attributing the imperative mood – expressing volition in the second person – to animal reproduction. And in fact, most animals choose their mates.

It was an extraordinary time...

**“And there was** (*wa hayah* – there exists with unfolding implications over time (*qal*

imperfect)) **evening** (*'erab / 'arab* – a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things, a nighttime of hopelessness during a discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs when the adversary will combine this with noxious swarms of Arab pests) **and there would be** (*wa hayah* – there also exists with unfolding implications over time (qal imperfect)) **morning** (*boqer* – tomorrow, the beginning of a new day, a time to be observant, perceptive, and judgmental, a time for consideration, a period to be attentive and respond appropriately, an extended stretch for being inquisitive and seeking information in order to make good decisions; from *baqar* – to seek, search, enquire, consider, and reflect) – **the fifth day** (*yowm chamyshy* – the fifth in a sequence of days).” (*Bare'syth / In the Beginning / Genesis 1:23*)

The *Bare'syth / In the Beginning / Genesis* account of this era fits with the fossil record. Each of the 34 phylum, or basic body plans that comprise the full spectrum of animal life, burst onto the scene in their entirety during the Cambrian Explosion – 544 million years ago – well within Yahowah's timeline of 880 to 440 million years BCE. Not a single new phyla has emerged since. These findings are completely incompatible with macroevolution, of eons of time changing inorganic minerals into humans.

To be fair, over 99.9% of the more than two million animal types past and present can be categorized within ten of the thirty-four phylum. They are Annelida (17,000 species / 3 groups of segmented worms found in the oceans, fresh water, and damp soils), Athropoda (1,100,000 species / 5 groups of crustaceans, shrimp, insects, arachnids, scorpions, centipedes, millipedes, and trilobites), Bryozoa (20,000 species / small aquatic animals living in colonies like corals), Chordata (60,000+ species / vertebrates, amphibians, reptiles, and, more recently, mammals, including dinosaurs, frogs, birds, snakes, and lastly, men), Cnidaria (11,000 species / jellyfish), Echinodermata (20,000 species / starfish), Mollusca (112,000 species / mollusks and snails), Nematoda (1,000,000 species / roundworms), Platyhelminthes (25,000 species / tapeworms, flatworms, and other parasites), and Porifera (5,000 species / sponges).

And while it is a detail, it is an insightful one. Insects, fish, amphibians, reptiles, and birds made Yahowah's fifth day list – mammals did not. The fossil record reveals that while insects, fish, amphibians, reptiles, and birds all came into being just over 500 million years ago, the first mammal would not exist for another 250 million years. That is why Yahowah spoke of them on the sixth day. Scientifically, Yahowah's accounting remains precisely accurate in substance, sequence, and duration.

It should be noted that Darwin had no explanation for the Cambrian Explosion. It was contrary to his theory, and he knew it, but could not reconcile it with his views on evolution. The evidence simply does not support macroevolution.

Thermodynamics, the most basic of the natural laws governing 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 most 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 interworking of countless interconnected, mutually reliant, and astonishingly complex machines. They each 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 19<sup>th</sup> 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 animals abound in this creation account, and the mightiest of them will corrupt God's Word to lead as many people as possible astray. In His *Qara'* | Invitations to be Called Out / 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 beasts, satanic deceptions of the worst possible 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.

In this historical context, look at the barbaric and terrorist rise of Christianity and Islam as well as the Dark Ages. This era was plagued by the stifling religions conceived by Paul and Muhammad.

Historically, the fifth millennium of man after the fall of 'Adam was our worst. Religions multiplied: Paul and Roman Christianity, Akiba's and Maimonides' Rabbinical Judaism, and Muhammad's and Satan's Islam – plaguing the world and damning countless souls. Man endured the plagues of death. Rather than following Yahowah's instructions in His Towrah and flourishing, most every soul listened to the serpentine men 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 ( $6/\text{man without } 1/\text{God} = 5$ ), which is why the five-pointed star, or pentagram, is the most prevalent occult symbol.

—

Six is the number of man who was created on the sixth day. The object of creation, humanity, was the last thing God formed. But before He got to us, the Creator offered this narrative on life...

**“And next (*wa*) God (*'elohym* – the Almighty) said (*'amar* – exclaimed), ‘Let the earth proceed to bring forth (*yatsa' ha 'erets* – God wanted the material realm to be continuously productive and deliver (hifil imperfect jussive)) living (*chay* – animated life, biological existence with) souls (*nepesh* – consciousness capable of observing and responding) with unique characteristics (*la myn hy'* – each special while derived from the similar genes), wild animals (*bahemah* – mammals) and reptiles as creatures capable of moving about (*wa remes* – beings noted for their agility and mobility) and other lifeforms (*wa chayah* – in addition to other animals)**

**for the land** (*ha 'erets*) **from their different species** (*la myn hy*).’ **And it was so** (*wa hayah ken* – it occurred just that way).” (*Bare'syth* / In the Beginning / Genesis 1:24)

It is the Earth which is being productive, doing exactly what it was designed to accomplish – support life. The magnificence and dignity of life was now on display, from fish and birds to reptiles to mammals.

“**So** (*wa*) **the Almighty** (*'elohym*) **engaged with** (*'asah 'eth* – acted and caused, expending considerable effort to create (qal imperfect)) **the animals of the earth** (*chayah ha 'erets* – the living creatures and lifeforms of the material realm) **based upon their nature and type** (*la myn hy*’ – approaching based upon what made each unique and special), **including with the mammals and wild animals** (*wa 'eth ha bahemah* – even with the domesticated animals (often transliterated *bahemah*)) **predicated on their distinguishing characteristics** (*la myn hy*’), **as well as with all of the reptiles that moved** (*wa 'eth kol remes* – with all of the lifeforms that had mobility) **on the ground** (*'adamah* – soil, earthen land) **approaching the various species** (*la myn hy*’).

**And God saw, witnessed, and considered** (*wa 'elohym ra'ah* – the Almighty viewed and perceived, delighting in) **that it was truly** (*ky* – that it was actually and exceptionally) **beneficial, appropriate, and good** (*towb* – pleasing, beautiful, and worth celebrating).” (*Bare'syth* / In the Beginning / Genesis 1:25)

God created all of this for His enjoyment. That is why we find Him engaging in the process. He approached the animals He had created based upon their distinguishing characteristics. Having conceived DNA, Yahowah rearranged the letters such that they would result in a wondrous variation of size, shape, and color. It was, indeed, beautiful.

This is the third time that Yahowah has affirmed His status as not only the Creator, but also as a witness. That is important because the fourteen-billion-year timeline from beginning to end is predicated upon His relative proximity to creation – i.e., being a witness.

Cosmologically the sixth day begins 440 million years ago and it, unlike the other epochs of time, has yet to conclude. I say this because the seventh day, the Millennial Shabat celebration, does not commence until the *Miqra*’ of *Sukah* | Shelters 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 two hundred million years ago. The first *Homo sapiens* walked the earth a scant 600,000 years before us.

Throughout this creative process, Yahowah has used language to conceive, influence, and communicate. Words are the medium of thought and creativity. Language is the means to enlightenment and to build a relationship. The Word is how God communes with us. In that light, let’s consider what comes next.

“**Then** (*wa* – next) **Almighty God** (*'elohym* – the Mighty One) **said** (*'amar* – spoke, declared, and informed (qal imperfect – genuinely, relationally, and actually on an ongoing basis)), **‘We are genuinely going to engage to bring about** (*'asah* – We will actually and relationally act to create out of existing materials (qal stem – denoting a relationship which is genuine and should be interpreted literally, imperfect conjugation – denoting something that this engagement will be ongoing and continuous with unfolding implications, first person, plural))...”

Yahowah said “we” rather than “I” because God is our Heavenly Father, the “*re'syth* – Head

of the Family.” And as we know based upon His declaration during day one, God’s feminine nature was represented by the “*Ruwach Qodesh* – Set-Apart Spirit,” who serves as our Spiritual Mother. She is responsible for our spiritual birth, purifying us, and then adorning us in a Garment of Light. Just as Yahowah’s parental nature had worked harmoniously in creating the universe, it would naturally engage together to conceive life.

‘*Asah* means “to act and to engage.” Yahowah uses it throughout His testimony to describe His interactions with humankind through the Covenant. Relationships are only meaningful when both parties engage, and here we find God doing His part. The grammar is telling too, with the *qal* and imperfect revealing that this relationship would be genuine and enduring.

All other lifeforms were described either “*dasha* – sprouting, shooting forth greenery, being productive, living and growing,” “*bara*’ – being created and shaped, causing something new to happen,” or “*yatsa ’chay nepesh* – proceeding to come forth via the delivery of a living soul.” But not this time. By using ‘*asah*, which conveys the idea of “actually doing the work necessary to accomplish the required task,” He would be “forming mankind out of existing materials.” This is to suggest that ‘Adam was not the first human, but instead the first man with whom God “‘*asah* – engaged.”

We were conceived for this purpose, designed to ‘*asah* | to act upon and engage in a genuine and continual relationship with our Creator. And now we know that God initiated contact.

To facilitate this end, and unlike all other lifeforms, 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** | a man (‘*adam* – a person named ‘Adam, a human being) **in our image and our example** (*ba tselem ’anahnuw* – in our likeness and resemblance, with our pattern and model, similar to us but in three dimensions to represent us; from an unused root meaning shade), **similar to a blueprint of ourselves** (*ka damuwth ’anahnuw* – consistent with our manner, patterned after us, comparable to a builder’s draft, graphic representation, and plan designed by ourselves; from *damah* – to be like, to resemble, to be comparable in imagination and thinking).” (*Bare’syth* / In the Beginning / Genesis 1:26)

‘*Adam* is one of several Hebrew words for mankind. Others include ‘*ysh*, which is masculine singular for “individual,” ‘*enowsh* which speaks to our “mortality,” and ‘*gibowr*, our potential as a “man who is a strong, moral, and influential leader.” Therefore, by using ‘*Adam*, God is addressing this man and his descendants.

Reinforcing this point, ‘*Adam* is most always specific. It is typically preceded by the definite article, *ha* | the, suggesting that it is a title. This was one of the few exceptions, where ‘*Adam* was not prefixed by *ha* – and that is perhaps because it was intended as a name.

This is a subtle way of telling us that ‘Adam was a specific individual, a unique creation. That’s important because the scientific and prophetic evidence confirms that ‘Adam wasn’t the only human. So, we need to pay close attention to ascertain what made this particular man unique.

The same word vocalized ‘*adem* means “ruddy red in color.” This may be an ode to Dowd, Yahowah’s beloved son, who was said to have been ‘*adem*. The same letters pronounced ‘*odem* denote a “precious stone,” typically a “ruby” – a potentially humbling thought when we consider the blood which was shed by the Rock of our Salvation. In the feminine, ‘*adamah* is “ground, as in the surface of the earth,” the “soil, dust, and dirt” including the “material of which earth is

comprised.” This may suggest that ‘Adam, and thus mankind, was made out of the elements of the earth. That is interesting because the earth is stardust – comprised of the residue of first-generation stars. And that would make us the product of light.

*Tselem* appears 16 times in the Towrah and prophets – five of those say that God created man in His image. It is most often used “to represent a two- or three-dimensional painted or sculptured representation of something.” Just as our shadow is a two-dimensional representation of our three-dimensional bodies cast by a source of light, we are 3D shadows of our 7D God.

I knew a woman once who preferred using “like” to love in defining relationships. If she really, really liked someone she said that she “like liked” him. That is what Yahowah is saying here with *ka damuwth* since both words mean “like.”

In this case, God conceived man “*ka damuwth* – similar to a blueprint” of Himself. Our design is “consistent with and patterned after” our Maker as if we were a “graphic representation” of Yahowah. And that is to say that we are like God but in fewer dimensions, just as a blueprint is a two-dimensional plan for a home. And from its root, *damah*, we also resemble God in imagination and thinking.

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 commune with us, for Him to grow through experiencing our relationships with Him, we have to be somewhat similar and substantially 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 with, much less love, ants. And since these are God’s primary objectives related to the conception of ‘*Adam*, this line of reasoning reveals that we must be more comparable to Yahowah than humans are to ants. 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 worship Him. 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 would not 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.

Yahowah wanted us to appreciate our place in His world...

**“And let him demonstrate his influence** (*wa radah* – let him guide and direct, showing control and leadership (qal imperfect jussive – as a reflection of his freewill, let man choose to actually and consistently demonstrate his influence) **with the fish of the sea** (*ba dagah ha yam*) **and with the birds of the air** (*wa ba ‘owph ha shamaym*), **as well as with the wild animals** (*wa ba ha bahemah*), **all within the entire realm** (*wa ba kol ha ‘erets*) **with every creature which moves about** (*ba kol ha remes ha remes*) **on the ground** (*‘al ha ‘erets*).” (*Bare’syth* / In the Beginning / Genesis 1:26)

While the lexicons support existing English translations by rendering *radad* “dominion,” the preposition which follows is *ba*, which means “with,” not “over.” Further, since *radad* is more appropriately translated “influence, lead, and guide, demonstrating leadership and control,” since these things are more *tselem*, *ka*, and *damuwth* Yahowah, and because they are better suited for “*ba* – with,” it becomes hard to justify the predilection for “dominion over.” Further, God made this our choice, and freewill is as incompatible with dominion as it is with submission.

If we are reading this correctly, God wants us to engage with animals as He has, appreciating what makes them so valuable and beautiful. We have been given the opportunity to demonstrate that we are indeed like God and can be responsible, reflecting His love of life.

Should you have questioned my conclusion that “us” and “we” in the previous statements referred to Yahowah’s masculine and feminine natures, and that God fulfills the roles of Heavenly Father and Spiritual Mother, please consider the following...

**“So** (*wa* – in addition) **God** (*‘elohym* – the Almighty) **created** (*bara’* – conceived and brought into existence, designed and fashioned (qal imperfect)) **‘Adam** | **the man for association** (*‘eth ha ‘adam* – this person named ‘Adam accordingly) **in His image and pattern** (*ba tselem huw’* – in a manner resembling Him as an example and model).

**In the image** (*ba tselem* – in the likeness and resemblance, pattern and model, in three dimensions) **of the Almighty** (*‘elohym* – of God), **He created** (*bara’* – conceived, invented, and brought into existence, designed and fashioned (qal perfect)) **him** (*‘eth huw’*).

**Male** (*zakar* – as a child to remember, a son worth mentioning, and a boy whose name is renowned) **and female** (*naqebah* – as a girl and woman; the feminine of *naqab* – speaking anatomically of a hole to bore), **He brought them into existence to be together** (*bara’ ‘eth hem* – He conceived and created, fashioned and formed them for association).” (*Bare’syth* / In the Beginning / Genesis 1:27)

Since God created humankind in His image with a masculine and feminine nature, it means that Yahowah manifests a paternal and maternal persona. In the context of the Covenant Family, God is our Heavenly Father and Spiritual Mother. It is the aforementioned *Ruwach Qodesh* | Set-Apart Spirit in the more nurturing role. In this regard, it is worth noting that Yahowah, with the *ah* ending, is a feminine name.

This is not to suggest that Yahowah is a sexual being, although He is clearly the inspiration behind this marvelous invention. This would also explain why God was not concerned with Dowd’s inherent love of women, or that he had eighteen lovers, including eight wives. Apart from incest and pedophilia, bestiality and rape, God does not much care what we do sexually. Moreover, as a rebuff to Roman Catholics and evangelical Christians, Yahowah did not actually rebuke homosexuality. That myth is a product of inaccurate translations – one we will correct in subsequent books. Even His admonitions against adultery and harlots are there to encourage

fidelity in the Covenant relationship.

With *'eth* we can translate it or ignore it depending upon whether or not it adds to our understanding by reinforcing an aspect of the relationship Yahowah envisions. Here it seems to suggest that men and women were created to enjoy a relationship with one another and with God.

The realization that Yahowah, by His own admission, has male and female characteristics is shocking to most people. And yet, there is no other informed or rational way to interpret these words and letters.

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 of "*beryth* – Covenant," *beyth*, means "family and home." It is further evidence that we were created to become part of Yahowah's family and live within God's home.

What comes next is a surprise, except for those who see God as a devoted and loving father...

**"Thereafter** (*wa*), **God** (*'elohym*) **knelt down in love to lift them up** (*barak 'eth hem* – adored and blessed them, got down on His knees to greet them while extolling their virtues (piel imperfect)), **saying to them** (*wa 'amar la hem* – encouraging them), **'Be productive** (*parah* – flourish and be industrious, increase abundantly) **and grow, becoming increasingly great** (*wa rabah* – become boundless and numerous, being enlarged, reaching a very high point).

**Choose to be satisfied and prosper** (*wa male'* – opt to live a fulfilling life (qal imperative – genuinely of your own freewill be fulfilled)) **within the material realm** (*'eth ha 'erets*) **and overcome it** (*wa kebes hy'* – tread upon it reliant upon the lamb).

**And let him choose to demonstrate his influence** (*wa radah* – let him guide and direct, showing control and leadership (qal imperfect jussive – as a reflection of his freewill, let man choose to actually and consistently demonstrate his influence) **with the fish of the sea** (*ba dagah ha yam*) **and with the birds of the air** (*wa ba 'owph ha shamaym*), **as well as with the wild animals** (*wa ba ha bahemah*), **all within the entire realm** (*wa ba kol ha 'erets*) **with every creature which moves about** (*ba kol ha remes ha remes*) **on the ground** (*'al ha 'erets*)." (*Bare'syth* / In the Beginning / Genesis 1:28)

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

Yahowah's ultimate demonstration of love occurred when He stood up for us on Passover, and diminished His soul on UnYeasted Bread, thereby lifting us up, blessing us with the gift of eternal life. No greater love can be demonstrated than this, that God sacrificed so much for His family.

*Parah* and *rabah* demonstrate Yahowah's intent for the Covenant's children. 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. Similarly, *male'* speaks of living a fulfilling life, satisfied by our choices.

Spiritually, the lesson of the sixth day is reflected in Yahowah's selection of words. '*Adam* was made like God so the model for His love has been established. This day therefore provides the insights which underlie the fifth Instruction since God has revealed that He has masculine and feminine characteristics, making Yahowah the Mother and Father we should value if we want our days prolonged.

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 Heavenly Father and Spiritual Mother. In the chapter devoted to a proper translation of *Yowm Kippurym*, the Day of Reconciliations, we will discover that Yahowah is calling us to come into the presence of the feminine aspects of the light so that we might come to camp out 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 a step in the right direction, it did not go nearly far enough, and as a result we have squandered its lessons.

In this, mankind's final millennium, the religion of man was conceived. Adam Weishaupt, brewing a poisonous concoction of Mystery Babylon, Rabbinical Kabbalah, and Jesuit Catholicism, conceived Socialist Secular Humanism, which Karl Marx developed into Communism – and thus 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 fools.

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.

## — ۞ —

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. Day one 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 God, who is named "Yahowah," is the source of our existence. He equated Himself to light, He 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. It was during the third millennium 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.

Acting out a dress rehearsal for the fulfillment of Passover, ‘Abraham (whose name means Merciful Father) was asked to take his son Yitschaq (whose name means Laughter) to Mount Mowryah (meaning to Revere Yahowah) in 1968 BCE, the very year the third millennium 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, Dowd laid the cornerstone of the first Temple. Exactly 1,000 years later, in 33 CE, also on Mowryah, Yahowsha’ became the Passover Lamb as the first four Mow’ed Miqra’ey were fulfilled – enabling the benefits of the Covenant.

The seminal events in human history from a redemptive perspective occur every forty *Yowbel* | Yah’s Lamb is God (errantly rendered Jubilee). This fifty-year celebration of Yahowah’s means to enable the Covenant’s benefits and reconcile His relationship with His people (presented in *Qara’ / Called Out / Leviticus 25*) is based upon the formula of *Shabuw’ah* – seven times seven years plus one. During a Yowbel year, slaves are freed, debts are forgiven, and we return to share the land – all symbolic of God’s redemptive plan.

Moreover, 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 bi-millennial *Yowbel* in year 4000 Yah. He did so by reading a passage from the book of *Yasha’yah / Isaiah 61:1-2* which focused on the quickly approaching Yowbel year of 33 CE. It is all chronicled in *Qara’ / Leviticus 25*.

So that you do not miss what should be 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* | Reconciliations, will, in conjunction with Dowd, remove religion and politics, militarism and conspiracies, from the world – prolonging and protecting the life He cherishes, while returning Earth to ‘Eden.

Historically, the thousand-year epoch beginning in 33 CE and ending in 1033 was among our worst. The world witnessed the rise of Judaism and Christianity, followed seven hundred years later by Islam and with it a flood of terror lasting to this day. During these Dark Ages mankind was also plagued as never before by the stifling religion of Christianity. The fifth millennium 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 Qabalah – the mysticism of universal religion. And it did not take long for these satanic imposters to consume their creators and devour the faithful.

In the sixth millennium mysticism and philosophy would give rise to the Illuminati, Freemasonry, Communism, Nazism, Socialist Secular Humanism, world wars, and universal jihad – the very doctrines that have murdered men and women by the hundreds of millions. And yet with a litany of failures, economic collapse, deprivation of freedoms, intrusive surveillance, overcrowded prisons, an onslaught of refugees, cities in ruins, and streets stained in blood, politicians the world over have doubled down on their tyranny, depriving billions of their liberty and livelihoods to combat a virus far less lethal than their draconian response. And rising in the

ashes is an even more destructive force pursuing class warfare while masquerading under the false premise of racial injustice.

These relatively few years which remain between now and Dowd's return to lead and protect God's people will be hellish. The world is in freefall, accelerating its inevitable demise in a death spiral. It is devolving before our very eyes. There is no hope for your country or community, only for yourself and those you love.

In the Towrah, six is the number of man. And so it would be that the sixth millennium showcased the errant ways of humankind. As a result, this era will terminate even more horribly than it commenced. Years 1033 through 2033 CE underscore 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 and were ultimately no better.

In mankind's final millennium, the religion of man, Socialist Secular Humanism, has become 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 13 years (between 2020 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, eliminating choice and life. We are in for a rough ride. The road ahead is dark and serpentine for the preponderance of people.

Apart from God, we humans are a conniving lot, devious, destructive, self-serving, vicious, and cruel. Blind to Yahowah's Towrah, the man of science is the sum of his existence. There is nothing more.

But for those who choose to know Yahowah, to value Him, to join His family on His terms, the seventh day will be long and glorious. On it, God observed and celebrated what He had achieved and so shall we. Those who survive the upcoming Time of Ya'aqob's Troubles will enter the Millennial Kingdom. One thousand years of great joy awaits.

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. *Sukah* | Camping Out is the result of the first six *Miqra'ey* | Invitations to be Called Out and Meet with God.

אָזְרָא

The first use of *hineh* | pay very close attention in the Towrah is a teaching moment. The very first thing Yahowah did after conceiving 'Adam was provide some guidance and instruction, also known as *towrah*...

**“Then God said** (*wa 'elohym 'amar*), **‘Behold** (*hineh* – look up now and pay attention to this part of the narrative, consider how the details in this discussion paint a picture), **‘I have provided for you and given to you** (*nathan la 'atah 'eth* – I have constituted and offered you accordingly

(qal perfect – literally, albeit for a limited time)) **every plant yielding seeds** (*kol 'eseb zera' zera'* – all vegetation capable of reproducing and propagating the species with seeds) **which, for the enjoyment of the relationship** (*'asher* – to receive the benefits of the correct approach) **appears on the surface** (*'al paneh* – is present upon) **of this entire realm** (*kol ha 'erets* – upon the earth and throughout all the material realm) **along with every one of the trees** (*wa 'eth kol 'ets*) **which beneficially** (*'asher* – to reveal the proper way to the relationship) **has fruit on the tree** (*ba huw' pery 'ets*) **to sow its seeds** (*zera' zera'* – to propagate the species).

**They shall continually exist** (*hayah* – they will always be (qal imperfect)) **for you** (*la 'atem*) **to consider as food** (*la 'aklah* – to consume for nourishment).' (*Bare'syth* / In the Beginning / Genesis 1:29)

**'And regarding every living creature** (*wa la kol chayah* – then concerning all animals) **of the realm** (*ha 'erets* – the earth), **as well as every bird** (*wa la kol 'owph*) **of the sky** (*ha shamaym*), **and all else** (*wa kol*) **that moves around** (*ramas*) **on the ground** (*'al ha 'erets*) **with which is** (*'asher ba huw'* – relationally and beneficially) **a living consciousness** (*nepesh chay* – a soul which is alive), **including all healthy vegetation and green plants** (*'eth kol yereq 'eseb*), **they should be considered edible** (*la 'aklah* – may be consumed as food).'

**And it occurred as such** (*wa hayah ken* – it came to be likewise and verifiable).” (*Bare'syth* / In the Beginning / Genesis 1:30)

Everything was on the menu. Yahowah was not restrictive in any way. ‘Adam was free to eat fruits and vegetables, fowl and flesh. Therefore, when we find God advising us what not to eat later on in the Towrah, we ought to be mindful of this fact. The logical conclusion is that our Heavenly Father knew that there was nothing in the Garden which would harm ‘Adam, as it was a perfect place. But then later, as humankind was exposed to the world as we know it, His advice was to be more careful – avoiding eating animals that were unsafe.

This duly noted, our Maker mentioned meat once and plants thrice, suggesting a healthy diet. He is also on record acknowledging that our brains function best on protein, which is why animals, and specifically birds, were recommended. And while not explicitly stated, since Yah and ‘Adam camped out together, it is likely that God introduced His son to fire.

**“Almighty God** (*wa 'elohym*) **saw** (*ra'ah* – witnessed and recognized, observed and perceived (qal imperfect)) **everything** (*'eth kol*) **which to reveal the way to the benefits of the relationship and to get the most out of life** (*'asher* – which lead to the correct, albeit narrow path to walk to be genuinely happy) **could be beheld** (*wa hineh* – paid close attention to, looked at and noticed), **and it was exceedingly good, tremendously pleasing, and abundantly productive** (*towb ma'od* – extremely beautiful, altogether beneficial, and highly entertaining).

**That was** (*wa hayah* – there exists with unfolding implications over time (qal imperfect)) **evening** (*'erab / 'arab* – a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things, a nighttime of hopelessness during a discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs when the adversary will combine this with noxious swarms of Arab pests) **and there would be** (*wa hayah* – there also exists with unfolding implications over time (qal imperfect)) **morning** (*boqer* – tomorrow, the beginning of a new day, a time to be observant, perceptive, and judgmental, a time for consideration, a period to be attentive and respond appropriately, an extended stretch for being inquisitive and seeking information in order to make good decisions; from *baqar* – to seek,

search, enquire, consider, and reflect) – **the sixth day** (*yowm ha shishy* – the sixth in a sequence of days).” (*Bare’syth / In the Beginning / Genesis 1:31*)

It was “*towb ma’od* – exceedingly good, tremendously pleasing, and abundantly productive, extremely beautiful, altogether beneficial, and highly entertaining.” Yahowah’s recognition is important because in a matter of years, He will be taking His children back to this place of *towb ma’od*. He thought it was marvelous, as shall we.

Here once again for our benefit and nourishment are the words our God shared at the conclusion of *Bare’syth / Genesis One*.

**“Then (wa) God (‘elohym) said (‘amar), ‘The waters to ponder as the source of life (ha maym) by design will literally and continuously conceive an innumerable abundance (sharats) of creatures creeping, wiggling, crawling, and swarming around with a proliferation of sea creatures from bacteria to fish, including insects, amphibians, and reptiles (sherets) as living (chay) souls with consciousness (nepesh), in addition to (wa) winged creatures which can fly (‘owph ‘uwph) above the earth (‘al ha ‘erets) before the presence (‘al paneh) of the expanse of space (raqya’) in the sky (ha shamaym).’ (Bare’syth / Genesis 1:20)**

**Thereby (wa) God (‘elohym) conceived and created something new and unheralded (bara’) such as the great dinosaurs and mighty, monstrous reptiles (‘eth gadowl ha tanyh) along with all life with a soul (wa ‘eth kol nepesh ha chay) who move about (ramas) for their benefit (‘asher) to proliferate (sharats) from the waters (min ha maym) according to their kind (la myn hem), and (wa) every (‘eth kol) winged creatures which can fly (‘owph kanaph) according to its species (la myn hem).**

**God saw (wa ra’ah ‘elohym) that indeed, it was (ky) appropriate, beautiful, and productive (towb). (Bare’syth / Genesis 1:21)**

**The Almighty (wa ‘elohym) adored and blessed that which was associated with them (barak ‘eth hem), saying (la ‘amar), ‘Be fruitful, flourish (parah), thrive, and multiply (rabah). Fill (wa male’) the waters (ha ‘eth maym) in the seas (ba ha yamym). Also (wa) let flying creatures (‘owph) become numerous (rabah) upon the earth (ba ha ‘erets).’ (Bare’syth / Genesis 1:22)**

**And there was with unfolding implications (wa hayah), evening, a period of darkness mingling and joining together of things leading to a discouraged state of foreign occupation and of an ignorant commingling of and adherence to faiths and beliefs (‘erab / ‘arab) and there would be (wa hayah) morning, a time to be observant and judgmental, a time for consideration to respond appropriately (boqer) – the fifth day (yowm chamyshy). (Bare’syth / Genesis 1:23)**

**Next (wa) God (‘elohym) explained (‘amar), ‘Let the earth proceed to bring forth (yatsa’ ha ‘erets) living (chay) souls (nepesh) with unique characteristics (la myn hy’), wild animals (bahemah) and reptiles as creatures capable of moving about (wa remes) and other lifeforms (wa chayah) for the land (ha ‘erets) from their different species (la myn hy’).’ And it was so (wa hayah ken). (Bare’syth / Genesis 1:24)**

**Then (wa) the Almighty (‘elohym) engaged with (‘asah ‘eth) the animals of the earth (chayah ha ‘erets) based upon their nature and type (la myn hy’), including with the mammals and wild animals (wa ‘eth ha bahemah) predicated on their distinguishing characteristics (la myn hy’), as well as with all of the reptiles that moved (wa ‘eth kol remes) on the ground**

(*'adamah*), approaching the various species (*la myn hy*).

God saw, witnessed, and considered (*wa 'elohym ra'ah*) that was truly (*ky*) beneficial, appropriate, and good (*towb*). (*Bare'syth / Genesis 1:25*)

Then (*wa*) Almighty God (*'elohym*) said (*'amar*), 'We are genuinely going to engage to bring about (*'asah*) 'Adam | a man (*'adam*) in our image and our example (*ba tselem 'anahnuw*), as if he were a blueprint of ourselves and patterned after us (*ka damuwth 'anahnuw*).

And let him demonstrate his influence (*wa radah*) with the fish of the sea (*ba dagah ha yam*) and with the birds of the air (*wa ba 'owph ha shamaym*), as well as with the wild animals (*wa ba ha bahemah*), all within the entire realm (*wa ba kol ha 'erets*) with every creature which moves about (*ba kol ha remes ha remes*) on the ground (*'al ha 'erets*).' (*Bare'syth / Genesis 1:26*)

So (*wa*) God (*'elohym*) conceived and created, designed and fashioned (*bara'*) 'Adam | the man for association (*'eth ha 'adam*) in His image and pattern (*ba tselem huw*).

In the image (*ba tselem*) of the Almighty (*'elohym*) He created (*bara'*) him (*'eth huw*). As a male child to remember, a son worth mentioning (*zakar*), and female, as a woman (*naqebah*), He brought them into existence to be together (*bara' 'eth hem*). (*Bare'syth / Genesis 1:27*)

Thereafter (*wa*), God (*'elohym*) knelt down in love to lift them up (*barak 'eth hem*), saying to them (*wa 'amar la hem*), 'Be productive and industrious (*parah*), and grow, becoming increasingly great, enlarged and boundless (*wa rabah*).

Choose to be satisfied and prosper, living a fulfilling life (*wa male'*) within the material realm (*'eth ha 'erets*) and overcome it (*wa kebash hy*).

And let him choose to demonstrate his influence (*wa radah*) with the fish of the sea (*ba dagah ha yam*) and with the birds of the air (*wa ba 'owph ha shamaym*), as well as with the wild animals (*wa ba ha bahemah*), all within the entire realm (*wa ba kol ha 'erets*) with every creature which moves about (*ba kol ha remes ha remes*) on the ground (*'al ha 'erets*).' (*Bare'syth / Genesis 1:28*)

Then God said (*wa 'elohym 'amar*), 'Behold, look up now and pay attention to this part of the narrative (*hineh*), 'I have provided for you and given to you (*nathan la 'atah 'eth*) every plant yielding seeds, all vegetation capable of reproducing and propagating the species (*kol 'eseb zera' zera'*) which, for the enjoyment of the relationship (*'asher*), appears on the surface (*'al paneh*) of this entire realm (*kol ha 'erets*) along with every one of the trees (*wa 'eth kol 'ets*) which beneficially (*'asher*) has fruit on the tree (*ba huw' pery 'ets*) to sow its seeds (*zera' zera'*).

They shall continually exist (*hayah*) for you (*la 'atem*) to consider as food (*la 'aklah*). (*Bare'syth / Genesis 1:29*)

And regarding every living creature (*wa la kol chayah*) of the realm (*ha 'erets h*), as well as every bird (*wa la kol 'owph*) of the sky (*ha shamaym*), and all else (*wa kol*) that moves around (*ramas*) on the ground (*'al ha 'erets*) with which is (*'asher ba huw*) a living consciousness (*nepesh chay*), including all healthy vegetation and green plants (*'eth kol yereq 'eseb*), they can be considered edible (*la 'aklah*).'

**And it occurred as such (*wa hayah ken*).’ (*Bare’syth* / Genesis 1:30)**

**Almighty God (*wa ‘elohym*) witnessed and recognized, observed and perceived (*ra’ah*) everything (*‘eth kol*) to reveal the way to the joyous relationship and to get the most out of life which (*‘asher*) could be beheld (*wa hineh*) and it was exceedingly good, tremendously pleasing, abundantly productive, and highly entertaining (*towb ma’od*).**

**With unfolding implications over time, that was (*wa hayah*) evening, the blending together of things, a nighttime of discouragement from foreign occupation, an era of ignorant commingling of and adherence to faiths (*‘erab / ‘arab*) and there would be (*wa hayah*) morning, the dawning of a new day, a time to be observant, perceptive, and judgmental (*boqer*) – the sixth day (*yowm ha shishy*).” (*Bare’syth* / In the Beginning / Genesis 1:31)**