

Bara' – Creation

In the Beginning...

One of the most revealing, intellectually stimulating, and least appreciated prophetic passages peers fourteen-billion years into our past. It is found in Genesis One – known in Hebrew as: *Bare'syth* – In the Beginning.

In it, Yahowah introduces Himself, explains the creation process, and presents His plan to reconcile our relationship with Him well in advance of humankind collectively walking away. Through brilliant allusions and captivating symbolism, God also chronicles the seminal events of human history – past, present, and future – providing the framework to understand His seven-thousand-year timeline: from life in the Garden of Joy to our scheduled, and impending, return.

In addition to these three essential stories, Yahowah answers mankind's most important questions: is there a God and why do we exist? He even does something exceptionally surprising: by providing a precisely accurate portrayal of universal creation and the conception of life, both within the correct epochs of time, God actually proves His existence. He demonstrates His role as our Creator and validates His inspiration of the resulting witness.

It is not uncommon for God to paint several pictures with the same brush. For example, when one reads the story of 'Abraham taking *Yitschaq* | Isaac to Mount *Mowryah* | Moriah (meaning: Revere Yah) with a knowledge of archeology and history, it's immediately apparent that the story chronicles an actual historical event. When one studies the details of this Covenant journey juxtaposed upon its enablement, it becomes obvious that the story was prophetic, providing a dress rehearsal for the fulfillment of Passover's promises at precisely the same place forty Yowbel ($40 \times (7 \times 7 + 1) = 2000$ years) later.

When one scrutinizes each word, comparing what occurred to the actual fulfillment of *Pesach* | Passover on the *Miqra'* | Invitation to be Called Out and Meet commemorating it, thoughtful readers will come to appreciate why these dates remain the preeminent meeting times on Yahowah's calendar. And, when all of this is understood within the parameters of God's plan, a timeline emerges that enables us to date the seminal events of man's salvation—past, present, and future. The same is true for *Bare'syth* / Genesis one.

Another example of a timeline embedded in an inspired account and three stories existing in one narrative is *Howsha'* | Hosea's marriage to the temple prostitute Gomer. The betrothal served to acquaint the prophet and Yisra'el, circa 700 BCE with a tangible means of appreciating the consequence of their infidelity with their Creator. Howsha's marriage to Gomer, therefore, served as a metaphor, illustrating how the *Yahuwdym* | Jews (meaning: Related to Yah and Yah's Beloved) had broken their covenant with God. The story also provided Yah with the framework with which to explain why He had to divorce Himself from His people to remain just. Moreover, the account revealed relevant lessons for us today – especially for Orthodox Jews – as their belief system and

culture are very similar to those assailed in Howsha's open letter to the Northern Kingdom. Finally, Howsha's troubled marriage presents the framework on which to hang the time of Yahowsha's arrival in *Yaruwshalaim* | Jerusalem (meaning: Source from which Guidance on Reconciliation Flows) in 33 CE (Year 4000 Yah) as well as the Second Coming of Dowd with Yahowah in 2033 CE (Year 6000 Yah) for salvation and reconciliation respectively.

There are multiple timelines and simultaneous narratives embedded in *Bare'syth* / In the Beginning / Genesis One, but the brush strokes are much broader, bolder, and more complex. As is His custom, Yahowah chooses His colors for a reason and shades each word with great precision. Therefore, we will honor this great communicator by examining His selections under the microscope of Hebrew lexicons and through amplification of His message.

Along with what we discover, I will share the insights His Words and Spirit have revealed, associating this painting to other illustrations the ultimate Artist has drawn. If nothing else, my commentary will slow us down so that we can reflect on the majesty of our Maker's world and Word.

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

Before we begin, there is some good news. Yahowah is correct. From His perspective, it took precisely six twenty-four-hour days to create the universe, our planet, plant and animal life, and then 'Adam. And scientists are right. Looking back from our perspective, the universe is somewhere between 14 and 15 billion years old.

Yahowah is correct in that plants and animals reproduced after their kind and evolutionists are accurate in saying that species have evolved. Yahowah not only agrees with the concept of the Big Bang, He was the first to use the term. God even uses scientific jargon in His presentation of dinosaurs. His testimony is in complete harmony with the fossil record.

Therefore, this scientific review of *Bare'syth* isn't going to pit Creationism against the Big Bang and Evolutionary Theory, but instead demonstrate that they agree, right down to the details. The controversy only rages between the advocates of religion and secular humanists. God's accounting and the evidence are not in conflict, nor is *Bare'syth* / Genesis contrary to reason.

אָרְבָּבָד

Yahowah begins His open letter to man with a seven-word instruction. "***Ba-re'shyth 'elohym bara' 'eth ha-shamaym wa-'eth ha-'erets.***" Beyond their meaning, the realization that there are seven words in God's opening statement is not a coincidence. Every important aspect of Yahowah's plan, from the duration of the human experience to the creative timeline, from the

Shabat | Sabbath to the *Miqra'ey* | Invitations to Be Called Out and Meet, is based upon the formula: one (representing God) in addition to six (representing humankind) equals seven (a perfect relationship and result). Man, a carbon-based lifeform (with an atomic number of six), was created on the sixth day. And while there is only one God, with one name and one purpose, without developing a relationship with us, God cannot grow and thus ceases to be infinite. Wanting to experience the joys of raising a family, Yahowah initiated this creative process, making the one special word among these seven: “*bare'syth* – in the beginning.”

Translated into English, *Bare'syth* / In the Beginning / Genesis 1:1 reads...

“**In** (*ba* – near, within certain limits of, and in proximity to, regarding the account of) **the beginning** (*re'shyth* – at the start of time and the initiation of the process of existence, concerning the first fruits of the labors of the head of the family, while addressing the thing which is of first and foremost importance; from *ro'sh* – the head, the top and uppermost, the sum and total, first and beginning), **the Almighty** (*'elohym* – God), **for accompaniment and association** (*'eth* – accordingly and therefore, near and in proximity), **created** (*bara'* – conceived and caused a new existence, choosing perfect transformation and birth, planning, preparing, shaping, producing, and fashioning something out of the elements and making it happen) **the** (*ha*) **spiritual world** (*shamaym* – heavens and abode of God) **and** (*wa*) **alongside** (*'eth* – to accompany it as part of a relationship) **the** (*ha*) **material realm** (*'erets* – matter, the physical and natural world).”

Sometimes, even within the scale of universal creation, it is the smallest things which are the most revealing. The shortest word, *'eth*, is the only one which is repeated. And yet it is the only one every religiously and politically inspired translation ignored.

While I did not have to translate either occurrence of *'eth* in God's opening statement, as ignoring its presence has become scholastically acceptable when rendering ancient Hebrew into English, the word indicates that God was “in proximity to” His creation, and that He initiated the process for the purpose of “accompaniment and relationship,” and was, therefore, seeking a “close association.” These concepts are germane to our understanding.

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

God is also providing us with the reason for creation. He is seeking a relationship and wants to remain in close association with us. This in turn serves to underscore the purpose of the Towrah which is to present the Familial Covenant Relationship.

Speaking of that relationship, the letters which comprise the Towrah's first word are telling. In Ancient Hebrew, the alphabet Moseh used to scribe the original autograph of the Torah, and reading right to left, *ba-are'syth* reads: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת. The first letter, Beyt, when used as a preposition means “in” or “with.” Its name is derived from *beyth*, meaning “home and family.”

Beyth in turn is the root of *beryth* – the Hebrew word translated “Covenant.” thereby explaining the nature of the intended relationship. That is why the character ט was originally drawn to depict the floor plan of a home – one with a singular entrance or doorway. Brought together, these concepts convey God opening the door and inviting us into His home to be with Him and to be part of His family.

The second letter, a Rosh, originally written ו, explains how we can avail ourselves of this

opportunity. Drawn to depict a human head, the letter suggests that we should use our eyes to observe and our ears to listen to what God has to say about His covenant home and family. After we process that information, we can then use our mouths to respond appropriately. Beyond this, Rosh, which is derived from *re'sh*, reveals that this quest should be our “primary objective and foremost priority” because this is the “first” family.

The third alphabetic character of Yahowah’s first word is Aleph. Initially drawn in the form of a ram’s head א, it conveyed strength and power in addition to the ability to lead and protect the flock. As such, the Aleph is the first letter in the title God: *’el* – which means “Almighty.” It presents God as someone with the “ability to teach” and “the authority to lead.”

This brings us to the fourth letter, a Shin. It was scribed to symbolically represent teeth ש. This was done to depict words and convey language, specifically the nourishment His words provide.

The next letter is a Yowd. It was based upon, and drawn to depict, a *yad*, the Hebrew word for “hand.” It conveyed the ideas of reaching out to accomplish something. Especially relevant in this regard, a י reveals that God is reaching out to us with an open hand because He wants to lift us up and raise us as His children. It was not communicated with a closed fist engendering fear, but instead as a hand extended in friendship and support.

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

Re’shyth conveys many pertinent thoughts, including: “first and best.” It speaks of “the beginning or initiation of a process.” Its “first fruits” connotation is very significant spiritually, because it identifies “something of value which is set aside and dedicated to God.”

Re’shyth describes the idea of being the “head of the family.” Also, with regard to Yisra’el and Yahuwdym, who serve as the control group in Yahowah’s revelation, *re’shyth* means “to make a division and distinction.”

I use the term “control group” because that is the role Yahuwdym perform in God’s Word. By choice and covenant, by word and deed, by land and spirit, they were and remain separated from all other people. The Chosen People serve as a living, quantifiable, and documented example of the benefits of choosing to form a Covenant relationship with Yahowah, as well as the consequences of separating from Him. Through these people, we witness the effect of bonding with the Adversary via the religions and politics of man.

The most significant aspect of *re’shyth*, and its second most-frequent translational rendering, is: “first fruits” – symbolic of reaping the harvest of purified grain [a metaphor for saved souls] and waving a sheaf before Yahowah so that it will be accepted. (*Qara’* / Leviticus 23:9-11) This Called-Out Assembly known as *Bikuwrym* is indicative of men and women being born as children into Yahowah’s Covenant family – something we will learn a great deal about in subsequent volumes.

Suffice it to say for now, as Yahowah’s third of seven *Miqra’ey*, the Festival Feast of FirstFruits, which is also called “Firstborn Children,” follows Passover and UnYeasted Bread. It is the first of three harvests of saved souls included in God’s seven-step plan of redemption and reconciliation. It signifies our acceptance before God and our reunification with Him after we

accept the gifts of life and perfection represented by the *Miqra'ey* of *Pesach* and *Matsah*. On *Bikurym* | Firstborn Children, we are adopted into our Heavenly Father's Family. Therefore, with the first word, there are foreshadows of Yah's ultimate intent.

Since this is important, let's linger here a moment longer. The three spring Feasts commemorate actual historical events experienced by the Children of Yisra'el during their rescue from political, religious, economic, and military oppression in Egypt.

These days are also prophetic, predicting when Yahowah would honor His promise to provide the Covenant's benefits. They are instructive, too, explaining precisely how God would ransom us from our propensity to be religious.

During the Exodus, and during the ultimate fulfillment of the *Miqra'ey*, the blood of the Passover Lamb was smeared on an upright pole forming the doorway to eternal life. The following day, and as a result of the Feast of UnYeasted Bread, yeast was removed from grain. This is synonymous with the removal of religious and political rebellion from our souls. This conferred an immortal and perfected status, enabling the beneficiaries to be adopted by God, redeemed and reconciled on the third day in commemoration of FirstFruits.

God used a term which suggested that He had a plan to redeem that which He had yet to create, bringing mankind back into eternal fellowship. In many ways, the first word's diverse meanings summarize all the words which follow.

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

In this regard, Yahowah could well be revealing an aspect of creation I've long suspected, that the experience for Him and the benefit for us is entirely cerebral – in our heads. The most fascinating aspect of creation is the thought that went into it, both the purpose and expectations behind it and the planning and calculations which enabled it. Trying to glimpse into Yahowah's head, if we may be so bold, is the most interesting aspect of the account of the inception of the universe. Why did God do it?

Even for a seven-dimensional being, creating the perfect six-dimensional environment for life and everyone's future exploration within it was not easy. It required a multi-variable equation which had to be the most complex ever contemplated. It was not so much the enormous amount of energy needed to accomplish this ambitious goal, but instead the nature of that energy and how it was applied, in addition to establishing the parameters by which it would interact.

Then there was the challenge of creating DNA, the three-dimensional language of life. How would life interact, evolve, and grow? Especially intriguing, all of this had to be conceived such that the result would be predictable, the result of intelligent planning, and thus dependable, while still allowing for an element of chaos – and thus variability, such that it would not only remain interesting, but allow for freewill. And at least one iteration of a resulting lifeform would have to reflect Yahowah's ambitions, such that this being would desire being part of a family. This creature would need to be observant and thoughtful, upright and industrious, able to understand spoken and written language, and yet capable of love and devoted to raising children.

There is also the issue of time. As we shall discover, the universe and the life within it was conceived to play out from beginning to end over seven days or fourteen billion years, depending

upon the place in which time was being monitored. This lesser lifeform would be part of the ordinary flow of time and yet have a lifespan long enough to come to know his Maker and make a choice regarding Him. It would necessitate creating an aspect of his being that would be capable of becoming emancipated from the bounds of time should he choose to be elevated beyond 3D and join His Creator in the seventh dimension.

While the result may have been calculable, even foreseeable, Yahowah would have had to have refrained from witnessing it, otherwise nothing would be gained by it. For the desired relationship to be genuine and meaningful, the resulting being would have to be capable of making bad decisions and rejecting God, and thus becoming a source of disappointment and aggravation.

Yet, there would have to be a beloved child in the midst of it all – someone to love and to return His devotion. Indeed, there was. The man in the center of it all, the individual who embodies its purpose, the ultimate recipient of Yahowah's intent, is *Dowd* | David. The more we come to appreciate their relationship, the better we will understand the reason we were created.

Yahowah not only created language, He used language to create. Since Hebrew is His chosen language, every linguistic nuance of His Word's first word is worthy of our consideration. In that light, we discover that *re'shyth* has a scientific connotation in addition to its spiritual meaning. *Re'shyth* "denotes the point when and where space and time began." This is something we only came to understand quite recently.

Despite what you may have heard, that scientists have demonstrated that God's *Bare'syth* account is inaccurate, the truth is just the opposite. With each new discovery, the position of science is changing from being in conflict with Yahowah's 3,500-year-old testimony to being in harmony with it.

Old science has been refuted, not God. For example, before 1965, prior to the discovery of the red-shift found in retreating galaxies and the observation of CMB radiation, the overwhelming majority of scientists, some 99% of them, believed the universe was a constant. They believed that it had always existed, and that it therefore was not created. They were obviously wrong. (The co-discoverer of CMB was Arno Penzias, a Jewish physicist who won the Nobel Prize for his work in 1978.)

To quote England's most acclaimed astronomer, Arthur Eddington: "Philosophically, the notion of a beginning of the present order of Nature is repugnant to me." The truth is often repulsive to those who focus on the creation rather than the Creator. Yet if they were to change their perspective and observe Yah's Torah, they would come to better understand our universe and life in it.

They would have understood long ago that the cosmos had a starting point, a place where space and time began. After all, the truth was revealed nearly three thousand five hundred years before man stumbled upon it. They would know that life was the result of an intelligent design – one commissioned for a particular purpose.

While Yahowah's creation account isn't merely a scientific explanation of our genesis, it has proven scientific implications that humankind would not be able to fully appreciate before Einstein's Theories of Special and General Relativity. They demonstrate that before matter was created through the transformation of energy into mass, there was no time or space. Time began when matter and space were formed. That is precisely what *re'shyth* reveals: "the initiation of the process of the state of being, the first point in spacetime."

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

God exists within and beyond the confines of the four dimensions of time and space we understand. When He so chooses, He can see yesterday, today, and tomorrow as if they were all here and now. However, to relate to us and to enter our more finite realm, Yahowah can and does convert some of His light energy into matter.

Science has recently come to recognize that all matter is stabilized light. This transformation, this shedding of dimensions and energy from light to matter, is what enabled a diminished aspect of Yahowah to tread alongside 'Adam in the Garden of 'Eden, to meet with 'Abraham in the Promised Land, and to converse with Moseh while providing His Towrah. He also met with *Ya'aqob* | Jacob, *Shamuw'el* | Samuel, and *Dowd* | David in the same manner.

Today, we have an even clearer view of Him. We not only have the perspective that history, science, and time provide, we have unfettered access to the words He shared with each of these men – and with all of His prophets.

Light, like Yahowah, is the universal constant. Light is the purest form of energy. And energy is the source and substance of the physical world. At creation, when energy became matter consistent with Einstein's $E=mc^2$ (energy is equivalent to mass when matter is multiplied by the speed of light squared), the four-dimensional construct we call "spacetime" began. This is important because everlasting life – the nature of light, the definition of Yahowah's name, the substance of FirstFruits, and the essence of prophetic revelation – requires a transition, from our mortal three-dimensional existence, into and past the four-dimensional realm where time eternally exists in the past, present, and future.

That is not to say that Yahowah and the universe He created are limited to four dimensions. The empirical evidence confirms that there are more. For example, scientists are completely baffled when it comes to explaining the nature of the strongest macro-influence on the universe – gravity – the tendency of matter to attract. And even if we were to stumble on an explanation of gravity's nature, we would then only understand four percent of the forces influencing our observable reality.

Ninety-six percent of the energy and matter at work in the universe is invisible to our observations. This unknown influence, labeled "dark energy," provides a counterforce to gravity, demonstrating a repulsive nature. String Theory suggests this could be the result of several more dimensions, albeit within a point and thus acting at the micro-atomic level.

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

The seventh could provide the basis of consciousness and communication, the language of

perfect communion, the essence of thought and creativity which binds us together and causes all things to occur. Many aspects of our universe, especially at the sub-atomic and galactic levels, demonstrate cognitive awareness. Examples of this phenomenon include the fact light responds differently when it is observed, the half-lives of radioactive decay whereby individual particles demonstrate coordinated behavior, and the ability of living cells and inorganic light to consciously communicate with and influence the behavior of other wave particles. Yahowah might call the seventh dimension “the Word.” Nonetheless, it is Heaven.

Before we leave our study of *re'shyth*, I would be remiss if I did not share that there are many appropriate ways to transliterate the sound of this Hebrew noun in English. Comprised of the letters Rosh, Aleph, Shin, Yowd, and Theth, you will find this word which is pronounced ray·**sheeth**, conveyed as: *resit*, *re'sit*, *resith*, *re'sith*, *resyth*, *re'syth*, *resiyth*, and *re'siyth*. These acceptable variations differ because some lexicons represent the Hebrew letters Aleph and Ayin with apostrophes and others do not. Some lexicons transliterate the Hebrew yod with an “i,” some with a “y,” while others use both to designate the source of the sound.

Further, the Hebrew letter Shin is most similar to the English “s,” but usually conveys a “sh” sound. Similarly, the Hebrew Theth is akin to the English “t,” but most often is spoken with a “th” sound. Therefore, there are many appropriate ways to transliterate Hebrew words such as *re'shyth* in English. Accordingly, you will find many variations of the same word in this book. Also, so that you know, the use of *italics* is the customary way to convey foreign words in a translated text. It helps distinguish them from the primary language in which the document is written.

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

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

'Elowah begins with Aleph: א (א), the first letter of the Hebrew alphabet. In its pictographic form it represented a ram's head which symbolized strength, power, might, and authority. It conveys the will and ability to lead and protect.

The second letter, Lamed ל (ל), was drawn in the shape of a shepherd's staff. It conveys leadership, direction, guidance, nurturing, and protection. Used commonly as a prefix, a Lamed serves as a preposition in Hebrew, communicating movement toward a goal – in this case toward God, Himself.

The Wah ו (ו), which designates the “o” sound in *'elowah*, and in its contracted plural form *'elohym*, resembles a tent peg. This is important because they were used to enlarge and secure the homes of those who first heard Yahowah's title. These sturdy stakes also secured the Tabernacle

to understand what He is offering, and then respond.

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

The fourth and sixth words in *Bare'syth* share a common base, *'eth*. As we discussed previously, this Hebrew term doesn't require translation into English, but since it enhances the content, *'eth* reveals that Yahowah was "in close proximity to" His creation, and that He initiated the process for the purpose of "accompaniment and relationship." He was, therefore, seeking an "*'eth* – close association" with its culmination. *'Eth* can be rendered "with, among, through, accordingly, and also." It is derived from *'owth*, meaning "sign or signal," which is something "to be observed and remembered." It is related to *'uwth*, meaning "consent," as in "reaching an agreement."

The most revealing aspect of *'eth*'s presence, not once but twice, in the Creation account, is that Yahowah is certifying His proximity to the epicenter of what was about to occur. This is significant because time is relative to the observer. In the presence of tremendous energy or velocity, even mass, the rate it flows slows dramatically. By sharing and confirming His location relative to these events with *'eth*, we will be able to synchronize a clock on earth with one at the inception of the universe and thereby validate the timeline Yahowah provided.

Nearly as revealing, albeit in a different way, with the second inclusion of *'eth*, God is conveying the reason He was there in the first place. Yahowah was seeking to create something He did not have and yet wanted. It was the one thing that would make His existence interesting, indeed, meaningful and rewarding. He wanted the very thing He designed us to value above all else: our children. God sought to develop a mutually beneficial and familial relationship with humankind. And He wants to remain in close association with us throughout the universe and time.

Pronounced differently, the Hebrew letters in *'eth* (Aleph Tau תט) can be rendered *'ath*, which speaks of a "miraculous sign." According to the *Bare'syth* account in particular, it could be considered the most "extraordinary sign." It is, therefore, indicative of the insights which were conveyed in this account – all of which can be corroborated.

Shamaym, Yahowah's fifth word to mankind, is often used to describe the "heavens – the spiritual abode of God." It is also the principal Hebrew word to address the "physical universe – the realm of stars." Both are relevant to the expressed storylines.

Shamaym is based upon a Hebrew root meaning "to be lofty and elevated." As such, it speaks of God's plan to elevate us to His spiritual abode.

But more than this, and in recognition that *shamaym* is the plural of *sham* / *shem*, several additional insights are possible. *Sham* speaks of a "specific place" or "location" which is identified by the "*shem* – personal and proper name" of its principal occupant and associated with His "reputation and renown." *Sham* also serves as the base for two of Yahowah's most repeated requests: that we "*shama*' – listen" to Him by "*shamar* – observing" His words, "hearing what He has to say by closely examining and carefully considering His testimony." *Shem*, *shama*', and *shamar* take us to this *sham*.

In this regard, the term "anti-Semite" actually means "against the name and place." The name

is Yahowah, and the ones He gave His people: *Yahuwdym* | Jews, *Yahuwdah* | Judaea, and *Yisra'el* | Israel.

One of the more interesting verifications that *shamaym* can be used to describe Yahowah's home in the spiritual realm is found in the 78th Psalm. There we learn that heaven has a doorway – at least metaphorically. Speaking of His frustration over His children's total lack of appreciation for what He had done for them during the Exodus, their infidelity, rebellion, and overall irritating attitude, we find:

“Yahowah became very angry...against Yisra'el because they did not trust ('aman) in God ('elohym) and did not rely (batah) on His deliverance and freedom (yashuw'ah – salvation).

And yet He had directed (tsawah – instructed) the clouds and sky (sachaq) from above (ma'al – from a higher dimension), and He had opened (pathach – generously responded, reached out, drawn out, and freed) the door (deleth – entrance and gate) to Heaven (shamaym – God's spiritual home).” (Mizmowr / Song / Psalm 78:21-23)

So that you know, Passover is the Doorway to Life in Heaven. It was opened the night before the Exodus began.

As this *Mizmowr* / Psalm suggests, God does not ask a great deal of us. But there are some baseline requirements for the relationship to be agreeable and beneficial. These include walking away from religion and politics, trusting and relying upon Yahowah instead, and walking to God along the path He has provided so that He can perfect us. In addition, He has asked us to: observe the instructive conditions of His Covenant – all of which are presented in *Bare'syth* / Genesis. And it is here that we learn that He wants us to circumcise our sons as a sign to demonstrate that we are serious about this unique relationship.

The seventh and final word of God's first sentence is *'erets*. Its primary definitions include: “land, region, territory, earth, or material realm,” which in this declaration is the “material realm” of the physical universe. In this context, *'erets* cannot represent our solar system, the Earth, 'Eden, nor the Promised Land of Yisra'el because these things wouldn't come to exist for another ten billion years – although they are all derivative parts of the physical universe in declining scale.

'Erets is the fourth most prevalent noun in the Towrah and Prophets. It is found an astonishing 2500 times to describe related concepts which often differ in location and scale. At the heart of *'erets* is a concept both small and large, of the “natural material,” especially the “minute physical particles of matter” from which men, the land, earth, and the universe are comprised. Its root means “to be firm,” associating it with that which is tangible, physical, and material as opposed to spiritual. Therefore, in this declarative statement, at this time and in this context, the most natural and appropriate way to distinguish between *shamaym* and *'erets*, is to render the *shamaym* “the spiritual abode” and *'erets* “the material realm.”

It is important to acknowledge that the first people who heard this message had no concept of the planet Earth, much less any notion of what comprised the other planets, moon, sun, or abundance of stars. It is likely that they would have understood *'erets* as the material world beneath their feet, as the ground itself. And they would have seen the heavens as the opposite of that which they could touch, as the abode of God, and as the place they wanted to be welcomed into at the end of their mortal life.

So long as this distinction was between physical and Spiritual, their perceptions would have

(186,282 miles per second), it requires no time to do so. Since speed is the rate an object covers distance over time, when time does not move, the velocity, which is the rate at which the position changes, becomes infinite. From the human perspective on Earth, a photon of light requires 93 billion years to traverse the cosmos, while from the photon's perspective, it would occur in an instant.

Not only is the vast scale of our universe instructive, demonstrating the need for a designer, its minute scale is also thought-provoking. The molecular realm diminishes in scale equally rapidly and marvelously. The micro realm is comprised of molecules, atoms, electrons, and quarks retreating infinitely inward beyond our vision. This suggests that our eternal investigations may one day be limitless in all directions and dimensions. This is why even agnostic scientists are anthropocentric – recognizing that man is actually at the center of the universe with regard to its scale, and that the cosmos was tuned precisely for human existence. But why was it tuned for us and by whom is the question we are exploring.

אֵלֹהִים

Before we turn the page and consider Yahowah's second sentence, since our initial chapter was based upon the "creative, renewing, and transforming" aspects of *bara'*, let's ponder its implications relative to God's prime objective: His Covenant. We will be enriched.

Bara' conveys an essential aspect of the Covenant's role in Yahowah's plans. And the best way to understand God's Word is to observe how He uses His words.

Bara' was deployed in conjunction with cutting of the Covenant in *Shemowth* / Names / Exodus 34:10. Long after the universe had been created, long after the Covenant had been established with 'Abraham, and in the immediate aftermath of Yahowah's liberation of His children from the crucible of human religious and political oppression in Egypt, we find God reestablishing His relationship with *beny Yisra'el* | the Children of Israel through His prophet and shepherd *Moseh* | Moses.

"Then (*wa* – so and in addition) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our '*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **descended** (*yarad* – He came down, lowered and diminished Himself, and He bowed down, coming from a higher dimension to a lower one) **in** (*ba* – within certain limits positioned in proximity to) **the visible mass of condensed water vapor** (*ha'anan* – the relatively dense and opaque occlusion within the atmosphere of moisture or smoke sufficient to block most of the light, similar to a cloud) **and stood** (*wa yatsab* – made a commitment to appear, present Himself, and take a stand) **with him** (*'im huw'* – in association with him and in a close relationship with him) **there** (*shem* – here and by name, close by to be properly known).

And he called out to, summoned, and proclaimed (*qara'* – he recited aloud, invited, welcomed, encountered, and announced) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **by name** (*ba shem* – with the personal and proper designation)." (*Shemowth* / Names / Exodus 34:5)

If you are accustomed to viewing God from a religious perspective, there are many surprises

here. First, God had to diminish an aspect of Himself to meet with a man. Had He not done so, the power of His presence would have incinerated Moseh. According to the implications of *yarad* and *yatsab*, Yahowah “diminished Himself” to “take a stand” alongside Moseh, concepts which are incompatible with religion. God did this with Moseh on Mount Sinai and He would do it again during Passover so that He could fulfill the Covenant’s promises, allowing us to walk upright with our Creator.

Yahowah wants us to pronounce His name, to call out to Him by His name, to summon Him like we know Him. Those who do not use His name do not know Him. Those who do not invite Yahowah into their lives by name are estranged from Him.

Even more than pronouncing Yahowah’s name and calling out to Him, *qara’* serves as the base of *miqra’* – the title Yahowah chose to represent His seven “Invitations to be Called Out and Meet.” They provide the path home, opening the doorway to Heaven.

Now that Moseh had followed God’s instructions, and had summoned God by name:

“And (wa – so) Yahowah (Yahowah – written as directed by His *towrah* – teaching regarding His *hayah* – existence) led him so He could send him (‘*abar* – extended Himself toward him then passed over him to remove his transgressions) on account of and alongside (‘*al* – along with, before, and by) His presence (*paneh huw’* – His appearance).” (*Shemowth* / Names / Exodus 34:6 (in part))

Passover is the first of seven steps home. It opens the doorway to Heaven and is required for us to exist in Yahowah’s presence. It was conceived to make us immortal. Here, the root of Pesach, ‘*abar*, was used to reveal that Yahowah was going to extend Himself to lead Moseh, thereby sending him to liberate His captive children.

The promise of a forgiving and compassionate God offering undeserved and unbounded mercy, who is longsuffering and loving, is neither recent nor religious. He has always been there for us, waiting in His words and ready to respond. These benefits are inherent in the Covenant and describe Yahowah’s primary intent in creation. His desire to share these things is why we exist.

Best of all, the God who conveyed His personality and inner nature to us through Moseh in the *Towrah* is trustworthy and reliable, dependable and steadfast. He is what He has always been. His offer to provide these benefits remains unchanged and unwavering.

“And he called out, summoned, and proclaimed (wa *qara’* – he recited aloud, invited, welcomed, greeted, and announced), ‘Yahowah (Yahowah – a transliteration of אֱלֹהִים, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), Yahowah (אֱלֹהִים), Almighty God (‘*el* – the Mighty One) of benevolent, favorable, and forgiving, compassionate and affectionate relationships (*rachuwmm* – generous and kind, deeply devoted and caring, tender and passionate, advantageous and dedicated personal interactions; from *racham* – deeply loving and friendly, sympathetic and concerned associations) and genuine mercy (wa *chanuwn* – in addition to a heartfelt response to intervene and give an undeserved gift to those He befriends, predisposed to bestowing blessings; from *chanan* – merciful), longsuffering and slow to anger (‘*arek’aph* – patient and enduring, not prone to resentment and persevering), in addition to abounding (wa *rab* – considerable and abundant, pertaining to the upper end of the scale, tremendously great) in steadfast love and unflinching devotion (*chesed* – providing benefits, goodness and kindness, enduring affection, and favorable relationships), while completely trustworthy and reliable (wa ‘*emeth* – true, dependable, honest, sure, supportive, confirming,

unwavering, and unchanging, and thus absolutely certain).” (*Shemowth / Names / Exodus 34:6*)

Moseh knew Yahowah personally. God spoke directly with him. He inspired him to write the Towrah and revealed many prophetic insights through him. Therefore, Moseh’s depiction of Yahowah is as wonderful as it is reliable.

Yahowah, the God of the Covenant, the Voice of the Towrah, our Creator, is “compassionate, forgiving, merciful, patient, devoted, honorable, and dependable.” With the actual, living God being all of these things, what was the purpose of creating religious gods?

“Loyal love and unfailing devotion (*chesed* – providing benefits, goodness and kindness, enduring affection, and favorable relationships) **spares, protects, and preserves** (*natsar* – watches over, guards, saves, keeps, and maintains within an observant and protective relationship) **so that** (*la* – enabling the approach of) **the thousands who learn and adopt the instruction as their own** (*ha ‘eleph / ‘aleph* – the thousandfold who are discerning, and become familiar, then teach the tribes, imparting wisdom through evidence and reason while urging others to respond promptly so as to be increased a thousandfold) **will be raised, supported, sustained, and carried away** (*nasa’* – will be lifted up and forgiven) **from widespread religious rebellion** (*pasha’* – from societal revolt against the established standard and defiance against the authority figure, from being liable and invalidated as a result of being contrary), **from that which distorts, corrupts, and perverts** (*wa ‘awon* – from that which twists and warps and is therefore wrong, depravity from which guilt and punishment are incurred), **and from missing the Way** (*wa chata’ah* – as well as from having been on a wrong and incorrect path).

They will be pardoned and vindicated (*wa naqah* – they will be considered innocent, released from the consequence of what has been done, and not left destitute, they will not be banished or punished (piel infinitive – the individual being acquitted is being acted upon by God in a demonstrable way)) **while counting and recording** (*paqad* – taking stock and inventory of while holding accountable), **and not pardoning or forgiving** (*lo’ naqah* – not leaving alone or exempting from punishment), **that which corrupts, distorts, and perverts** (*‘awon* – guilt from twisting and warping as a consequence of being wrong) **of fathers** (*‘ab* – of parents) **on sons** (*‘al beny* – over children), **and on their son’s sons** (*wa ‘al beny beny* – with regard to their children’s children) **to the third and fourth generation** (*‘al shileshym wa ‘al ribea’* – addressing sons, grandsons, and great grandsons).” (*Shemowth / Names / Exodus 34:7*)

One of the benefits of amplification is that when we come upon a word which can be vocalized in different ways, like “‘*eleph* – thousands” and “‘*aleph* – learn,” both connotations can be conveyed. And while God may have intended one over the other, preferring learning and teaching over thousands, both fit the context and both renderings are consistent with Yahowah’s previous and subsequent instructions.

What’s particularly interesting here is that God just provided considerable specificity regarding the three types of crimes which we would otherwise be held accountable: “widespread religious rebellion which leads societies astray,” “distorting, corrupting, and twisting” His testimony, and “missing the way.” If we are among the thousands who adopt His teaching and embrace it, we will be among those He will lift up and raise as His children. What is surprising is how relatively few individuals will capitalize upon His instructions and benefit from the “love” and “mercy” which “spares, protects, and preserves those who are observant in a protective relationship.”

Yahowah etched this same realization in stone as part of His Second Statement. He said that thousands, which among billions is just one in a million, would benefit from His mercy by closely examining and carefully considering the terms and conditions of His relationship agreement. Even Yahowsha' said as much in the midst of the lone speech which was credibly retained. In his Teaching on the Mount, he limited the number of people who would avail themselves of the unpopular way provided by the Towrah, saying that few would find it.

Numbering those who will be saved from man's oppressive religious schemes in the thousands, as opposed to millions or billions, should send shivers down the spines of religious Jews, Christians, and Muslims. There are millions and billions of them.

The conclusion of this message is one that mankind doesn't want to hear. We don't want to accept responsibility for corrupting and perverting Yahowah's message with our religious schemes, or acknowledge the consequence of doing so on our children and our children's children. But Orthodox Jews breed Orthodox sons and daughters. And Christian parents raise Christian children. The same is true with children born into socialist secular Humanist societies.

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

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

“Moseh (*Moseh* – One who Draws Out) **impulsively and anxiously** (*mahar* – hurriedly and emotionally, demonstrating considerable distress regarding the future, while clearly disturbed) **inclined himself toward** (*qadad* – may have knelt down as he was motivated by thoughts of) **the earth** (*erets* – the territory, region, and land) **and of his own accord tried to explain** (*chawah* – verbally explained, communicated, and declared with words, independently informing while making known (hitpael imperfect – speaking of his own accord without being influenced by anyone, neither being predisposed or assisted in this regard), (34:8) **saying** (*amar* – expressing),

‘Please, I am begging You (*na'* – I am pleading with You because it is my desire), **if** (*im* – as a concession) **I have found** (*matsa'* – if I have attained) **favor** (*chen* – mercy, and considered fondly, deserving compassion) **in your eyes** (*ba 'ayn 'atah* – in Your sight and from Your perspective), **my Upright One** (*'edon 'any* – my Upright Pillar and my Foundation, my firm and established base), **would You reconsider and travel** (*na halak 'edon 'any* – it is my desire and request that You, Sir, walk) **in our midst** (*ba qereb 'anahnuw* – among us)?

Indeed, it is true (*ky* – because surely), **the people** (*'am* – the members of this family) **are stiff-necked, stubborn, and difficult** (*qasheh 'oreph huw'* – hard-headed, and harsh, trying and perplexing, obstinate and vehement), **but You can forgive** (*wa salach* – You can pardon and remove) **our propensity to be wrong** (*la 'awon 'anahnuw* – our tendency to pervert the message and engage in depravity, becoming incorrect by twisting, corrupting, and distorting things) **and miss the Way** (*wa la chata'ah 'anahnuw* – regarding our offenses against the standard), **and**

provide us with an inheritance (*wa nahal 'anahnuw* – and then You can accept us as Your heirs).” (*Shemowth* / Names / Exodus 34:8-9)

Moseh was naturally embarrassed for his people, which is why he was so anxious and distressed, something Yahowah neither desired nor acknowledged. But he did not “worship” God as most every English bible proclaims by inappropriately translating *chawah* as such. Its primary meaning is “to tell, to explain, to verbally communicate, announce, inform, and declare,” all of which fit the context.

Moseh was quite literally imploring Yahowah, begging Him, to forgive one of the most inappropriate and revolting acts in human history. After being miraculously freed from the most powerful and oppressive nation on earth, the Children of Yisra’el thanked Yahowah by creating and worshiping a false god.

Speaking of false gods, our ears are more accustomed to hearing “my Lord,” a translation of *'adony*, than they are to hearing “Upright One” or “Upright Pillar,” which are from *'edon*. *'Adon* and *ba'al* mean “lord” in Hebrew, and because they serve to define Satan’s ambition, Yahowah uses them as the Adversary’s name and title. *'Edown* speaks of the “Upright Pillar” of cloud and then of fire which traveled with the Children of Yisra’el from this day forward, honoring Moseh’s request.

More telling still, *'edown* is descriptive of the upright pillar placed in the center of the Tabernacle of the Witness. Therefore, in this case, the more familiar “*'adony* – my Lord” depiction is “*'awon* – an errant corruption” which causes people to “*chata'ah* – miss the Way.” And the “*'edon* – Upright One” designation is the only one who can “*naqah* – forgive and pardon” us.

Before we move on, let’s consider Moseh’s evaluation of the Yisra’elites in his company circa 1450 BCE. He said, “Indeed, it is true that the people are stiffnecked, hard-headed, and stubborn, both perplexing and obstinate.” It would be fair to say, at least considering how few *Yahuwdym* | Jews acknowledge Yahowah and follow His guidance, that not much has changed in the past three and a half millennia other than that the relationship has degraded politically and religiously. Yet even then, as now, Moseh recognized that Yahowah “can forgive our propensity to be wrong and miss the Way.” Should we do our part, Yahowah remains willing and able to “provide us with an inheritance” – one we find by engaging in the Covenant.

This enlightening excursion brings us to the passage in which Yahowah used “*bara'* – create” in conjunction with trying to reestablish His Covenant with children who had already turned their backs on Him. So, long after the universe had been created, long after the Covenant had been established with ‘Abraham, and in the immediate aftermath of His children’s rebellion, we find God renewing His relationship with His wayward family. And in this declaration, we find Yahowah doing far more than Moseh had asked...

“And He said (*wa 'amar* – then God replied), **‘Behold, here and now** (*hineh* – look up and pay attention), **I am cutting** (*'any karat* – I am establishing by confirming through separation) **a Familial Covenant Relationship** (*beryth* – a family agreement based upon a binding oath and promise; from *beyth* – family and home) **and conspicuously announcing it before** (*neged* – in the presence of) **all of your people** (*kol 'am 'atah* – your entire family).

I will act and engage, doing (*'asah* – I will perform, bringing about) **wonderful and marvelous things** (*pala'* – amazing and extraordinary acts which are awe-inspiring to fulfill that which is exceedingly special) **which relationally** (*'asher* – to show the way to the benefits of the

relationship and provide guidance to get the greatest joy out of life) **have not been conceived nor created** (*lo' bara'* – have not been begotten or fashioned, nor have they previously existed) **throughout the earth** (*ba kol 'erets* – in all the material realm) **nor among any of the people from different races and places** (*ba kol gowym* – in any other nation or ethnicity).

And the entire family (*wa kol ha 'am* – so all of the people) **will see** (*ra'ah* – will be shown, consider, and perceive (qal perfect – literally at this moment in time)) **who** (*'asher* – is leading the way to the blessings and benefits of the relationship) **is in your midst** (*'atah ba qereb* – is among you): **Yahowah** (𐤎𐤏𐤍𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **He is doing this work** (*huw' 'eth ma'aseh* – He is engaged, expending the energy to accomplish what must be done).

Indeed (*ky* – truthfully and by contrast) **it will be awe-inspiring** (*yare' huw'* – it will be awesome, engendering respect and reverence) **what I will do when engaged and acting with you to lead you along the proper path** (*'asher 'asah 'im 'atah* – what, to show the correct way to receive life's most rewarding benefits I will bring about and accomplish in conjunction with and together with you (qal participle masculine singular absolute – Yahowah acting alone will literally accomplish such that He is described and known by His actions)).” (*Shemowth / Names / Exodus 34:10*)

Yahowah was not kidding. This is the most extraordinary response a beggar has ever received. Moseh had pleaded with God, imploring Him to overlook the fact that the Children of Yisra'el had left Egypt, but not their gods. He somehow knew that, in spite of the people's obstinance, Yahowah had a plan to resolve their propensity to miss the way. Sure, they were dead wrong, but God could make them right such that they could still be His heirs. He had implored God to continue with them, and God said that He would do far better than that. He would reconcile the relationship such that they would remain His children.

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

Yahowah's most “marvelous and astounding” deed was His willingness to diminish Himself, falling to His knees, sacrificing Himself, to save His creation. He would offer His soul to personally pay the price required to enable our reconciliation. To serve the interests of the Covenant, He would provide the Passover Lamb and play the starring role in the Greatest Story Ever Told.

The purpose of this story, of everything written in the Word of God, of the Covenant and Towrah, and truthfully the only reason the universe was created and life exists, is so “relationally we can engage and act with Yahowah, doing marvelous things together.”