

The Greater and Lesser Lights...

The 4.6% of the universe which is knowable is comprised of some ten quadrillion vigintillion atoms. That is in the range of 10^{78} to 10^{80} fundamental elements. Of these, half are molecules, comprised of two or more atoms. However, less than one in a quadrillion vigintillion of those atoms are found supporting life – and yet here on Earth it abounds.

Since we have covered a lot of ground, experienced considerable energy and space, let's review where we have been before considering the culmination of the third day...

“In (ba) the beginning, at the start of time and the initiation of the process of existence (re'shyth), the Almighty ('elohym), for accompaniment and association ('eth), created, conceiving and causing a new existence (bara') of the spiritual world and heavens (ha shamaym) and (wa) alongside ('eth) the material realm (ha 'erets). (Bare'syth / Genesis 1:1)

And (wa) the material realm (ha 'erets) existed for a finite period of time (hayah) formless and without shape, lacking organization (tohuw), a disorderly, chaotic, and empty space (wa bohuw), dark, hidden, obscure, and unknowable (wa choshek) in proximity to ('al) the presence (pane)h) of the vast, inexhaustible power and inaccessible, mysterious energy of the big bang (tahowm).

Then (wa) the Ruwach | Spirit (ruwach) of the Almighty ('elohym) hovered over and quickly administered to, supervising (rachaph 'al) the appearance (pane)h) of the waters (maym). (Bare'syth / Genesis 1:2)

In addition (wa) God ('elohym) said ('amar), ‘Let there continuously be (hayah) light ('owr) and (wa) light ('owr) exists (hayah).’ (Bare'syth / Genesis 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 – in addition to being) making understanding possible through this connection with (bayn) the darkness (ha choshek). (Bare'syth / Genesis 1:4)

The Almighty (wa 'elohym) accordingly (la) called out in a welcoming way and proclaimed (qara') the continuous nature of the approaching light (la ha 'owr) day (yowm).

And concerning (wa la) the darkness concealing and mystifying by way of ignorance and confusion with the absence of light (ha chosek) He called its limited existence (qara') night (laylah).

Then there was (*wa hayah*) evening, 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 (*'erab / 'arab*) and there would be (*wa hayah*) morning, 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 (*boqer*) – one day (*yowm 'echad*). (*Bare'syth / Genesis 1:5*)

God (*wa 'elohym*) said (*'amar*) matter and space, the extended solid support of universal expansion (*raqya'*) shall exist (*hayah*) in the midst of (*ba tawek*) the waters, source of inquiry and life (*maym*), existing (*hayah*) dividing and separating (*badal*) between things for the purpose of understanding (*bayn*) of waters (*ha maym*) in relation to (*la* – toward, among, and concerning) this source of inquiry and life (*maym*). (*Bare'syth / Genesis 1:6*)

The Almighty (*wa 'elohym*) acted and engaged, expending considerable energy (*'asah*) in association with (*'eth*) matter and space, the measure of the material within the vastness of the universe which was expanding (*raqya'*).

He divided and separated, making a distinction between (*badal*) relative things in space over an interval of time (*bayn*) from (*min*) the various forms of water (*ha maym*) relative to (*'asher*) and in association with that which is interchanged in an orderly arrangement for the sake and purpose of establishing that which underlies everything (*tachath*) regarding the support for matter and the expanse of space (*la ha raqya'*).

So (*wa*) these are the connections between things in space over the time (*bayn*) of this source of inquiry regarding existence and life among the waters (*ha maym*) relative to (*'asher*) that which is distinct from (*min*) and yet in proximity to (*'al*) matter and the expansion of space (*la ha raqya'*).

Thereby (*wa*) it existed (*hayah*) verifiable and correct (*ken*). (*Bare'syth / Genesis 1:7*)

Then (*wa*) God (*'elohym*) called out in an inviting and welcoming way (*qara'*) to the expansion of matter in the vastness of space (*la ha raqya'*) of the heavens (*shamaym*).

And there was (*wa hayah*) evening, a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things (*'erab / 'arab*) and there would be (*wa hayah*) morning, the beginning of a new day, a time to be observant, perceptive, and judgmental (*boqer*) – the second day (*yowm sheny*). (*Bare'syth / Genesis 1:8*)

The Almighty (*wa 'elohym*) said (*'amar*), 'The waters (*ha maym*) will be gathered (*qawah*) from (*min*) beneath (*tachath*) the heavens (*ha shamaym*) directed toward (*'el*) one special place (*maqowm 'echad*).'

Then (*wa*) He wanted to see the solid ground appear, exposing the surface of the earth (*ra'ah ha yabeshah*).

Therefore (*wa*) it existed (*hayah*) verifiable and correct (*ken*). (*Bare'syth / Genesis 1:9*)

And (*wa*) God (*'elohym*) called out in an inviting and welcoming way (*qara'*) to the surface of the earth (*la ha yabeshah*) as '*erets* | land (*'erets*).

Then (*wa*) regarding (*la*) the accumulation and beneficial expectation of the gathering together of insights which can be derived by looking forward with confident anticipation and pondering the implications of this collection into a home suitable for living (*miqawah*) of the

many phases of water (*ha maym*) **He called** (*qara'*) **seas** (*yamym*).

And God (*wa 'elohym*) **saw and considered** (*ra'ah*) **that indeed** (*ky*) **it was beneficial and good** (*towb*).” (*Bare'syth* / In the Beginning / Genesis 1:10)

Picking up now where we left off in the midst of the third creative *yowm* | day, we find plant life flourishing at Yahowah's direction...

“And God (*'elohym* – the Almighty) **said** (*'amar* – stated with ongoing consequences (*qal* imperfect)), **‘Let the land produce plants such that the vegetation grows** (*dasha ha 'erets dashe'* – let the ground sprout green growth, bringing forth a proliferation of plant life on earth (*hifil* imperfect jussive – God is causing the plants to grow on a continual basis as an expression of His will)), **with shimmering green plants** (*'eseb* – verdant vegetation, herbs and grasses which glisten) **reproducing by spreading seeds** (*zera' zera'* – dispersing and evolving by scattering seeds which conceive new growth and yield an extended offspring through this genetic process of reproduction) **in successive generations** (*pary* – being fruitful, producing a harvest of first fruits), **trees** (*'ets* – leafy plants with wooden trunks and branches) **producing** (*'asah* – making, being productive, engaging in the process, expending energy to bear) **the fruit** (*pery* – a productive result, the capacity to conceive the next generation, the seeds) **of their species of living organism** (*myn huw'* – after their kind, of their type, category, and characteristic evolving from a partitioning of the original gene pool; from an unused root meaning to portion out) **relative to** (*'asher* – which is beneficial in relationship to, even the correct way for) **their seed** (*zera' huw'* – their ability to spread out, take root, be productive, and grow) **for its kind** (*ba huw'* – with it) **over** (*'al* – upon) **the earth** (*ha 'erets* – the land and ground).’

And it became so through this sequence of events (*wa hayah ken* – it was so, correct and verifiable).” (*Bare'syth* / In the Beginning / Genesis 1:11)

It would have been beautiful to behold: “*dasha ha 'erets dashe'* – the land producing plants, the vegetation growing, bringing forth a proliferation of life on earth” with “*'eseb* – shimmering green plants, herbs and grasses glistening.” They “*zera' zera'* – reproduced by spreading seeds, dispersing them and evolving” “*pary* – throughout successive generations by being fruitful.” The “*'ets* – trees” “*'asah* – bore” the fruit “*myn huw'* – of their species of living organism after their kind.”

In this statement, Yahowah revealed something most people do not fully appreciate. While conceiving life was an exceptional accomplishment, even more complicated than creating a universe in which it could thrive, doing so in such a way that life would be able to reproduce and proliferate was equally, if not more, challenging. It was something that God accomplished by inventing seeds, which would not only take root in the presence of soil and water, but which would carry the unique genetic code of each species with them. It was a design element to encourage reproduction that He would incorporate into His conception of animals through sperm.

Interestingly, *dashen*, a derivative of *dasha'*, means “to anoint,” symbolic of the Messiah Dowd and of what happens to us when we are immersed in the Set-Apart Spirit. It is one of the most telling terms in the beloved 23rd Psalm – a Mizmowr we celebrate in the concluding chapter of *Coming Home* Volume Two. The language of salvation continues to permeate every word of this revelation: from living and anointing to being born anew, from the first fruits harvest and being part of an extended family, to being God's offspring, eternally existing and established because of

what occurred through this sequence of events.

The third day is the spiritual story of “*Bikuwrym* – FirstFruits,” also known as Firstborn Children. The third *Migra*’ is symbolic of temporal life transitioning to life everlasting. Once created, the souls of those who act upon Yahowah’s advice shall never be extinguished. If we capitalize on the merciful gift of Passover and UnYeasted Bread, we become the “*bikuwr* – firstborn children” of God.

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

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

Based upon what we have learned from relativity and the natural spiral measurement standards ascribed by the prophets, cosmologically the third day of Yahowah’s testimony begins when the evidence dictates: 3.5 billion years ago. Fossil finds from around the world attest that life began at this precise moment.

Consistent with Yahowah’s testimony, the instant the smoke dissipated, and the earth cooled allowing liquid water to appear, the simplest organic lifeforms sprouted forth in great abundance. And they “reproduced after their kind” making the earth green. This cosmic epoch would last nearly two billion years, concluding around 1.75 billion years before our era. It was then that our atmosphere began to show the benefits of plants converting carbon dioxide into breathable oxygen.

While it was not his intent, Elso Barghoorn was the first paleontologist to validate Yahowah’s testimony. He discovered bacteria and algae fossils in rocks dating to 3.5 billion years ago – coterminous with the time liquid water first appeared and gathered in seas and lakes. The most prolific example is found in the greenstone belt of southwestern Greenland. It is there that we have found confirmation that the surface temperatures of our planet first fell below the boiling point of water (100° C) 3.5 x 10⁹ years ago. The lower layer of sedimentary rocks in this region contain organic materials, demonstrating the emergence of life at precisely this time. Sediments from the Warrawona region in northwestern Australia, dating to 3.5 x 10⁹ years ago, record a shallow marine environment containing the fossils of filamentous cyanobacterium. They are procaryotes similar to modern nostoc. Procaryote microfossils of archaeopheroideis eobacterium are also found in Swaziland’s Fig-Tree formation dating to this period.

As a result of these findings, biologists recognize that the first lifeforms on earth did not emerge following 2 to 3 billion years of random interactions as previously thought – and as Darwin’s evolutionary model requires. Life emerged concurrently with the appearance of liquid water. This realization is exceedingly important because these facts completely disprove the theory of macroevolution. And yet most scientists are unwilling to admit it or take the next logical step.

Harvard University biology professor, and Nobel laureate, George Wald, is one of those still living in the past and desperately clinging to a disproven theory rather than embracing the Creator. He wrote these words which were published in, and later refuted by, *Scientific American*: “However improbable we regard the start of all life, or any of the steps which it involves, given enough time it will almost certainly happen at least once. And for life as we know it...once may

be enough. Time is in fact the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time the 'impossible' becomes the possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles." The hero of his plot and the basis of his leap of faith proved to be false, rendering his conclusion erroneous.

This "time makes the improbable certain" position was promulgated for decades by leading biologists, and is still taught today, but it is untrue. *Scientific American* admitted as much in a special 1979 publication called *Life: Origin and Evolution*. It was their first and only retraction of a Nobel laureate's writings...

"Although stimulating, this article probably represents one of the very few times in his professional life when Wald has been wrong. Examine his main thesis and see. Can time form a biological cell by waiting for chance combinations of organic compounds? Dr. Harold Morowitz, a biophysicist at Yale, studied the application of thermodynamics within living organisms at the conception of life for fifty years. In his book, *Energy Flow in Biology*, he computed that merely to create a bacterium would require more time than the Universe might ever see if chance combinations of its molecules were the only driving force."

If I may interject, while George Wald was ethnically Jewish, he was among the first to denounce circumcision. He was wrong about that, too.

Be aware, the argument against macroevolution being made by the retraction in *Scientific American* was not just that there was not sufficient time. Now that we understand the infrastructure of biological systems (something of which Darwin was completely unaware), we know that life's mechanisms are way too complicated and interdependent to have emerged through random chance rather than purposeful design. Further, the most significant problem for evolutionists is that beneficial mutations (leading to more complex systems where information is gained and the lifeform is enhanced) are so uncommon, and so enormously overwhelmed by detrimental alterations in propensity (those which lose or corrupt genetic information), that macroevolution is not just "improbable," it is rationally and mathematically impossible. Plants and animals devolve; they do not evolve. They are consistently and systematically degraded by genetic mutations.

According to professor Morowitz, not only was the possibility that life formed through random chance interactions of inorganic materials mathematically incalculable to the point of being beyond reason within the size and age of the entire universe, constrained to the earth's relative size and bereft of billions of years, the improbable scheme was diminished to an absurdity – less rational even than religious beliefs. And that is only for the first lifeform to emerge – which was not nearly enough. For life to succeed, the inaugural plant would have had to locate a source of food, process that fortuitous source of energy in a way that it was productive rather than destructive, and then find a way to reproduce itself.

If the first generation of life failed to accomplish any of these enormously complex tasks, life would need more than 14 billion years and the entire universe to have even the remotest chance of starting all over again. That is why Fred Hoyle, the famed British astronomer, has said that the spontaneous emergence of a single-cell organism from random couplings of chemicals was about as likely as the assemblage of a 747 jet by a tornado whirling through a junkyard. Frankly, the odds are not nearly that good. Not even remotely.

Even Morowitz, the man who used thermodynamics to falsify Wald's claims, was unable to accept where they inevitably led. In 1983 he testified in *McLean v. Arkansas*, a case that successfully challenged a state law mandating the teaching of creation science in public schools, calling it "somewhat deceptive." He would claim that the propensity of things to become less ordered over time, as is the dictate of the 2nd Law of Thermodynamics, could be ignored with the input of energy. What he failed to mention is that, while life requires a source of energy, most every form of energy is lethal to life. He was simply unwilling to acknowledge that it was God who introduced, organized, and orchestrated that energy for a purpose.

Aware of these facts, why are so many scientists still lying to us and to themselves? Why do the smartest people cling to the most foolish and disproven notions? Why have they abandoned evidence and reason with regard to the origins of life? Creation has become their god, and science has become their religion.

It clearly was not Yahowah's fault that mankind, in seeking to disassociate God from the conception of life, has neglected the fact that reproduction is by design...

"Then the earth (*wa ha 'erets* – the material realm, the land, region, and ground) **as a result of this input continually brought forth** (*yatsa'* – produced, disseminated, and spread (hifil imperfect – God brought this effect about, influencing plant life such that it would continue to spread out and grow)) **a shimmering and verdant variation of vegetation and plant life** (*dashe' 'eseb* – green plants which would proliferate and grow), **reproducing by spreading the seeds** (*zera' zera'* – dispersing and evolving by scattering seeds which conceive new growth and yield an extended offspring) **of their species of living organism** (*la myn huw'* – after their kind, of their type, category, and characteristic evolving from a partitioning of the original gene pool; from an unused root meaning to portion out).

And (*wa*) **the trees** (*'ets* – the leafy plants with wooden trunks and branches) **produced** (*'asah* – made, were also productive, engaging in the process, expending energy to bear) **the fruit** (*pery* – a productive result, the capacity to conceive the next generation, the seeds) **which, to advance the beneficial aspects of this relationship** (*'asher* – which to encourage the desired result and a proliferation of meaningful life), **was their seed** (*zera' huw'* – their means to reproduction) **for the advancement of their species** (*ba huw' la myn* – in their approach to advance their type and kind).

And God (*wa 'elohym* – therefore, the Almighty) **saw** (*ra'ah* – looked at it, perceived, and viewed (qal imperfect)) **that indeed it was** (*ky* – that in contrast to any other approach, it was exceptionally and truly) **good** (*towb* – beautiful and beneficial, productive and pleasing, suitable and desirable, enjoyable and valuable, appropriate and agreeable)." (*Bare'syth* / In the Beginning / Genesis 1:12)

The emergence of life is only the second time the Creator has expressed satisfaction with His creation. He was also pleased by the onset of light. And indeed, His Light still leads to life.

Yahowah's concluding comment on the benefit of having established the conditions necessary for life to emerge and reproduce, proliferating around the world, was rather understated. But nonetheless, He just said: Life is good.

"And there was (*wa hayah* – there exists with unfolding implications over time (qal imperfect)) **evening** (*'erab* / *'arab* – a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things, a nighttime of hopelessness during a

discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs when the adversary will combine this with noxious swarms of Arab pests) **and there would be** (*wa hayah* – there also exists with unfolding implications over time (qal imperfect)) **morning** (*boqer* – tomorrow, the beginning of a new day, a time to be observant, perceptive, and judgmental, a time for consideration, a period to be attentive and respond appropriately, an extended stretch for being inquisitive and seeking information in order to make good decisions; from *baqar* – to seek, search, enquire, consider, and reflect) – **the third day** (*yowm shalyshy* – the third in a sequence of days; from *shalowsh* – three).” (*Bare’syth* / In the Beginning / Genesis 1:13)

Three is Yahowah’s second favorite number. It represents family, especially His Family. It is comprised of our Heavenly Father, our Spiritual Mother – Yah’s Maternal manifestation – and the Son of God, Yah’s beloved, *Dowd* | David. He represents Yahowah’s firstborn and is the living manifestation of the Covenant.

Therefore, historically, it should not be surprising that Yahowah established His human family at the beginning of the third millennia of the human era. ‘Abraham left Mesopotamia – the Babylon of false religions – married Sarah and entered the Promised Land. ‘Abraham, whose God-given name means “Merciful Father,” formed a “*beryth* – familial covenant relationship” with Yahowah, was the father of *Yitschaq* / Isaac / Laughter, remained faithful, and ultimately became the patriarch of the chosen people, a family which would serve as God’s witnesses—a family whose seed would ultimately save us.

At the conclusion of the third day of human history, Yahowah chose to adopt His favorite son: *Dowd* / the Beloved / David. It was the best of times.



Having completed the third day, Yahowah’s most important creation was now being manifest: He was a Father enjoying His relationship with His son. We have reached the dawn of the fourth millennia of human development. It is the year 1,750,000,000 BCE cosmologically. Spiritually, this day predicts the events which would unfold during man’s fourth millennia: Yahowah’s year 3000 to 4000, an epoch which corresponds to 968 BCE with Dowd through 33 CE with Yahowsha’. (968 BCE to 33 CE represents 1,000 years because the Roman Catholics were not thoughtful enough to include the year 0 on their Gregorian calendar.)

“**God** (*wa ‘elohym* – the Almighty) **said** (*‘amar* – declared, expressing in words), **‘There shall be** (*hayah* – let there exist (qal imperfect jussive)) **lights** (*ma’owr* – luminaries, sources of illumination; a compound of *ma* – to ponder the implications of *‘owr* – light) **in the expanse** (*ba raqya’* – within the spreading out of the matter and space) **of the heavens** (*shamaym* – beyond the sky and atmosphere) **to understand the separation between** (*badal bayn* – to distinguish the divide and discern what it means to be set apart, to ascertain the means to inclusion or cause of expulsion, to appreciate how to be included or be disassociated between) **the daylight** (*ha yowm* – the reckoning of time when there is light) **as it is distinct from** (*wa bayn* – differentiated from) **the darkness of the night** (*ha laylah* – the period of substantially diminished light which is wanting of illumination).

For a time they will exist (*wa hayah* – they will be (qal perfect)) **as symbols and signs** (*la ‘owth* – for the purpose of signals concerning distinguishing words to be recognized and

remembered, non-verbal representations which have meaning, providing indications, illustrations, examples, and proof as metaphors which make something more clearly known when evaluating recompense and reward; from *'uwth* – a means to be seen agreeing, providing consent) **and for the appointed meeting times of the feasts** (*wa la mow'ed* – concerning the designated periods which are related to others for a specific purpose authorized by the authority, directly associated with the *Miqra'ey* by Yahowah and thus descriptive of the seven celebrations of the set-apart festival feasts; from *ya'ad* – to meet on an appointed schedule), **as well as** (*wa*) **for days** (*yowm* – the reckoning of time when there is light, the seven 24-hour periods of a week) **and for years** (*wa shanah* – the complete cycle of the seasons, a solar year which is a measure of age and the renewal of life).” (*Bare'syth* / In the Beginning / Genesis 1:14)

Ma'owr encourages us to ponder the implications of light, differentiating it from the surrounding darkness. And just as the moon, planets, and stars represent tiny specks of light in the vast expanse of the night sky, in our world and throughout time, an infinitesimal percentage of people reflect Yah's light.

And yet without light, there is no life and without darkness, no death. This makes it essential for us to *bayn* | understand the difference between them.

When words like *'owth* and *mow'ed* are inadequately translated “signs” and “seasons” respectively in most English Bibles, the profoundly important message contained in the passage is squandered. Accurately communicated, these two sentences convey that the *Mow'ed Miqra'ey* – the Invitations to be Called Out and Meet as the Designated Times – can be known, timed, and better understood through the distinction that is being made here on the fourth day between daylight and darkness.

It is through the *Mow'ed* | Appointed Meeting Times that we approach Yahowah. They are “wondrous signs which convey an important message” from our Creator. Understand the *Mow'ed Miqra'ey* and you will understand the means God went through to restore our relationship with Him. They not only demonstrate Yahowah's commitment to His plan of salvation, they reveal the very framework of time itself from beginning to end.

This is why the fourth day commences with *Dowd* | David, Yahowah's Shepherd and most brilliant child, and concludes with *Yahowsha'*, the Passover Lamb who served as Yahowah's diminished light. The *Mashyach* | Messiah wrote the words at the dawn of this era that *Yahowsha'* | Yah Saves fulfilled as the *'Ayil* | Lamb as the sun set in *Yaruwshalaim* | the Source of Guidance regarding Reconciliation.

Failing to appreciate the merit of the seven annual *Mow'ed Miqra'ey*, clerics and laity alike have been deceived into believing that salvation is a product of religious faith. Blinded by their beliefs, they are as ignorant of Yahowah's calendar as they are of His purpose. They remain unaware of the means He has provided to reconcile our relationship with Him. And they do not know that it is now possible to date most every significant event – past, present, and future. The fulfillments of the *Mow'ed Miqra'ey* are the hallmarks of time.

When we lose track of the significance and symbolism of Yahowah's *Mow'ed Miqra'ey* of *Pesach* | Passover, *Matsah* | UnYeasted Bread, *Bikuwrym* | Firstborn Children, *Shabuw'ah* | Seven Sabbaths, *Taruw'ah* | Trumpets, *Kippuryim* | Reconciliations, and *Sukah* | Shelters, we become lost and blind, stumbling in the dark without a map. When we replace Yahowah's Festival Feasts with Purim and Rosh Hashanah, New Year's, St. Valentine's Day, Lent, Palm Sunday, Good Friday,

Easter, Halloween, or Christmas, we squander our opportunity to live with the Light.

Since the *Mow'ed Miqra'ey* embody Yahowah's seven-step plan of reconciliation and the means to provide the Covenant's benefits, since they establish the "days and years" upon which redemptive history and prophecy unfold, there are very few things as important as knowing that they "*hayah 'owth* – exist as symbols, signs, and signals, distinguished by the words written about them to help us remember" the "*mow'ed* – appointed and assigned meeting times." Between the moon and the sun, we can ascertain the intended days each year for us to meet with our Maker.

As we have grown to expect, there is a direct and profound correlation between the description of the fourth creative day and the fulfillment of the first four *Mow'ed Miqra'ey* – Pesach, Matsah, Bikuwrym, and Shabuw'ah – each of which were fulfilled in year 4000 Yah. Yahowsha', as the Passover Lamb, opened the Doorway to Life at this time in 33 CE. Yahowah's soul then fulfilled UnYeasted Bread the following day, unleavening our souls of the fungus of religion and politics. Released from She'owl, God's soul was reunited with the Set-Apart Spirit on Firstborn Children, facilitating the adoption of the Covenant family. Seven Shabat thereafter, on the Promise of Seven, God's children were enriched and empowered in keeping with the promised benefits of the *Beryth* | Covenant.

Most especially, the fourth *Miqra'* – that of Seven Sabbaths or the Promise of Seven – is on display on this, the fourth day. While the first three Called-Out Assembly Meetings depict the means to our redemption and restoration, the fourth appointment is an open invitation whereby everyone can witness the benefit of having chosen to rely on the solution Yahowah has provided by way of *Pesach*, *Matsah*, and *Bikuwrym*. On *Shabuw'ah*, the Covenant's children are immersed in Yahowah's Light, separated from the world, enriched, enlightened, and empowered as witnesses of His word so that others are prepared to come out of the darkness into the light. In this regard, *Dowd* | David is God's most illustrative example. He loved the light and wrote the lyrics which lead us all to this place.

This opportunity to become part of Yahowah's family, and this distinction and determination, are highlighted by "*badal bayn* – to distinguish and discern what it means to be the set apart, to ascertain the means to be included or expelled" from the *Beryth* | Covenant. God wants us "*badal bayn* – to comprehend the divide by separating" light from darkness.

Essential to this understanding is the fact that the "*ma'owr* – sources of light which we are encouraged to contemplate and evaluate" "*wa hayah la 'owth* – will exist for a period of time" as "*la 'owth* – non-verbal representations which have meaning, providing indications, illustrations, and examples, even proof regarding how to approach, serving as metaphors which make this more clearly known, especially when evaluating our recompense or reward." In this light, the root of '*owth* is '*uwth*, which is "a means to be seen as agreeing, where we provide our consent" regarding Yahowah's provisions during the *Mow'ed*.

Returning to the scientific aspects of His witness we discover that calibrated to the Creator's clock, the fourth day dawned around 1.75 billion years ago and closed just 875 million years in our past. During this period Yahowah said that the sun, moon, and stars became signs, which is to say that they became visible. He did not say that He created the sun, moon, or stars on the fourth day, because that had already occurred on the second. Disingenuous atheists have lamely attacked the Torah's creation account based upon this false premise, creating a straw man whereby the emergence of plant life preceded the creation of the sun, but that is a religious and logical fallacy.

Scientists have recently discovered that during the epoch referenced by the fourth day of creation, the earth's atmosphere, formally smoggy and barely translucent, became transparent. Photosynthesis occurring within the vegetation which was conceived and disseminated on the third day consumed much of the carbon dioxide in the air and produced an oxygen-rich atmosphere, setting the stage for the emergence of higher functioning oxygen-dependent animals. But it took a long time, three billion years to be precise (all of the second and third day cosmologically), for plants to produce sufficient oxygen to fuel more complex animal lifeforms. That is why there is no mention of them living at this time. Animal life would not explode unto the scene until the fifth day, cosmologically speaking.

In recognition that Yahowah's explanation of His intent regarding the fourth day draws its sense of purpose from the opening statement, let's set what follows into that context...

“God (*wa 'elohym*) said, expressing in words (*'amar*), ‘There shall be (*hayah*) lights whose implications should be pondered (*ma'owr*) in the expanse (*ba raqya'*) of the heavens (*shamaym*) to better understand the separation between (*badal bayn*) the daylight, this time of reckoning when there is light (*ha yowm*) because it is distinct from (*wa bayn*) the darkness of the night where there is limited light (*ha laylah*).’

For a time they will exist (*wa hayah*) as symbols and signs, as non-verbal representations which make the approach more clearly known, providing indications advising one's consent when evaluating recompense and reward (*la 'owth*) regarding the appointed meeting times of the feasts (*wa la mow'ed*), as well as (*wa*) for days when there is light (*yowm*) and for years, the cycle of the seasons, renewal of life, and measure of time (*wa shanah*). (*Bare'syth* 1:14)

Therefore let them exist for a time (*wa hayah* – accordingly, let them be for a finite period (*qal perfect*)) as sources of illumination (*la ma'owr* – for lights and luminaries to approach, a means to enlightenment to draw near; a compound of *ma* – to ponder the implications of *'owr* – light) in the expanse (*ba raqya'* – within the spreading out of the matter and space) of the heavens (*ha shamaym* – beyond the sky and atmosphere) to provide light (*la 'owr* – to illuminate and approach, to brighten and enlighten) upon (*'al* – for and over) the earth (*ha 'erets* – the land).’

And therefore (*wa*), it continued to exist like this thereafter based upon what preceded it (*hayah ken* – it came to be true within this sequence of events (*qal imperfect*)). (*Bare'syth* 1:15)

God (*wa 'elohym* – so the Almighty) engaged to appoint for this particular task (*'asah* – to function in this manner He endeavored to serve by assigning and deploying (*qal imperfect*)) both (*'eth shanaym* – the two) of these substantial and empowering sources of illumination (*ha ma'owr ha gadawl* – these important and massive luminaries and large, growth enabling lights) – with the greater (*'eth ha gadawl* – with the most important and massive, the older and larger, the more enormous in magnitude and intensity, the mighty and distinguished; from *gadal* – to enable growth and to magnify, doing great things by empowering) luminary (*ha ma'owr* – the source of illumination and light) becoming prominent and clearly known as the influence over (*memshalah* – to govern and empower, to effect and control; from *mashal* – to serve as a proverb, as a means to compare and understand what is being represented by this parable and picture being painted with words to describe) the daylight hours (*ha yowm* – the daytime and warm period) and (*wa*) with the lesser (*'eth ha qatan* – with the diminished and less significant, the more easily understood and younger chronologically, even the less important; from *quwt* – loathed, opposed, abhorred, and detested as a source of grieving) luminary (*ma'owr* – light to be questioned) becoming known and prominent as the influence over (*la memshalah* – to empower, to effect

control over; from *mashal* – to serve as a proverb, as a means to compare and understand what is being represented by this parable and picture being painted with words to describe the effect of) **the night** (*ha laylah* – the scarcity of light, the comparative darkness, ignorance as a result of failing to observe) **along with the heavenly powers** (*wa 'eth ha kowkab* – in addition to the stars and spiritual luminaries). (*Bare'syth* 1:16)

The Almighty (*wa 'elohym* – accordingly and in addition, God) **caused them to be placed there for this purpose** (*nathan 'eth hem* – bestowed and assigned them for this opportunity and task (qal imperfect)) **in the expanse** (*ba raqya'* – within the spreading out of the matter and space) **of the heavens** (*ha shamaym* – beyond the sky and atmosphere and in the spiritual realm) **to provide light** (*la 'owr* – to illuminate, to brighten and enlighten the approach) **upon** (*'al* – for and over) **the land** (*ha 'erets* – the earth). (*Bare'syth* 1:17)

And therefore (*wa la*) **they will function as proverbs** (*mashal* – as parables to tell a revealing story in a memorable way) **with the daylight** (*ba ha yowm* – in the daytime and warm period) **and in the time of darkness** (*wa ha laylah* – without as much light, the ignorance for failing to be observant) **to understand the difference between** (*wa la badal bayn* – to distinguish and discern what it means to be set apart, to ascertain the means to inclusion or cause of expulsion, to appreciate how to be included or be disassociated between) **the light** (*ha 'owr* – the source of enlightenment, instruction, life, and brilliance guidance) **and comprehend being separated from the darkness** (*wa bayn ha choshek* – to realize the difference between obscurity, blackness, concealment and confusion; the diminishment of light from ignorance by failing to be observant).

God (*wa 'elohym* – therefore the Almighty) **saw** (*ra'ah* – perceived and considered, regarded and distinguished) **that indeed** (*ky* – that this contrast and differentiation) **it was good** (*towb* – it was useful and agreeable, valuable and appropriate, productive and beneficial).” (*Bare'syth* / In the Beginning / Genesis 1:18)

Yahowah's seven annual *Mow'ed* | Appointed Meeting Times are set using the sun and the moon. They are annual events whose dates each year are established based upon the timing of the first and seventh new moons. The greater and lesser lights, therefore, enable us to meet with God on the appropriate days each year. Further, this was all incorporated into the discussion of the fourth day because the first four *Mow'ed* were fulfilled at the conclusion of the fourth millennia of human history in year 4000 Yah (33 CE).

Beyond this realization, Yahowah wants us to understand that life and death are determined based upon light and darkness. God enlightens us during the day and *ha Satan* | the Adversary beguiles at night – in the absence of sufficient light. And it is not that there is no light at night, but that it is insufficient, making the ignorant more susceptible to being misled.

In this regard, the Adversary, *ha satan* in Hebrew, as a fallen messenger, is still luminous, albeit in “abhorrent and detestable opposition” to Light. Acquiescing to his authority and control leads mankind away from God and to the lightless enclosure known as *She'owl* | Hell.

But that is not the point I think Yahowah is making because both the greater and lesser luminaries are sources of illumination, both enlighten and draw us closer to God. Moreover, Yahowah appointed both sources of light, with each serving a specific purpose, one distinct from the other.

If we consider the lives of the three most enlightening men in human history, that list would consist of *Moseh* | Moses, *Dowd* | David, and *Yahowsha* | (errantly known as) 'Jesus.' Of them,

two, Dowd and Yahowsha', lived during the fourth millennia, bookmarking the beginning and end of this era. Of them, *Dowd* | David, as the Messiah, Son of God, Shepherd, Prophet, Chosen One, and King was the most brilliant – the greatest luminary in human history. Of him, at least upon his return and the restoration of his kingdom in 2033, Yahowah says that he will be as brilliant as the sun and appear as if he were God. He is the most brilliant orator among men and the greatest thinker when it comes to the things of God. And while these conclusions may seem extreme to you at this point in Yahowah's story, rest assured that by the time you and I have completed our review of the *Mizmowr* / Psalms in *Coming Home*, it will be as obvious as are the Towrah and its Covenant.

So how, you may be wondering, does Yahowsha' fit into this approach. How is he less important than Dowd, especially seeing that the world's most popular religion has made him a god by misappropriating the very titles Yahowah prescribed for Dowd? The answer is that the older was the Shepherd and the younger was the Lamb. One was sacrificed for the other. One is returning and the other is gone forever – consistent with the Towrah's instruction regarding the Pesach lamb.

Dowd was the focus of the Prophets and he authored at least a hundred Psalms and thirty Proverbs. By contrast, there is no reliable witness to a single word Yahowsha' conveyed in the language He spoke. He did not write so much as a single word. So it should be obvious: when it comes to being enlightened, Dowd is the greater luminary. We ought to follow the Shepherd because it is his role to nurture, guide, and protect us. And yet following the Passover Lamb would be a poor choice.

But what about the negative connotations of *quwt*, the root of *qatan*? And that is the interesting part because the Towrah's audience, *Yahuw'dym* | Jews, have been more opposed to *Yahowsha'* | 'Jesus' than anyone else, abhorring and detesting him. They correctly recognized that he was neither the Messiah nor the son of God, but have not accepted him as the *Pesach* 'Ayil | Passover Lamb. And without the Lamb of God opening the Door to Life, there is only darkness and death. In fact, it is out of the darkness of religious and political ignorance that *Yahowsha'* | Yahowah Saves serves us – which is how the lesser light is cast in this presentation.

It also proves that God has no ego. He would prefer to celebrate the life of His son, Dowd, than boast about His role in fulfilling the Mow'ed Miqra'ey. More than anything, Yahowah is a devoted and loving Father.

In life, Dowd's lyrics proclaim that we can choose to love Yah and to be set apart unto Him, or we can elect to be ruled by men under the influence of the Adversary, and thus be expelled, either losing our soul or spending eternity in darkness. Our very existence is purposed by this choice, making these words worthy of our consideration. It is a spiritual choice with a direct influence on our status and fate.

Once again, with all of this rhetoric, God neither said nor inferred that He created the sun or moon on the fourth day. Instead, He engaged such that they would serve His purpose and ours. The sun and moon would become parables, conveying a message we would be wise to ponder and comprehend – especially as they serve as metaphors for Dowd and Yahowsha'.

In this regard, the "*gadowl*" light was presented as "the most important" and as the one "promoting growth in a way that would be empowering." By contrast the "*qatan*" luminary was "considered less important and insignificant." With the Shepherd we grow and with the Lamb we live.

By using *marshal* | proverbs, Yahowah is reinforcing the realization that this discussion has been part of a revealing story, one that would be easy for us to understand. It is about the difference between an abundance of light and very little of it.

Historically, in accordance with the *owth* | symbolism of the “*Mow’ed Miqra’ey* – Invitations to Meet” with God, the “*gadowl* – magnificent, mighty, important, and distinguished individual, the magnified, great, and powerful luminary able to make and do great things” appeared right on schedule during the commencement of the fourth millennium of man, which began on 968 BCE with *Dowd* | David. It ended one thousand years later in 33 CE with *Yahowsha’* / Yahowah Saves / ‘Jesus,’ the diminished manifestation of Yah.

The year of Yahowsha’s arrival is broadly believed by biblical scholars to be 4 BCE because the imposter known as Matthew said that it occurred during the reign of King Herod. However, he was neither present nor inspired. In fact, “Matthew” never met Yahowsha’.

The scholarly extrapolation is based upon an erroneous interpretation of Josephus’ recording of an eclipse (which turned out to be only partial) on March 13, 4 BCE, “shortly before Herod died.” There are a number of problems with this accounting in addition to the fact that Josephus was a traitor who shouldn’t be trusted. More to the point, the only total eclipse visible in the region during this period actually occurred on January 1, 1 CE. Not only was that event worth noting, it provided sufficient time between Yahowsha’s arrival on the *Miqra’* of *Sukah* in the Fall of 2 BCE and Herod’s eventual death in 1 CE for him and his family to flee briefly to Egypt to avoid the king’s paranoid persecution of potential rivals in Bethlehem.

For Yah’s accounting to be accurate, the *Mashyach* | Messiah and *Ma’aseyah* | Work of Yah were placed in mankind’s fourth millennia in accordance with the *Bare’syth* fourth day predictions – a time which ran from 968 BCE to 33 CE. To appreciate the timing of this epoch, it is instructive to know that the 1st era began in 3968 BCE with ‘Adam’s and Chawah’s (Eve is the name of a pagan goddess) expulsion from ‘Eden. The 2nd millennium of man began in 2968 BCE with Yahowah approaching *Noach* | Noah in advance of the flood. The 3rd one-thousand-year human epoch started in 1968 BCE with Yahowah affirming the Covenant with ‘Abraham on Mount Mowryah. The 4th era of human history commenced in 968 BCE with Dowd laying the cornerstone of Yahowah’s Home on Mount Mowryah. It concluded in 33 CE with Yahowsha’, Yahowah, and the Set-Apart Spirit fulfilling *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah*. The next thousand years may have been man’s darkest with the birth of Judaism, Christianity, and Islam. The 6th got underway in 1033 CE when the *Bamidbar* / Numbers’ 5 test for infidelity caused the waters under where the Temple had once stood to be poisoned. It will conclude as the 7th begins in 2033 with Yahowah’s fulfillment of *Yowm Kippurym* and *Sukah* and the return of His son, Dowd.

While there are six one-thousand-year epochs leading to the seventh, just as there are six *Mow’ed* leading to the seventh, where we Camp Out with God, Yah’s plan flows in increments of forty Yowbel years – or in 2,000 year increments. Forty *Yowbel* | Redemptive Years separate ‘Adam’s expulsion from the Garden from the initiation of the Covenant with ‘Abraham. And exactly forty Yowbel separate the establishment of the Covenant from the fulfillment of the first four *Mow’ed Miqra’ey*.

In this light, 33 CE (Year 4000 Yah) was the only year during this period of time in which Passover began on Thursday at sundown. This allowed Yahowsha’ to celebrate it with His disciples on Thursday evening after sunset while at the same time being the Passover Lamb on Friday before sundown – which was the same day. It is also a perfect match for Daniel’s prediction

regarding this timing.

As we have discovered by dissecting *Bare'syth*, each creative day ends with a benediction. In them, time is reversed. Dusk precedes dawn. Yahowah wants us to look at the creation account from His perspective, looking forward in time, not ours, looking back.

“And there was (*wa hayah* – there exists with unfolding implications over time (qal imperfect)) **evening** (*'erab* / *'arab* – a period of darkness, the mixing together of an interwoven fabric, the mingling and joining together of things, a nighttime of hopelessness during a discouraged state of foreign occupation, an era of ignorant commingling of and adherence to faiths and beliefs when the adversary will combine this with noxious swarms of Arab pests) **and there would be** (*wa hayah* – there also exists with unfolding implications over time (qal imperfect)) **morning** (*boqer* – tomorrow, the beginning of a new day, a time to be observant, perceptive, and judgmental, a time for consideration, a period to be attentive and respond appropriately, an extended stretch for being inquisitive and seeking information in order to make good decisions; from *baqar* – to seek, search, enquire, consider, and reflect) – **the fourth day** (*yowm rabyi'y* – the fourth in a sequence of days; from *raba'* – to be square).” (*Bare'syth* / In the Beginning / Genesis 1:19)

More than any day, the fourth epoch of creation serves as a lesson to me. Fifteen years ago, around 2005, I invested a month trying to reconcile its accounting with the observable evidence. While researching Islam, I considered a number of scholarly tomes written by atheists. In one, the author tried to be evenhanded, assaulting the biblical creation account with the same tenacity he did Allah's laughable tale. The atheist's point of attack was twofold. First, he said that astronomy and the fossil record prove that the universe and the earth are billions of years old, not six thousand years. Since I saw *yowm* as being a period of time, I wasn't troubled by this. But then he claimed that the fourth day was out of order because the plants created on the third day could not survive without the sun. That was a problem.

While the atheist's position was based upon a misrepresentation of the *Bare'syth* / Genesis testimony, I did not recognize it at the time as I had not yet come to appreciate the errant status of English translations. Not comfortable with the thought God could be wrong, I immersed myself in scholarly commentaries on Genesis. Over the course of that study I came to see the stories of creation and the flood as prehistory. They became symbolic revelations, focused more on salvation than creation – on *why* God created and flooded rather than *how* or *when* He did these things.

The fourth day, I reckoned, was purposely set out of place, specifically designed to tell us when Yahowsha' would arrive. I saw the plan of six plus one revealed in the creation account as providing a framework with which we could evaluate history – as it represented the six plus one millennia of mankind following the fall of 'Adam.

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

Cognizant of the majesty of Yahowah's Word, the biochemist did his best to enlighten dad, albeit chuckling under his breath. Fortunately, about this time I stumbled upon a *Scientific*

American issue dedicated entirely to the ongoing debate between quantum theory and relativity, and I became the beneficiary of a book on relativity edited by Hawking. Better still, a friend loaned me his copy of Gerald Schroeder's *The Science of God*. Little by little I started to understand. Yet that was not enough. It was only when I was encouraged to translate the Towrah and Prophets directly from the Hebrew, and reflect on what God had actually revealed, that I came to appreciate just how right and wrong I had been.

I was wrong because I had sold God short. Scientifically, the six days of creation are perfectly accurate in time, sequence, and substance. Moreover, while the creation account provides a human historical framework, it is much more than just six millennia plus one. Each day is correlated to man's existence as it is recorded both independently and prophetically. *Bare'syth* / Genesis provides the framework upon which the time of man flows. And while I recognized that the message embedded in the fourth and seventh days provided significant insights into Yahowah's plan, I have come to see that each day contains a redemptive lesson.

Unfortunately, seven years ago, back in 2013 when I last edited *Yada Yahowah*, I did not yet realize that Dowd was more important than Yahowsha' – that he was the Messiah and Shepherd, the King of Kings and Son of God. Therefore, I did not know that the lesser and greater luminaries were Dowd and Yahowsha', both important, but in different ways and in very different roles.

The moral of the story is God is really smart, and I am not. Yahowah is perfect and I make mistakes. Please keep that in mind as you consider my commentary. It is designed so that you pause and reflect on what God has revealed. I do it so that you are afforded the opportunity to see many of the insights I have garnered along the way.

By exploring and sharing related passages we are able to connect the dots, forming a more complete picture which broadens our perspective. But never lose sight of the fact that I am learning and discovering right along with you.

Most often, I do not know what the next passage is going to reveal until we jump into the middle of it and allow the Spirit to guide us. Sometimes, I do not even know the next passage we are going to consider before we are directed to it.

I believe that one of the reasons I was encouraged to embark on this task was because I recognized that I was unqualified. That, in turn, made me reliant.

And it was words such as these which brought me to this place...

“God (‘elohym) explained (‘amar), ‘Let the land produce plants such that the vegetation grows (dasha ha ‘erets dashe’), verdant vegetation (‘eseb) reproducing by spreading seeds, evolving and conceive new growth through this genetic process of reproduction (zera’ zera’) in successive generations (pary), trees (‘ets) producing (‘asah) the fruit (pery) of their species of living organism (myn huw’) relative to (‘asher) their seed (zera’ huw’) for its kind (ba huw’) over (‘al) the earth (ha ‘erets).”

And it became so through this sequence of events (wa hayah ken). (Bare'syth / Genesis 1:11)

“Then the earth (wa ha ‘erets) as a result of this input continually brought forth (yatsa’) a shimmering and verdant variation of vegetation and plant life (dashe’ ‘eseb), reproducing by spreading the seeds (zera’ zera’) of their type and characteristic, evolving from a partitioning of the original gene pool (la myn huw’).

And (wa) the trees, the leafy plants with wooden trunks and branches ('ets), produced ('asah) the fruit (pery) which, to advance the beneficial aspects of this relationship ('asher), was their seed (zera' huw') for the advancement of their species (ba huw' la myn).

And the Almighty (wa 'elohym) saw (ra'ah) that indeed it was (ky) good, productive and pleasing, suitable and desirable (towb). (Bare'syth / Genesis 1:12)

And there was (wa hayah) evening, the mingling and joining together of things ('erab / 'arab) and there would be (wa hayah) morning, the beginning of a new day (boqer) – the third day (yowm shalyshy). (Bare'syth / Genesis 1:13)

God (wa 'elohym) said, expressing in words ('amar), 'There shall be (hayah) lights whose implications should be pondered (ma'owr) in the expanse (ba raqya') of the heavens (shamaym) to better understand the separation between (badal bayn) the daylight, this time of reckoning when there is light (ha yowm) because it is distinct from (wa bayn) the darkness of the night where there is limited light (ha laylah).

For a time they will exist (wa hayah) as symbols and signs, as non-verbal representations which make the approach more clearly known, providing indications advising one's consent when evaluating recompense and reward (la 'owth) regarding the appointed meeting times of the feasts (wa la mow'ed), as well as (wa) for days when there is light (yowm) and for years, the cycle of the seasons, renewal of life, and measure of time (wa shanah). (Bare'syth / Genesis 1:14)

Therefore let them exist for a time (wa hayah) as sources of illumination (la ma'owr) in the expanse (ba raqya') of the heavens (ha shamaym) to provide light (la 'owr) upon ('al) the earth (ha 'erets).

And therefore (wa), it continued to exist like this thereafter based upon what preceded it (hayah ken). (Bare'syth / Genesis 1:15)

God (wa 'elohym) engaged to appoint for this particular task ('asah) both ('eth shanaym) of these substantial and empowering sources of illumination (ha ma'owr ha gadowl), with the older, the most important, intense, and distinguished ('eth ha gadowl) luminary (ha ma'owr) becoming prominent and clearly known as the influence over (memshalah) the daylight hours (ha yowm) and (wa) with the lesser, the less significant, albeit more easily understood, the younger chronologically and diminished relationally, the abhorred ('eth ha qatan) luminary (ma'owr – light to be questioned) becoming known and prominent as the influence over (la memshalah) the night (ha laylah) along with the heavenly powers (wa 'eth ha kowkab). (Bare'syth / Genesis 1:16)

The Almighty (wa 'elohym) caused them to be placed there for this purpose (nathan 'eth hem) in the expanse (ba raqya') of the heavens (ha shamaym) to provide light (la 'owr) upon ('al) the land (ha 'erets). (Bare'syth / Genesis 1:17)

And therefore (wa la) they will function as proverbs (mashal) with the daylight (ba ha yowm) and in the time of darkness (wa ha laylah) to understand the difference between (wa la badal) the light (ha 'owr) and comprehend being separated from the darkness (wa bayn ha choshek).

God (wa 'elohym) saw (ra'ah) that indeed (ky) it was good, appropriate, productive, and beneficial (towb). (Bare'syth / Genesis 1:18)

And there was (*wa hayah*) evening, the mingling and joining together of things (*'erab / 'arab*) and there would be (*wa hayah*) morning, the beginning of a new dawn (*boqer*) – the fourth day (*yowm rabyi 'y*).” (*Bare'syth* / Genesis 1:19)