

*And There Was Light...*

Yahowah’s open letter to humankind began...

**“In the beginning, at the start of time (*ba re’shyth*), the Almighty (*‘elohym*), for accompaniment and association (*‘eth*), created, conceiving and causing a new existence (*bara’*) of the spiritual world of the heavens (*ha shamaym*) along with (*wa ‘eth*) the material realm (*ha ‘erets*). (1:1)**

**The material realm (*wa ha ‘erets*) existed (*hayah*) formless and without shape, lacking organization (*tohuw*), a disorderly and chaotic space (*wa bohuw*), dark and unknowable (*wa choshek*) in proximity to (*‘al*) the presence (*pane**h*) of the vast power and unapproachable energy of the big bang (*tahowm*).**

**Then (*wa*) the Spirit (*ruwach*) of the Almighty (*‘elohym*) hovered over and administered to (*rachaph ‘al*) the appearance (*pane**h*) of the waters (*maym*). (1:2)**

**In addition (*wa*) God (*‘elohym*) said (*‘amar*), ‘Let there continuously be (*hayah*) light (*‘owr*) and (*wa*) light (*‘owr*) exists (*hayah*).’ (1:3)**

**And so (*wa*) the Almighty (*‘elohym*) saw (*ra’ah*) that the association with (*‘eth*) the light (*ha ‘owr*) was truly (*ky*) good, beneficial and productive, having desirable and positive qualities (*towb*).**

**Then (*wa*) God (*‘elohym*) caused the ongoing separation (*badal*) between (*bayn*) the light (*ha ‘owr*) and (*wa*) its association with (*bayn*) the darkness (*ha choshek*).” (*Bare’syth* / Genesis 1:4)**

God’s creative testimony was accurate when He revealed that, cosmologically, time began the moment energy became matter. Before the conversion of energy to matter, time did not, and could not, exist. In fact, Yahowah’s suggestion that the “material realm was formless and disorderly” initially, syncs with current scientific thought, whereby matter is considered to be nothing more than an organized form of energy.

Also noteworthy, *Bare’syth* indicates that before Yahowah created the light energy which became the cosmos, there was a lifeless, purposeless void. Scientists are in lockstep confirming that, before the Big Bang, there were no physical laws, no matter, or life – only a powerful source of energy. Furthermore, we now know that the inception of the universe was incredibly chaotic – and that chaos actually has redeeming qualities.

In the beginning, light was literally separated from darkness. Photons broke free as electrons were liberated. Even today light remains supreme; there are a billion photons in the universe for every particle of matter. God’s testimony, “Let there be light and there was light” is consistent

with our observable reality.

According to scientists, the universe began fourteen billion years ago from our perspective on earth looking back, and it was spawned just six days ago from the perspective of the Creator at the time and place of creation according to His testimony. Both suggest that the first universal epoch, that of initial galactic formation, lasted seven billion years from our vantage point, which is one twenty-four-hour day measured from the relative position of creation looking forward. So how is that possible, you may be wondering?

Light, the subject of day one, is the eternal timekeeper. Its wave aspect allows man to measure time anywhere, even near the place where time began. But to appreciate this we must first understand what time is. And for that, the best place to turn is to Albert Einstein. He brought forth the Theory of General Relativity which establishes the relationship between light, mass, energy, space, and time. He was the first to discover that the rate at which time passes is not the same at all places.

Differences in mass and velocity radically affect the rate time flows. This aspect of the General Theory of Relativity has been so thoroughly verified that it is considered to be an established physical law. The only aspects of relativity in dispute are those related to quantum mechanics – to the lack of cause and effect, even certainty, at the subatomic level, and whether gravity is a force or an effect (of the bending the fabric of spacetime). But when it comes to the realization that time is a dimension, not a constant, and that its rate of flow is relative, there is no dispute.

The pace of time at a location with greater mass, energy, or velocity is slower than at a place with diminished mass, energy, or velocity. We can confirm this shift by measuring the two parts per million a light wave is stretched emanating in the presence of the greater mass of the sun relative to a light wave generated on earth. The sun's clock runs 2.12/1,000,000 slower than earth's, losing 67 seconds a year relative to a terrestrial timepiece. But the sun is only marginally more massive than the earth, especially compared to creation—to the concentration of energy and mass required to create 10,000,000,000,000,000,000,000 suns (100 to 400 billion galaxies each averaging 100 billion stars). And that's just the known universe, representing a scant four percent of the total (96% of the energy and mass in the cosmos is considered “dark” because its nature is unknown to us).

We do not have to guess the rate time flowed in these conditions. The measurement is screaming out to us in one form, it is observable in a second medium, it is calculable in a third, and the rate is deducible in a fourth venue. The pace time flowed at creation cries out from the entire universe in photon radiation in the form of cosmic microwave background (CMB) – an elongated part of the electromagnetic spectrum with a wavelength of 1.9 millimeters and a frequency of 160.4 GHz.

The CMB is a measure of the residual heat left over from the time photons were first freed to travel – perhaps 300,000 years after the Big Bang. It was discovered when Robert Wilson and Arno Penzias tried to resolve the universal presence static in their new systems at the Bell Labs in 1965. What they found is that cosmic microwave background radiation is the residue of the aftermath of creation. It provides us with a cosmic clock calibrated to a time close to day one of Genesis (*Bare'syth* | In the Beginning). The CMB wavelength is stretched approximately one million million-fold, confirming that Genesis time flowed slower by a factor of  $10^{12}$ . More on this in a moment...

A second glimpse of the Creator's clock can be gleaned by observing the red-shift, or lengthening of wavelengths emitted from the oldest and most distant sources of light and comparing this expansion to the rate the universe has and is growing. To understand this, we turn to Professor Peebles who was named the Albert Einstein Professor of Science at Princeton University. In his textbook, *The Principles of Physical Cosmology* (Princeton University Press), Dr. Peebles, who has established himself as the world's foremost authority on cosmology, explains that when the universe was small, it was doubling very rapidly. But as the cosmos grew, the time required to double in size got exponentially longer. He, concurring with most all cosmological texts, quotes  $10^{12}$  as the average rate of expansion. This yields a general relationship between genesis time and time today, indicating that they are different by a factor of one million million.

This concept is fairly simple: when space was stretched, so were the wavelengths within it. The red-shift, or stretching due to the expansion of space, is commonly observed in astronomical data, and it now confirms that time originally flowed a trillion times slower than it does today.

The calculable, and third, insight into creation's clock, and how it differs from ours today, is found by dividing the temperature of quark confinement, when light energy could be successfully transformed into matter following the Big Bang, by today's universal temperature of 2.73 degrees Kelvin (the measure of the CMB). The temperature at the instant of the explosion was approximately  $1.6 \times 10^{12}$  K. This ratio enables us to compare the amount of energy concentrated near the point of creation with that which currently exists. This is relevant because, the more energy which is present, the slower time moves. The resulting calculation serves to indicate that our clock runs  $0.85 \times 10^{12}$  (around 600,000,000,000) faster than the Creator's clock at the genesis.

While the  $0.85 \times 10^{12}$  offers the appearance of specificity, in actuality it is a moving target. While physicists have calculated that quarks can break free from their positions inside protons and neutrons at around 2,000,000,000,000 Kelvin, we do not know if this is the temperature at which the quark-gluon plasma changes into matter at certain pressures and distances. However, due to the effect distance has on the strong force constraining quarks, as does pressure, it would be rational to conclude that they would begin to coalesce at a lower temperature than they are liberated. The estimate is 130 MeV (Mega electron-volt).

Based upon the research published in 2019 by Adamu Issifu and Francisco Brito (The (De)confinement Transition in Tachyonic Matter at Finite Temperature), we now know that confinement is favored at short distances and low temperatures, whereas deconfinement shows up at long distances and higher temperatures in the tachyon matter. That is relevant because the confinement of quarks coincides with tachyon condensation. In the confining phase, there is a spontaneous chiral-symmetry breaking, while at the deconfining phase, there is a restoration of the symmetry.

The strong force between quarks increases geometrically with distance, which means that these particles need large amounts of energy to remain free. Therefore, a quark plasma exists at exceedingly high temperatures. When the cosmos cooled through separation, quarks and gluons could combine to form composite particles such as protons and neutrons. Exactly what this temperature is, however, has not been easy to work out.

Our data set on quark liberation was derived from the Large Hadron Collider at CERN, but it only presents data in a very small confined space with targeted interactions, which is the antithesis of the conditions following the randomness and enormity of universal conception. I share this with you to say that when scientists state that the universe is 13.8 billion years, they are extrapolating

based upon the data observed in the LHC, even though they know it does not represent the conditions of creation and that it is for liberation, not confinement.

In that he was the first to “*byn* – make the connections which lead to understanding” the timeline of our genesis, I am going to refer to, and on occasion paraphrase, a work called *The Science of God* by Gerald Schroeder. He earned his doctoral degrees in nuclear physics and earth science from M.I.T. His book serves to present relativity, quantum mechanics, biology, and probability in terms we can all appreciate.

He not only deduced a similar exponential for the relative difference in the flow of time, he was the first to compare creation’s clock to Genesis time. His reasoning can be summarized as follows: the wavelength of what we now observe as cosmic microwave background radiation was stretched during the inflationary period, at the outset of time, in the first seconds of day one.

At creation, energy transitioned into matter consistent with Einstein’s  $E = mc^2$ , with  $c$  being the speed of light, which is being multiplied by itself, requiring a tiny amount of energy to form a relatively large accumulation of matter. This initial transition from energy to substance occurred when the universe was a million-million times smaller and hotter than it is today. We know that this is the point when time began because time only takes hold when matter forms. From the relative perspective of photon/wave energy, time literally stands still.

The MIT-trained nuclear physicist went on to say that, according to the measurements taken in the most advanced physics laboratories, the temperature, and thus frequency, of radiation at the instant of creation was  $10^{12}$  times hotter than the  $2.73^\circ$  K we now observe in the black of space. Since the Big Bang temperatures were a trillion times hotter, or more energy-intense than today’s observed CMB, it means that the electromagnetic wavelength must have been a trillion times shorter than it is now at its present trillion-times-lower temperature.

The higher the temperature, the higher the frequency of the wave, and the higher the frequency, the shorter the wavelength must be. Girded with this knowledge, we can use recent nuclear laboratory calculations to deduce that the CBM is stretched by a factor of approximately  $10^{12}$ , or 1,000,000,000,000 to one – slowing the cosmic clock at creation relative to earth by that amount.

Therefore, on average, these four measurements serve to confirm that one day in the Creator’s life at creation would seem like  $0.85 \times 10^{12}$  days to us. And none of this should be surprising since Yahowah consistently equates His nature to light, and since we now know that at the velocity of light, time stands still. Eternity only exists in the presence of *the* Light.

Before we examine the calculations calibrating Genesis time to our own to ascertain how God and man can both be accurate and yet differ, let’s take a moment to explore some of the cosmological assumptions which have led us to our current state of awareness. To begin, physicists contend that a concentration of energy at the initiation of the universe produced electromagnetic waves, or photons, which were forged as the explosion cooled sufficiently to permit them to form. Persisting to this day, the photons have traveled out in all directions.

The thermal soup of quarks, electrons, and photons decreased in temperature, falling from  $10^{13}$  degrees Kelvin to one billion degrees – a temperature still 67 times hotter than the sun’s core. Three hundred thousand years later, as universal energy and density dispersed and dissipated, atoms began to coalesce into gas clouds which later evolved into stars.

Moving forward to our time, we find that the black body temperature of space has fallen to

2.73 Kelvin – hovering ever so slightly above absolute zero. This temperature is the remnant of the primordial fireball which can be discerned through the stretching of the electromagnetic wavelength.

Visible light lies in the center of the nearly infinite range of electromagnetic waves, also known as traveling packets of energy. This physical phenomenon occurs when an electric field couples with a perpendicular magnetic field. Lengths and frequencies of photon energy vary, but not speeds, at least in a vacuum. All forms of radiant energy, gamma rays, x-rays, ultraviolet, visible light, infrared, microwave and radio waves, are manifestations of the same thing and they all travel at the same speed—a pace so extreme that, from their perspective, time slows to the point that it no longer moves.

The wavelength of the electromagnetic radiation determines whether it falls within our range of vision. We see wavelengths of approximately 0.00007 centimeters (700 nanometers) as red and 0.00004 cm (400 nanometers) as violet at the other extreme of the visible spectrum. By contrast, a microwave produces waves that are 10.0 cm long. X-rays and gamma rays from radioactive materials can be as short as 0.000000001 cm to 0.0000000001 cm. The shorter the wavelength, the higher the wave frequency and energy.

A gamma-ray photon, for example, packs billions of times more energy than an infra-red photon. This is important because the energy we measure as CMB was emitted as gamma rays ( $10^{-11}$  cm), but are now elongated microwaves (10 cm), indicating that they have stretched a million million fold—confirming our  $10^{12}$  exponential once again.

As an interesting aside, while we can only feel infrared light and see visible light I believe that our senses will be more receptive in our eternal state. We may be able to see and feel things that currently lie well beyond our current limitations. What I am hinting at here is that I think the universe may be comprised of seven dimensions, not just the four we vaguely perceive today, and that dark matter and energy are essential components of these things.

Once we recognize that the CMB is little more than a uniform sea of photons left over from the hot early phase of the universe immediately after quark confinement, we are confronted with a singular plausible explanation for having this uniform CMB radiation exist throughout the universe with such a precise spectrum. It had to be generated at a time when the cosmos was much hotter and denser than it is now.

Hence the CMB spectrum is essentially incontrovertible evidence that the universe experienced a hot Big Bang stage. That is not to say that we understand the initial instant, just that we know the universe used to be vastly more energy-intense and massively dense, and that it expanded rapidly, becoming less dense. It has cooled ever since.

It is therefore certain that the early universe was very hot. The temperature was approximately  $4 \times 10^{72}$  ergs. An erg is a unit of energy equivalent to  $10^{-7}$  joules, the energy required to exert a force of one newton a distance of one meter. This means that creation was  $10^{12}$  times hotter than the universe is today on average.

There was so much energy around at the time, scientists speculate that pairs of particles and anti-particles were continually being created and annihilated. This annihilation was translated into packets of light, known as photons. But as the universe expanded and the temperature fell, particles and anti-particles (quarks and the like) annihilated each other for the last time, and the energies became low enough that they couldn't be recreated again. For reasons still not understood today,

the early cosmos had about one part in a billion more particles than anti-particles. So when all the anti-particles had annihilated their counterparts that left about a billion photons for every particle of matter. And that's the way the universe exists today, with light remaining dominant.

Now that we have some familiarity with the elements which comprise the coefficient of variance between our clock and the Creator's, let's examine how long this timepiece has been running. Here, Hubble's law has great significance because it quantifies the expansion of the universe and thus can be used to calculate its age.

The time elapsed since the Big Bang is a function of the present value of Hubble's constant and its rate of change. Astronomers have determined the approximate rate of expansion, but no one has yet been able to measure the second value precisely. Still, one can estimate the rate of change within the context of the universe's average density. Since gravity exerts a force which opposes expansion, galaxies should be moving apart more slowly now than they did in the past. The rate of change in expansion is therefore related to the gravitational pull of the universe as a result of its average density. If the density is that of the visible material in and around galaxies, the age of the universe is between 12 and 18 billion years – a range which allows for the uncertainty in the rate of expansion.

The Wilkinson Microwave Anisotropy Probe provided an estimate of 13.7 billion years in 2014. In 2020, this figure was adjusted upward to 13.8 billion years. Both are a bit suspicious for two reasons. First, the density of the universe isn't remotely equivalent to "the visible material in and around galaxies." Along these lines, this very same satellite confirmed that 96% of the energy and matter in the cosmos is unknown to us. The gravitational influence of "dark matter," and the repulsive effect of "dark energy" has dramatic consequences for all aspects of fundamental physics, so it should have moved the age estimate to one outside of that anticipated by Hubble (12 to 18 billion years). Further, the universe is filled with a uniform sea of quantum zero-point energy, or a condensate of new particles that have a mass which is  $10^{-39}$  times smaller than that of an electron. They should not be ignored.

The second reason for skepticism is that the cosmos cannot be younger than the material from which it is comprised. There is considerable evidence that many stars, even relatively close ones, are considerably older than 13.8 billion years. Some may be up to 15 billion years old, revealing that the determining the exact time which has elapsed after quark confinement remains a moving target.

Apart from the Hubble red-shift expansion model, and the Wilkinson CMB estimates, there are several other ways to evaluate the universe's age. For example, the rate of cooling of white dwarf stars indicates the oldest stars in the disk of the Milky Way galaxy are about 9 billion years old. The stars in the halo of the Milky Way are much older, appearing to be somewhere around 14 to 15 billion years old – a value derived from the rate of nuclear fuel consumption in their cores.

Additionally, the ages of the oldest known chemical elements in the cosmos are also approximately 15 billion years old according to radioactive dating techniques. Scientists in laboratories have derived these age estimates from atomic and nuclear physics. It is noteworthy that their results agree with the age astronomers have derived by measuring cosmic expansion.

Now that we have evaluated some of the pieces to our puzzle – God's big bang testimony, man's Big Bang Theory, the age of the universe, the relative nature of time, and the role of photon energy in our genesis – it's time to put it all together. The first conclusion should now be obvious.

This discussion on the initiation of time, concentration of energy, inflationary stretching of space, and the transformation of light into matter serves to corroborate Yahowah's testimony.

The Big Bang Theory requires, and our observations confirm, that all of these things actually occurred during the cosmos' birth. It is why *Bare'syth* 1:2 says the *ruwach* | Spirit of 'elohym | Almighty God was *pane*h | present, *rachaph* | hovering over and administering to the *tohuw*, *bohuw*, and *choshek* | the formless, chaotic, dark, and unfathomable void of *tahowm* | inexhaustible power and mysterious energy of the big bang prior to the existence of visible 'owr | light. Especially notable in this context is that one of *rachaph*'s most prevalent connotations is "agitation and rapid movement," making everything God has said thus far consistent with the evidence.

The second conclusion should now be intuitive. Based upon our analysis of the cosmic clock, Yahowah's claim that the first universal epoch lasted one day is not in conflict with the scientific assertion that it required seven billion years.

In support of this conclusion, consider the fact that while the various scientific methods for estimating the age of our universe provide differing conclusions, they all fall within the same general magnitude. So while we cannot be dogmatic or assert that the scientific claims are precise, based upon our ability to measure it, looking back in time from the vantage point of earth, the universe can be reasonably assumed to be around 14 billion years old plus or minus a few hundred million to billion years or so.

The creative days of *Bare'syth* | Genesis, however, look forward, not back. Yahowah's testimony was recounted as an eyewitness, from the perspective of the Creator at creation, not from that of us on earth. The simple truth is that no matter how self-important or self-reliant mankind chooses to be, our planet didn't exist when the universe was formed, so our perspective and clock could not have been used.

With that in mind, let's compare our clock to His. To do that we must multiply the 14,000,000,000 year estimated age of the cosmos by 365.25 days per year so that both clocks conform to the same unit of measure – that being "days."  $14,000,000,000 \text{ years} \times 365.25 \text{ days/year} = 5,113,500,000,000 \text{ days}$  (plus or minus 5%).

To coordinate this 5.1 trillion-day period with creation's clock, respecting the relativistic nature of time, we must divide this number of earth days since creation by the coefficient time was slowed at creation. Earlier, we deduced this number by averaging the results derived from the four methods from which it can be calculated. We discovered that Big Bang time ran  $0.85 \times 10^{12}$  (850,000,000,000) times slower than earth time does today.

So here is the math: 5,113,500,000,000 days (plus or minus 5%) divided by 850,000,000,000 equals: **6 days**. From the vantage point of a witness to creation, existing at the point of inception, the whole process from start to finish took a length of time that equates to six, twenty-four-hour, earth days.

**"And thus the heavens and earth were finished...and on the seventh day God ended His work which He had made..."** (*Bare'syth* / In the Beginning / Genesis 2:1-2)

This is not a cosmic coincidence. Yahowah's timeline, His accounting, God's 3,450-year-old written Towrah testimony, corresponds precisely with the evidence at our disposal. If that doesn't get your attention and cause you to think that His *Towrah* | Teaching might be inspired, nothing will.

But we have only scratched the surface. With every layer and detail He adds, God proves that He knew how the universe was created, when it was created, and how and when life came to exist—because He was responsible. This then compels a singular informed and rational verdict: **“In the beginning God created the spiritual world and also the material realm.”**



The energy Yahowah put into His creation was perfectly calculated to produce a universe hospitable to intelligent life, and thus to meaningful relationships. By design, the resulting system required just six days to conceive from God’s perspective, and yet it established the environment necessary for human history to unfurl over the course of precisely 6,000 years – providing humankind with ample time to get to know Him.

The reason for the common denominator is because the redemptive story is interwoven into the future history of mankind, with both appearing throughout the creation account. Both are correct because they are based upon the same formula. Six is the number of man (who was created on the sixth day); one is the number of God (who repeatedly tells us that He is one). Bring them together and you have perfection – also known as a reconciled relationship. In six days God created and on the seventh, the Sabbath, He observed and celebrated what He had achieved.

So it shall be with us. As is the case with the Sabbath, mankind shall toil for six thousand years before resting and reflecting during the celebration of the seventh and final *Miqra*’, that of *Sukah* | Shelters (also known as Tabernacles, but meaning: “to Camp Out” with God) in 2033 (Year 6000 Yah).

Therefore, we are still living in the sixth day of creation. God and man still have much to accomplish.

Yisra’el and Yahuwdym remain estranged from Yahowah. And they will be reconciled prior to Yahowah’s return on *Yowm Kippurym* | the Day of Reconciliations in 6000 Yah, October 2<sup>nd</sup>, 2033 at sunset in *Yaruwshalaim* | Jerusalem. When God’s people come home at long last, we will all celebrate Sukah as it was intended. So while time is fleeting, we will not rest until the seventh day dawns with the return of the ultimate Yahuwd, the King of Yisra’el, the Messiah Dowd and his Father, Yahowah, our God.

If the willingness to date the inevitable seems presumptuous at this point, rest assured that God’s timeline will be firmly established long before we have completed the first few volumes of *Yada Yahowah*. God’s plan is so simple and clear, it has taken the onslaught of nearly six millennia of religious corruptions to obscure the obvious. (As for the often-cited, Christian excuse that “no one knows the hour” of God’s return, rest assured we will obliterate this objection, turning a perceived criticism into an astounding confirmation.)

What we have already discovered represents an amazing, yet seldom considered, verification of the veracity of Yahowah’s witness, but there is much more. You see, the flow of time did not remain constant during the six days of cosmic conception – at least from our perspective looking back. That is because the amount of matter and the rate of stretching at the center of creation diminished over this period at a logarithmic rate approximating natural spirals. Time sped up in parallel with universal expansion.

The infinite curve underlying this phenomenon is manifest in the graceful swirls evident in spiral galaxies (representing 72% of all galaxies) and in the turn of every nautilus shell or ram's horn. Moving from inside out, each successive spiral of the common galactic arms or shell rings telescope outward at a rate approximating twice the previous distance. Based upon the way living cells grow, you'll find a similar ratio in everything from flower petals to pineapples and pine cones.

There are three widely accepted formulas used to quantify this natural geometric expansion. The first is known as the Golden Ratio. Calculated as the square root of 5 plus 1 divided by 2, it yields a ratio of 1:6180339887.... In his galactic observations, Johannes Kepler equated this proportion to what has been called the Fibonacci Sequence of 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233..., where each additional number is the sum of the two previous values. It serves as the best whole number approximation of the irrational Golden Ratio. A third logarithmic scale defines the exponential rates of decay of radioactive atoms known as a "half-life."

Based upon Yahowah's testimony and the empirical evidence, we can deduce that the clock at the center of creation became more closely synchronized with an earth-based timepiece at a rate of approximately fifty percent per cosmic day. As confirmation, this diminishment is evident in the relative scale of subjects covered in the creation account itself, from its focus on the universe on day one, to the solar system and earth, to plants and the atmosphere, then to animals, and eventually to man in successive periods.

This logarithmic spiral is pertinent because when we apply the celestial unit of measure, and that revealed through a ram's horn, to the creative timeline described in the Towrah, we discover that each of the six days of creation coincide perfectly with verifiable developments in the cosmos and here on earth. Yahowah's insights regarding this telescoping unit of measure are manifest in the opening lines of the 19<sup>th</sup> *Mizmowr* | Psalm. Its words are as riveting as they are precise.

**“Concerning the approach of (*la* – for, to, and regarding) the eternal and glorious Leader (*ha natsach* – the unending and everlasting splendor and majesty of the ultimate Director, the One who endeavors to continuously guide): a Song (*mizmowr* – these lyrics and melody) of (*la*) Dowd (*dowd* – the Beloved, commonly known as David):**

**The heavens (*ha shamaym* – the realm of stars and universe) quantify the unit of measure, exactly and accurately, of (*saphar* – recount and relate, number and reckon, record and proclaim, providing a census to convey) the manifestation of power and the abundant presence (*kabowd* – the profusion and richness, the energy and massiveness, the elegance and great beauty, as well as the rewarding gift) of God (*‘el* – the Almighty).**

**Its spreading out in a flat expanse (*ha raqya*’ – its expansion and transformation into matter which is round, yet thin) makes conspicuous (*nagad* – makes known, enabling a verdict, reporting this information for a purpose, declaring the message which presents and acknowledges) His handiwork (*ma’aseh yaday huw*’ – the ability to evaluate and ponder His work, actions, influence, achievements, and power involved in creation; a compound of *ma* – to question and *‘asah* – to engage and act with *yad* – hand, power, strength and control). (19:1)**

**Day unto day (*yowm la yowm*) pours out (*naba*’ – gushes forth, spewing out) a proliferation of answers (*‘omer* – words of intent, promises and proclamations, declarations and announcements). Night unto night (*laylah la laylah*) reveals (*chawah* – makes known and illuminates, displays and explains) knowledge which leads to understanding (*da’at* – information which facilitates comprehension regarding the implications of these relationships).”**

(Mizmowr / Song / Psalm 19:1-2)

This passage is particularly astute. We turned to it to help us properly evaluate the Bare'syth timeline. And it does exactly that with the precision of "*saphar* – to quantify the unit of measure, exactly and accurately." Yahowah was as skilled at creation as He is at communication. In addition to telling us that the enormity of His power is evident in the universe, He told us to use the stars to compute creation's timeline. Galactic formations are most often logarithmic spirals where each successive arm extends approximately twice the distance from the center as the previous one.

Even in the details this rings true. Recent maps of the universe have revealed that it is a "*ha raqya*" – flat expanse, expanding in a manner which is round, yet thin."

According to the inspiration Yahowah offered Dowd | David, God's very presence, indeed the verification of His existence, is manifest day and night before our eyes. The universe was created and thus had a Creator. Its enormity reveals God's power and influence. Its design necessitates a Designer. And it is all magnificent and harmonious, addressing God's nature and intent. The fact that we can observe and ponder these things such that they lead us to the same conclusions, not only speaks to the merit of these words, but also suggest that this is all fundamental to our existence.

Since no accounting of conception would be complete without a complement of insights into the mind of God, profound truth is woven into the Song's narrative. So although we have already found the answer we were searching for – the unit of measure for our cosmological timeline – by considering the rest of the Mizmowr | Psalm we will grow wiser still. The lyrics and implications of Dowd's 19<sup>th</sup> Song are among the most brilliant and insightful ever written by man.

Through His son, Yahowah reveals...

**"Nothing exists without** ( '*ayn* – there is no existence, and it would all be for naught, empty, negated, and senseless, unsearchable and incurable, calling everything into question without) **the Word** ( '*omer* – the answers and promises, these declarations and announcements, that which has been spoken and its intent).

**Everything is senseless, and nothing matters, when** (*wa 'ayn* – and therefore, our existence is nullified where) **the spoken and written words of** (*dabarym* – the statements, accounts, and message, the record and treatise of what has and will happen, communicated by) **the voice which calls out** (*qowl hem* – the audible and intelligent sound of speech) **is considered outdated, is corrupted or denigrated, and is therefore not** (*bely* – is considered old and thus arcane and worn out, muted, becoming unimportant, is diminished in relevance, is gone without or negated so as not) **listened to or heard** (*shama* – received, perceived, or processed)." (Mizmowr / Song / Psalm 19:3)

When we think about it, it becomes immediately obvious that Yahowah is right. Words are essential. Nothing meaningful exists without them. Emphasizing this, Bare'syth repeats: "And God said" before each creative event, each day all the way to "and God said let us make man in our image."

Without His words we would not exist. And without the written report Yahowah gave us in His *Towrah* | Teaching, these very words we are currently considering, there would be no hope of knowing God or of engaging in the Covenant relationship with Him.

Words, particularly written words, separate humankind from other animals. It is how we

obtain information from our past and pass it on to future generations. Words are the building blocks of knowledge and understanding.

The last line suggests that ignorance and inspiration are related in a surprising way. If we knew everything, there would be no new insights and no discoveries. So while ignorance isn't bliss, it is also true that the life of a know-it-all would be tedious and uninspiring, especially over eternity.

In this regard, this statement was prophetic of the diabolical nature of the Christian New Testament, particularly as Paul sought to create the impression it was needed to resolve God's inadequacy. In his view, the Towrah was obsolete. Forewarning us, Dowd, who is the antidote for Paul's poison, wrote: "everything becomes senseless, and nothing God said matters when the written words of the voice which calls out are considered outdated, then corrupted and denigrated, therefore, no longer considered." This is what occurred to usher in the mythos of Christianity.

There are additional insights here because *dabarym* is plural, meaning "words." Without language, we are rendered senseless and powerless as it is the source of enlightenment and of causality. We think with words and act upon them. Language is God's gift to humankind. In written form it emerged 6,000 years ago, contemporaneously with the first man created in Yah's image. Words are the source of life and the means to relationship. As such, Yahowah is saying that if we fail to regard His message, if we diminish the importance of His Word, we will cease to exist, returning to the dust from which we came.

Before we consider the next line in the Song, I would like to point out something which is foundational. God's equation for life is sensible and fair. If you prioritize Yahowah and His Word, highly regarding Him and carefully listening to what He has to share, Yahowah will reciprocate. He will respond to you and value your soul, not only to save it, but actually adopt you into His Covenant Family. But if you do not care sufficiently about Him, if you elect to accept a corruption of His message, if you ignore His voice, He will ignore your soul. Having chosen to live your life apart from Him, death will be the end of your existence. There will be nothing more, because your soul will be seen as having the same value you placed on the source of life. Such souls are diminished to nothingness, which means they simply cease to exist. And while that may strike you as harsh, it's not only completely fair; it's a far better fate than eternal anguish in *She'owl*.

Moving on, there are three ways to consider what follows – all of which are meritorious. Yahowah's *Towrah* | Instruction is the universal standard; it undergirds the laws of nature and the covenant of life. The Word of Yahowah is the source of mankind's mortal existence as well as immortality. And the heavens accurately calibrate Yah's power.

**"This standard of measure** (*qaw hem* – this ability to assess the underlying rules and overall size which binds everything together and provides hope as in a confident expectation) **has gone forth** (*yatsa'* – been brought up and produced as an extension of the source) **concerning** (*ba* – in association with) **all the material realm** (*kol ha 'erets* – the entire earth), **along with** (*wa* – together with) **these words** (*milahym hem* – these reasoned arguments and verbal portraits, these communications and proverbs characterizing the truth of this affair) **to the uttermost outskirts** (*ba qatseh* – to a point marking the completion of an epoch, to expose the end and the finite nature of time and space) **of the Earth** (*tebel* – the world or planet)." (*Mizmowr* / Song / Psalm 19:4)

Everything fits together and is consistent, from the creation of the universe to its inevitable conclusion, from the similarity between light and the Hebrew language, it all forms an integrated

portrait of who we are and why we were conceived. More than any words ever spoken or written, Yah's Word has been known longer and by more people than any other message – affirming the prophecy. However, on the dark side, this has created the opportunity for it to be misquoted, twisted, and misapplied more than any message ever written.

In this light, there is another interesting possibility since *qaw*'s secondary meaning is “the strange blah, blah, blah of nonsensical statements spoken in a foreign language to mock, especially the meaningless guttural rhythmic chants spoken by marchers.” Translated as such, Dowd could be seeking to demean both the supposedly enlightened who claim there is no God along with the dunderheads who march against everything Yahowah stands for while chanting irritating and senseless slogans.

To fully appreciate what follows, we need to know that Bare'syth, using the sun as a sign, and the “*mow'ed* – appointed meetings” as a guide, portends that on the fourth day, or fourth millennia of mankind's history, the *Miqra'ey* | Invitations to be Called Out and Meet with God will be fulfilled. In this light, please consider:

**“Along with these words (*ba hem* – in them (masculine plural and thus denoting the *dabarym* and *milahym* – words (both masculine plural) [from 11QPs]) **He has set up** (*sym* – He has for a time appointed and established, constituted and fashioned, brought about and placed) **a brilliant dwelling** (*'ohel* – household and home, a sheltered tent and temporary tabernacle; from *'ahal* – to be bright, to be clear, to be brilliant, and to shine (speaking of Dowd)) **such that this would be clear regarding the approach of the sun** (*la ha shemesh* – on behalf of clarity provided by the brilliance of sunlight),...”** (*Mizmowr* / Song / Psalm 19:4)

Yahowah is not constructing a palatial residence for our nearest star. He is instead saying that His words will live in His Home, shining brightly on behalf of His Family.

Based upon other Psalms written by Dowd, it is likely that *shemesh* is a metaphor for Yahowah's most brilliant orator. God is hereby honoring His promise to build a home for Yisra'el's returning messiah and king.

Errantly, I had once seen Yahowsha' in these words. It was back during the time I viewed the Passover Lamb as the *Ma'aseyah* | Work of Yah. While not inaccurate, the title may have been unintentionally misleading. As we grow in our understanding, we will come to realize that Dowd is the *Mashyach* | Messiah, and *Yahowsha'* | Yahowah Saves | 'Jesus' is not. Having gone where Yahowah's words have led, it is evident that this Song is autobiographical.

This becomes self-evident as we consider the conclusion to Dowd's statement. Yahowsha' was never married, but Dowd was a bridegroom eight times (Michal, Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah, and Bathsheba). Moreover, Dowd metaphorically became Yah's son-in-law by marrying the prophetess, *'Abygayl* | Abigail, a Yahuwdy, whose name means “My Father is Joyful.” It was Dowd, therefore, who traveled from his wedding pavilion, delighted to marry a woman who was similarly inspired by Yah.

Dowd is also the paradigm for *gibowr*: an empowered military leader with the strength to prevail. He was and will return as the mighty warrior, valiant soldier, and virtuous hero defending his people. He was, and upon his return as king will once again be, a manly man with prominence in the community he has influenced, a man who was audacious and will continue to be courageous, awe-inspiring, and victorious.

**“...similar to (*ka* – like, as, or comparable to) **a bridegroom** (*chathan* – and son-in-law, the**

husband of the Father's daughter) **who goes forth** (*yatsa'* – who leaves, extending himself to serve) **from (min) the tent he has erected for the wedding ceremony** (*chupah huw'* – his sheltered pavilion and bridal chamber for the upcoming nuptials and to consummate his marriage), **he confidently and joyously speaks about his love for relationship** (*suws* – he expresses his fond feelings of appreciation for the association and how much he enjoys it), **consistent with** (*ka* – comparable to) **the power and strength of a virtuous and victorious fighter** (*gibowr* – the character of a leader with the strength to prevail, the nature of a mighty warrior, valiant soldier, and honorable hero defending his people, a manly man with prominence in the community he influences, who is audacious and courageous, awe-inspiring and victorious) **who swiftly and intensely pursues** (*la ruwts* – who drives off pursuers, aggressively chasing them away while summarily following) **the Way** (*'orach* – the road to life, the route to travel, the path to explore, the example of conduct, and the course to journey in the right company).” (*Mizmowr* / Song / Psalm 19:5)

Thankfully, with this edit of *Yada Yahowah* during the summer of 2020, and throughout the subsequent books in this series, I have been afforded the opportunity to correct my mistakes – including this one where I had neglected to give God's son his due. Fortunately, we have been persistent and Yah is patient.

To the degree that *Yahowsha'* | Yahowah Saves is seen as the *Ma'aseyah* | Work of Yah, it is a wholly accurate depiction. But should *Ma'aseyah* be mistaken for *Mashyach* | Anointed Messiah, then it would be invalid. So while potentially embarrassing, my reasoned approach to a title for *Yahowsha'* was somewhat understandable. I had been a Christian much of my life – and thus steeped in the mythology of a faith fixated on “Jesus Christ” being the sum of all things: Lord, God, Messiah, King, Son, and Savior. Turns out, he was none of those things but simply, perfectly, importantly, singularly, and beneficially the *Pesach* 'Ayil | Passover Lamb.

I had been translating Yahowah's testimony for nearly a decade before I realized the magnitude of the crime that had been perpetrated against both Dowd and *Yahowsha'*. Both were robbed of God's intent by the religious, negating their value. So while I was admittedly naïve in this regard, and slow to shed my misconceptions, I am unaware of anyone else who was able to derive these same earth-shattering conclusions about Dowd and *Yahowsha'* before I was led to them. And to a large degree, correcting the record based upon what I have discovered in the words of God over the past decade is the express reason for this edit of *Yada Yahowah*.

Being wrong is human. The opportunity to be correct is Divine.

Nearly two decades ago, I was among the first in a couple of thousand years to acknowledge that His name was *Yahowsha'*, not *Yehshua* nor *Jesus*. I was able to credibly explain that this means that Yahowah was the One saving us – something which is essential to our relationship with God.

Recognizing that the title *Mashyach* | Messiah was never applied to *Yahowsha'* in the *Towrah* or *Prophets*, I searched for a depiction that did apply. “*Ma'aseyah* – the Work of Yah” served that purpose. Unfortunately, because it sounded similar, it incorrectly implied that *Yahowsha'* was the Messiah – and that isn't accurate.

In that it matters, I am likely the first in three millennia to not only realize that *Dowd* | David is the Son of God, the Messiah, and the returning King, but that these promises were taken away from the Shepherd and given to the Lamb, to “Jesus Christ” by Christians to make their god,

scripture, and religion appear credible.

I share this with you so that you know I am obviously fallible and thus not a prophet. My mission is to properly convey what Yahowah's prophets revealed so that we can respond appropriately.

Second, there are many out there that have sought to advance their own agenda by claiming credit for my translations, transliterations, commentary, and conclusions. Others have tried to create their own religion by taking something which is true, such as Yahowah's name, His affinity for Hebrew, or His love of Yisra'el, and then go off on some ridiculous tangent. The Black Israelites, Hebrew Roots, Jews for Jesus, Messianics, and Yahwehists are examples of those who remain far more wrong than right. There are even those who advance absurd conspiracies and who are anti-Semitic who plagiarize my work. Please avoid them.

And third, it is actually important that these translations and transliterations are unlike any that have been written previously. It matters that there are hundreds, if not thousands, of profound insights revealed in these pages that were previously unknown, many of which are exceedingly important. The sheer magnitude of what is being offered here and nowhere else strongly suggests Divine involvement and support.

Transitioning from brilliant metaphors back to science, and then returning to Yahowah's timeline once again, the Bridegroom, God's Mighty Warrior, and the man devoted to pursuing the Way revealed the following about himself...

**“His going forth at this stage of his journey occurs** (*mowtsa' huw'* – his pronouncements during this incremental part of his very long mission will be conducted from a place of departure such that his declarations are; from *yatsa'* – to go forth) **at the completion of a long duration of time and commences from the limits** (*min qatseh* – in association with a period marking the conclusion of a prescribed interval of time at the confluence of dimensions regarding finishing the purpose) **of the heavens** (*ha shamaym* – of the abode of God and spiritual realm).

**His return to complete his course of action will continue** (*wa taquwphah huw'* – his trajectory and established course for each stage of his journey, his ability to encompass time and space and complete the circuit of events, bringing all things back to where they began, cycle forward; from *naqaph* – continue to occur) **until their fulfilment at the end** (*wa 'al qatsah hem* – are distant in lesser dimensions).

**And then nothing** (*wa 'ayn*) **will be hidden** (*sathar* – is concealed) **from** (*min*) **his warmth and light** (*chamah huw'* – his sunlight (often transliterated *chamah*); from *cham* – warmth).” (*Mizmowr* / Song / Psalm 19:6)

Yahowah is returning, and He is bringing His beloved son with Him. At that time, we will bask in their warm and brilliant light. Nothing will be hidden when Yahowah fulfills one of His most beneficial prophecies – placing His *Towrah* | Guidance inside of His children upon His return, integrating His Instruction into the fabric of our lives.

Our review of the 19<sup>th</sup> *Mizmowr* | Psalm brings us to one of Dowd's most vital lines. It unequivocally establishes the prophet's position on Yahowah's *Towrah* | Teaching. It reveals that the son of God and Messiah was resolutely *Towrah* observant. Therefore, it puts *Dowd* | the Beloved and *Sha'uw!* | Question Him in irresolvable conflict. And that is a deadly combination for the religious.

With this one verse, and in just seven words, Yahowah completely destroyed the religions of Judaism, Christianity, Islam, and Mormonism. Most everything Paul, Akiba, Muhammad, and Joseph Smith wrote was exposed and contradicted by the testimony of the very God all four of these men claimed to represent. As such, the lone informed and rational conclusion which can be drawn from these irreconcilable differences is that all four men lied. And that means that the religions they founded are untrustworthy and unreliable.

**“Yahowah’s** (*Yahowah’s* – an accurate transliteration of the name of God guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – Source of Teaching and Instruction, Direction and Guidance [plural in 11QPs]) **is correct, complete, and perfect** (*tamym* – is entirely right, lacking nothing, without defect, totally sound and genuine, helpful and healing, beneficial and true, manifesting great integrity because it is in accord with reality), **returning and restoring** (*shuwb* – changing and transforming, bringing back and renewing, reconstituting the relationship and repairing) **the soul** (*nepesh* – an individual’s consciousness representing the essence of their life and character, personality, proclivities and aptitude, a person’s perspective, the ability to observe and respond).

**Yahowah’s** (*Yahowah’s* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **testimony** (*‘eduwth* – eternal witness; from *‘ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof; from *‘ed* and *‘edah* – an eternal witness to an enduring and restoring agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence, and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*‘aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring), **making understanding** (*hakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy* – simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open and receptive and *pethach* – unfolding events leading to opening and entering the doorway).” (*Mizmowr* / Song / Psalm 19:7)

Since Yahowah’s Towrah is correct, Paul’s letters assailing it, and rabbinical tomes augmenting it, must be invalid. This being true, there can be no justification for the Christian New Testament or Talmud. There can be no Divine sanction for the rabbinic Zohar, Islamic Qur’an, or the Book of Mormon.

It is hard to imagine anything more polarizing or unaccommodating. To believe in any of these religions in light of this declarative statement, the faithful must now disavow God’s testimony.

According to God, and there is no higher authority on the subject, the means to “*shuwb* – restoration and return” is found in His *Towrah* | Guidance. If you want your soul to transcend your mortality, then you know where to look.

In this passage, *shuwb* was scribed in the hifil stem. This means that we are influenced by and benefit from the relationship established between our “*nepesh* – soul” and Yah’s “*Towrah* – Teaching.” This is what leads to our restoration and renewal. Further, *shuwb* was written in the participle form, telling us that these benefits modify our soul, changing us so that we can return to God.

*'Eduwth* is such a simple concept, it is easy to miss its profound implications. It reveals that these words comprise Yahowah's "testimony." They are provided from the perspective of an "eyewitness to the events being depicted." *'Eduwth* even reveals the "inspiration behind the ideas being shared." As an *'Ed* | all-encompassing witness, God "has provided an everlasting verbal and written memorialization of the perpetual agreement, offering the evidence required to prove His veracity."

*'Aman*, like *'eduwth*, proclaims that faith is for fools. There is no reason to believe when we "can trust and rely upon what we know to be true." The "evidence" God provides is not only "instructive, it is verifiable," which is to say, "easily confirmed." His testimony is "enduring and dependable."

Also noteworthy, *'aman* was written in the niph'al participle absolute. This means that "trust and reliance" are actionable and that they are linked to Yah's witness. His testimony facilitates our ability to verify and confirm that what we are reading is true.

There is a prerequisite for trust. It is understanding. Without it, we are back to believing. Therefore, Yahowah is committed to "teaching us, imparting instructions which help us learn." When we observe and consider His *Towrah* | Teaching, we are "equipped to make reasonable decisions and form rational conclusions."

Knowledge is good, but understanding is far better. And while one can lead to the other, most never make the connection between the two. This detrimental result is by human design. Those who rise to positions of power and influence do not take kindly to rivals – and the best way to prevent the ascension of others is to preclude understanding.

This can be done by restricting access to information, offering inaccurate information, or providing so much of it that society is lost in a sea of data. It can also be accomplished by incapacitating a person's ability to think for themselves, and thus to exercise good judgment. Such is the role of Political Correctness and its debilitating consequence.

By contrast, I cannot help but marvel and rejoice at the realization that Yahowah is fair, consistent, forthright, forgiving, and merciful. Everything He says makes sense – and is as we would expect from God.

**"Yahowah's** (*Yahowah's* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **principles, directions, and guidance,** (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and guidelines, because when they are observed, attended to, and cared about, this oversight enables the individual and their circumstances to undergo considerable change; from *paqad* – oversight and caring guidance which we should pay especially close attention to and carefully examine so that we respond appropriately and benefit as intended) **are on the level and correct** (*yashar* – are straightforward (and thus neither crooked or circuitous), upright (and thus do not include bowing down), and agreeable (and thus neither unsuitable or discordant, neither incongruous nor harsh), they are approved, esteemed, right, proper, honest, fair, likable, and pleasing), **resulting in joyful disposition and elated attitude** (*leb samach* – facilitating an attitude of elation, causing the heart to be delighted, as a result of thoughtfully evaluating the directions while happily incorporating them into one's life (piel construct – the quest to know and understand is satisfied by Yah's oversight when a connection is made between His guidance and our

decisions)).

**Yahowah's** (*Yahowah's* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalom* – restoration) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are brilliant and enlightened** (*bar* – providing light for His offspring which leads to understanding, creating supernatural children who are radiant, fostering favoritism among those choosing to participate in a special relationship as sons and daughters, conceiving descendants who are bright and pure, akin to cleansed and purified grain, paving the way to an inheritance, to enlightenment, and to comprehension), **illuminating the proper perspective** (*'owr 'ayn* – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light)).” (*Mizmowr* / Song / Psalm 19:8)

*Mitswah* is a compound comprised of *my*, meaning “to inquire about the who, what, why, when, where, and how of a matter,” and *tsawah*, which is a verb. If we were to rely exclusively on the lexicons, our understanding would be limited to its meaning: “command, order, tell, instruct, or give direction to someone pertaining to how they should respond in the context of the relationship between the speaker and the recipient.” It is to “appoint and assign a role or function.” To this, other Hebrew / English dictionaries indicated that *tsawah* can be rendered: “urge, guide, enjoin, determine, arrange, constitute, and commission.”

Cognizant of the harmonious nature of the Father / son relationship Dowd enjoyed with Yahowah, in concert with the familial nature of the Covenant, and with an eye to God's affinity for freewill, our only rational option is to interpret *tsawah* as “to tell, to instruct, or to give direction pursuant to a specific set of conditions.” In the context of a relationship between the speaker and the recipient of the instructions *tsawah* addresses that which is “arranged and constituted” as “instructive provisions and stipulations of the relationship.”

Then in conjunction with the *my* interrogative prefix, we are being encouraged to “question and ponder the who, what, where, why, when, and how” of these specifications and requirements. As a result, I have consistently chosen to render *mitswah* as “terms and conditions of the agreement,” which is, in this context, the stipulations and provisions of the Covenant.

Validating my approach, *tsawah* first appears in *Bare'syth* / In the Beginning / Genesis 2:16. Let's check it out since our lives depend upon getting Yahowah's instructive conditions regarding the relationship agreement right. It does not seem plausible, considering the setting and the nature of their relationship, that Yahowah would have been issuing a “commandment” to ‘Adam, but I will let you decide...

**“Then Yahowah Almighty provided instructions regarding the relationship (*tsawah*) on behalf of ‘Adam, approaching to say, ‘From every tree of the Garden you may eat all you would like. However, from the tree of understanding good and bad, of being able to comprehend the difference between that which is beneficial or wrong, you should not make a habit of eating from it. This is because, in the day you eat from it, the ongoing specter of death will be the inevitable result.”** (*Bare'syth* / In the Beginning / Genesis 2:16-17)

If *tsawah* were a command, there would have been no reason for the explanation. And yet as an instruction to thoughtfully consider, it is in perfect harmony with ‘Adam being granted freewill in this regard.

While I see this proving my point, consider this affirmation: Yahowah’s second up close and personal relationship was with *Noach* | Noah. Regarding God’s volunteer shipbuilder and lifesaver, we read:

**“Noach acted, doing everything which was beneficial to the relationship that God had instructed in the process of guiding and commissioning him (*tsawah* ‘*eth huw*’). And in this manner, he consistently engaged.”** (*Bare’syth* / In the Beginning / Genesis 6:22)

If Yahowah had been interested in acquiring a cargo ship apart from the Covenant, He would have built it Himself. If God was desirous of becoming an admiral with the captain of the ark at His beck and call, why bother with the doves, olive branches, and rainbows? Why talk about Noah at all if he was just thoughtless muscle shouldering lumber and following orders? Why create man at all, since robots reliably perform as programmed?

Since Dowd wrote this Mizmowr, it would be fair to say that his characterization of *tsawah* should be definitive, surpassing the opinions of scholars comprising lexicons three thousand years thereafter. The first time he dealt with the implication of *tsawah* was right after he was anointed Mashyach on Yahowah’s instructions. At this point, Yahowah’s Spirit came upon him to empower, enlighten, and enable him. To those in the know, at this moment, and for years thereafter, Dowd was the most important person on the planet.

In that light, these are among the words a father spoke to his son:

**“Dowd arose early in the morning and left the flock with an observant individual. Inspired and free of concerns, he set out, traveling in a way which was consistent with Yshay’s instructive conditions and guidance regarding the relationship with him (*tsawah huw*’).”** (*Shamuw’el* / Listen to Him / 1 Samuel 17:20)

Yshay was Dowd’s dad, not his superior officer barking out a command. He most assuredly was not a wannabe god issuing a commandment. And it is evident that Dowd capitalized upon this guidance because he would soon confront Goliath.

Since Dowd’s first exposure to *tsawah*, the actionable aspect of *mitswah*, precludes “command, order, or commandment,” I think we are on solid ground eliminating these incompatible notions from our translations.

Continuing through the text, we next come upon *bar*, which was translated, “create heirs who are brilliant and enlightened.” It is a particularly revealing term with three related connotations. It speaks of a perfected son, of His pure radiant light, and of how His enlightenment leads to understanding. These are all Dowdian concepts.

*Bar* is also the path to purification leading to an inheritance and thus is evocative of *Matsah* | UnYeasted Bread and *Bikuwrym* | Firstborn Children. It is first used in the 2<sup>nd</sup> *Mizmowr* | Psalm, where speaking of our Heavenly Father’s and Spiritual Mother’s beloved son, *Dowd* | David, we read:

**“With reverence and respect, even admiration, work alongside Yahowah with great excitement, rejoicing over the prospect. (*Mizmowr* / Psalm 2:11)**

**Reach out as a sign of affection and be seen together, radiating your love for the relationship as a child and heir** (*bar* – providing light to expose that which leads future offspring to understanding, creating supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters, contributing to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension), **eliminating any concern that he (Dowd) might become indignant and you perish, squandering your opportunity by wandering away. For indeed, his righteous indignation can be kindled over the lowly and little one** (a reference to *Sha'awl* | Paul, whose chosen name means “lowly and little”).

**To be joyful and blessed in the relationship, walk along the straightforward and correct path which gives meaning to life, providing the proper place for everyone to stand to put their trust in him, finding the safe place he provides.”** (*Mizmowr* / Psalm 2:12)

The magnificence of Mizmowr 19:8 concludes brilliantly, with “*‘owr ‘ayn* – illuminating the proper perspective.” The radiance of Yahowah’s beloved son “shines a light for our eyes to see, enabling insightful observations leading to understanding, providing enlightenment to obliterate the darkness.”

As we explore Yahowah’s testimony, it is not uncommon for us to progress through a host of reactions. My first response is usually awe, as I am impressed with Yah’s profound insights, His creativity and consistency, as well as His literary skill. As a result, I have grown from questioning faith and belief to absolute trust and reliance. That does not mean that my amplified translations are perfect, because they are not. I am admittedly not a Hebrew scholar, but there is more than enough here to demonstrate that the thoughts being shared in **bold** are Divine, and thus completely trustworthy.

My next reaction is usually thankfulness, especially as I contemplate the enormous generosity of His plan for us as well as the great price He personally paid to enable it. His Way is so well-communicated, so completely fair, so beautifully laid out and timed, so overwhelmingly compassionate and merciful, I am overwhelmingly grateful.

I am also enveloped with a great sense of companionship and familial love as I consider what it really means to be adopted into the eternal family of our Heavenly Father. I often ponder what it will be like to camp out with Him, exploring and discussing those things which are currently beyond my physical reach and mental grasp. In this relaxed relationship, I am sure that we will laugh at my crude attempts to translate and communicate His Word, and yet smile, knowing that, empowered by the Spirit, our work together changed many lives.

And yet sometimes I experience frustration, even anger, as I ponder the Word. It is a crying shame that God so clearly laid out the way to Him, and so eloquently and brilliantly verified the veracity of His revelation, only to have it corrupted and demeaned by religious, political, and academic institutions. The truth is evident, and yet so very few find it.

Yahowah deserves our respect. He has earned our trust. Not just for His sake, but for our own...

**“A reverence and respect for** (*yir’ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature of) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His

*towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is cleansing and restoring** (*tahowr* – is perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant), **sustaining and establishing one's presence** (*'amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la 'ad* – for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time).

**Yahowah's** (*Yahowah's* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *my* – to ponder the who, where, why, when, and how of *shaphat* – rendering rational decisions based upon thoughtful evaluations of accurate and complete information) **are continually trustworthy and reliable** (*'emeth* – are enduring, dependable, honest, consistent, and true forever). **They are right and vindicating** (*tsadaq yahdaw* – they are of one accord working in harmony and in unison to prove one's innocence, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous and acquitted (qal perfect)).” (*Mizmowr* / Melodious Lyrics / Psalm 19:9)

The path to restoration and vindication, to standing in God's presence for all eternity, is through demonstrating sufficient respect and reverence for Him and His Word – the Towrah. Respect Yah, His Way, and His Word, and Yah will revere you sufficiently to adopt you into His family.

Designating the nature of this “reverent relationship” Yahowah uses *'amad* to convey that He wants us “to be upright and unbowed, standing in His presence.” While it is customary to bow down before those who oppress and in front of those whom we have reason to fear, it is inappropriate to cower before someone you love. Loving fathers want their sons and daughters to stand by their side, to walk with them, not grovel at their feet. After telling Abraham to leave the religious and political schemes of Babylon, Yahowah asked the father of the Covenant to stand and walk with Him.

The Towrah was written to liberate and save, not control or condemn. Its purpose is to guide us to a relationship and away from religion. Everything we need to know about Yahowah is presented therein. The Towrah gives life meaning.

When it comes to knowing God and being saved by Him, everything that matters is revealed in the Towrah. As such, God did not authorize and will not accept a “New Testament” or “Qur'an” to undo what He has done. And yet these religious texts and others exist to enrich the perpetrators, the covetous mongrels who did not listen to God.

For those who may currently be misled by an out of context and errant rendering of “judge not lest you be judged,” recognize that the statement actually conveys: “Don't separate, or you'll be separated.” God does not want us to lead souls away from Him, but since being judgmental is the essence of justice, of morality, of logic and reason, of understanding, and thus of making wise choices, He values judgment. It is the very reason that the moral code of man, Political Correctness, makes being judgmental an unforgivable sin.

To be honest with ourselves and true to our God, we should test everything which claims to be Divinely-inspired to determine what is reliable and what is seeking to give a false impression.

Ascertaining the veracity of a witness' message, especially someone who claims to have been Divinely-inspired, can be a matter of life and death. No matter how many people believe, or the fervor of one's faith, being religious, charitable, and good is not going to save anyone.

As an example, it might be helpful if someone wrote the following passage on a slip of paper and inserted it into the offering plate of their local church instead of money, as the pastor or priest flattered his enriching patrons...

**“Desire and covet them** (*ha chamad* – treasure them and find pleasure in the *mishpat* – means to exercise good judgment and resolve disputes) **more than** (*min* – rather than) **money** (*zahab* – gold), **beyond anything man considers worthy** (*wa min paz rab* – instead of what man has refined and values).

**They are sweeter and more pleasing than honey** (*wa matowq min dabash* – the *mishpat* – means to exercise good judgment and resolve disputes are more satisfying and pleasant, agreeable and acceptable, even more enjoyable than sugar) **or the overflowing flattery of enticing words** (*wa nopheth tsuwp* – or the uplifting of excessively sweet-sounding speech and verbal gymnastics or the brandishing of honeycombs).” (*Mizmowr* / Song / Psalm 19:10)

Yahowah has conceived and implemented a plan to resolve the issues which divide us. The decisions we make regarding His approach determine the eternal fate of our soul. Dowd is encouraging us to do as he has done, which is to exercise good judgment regarding them and treasure them. And in the process, as a natural consequence of the proper response to His Towrah, we will naturally become opposed to man's religious and political alternatives – no matter how sweet and enticing they may sound.

Continuing to speak of Yahowah's “*mishpat* – means to exercise good judgment regarding resolving disputes and making rational decisions,” Dowd writes...

**“Moreover** (*gam* – also in addition) **Your coworker** (*'ebed 'atah* – he who serves with you) **is educated and enlightened by them** (*zahar ba hem* – he shines brilliantly because of them and is taught by them, thereby helping him achieve a higher status and earn respect, even coming to know the consequences of future events).

**By focusing upon and observing them** (*ba shamar hem* – by closely examining and carefully considering them) **there are tremendous rewards and abundant benefits** (*'eqeb rab* – there is a profound consequence and great merit along with an abundance of trustworthy compensation).” (*Mizmowr* / Song / Psalm 19:11)

Eternal life is a nice reward, as is being perfected by God. Considering what we inherit, adoption into His Family is highly recommended. Being empowered and enlightened sounds good, too.

The obvious aside, this is what Dowd got out of observing Yahowah's *Towrah* | Instructions. Suffice it to say, if it was this beneficial for the Son of God and the Messiah, it is suitable for us as well.

And now you know the reason our excursions into related revelations are thorough rather than superficial. The investment of our time is always rewarded when we stay the course and go above and beyond the first stop along the way.

While *Dowd* | David was among the brightest men who ever lived, and unquestionably the best-informed regarding the issues vital to our survival, he knew his limitations. That cannot be

said of political and religious aspirants...

**“Who has the ability to apprehend** (*my byn* – asking the question, who can perceive or comprehend, or how would we form the connections to understand) **a misleading statement or lapse in judgment** (*shagya’ah* – an error or mistake, willful or inadvertent ignorance; from *shagah* – an error which leads astray, which intoxicates and clouds one’s judgment, misleading them) **among that which is either unknown or unknowable** (*min sathar* – from that which is concealed from our purview, or is beyond our capacity to know)? **I am innocent of such charges** (*naqah’any* – I am not guilty of doing this).” (*Mizmowr* / Song / Psalm 19:12)

Whether it is trying to comprehend the nature of dark energy or the fourth dimension, there is much which eludes us. For example, it is all but impossible for us to wrap our brains around anything beyond the 3D world in which we exist. Complicating matters, a physical being cannot enter the fourth dimension. And even if we could, we do not have the mental prowess to navigate in it nor the capacity to endure it.

The energy in the fourth dimension would incinerate us. The noise, therein, would overpower us. The dynamic instability would evaporate us. Moreover, even if we could survive, the computations needed to function in 4D would overwhelm us. It would be as caustic to us as trying to slice and dice ourselves to fit into two dimensions.

This realization, this perspective of our place in creation, is one of the many reasons that I think the *towrah* | guidance Yahowah will be integrating into our thought processes upon His return will include instructions necessary to enjoy life in the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> dimensions. This subject is one we will explore at great length when we consider the promised reconciliation of the Covenant relationship with Yisra’el and Yahuwdah as it is presented in *Yirma’yah* | Jeremiah 31.

What we will surmise is that Yahowah’s existing and external *Towrah* | Teaching will bring those to Him who reach out and grasp hold of it, choosing to incorporate its guidance into their lives. Then Yah will be integrating His internal *towrah* | instructions into the fabric of His children’s lives on *Yowm Kippurym* | the Day of Reconciliations in year 6000 Yah, enabling His family to enjoy being together with Him.



The creative act of day one is explained with these words...

**“God** (*wa’elohym* – then the Almighty) **accordingly** (*la*) **called out in a welcoming way and proclaimed** (*qara’* – He saw as inviting, summoned, and met with, issuing an invitation for us to read and recite, designating and announcing (qal imperfect – creating an actual ongoing relationship between God and the illumination)) **the approaching light** (*la ha’owr* – the extension and intent of the brilliant illumination) **day** (*yowm* – a unit of time, the twenty-four hours from sundown to sunset; from an unused root meaning hot and glowing or radiant heat).

**And concerning** (*wa la* – therefore, the approach of) **the darkness** (*ha choshek* – the obscurity, that which shrouds in blackness, veils by withholding knowledge, that which clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion with the absence of light; from *chashak* – to conceal by eliminating the light) **He called it** (*qara’* – He designated it, calling it out as (qal perfect – actually limiting its time, making its existence finite))

**night** (*laylah* – time of darkness and gloom, the absence of light; from an unused root meaning to fold back space and time and enclose).” (*Bare’syth* / In the Beginning / Genesis 1:5)

It is telling to see *qara*’ used this early in Yahowah’s accounting of creation because *Miqra*’, which means to ponder the implications of *qara*’, serves as the title of God’s seven annual Invitations to be Called Out and Meet. Collectively, they comprise the path home and provide each of the Covenant’s benefits. They not only comprise the seven essential days on Yahowah’s yearly calendar – Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, Kippurym, and Sukah – His fulfillment of each are days we should all celebrate.

The *Miqra’ey* | Invitations to be Called Out and Meet with God are so essential to life in the Covenant, we devote two entire volumes of *Yada Yahowah* to them and discuss them in every book along the way. The Creator of the universe, the Author of life, announced on day one that He would be inviting us to meet with Him, welcoming us into His presence.

To *qara*’ is to “read and recite” the Word of God. To be *qara*’ is “to be called out” of the realm of man and come home to God. *Qara*’ is “to be invited into God’s presence and welcomed by Him.” *Qara*’ is Hebrew’s most inviting and welcoming term.

The distinction in this declaration is between light and darkness. It is the difference between being enlightened or ignorant, and thus between life or death. To be with Yah in *Shamaym* | Heaven is to become like Him, which is to be light. Separation from Him in *She’owl* | Hell would be in eternal darkness and is therefore best described as a black hole.

*Yowm* is an effective and important means to express the concept of time. The Hebrew day always begins at sundown and continues up to sunset the following evening. Seven *yowmym* | days, of course, constitute a week.

Light is associated with time, not only because light defines time, but also because Yahowah’s Light is the source of enlightenment and life eternal. The absence of light renders us confused and imperfect – separated from God – and thus spiritually unassociated with Yahowah. Without the energy needed to survive, such souls cease to exist upon a person’s earthly demise.

This statement reveals an especially enriching contrast between the imperfect and perfect conjugations. In the imperfect, light will be associated with Yahowah forever, with the relationship enduring throughout time. But in the perfect conjugation, darkness will only exist for a finite period of time.

God’s next statement is helpful in that it causes us to question the way we normally consider time. The order of things suggests looking at the creation account in reverse, from the Creator’s perspective rather than our own. Yahowah has “the end of the day” preceding the “beginning of the day.”

But there is more to it than that. “Evening, or end of the day,” is represented by *‘ereb*—and that’s where the fun begins. The three Hebrew letters which comprise *‘ereb* can be rendered five ways, several of which seem appropriate. *Boqer*, the word rendered “morning,” or “beginning of the day,” has several potential meanings as well—all of which seem to fit.

**“And there was** (*wa hayah* – there exists with unfolding implications over time (qal imperfect)) **evening** (*‘erab* / *‘arab* – a period of darkness, a time of sadness and hopelessness, a discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs, a time for the adversary to intermix and of noxious swarms of Arab pests bartering

and trading a great amount of something black, dominating commerce) **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 to be inquisitive and seek information in order to make a good decision) – **one day** (*yowm 'echad* – the first, a single, solitary, unique, and individual day; from *'achad* – to go one way or the other).” (*Bare'syth* / In the Beginning / Genesis 1:5)

Whether God intended to convey *'ereb* or *'arab*, the implications go well beyond evening and day one of creation. The Chosen People have endured a period of darkness, a time of hopelessness and despair, of “biblical” proportions. Indeed, there have been twenty-five centuries of foreign occupiers in the land of Yisra'el. Christian and Muslims have come to believe an irrational commingling of pagan myths as noxious swarms of Arab terrorists have sought to devour the Promised Land.

*Boqer* is the good news – the promise of a new day. There would be a brighter future, a new beginning for God's people. And today, as was the case in the time of Moseh and Dowd, we all have the opportunity to be observant, to seek the information Yahowah revealed and decide how to respond. With *boqer*, the perceptive and discerning can contemplate the merit of the Miqra' and make a good decision about God, aware of what He is offering and asking in return.

During this time of universal genesis there would have been no shortage of darkness or light, as energy was being transformed into matter, space, and time. Everything was mixing together and joining to form the interwoven fabric we call the cosmos. It was as pleasing to God as it is to us. But let us not forget, *Bare'syth* is also God's message to us, His pledge of fellowship, and His plan of salvation—one in which He explains His undertaking and exchange: our redemption.

Yahowah distinguished this day, and only this day, with a cardinal number – in this case *'echad* | *one*. It represents a quantitative measure of a singular solitary, and yet unified day – the period when the universe and time began. All other creative days are presented in relation to each other, as they are called the “second, third, and fourth,” respectively. *'Echad* means “one,” not first.

Spiritually, day one is focused on introductions. Yahowah, who is One, tells us that He exists, and that He is the reason we exist. God declares that He is creative, and that words are causal and important. The Almighty further conveys that His nature can be equated to light.

Day one is also reminiscent of Passover, the first of seven *Miqra'ey* | Invitations to be Called Out and Meet with God which represent the path from the material realm to the spiritual. Yahowah's Spirit passed over the abyss which was obscured in darkness, bringing light which would lead to life.

Historically, moving forward from creation and out of 'Eden, day one is evocative of the first man created in Yahowah's image, and of his personal one-on-one relationship with the One who is Light and Spirit. It should not be surprising therefore, that including 'Adam's time in 'Eden, the first man lived nearly one thousand years – the length of the first millennia of human history.

Therefore, an earth-based clock can be used to measure time back to the commencement of the sixth day of creation. At that point, the creative timeline is chronologically synced with recorded history – both of which began just shy of 6,000 years ago.

Scientifically, every nuance of Yahowah's testimony was accurate. The universe was created.

It didn't always exist. It began with a Big Bang. God said, "Let there be light and light existed." And even to this day, photons outnumber particulates of matter by a billion to one.

Consistent with God's accounting, light energy was transformed into matter in the formless void of space, one that was originally lifeless and very chaotic—during a time when physical laws were suspended. There was an inflationary period of rapid expansion, just as Yah affirms. It was in fact when time began.

Galactic formation commenced during the first relative day of this epoch with stars filling the darkness of space with the first rays of visible light. This occurred 300,000 years into an epoch which lasted 7,000,000,000 years (plus or minus 20%).

And yet, the initial phase of creation, at least from the perspective of the only eyewitness at the scene, lasted exactly one solitary day. And that is what this is all about: the Towrah is Yahowah's eyewitness account of how and why He created us.