

‘Owr – Light

And There Was Light...

Yahowah’s open letter to mankind began: **“In** (near, with, and in proximity to) **the beginning** (at the start of time and the initiation of the process of existence, concerning first fruits and the head of the family), **the Almighty** (God) **created** (conceived and produced a new existence, choosing perfect transformation and renewed birth, planning, preparing, and producing) **and was alongside and closely associated with the spiritual world** (Heavens and abode of God) **and the material realm** (matter, the physical and natural world). (1:1) **And the physical world existed as a formless** (state of lifeless confusion, as something which would dissipate into nothingness without energy added), **orderless, and empty void** (an unoccupied space, desolate of life) **obscured in darkness along with the presence of great commotion and inaccessible and mysterious energy. The Almighty’s Ruwach – Spirit** (a manifestation of the divine power of God which can be accepted and is acceptable, that which can be touched and tangibly experienced, that which is delightful, and aids in perception and understanding, that which is enormous and brings renewal and restoration) **hovered over, ministered to, and cleansed** (caringly moved over and quickly served, washed and purified) **according to the presence** (and appearance) **of the waters.”** (1:2)

“God said, ‘Let there be light and light existed.’ (1:3) **The Almighty** (God) **saw** (perceived and regarded, appeared and presented Himself as, became visible as, found delight in, and distinguished that) **the light was good** (pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial, generous, and prosperous, thus reliable and true). **And God** (Almighty) **separated light from** (disassociating) **darkness** (obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfects and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion).” (Bare’syth / In the Beginning / 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 orderless" 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 lock-step, 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. In the beginning, light was literally separated from darkness. Photons broke free as electrons were liberated. But 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 fifteen billion years ago (plus or minus two billion years) 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 to eight 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 the first day, 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 at which 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 space-time). 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 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).

Fortunately, we don't 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. The CMB is a measure of the residual heat left over from the time photons were first freed to travel—about 300,000 years after the Big Bang. Discovered at the Bell Labs by Robert Wilson and Arno Penzias in 1965, cosmic microwave background radiation is the residue of the aftermath of creation, and thus provides us with a cosmic clock calibrated to a time close to the first day of Genesis. The CMB wavelength is stretched approximately one million million fold, suggesting 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), Philip 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 (10.9×10^{12} Kelvin)

following the Big Bang, by today's universal temperature of 2.73 degrees Kelvin (the measure of the CMB). 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 confirm that our clock runs 0.399×10^{12} (399,000,000,000) faster than the Creator's clock at the genesis.

To bring this all together, I am going to refer to, and on occasion paraphrase, a work called *The Science of God* by Gerald Schroeder, a man with doctoral degrees in nuclear physics and earth science from M.I.T. His book serves to present relativity, quantum mechanics, biology, and probability in simple, easy to understand terms. He not only deduced a similar exponential, he was the first to compare creation's clock to *Bare'syth* 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 the first day. 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 an enormous amount of energy to form a relatively tiny 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° 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 0.9×10^{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, cosmologists contend that a concentration of energy at the initiation of the universe produced electromagnetic waves, or photons, that were forged as the explosion cooled sufficiently to permit matter 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 rapidly, falling from 10^{13} degrees Kelvin to one billion degrees after the first few minutes (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 today 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 is discernable 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 as red and 0.00004 cm as violet at the other extreme of the visible spectrum. By contrast, a microwave produces waves that are 10.0 cm long, while gamma rays from radioactive materials can be as short as 0.000000001 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 lay well beyond our current limitations. What I'm 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's 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—expanding, becoming less dense, and cooling ever since).

It is therefore certain, that the early universe was very hot. The temperature was approximately 4×10^{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 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 mentioned above, recently provided an estimate of 13.7 billion years. That is 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 affect 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 13.7 billion years. Many are considered to be more than 15 billion years old.

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 somewhat older, about 15 billion years—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. Workers 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 *paney* / present, *rachaph* / hovering over the "tohu, bohu, and chossek—the lifeless, formless, void of darkness" prior to the existence of visible 'owr / light. And 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 7 to 8 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 15 billion years old plus or minus a billion years or so.

The creative days of *Bare'syth* / Genesis, however, look forward, not back. Yahowah's testimony was composed 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 arrogant and 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 15,000,000,000 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." $15,000,000,000 \text{ years} \times 365.25 \text{ days/year} = 5,478,750,000,000 \text{ days}$ (plus or minus 10%).

To coordinate this 5.5 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 0.9×10^{12} (900,000,000,000) times slower than earth time does today.

So here is the math: 5,478,750,000,000 days (plus or minus 10%) divided by 900,000,000,000 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 3,400-year-old written testimony, corresponds precisely with the evidence at our

disposal. If that doesn't get your attention and cause you to think that His Scriptures 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.”**

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The energy Yahowah put into His creation was perfectly calculated to produce a universe hospitable to man. By design, the resulting system required just six days to conceive from His perspective, and yet it established the environment necessary for human history to unfurl over the course of precisely 6,000 years. The reason for the common denominator is because the redemptive story imbedded in the future history of man, and in the creation account itself, are both 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 rested and reflected.

So it shall be with us. Mankind shall toil for six thousand years before resting and reflecting in the Sabbatical Millennium—a day that will commence on the seventh *Miqra*, that of *Sukah* (better known as Tabernacles, but meaning: “to campout in a shelter” with God) in 2033. And that means we are still living in the sixth day of creation. God and man still have work to do. While time is fleeting, we will not rest until the seventh day dawns with the seventh advent of Yahowsha’.

If my willingness to date the inevitable seems presumptuous at this point, rest assured that God’s timeline will be firmly established long before you’ve completed the seven volumes of *Yada Yahowah*. Yah’s plan is so simple and clear, it has taken the onslaught of nearly six millennia of religious corruption to obscure the obvious. (As for the oft’ cited, “no one knows the hour” excuse for not comprehending God’s timeline, in future chapters we will obliterate this objection, turning a perceived criticism into an astounding confirmation.)

While what we have already discovered represents an amazing verification of the veracity of Yahowah’s Scriptural witness, there is much more. You see, the flow of time did not remain constant during the six days of 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 time at a logarithmic rate approximating natural spirals. This infinite curve is best manifest in the graceful swirls evident in most spiral galaxies (representing 77% of the total) and in the turn of every nautilus shell. 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 Mean, Proportion, or Section. 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 Number Series 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."

Therefore, based upon Yahowah's testimony and the empirical evidence, we can deduce that 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 the first day, to the solar system and earth, to plants, 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 to the creative timeline described in *BaRe'syth* / In the Beginning / Genesis 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 19th Psalm. Its words are as riveting as they are precise.

“The heavens (*shamaym* – the realm of stars) **quantify the unit of measure, exactly and accurately of** (*caphar* – they recount and relate, number and reckon, record and proclaim) **the manifestation of power** (*kabowd* – glorious presence and abundance; from *kabad*, meaning energy and massiveness) **of God** (*'el* – the Almighty). **Its spreading out and expanse** (*raqya*) **makes conspicuous** (*nagad* – makes known, reporting the information for a purpose; declaring the message which informs and acknowledges) **His handiwork** (a compound of *yad* – hand, power, strength and control; also used as a unit of measure; and *ma'aseh* – labor, pursuits, undertakings, enterprise, achievements, and creation). **Day unto day**

(*yowm la yowm*) **pours out** (*naba'* – gushes forth, proliferating) **answers** (*'emer* – words of intent, thinking, and purpose), **and night unto night reveals** (*hawah* – makes known and illuminates, displays and announces) **knowledge** (*da'at* – comprehension and understanding).” (*Mizmowr* / Song / Psalm 19:1-2)

This passage is particularly astute. We turned to it to help us properly evaluate the *Bare'syth* timeline, but I didn't expect the precision of “*caphar* – 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.

Since no accounting of our existence would be complete without a complement of insights into the mind of God, profound truth is woven into the Psalm'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 Psalm we will grow wiser still. Yahowah says: “**Nothing exists without** (*'ayn* – we cease and are fatherless, incurable, powerless, and senseless without) **the Word** (*'emer* – the answer, the promise, and the declaration). **Nothing exists when and where** (*wa 'ayn*) **the spoken and written message** (*dabarym* – statements, accounts, and words of advice) **of the voice which calls out** (*qowl* – the summons and invitation) **is corrupted and fails** (*bely* – is negated, becoming unimportant and nameless, is diminished in relevance so as not) **to be heard, regarded, or understood** (*shama'* – attentively listened to and processed).” (*Mizmowr* / Song / Psalm 19:3)

When you think about it, it becomes immediately obvious that Yahowah is right. Words are essential. Nothing 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, these very words we are currently considering, there would be no hope of redemption, or life beyond the grave.

While that's all true, *'emer*, meaning “word,” is singular in this passage, something which is fairly uncommon. Therefore, in this context, we are compelled to consider the Psalm's connection with the opening paragraph of Yahowchanan's (John's) witness: “**In the beginning was the Word and the Word was with God, and the Word was God.... All things came into being through Him. In Him is life, and the life is the light...enlightening every man.... To all those who receive Him, He gives them the right to become children of God.... So the Word became flesh and camped out with us and**

we beheld His glory.” Simply stated, without the Ma’aseyah Yahowsha’—the Word made flesh—we live in darkness and our brief lives would all terminate in death. Without the Word we are blind, incurable, orphans. And in this regard, appreciate the fact that *emer* also means “branch.” As a symbol of the Ma’aseyah, “branch” is almost as universal as “the Word.”

For Christians who may be reading this, it’s important that you recognize that Yahowchanan’s affirmation that the Word of God was manifest before our eyes in the person of Ma’aseyah Yahowsha’, is speaking of the Torah, Prophets, and Psalms. The “*logos* – word” did not include any part of what has been labeled “the New Testament.” According to Yahowsha’, the individual being identified as “the Word,” the Word of God was comprised of the Torah, Prophets, and Psalms—period. Beyond this, all we can assume with any degree of confidence is that Yahowsha’s words (at least those which were properly reported, appropriately translated into Greek, and then accurately transmitted and maintained) should be considered “God’s Word,” as well as the statements He made to Yahowchanan in Revelation. But that’s it. (And while this is not the time of place for this discussion, the message contained in Paul’s nine epistles and four letters is the antithesis of God’s Word. And therefore, half of the “Christian New Testament” is errant and misleading in the extreme. For those wondering how I have arrived at this conclusion, please invest the time to read: www.QuestioningPaul.com.)

Returning to God’s Word, there are additional insights here because later in the passage we find that *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. Therefore, in this verse 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 upon which we came.

Before we consider the next sentence in the Psalm, I’d be remiss for not pointing something out which is foundational. God’s equation for life is sensible and fair. If you prioritize Yahowah and His Word, highly regarding Him and listening to it, Yahowah will reciprocate. He will listen to you and value your soul sufficiently not only to save it, but actually adopt it. But if you don’t care sufficiently about Him, if you elect to accept a corruption of His message, if you ignore His voice, He will ignore you. 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, His Teaching and Instructions, are the universal standard; they undergird 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 measuring standard (*qaw*) has gone forth (*yasa'* – been brought forth and exits) concerning (*ba* – in association with) all the material realm (*kol ha 'erets*)—these words (*milahym* – reasoned arguments, communications or proverbs characterizing truth, and as rational propositions) to the uttermost outskirts (*ba qatseh* – to a point marking the completion of an epoch, and the end of time and space) of the world (*tebel* – planet Earth).”** (*Mizmowr* / Song / Psalm 19:4) More than any words ever spoken or written, Yahowah's Word has been known longer and by more people than any other message.

To fully appreciate what follows, you 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 Ma'aseyah will arrive. Later, the Song of Songs explains that the Ma'aseyah will be the Bridegroom for both Yisra'el and the “*Ekklesia* – Called-Out Assembly.” That is why Yahowsha' said: “I am the way, the truth, and the life.” And, as we just reviewed, the Apostle Yahowchanan confirmed: **“All things came into being through Him.... In Him was life, and the life was the light of men.... And the Word became flesh and tabernacled among us so we beheld His radiance.”**

In this light, please consider: **“Concerning (*la*) the sun (*ha shemes* – the brilliant light), He has set up (*suwm* – appointed and established and fashioned, brought about and placed) a tabernacle (*'ohel* – household and home, a sheltered tent dwelling place). And He (*huw'*), like (*ka* – similar to and as) the Bridegroom (*hatan* – and Son-In-Law) who goes forth (*yasa'* – extends Himself to serve) from (*min*) His protective canopy (*hupah* – sheltered tent pavilion erected for the wedding ceremony), is pleased with the relationship and delighted (*suws* – expressing fond feelings and enjoyment, rejoicing), just like (*ka*) the mighty and victorious Upright One (*gibowr* – the leader with the power to prevail and the authority to confirm) who swiftly and intensely pursues (*la ruwts* – who as a messenger and prophet enables; from *rasu*, meaning the one who helps and provides benefits along) the Way (*'orah* – the path of life, the example of conduct).”** (*Mizmowr* / Song / Psalm 19:4-5) Yahowsha' is the Word made flesh, who out of love, camped out with us to illuminate and enable the way to the marriage ceremony where we are betrothed to God.

God is a master communicator. Much of what He says can be interpreted many different ways, all of which are true. Such is the case here. Yahowsha' is associated with the sun, or "greater light which rules the day," in Genesis one. This association is designed to predict His arrival in the fourth millennia of human history, and to foreshadow His role as our Savior by way of the *Mow'ed Miqra'ey*. This allusion comes full circle in Revelation, where Yahowsha' replaces the sun and becomes the light of heaven. So, concerning the sun, Yahowah set up a sheltered tabernacle, symbolic of the Set-Apart Spirit and the *Miqra'* of *Sukah*, for the Bridegroom, which is a metaphor for Yahowsha's role in the "*beryth* – Covenant."

But that's not where this portrait of our reconciliation ends. God mentions the "protective canopy" once again, because it depicts the essential role our Spiritual Mother plays in bringing us into our Heavenly Father's tabernacle on "*Sukah* – Shelters," which is the intent and summation of Yahowah's plan of reconciliation. And that is why the Father speaks of being "pleased and delighted with the relationship" once we are adorned in His wedding apparel. Reinforcing this, God tells us that under the title of "the mighty Upright One," which is used in reference to Yahowsha', He will "swiftly and intensely pursue the Way" which facilitates our arrival in our Heavenly Father's Shelter—a metaphor for His home. Then reference to "the Way" at the conclusion of the passage is an allusion to the seven-step plan of redemption delineated in Yahowah's "*Mow'ed Miqra'ey* – Called-Out Assembly Meetings." So, with the "sun" representing Yahowsha's "light," this all serves as a preview of Yahowah's plan of salvation.

But there is another way of looking at this. Satan's name is Halal ben Shachar, which means that he is the: "*halal* – arrogant yet brilliant, shining and yet beguiling, one who masquerades as light while representing darkness" "*ben* – son" of the "*shachar* – rising sun." This "*satan* – Adversary," coveting God's greater and more influential Light, solicits men and women to worship him under the title "*ba'al* – Lord" in the guise of the sun—which is the reason he was so named. His sun god counterfeit then became the foundation of the Babylonian, Egyptian, Greek, Roman, and Christian religions. In this light, "concerning the sun, He has set up a tabernacle among them," speaks of God protecting us from Halal ben Shachar's beguiling counterfeit schemes. So, a single statement can impart multiple insights, all of which are enlightening.

Transitioning from salvation back to science, and then returning to redemption again, the psalmist, speaking of the Brilliant Light, the Bridegroom, the Upright One, and the Way, proclaims: "**His** (*huw'*) **going forth is** (*mowtsa'* – His source, origin, and place of departure, and His pronouncements are) **from** (*min*) **the uttermost part of** (*qatseh* – a point in time marking completion; the foundation of and whole of) **the heavens** (*samayim* – the abode of God and Spiritual realm).

His circuit of arrivals (*taquwphah* – completion of His course of action) **is unto the distant end of time** (*qatsah*)." (*Mizmowr* / Song / Psalm 19:6) This is the foundation upon which the opening salvo of Yahowchanan's eyewitness account is predicated.

The Psalm is telling us that Ma'aseyah's "going forth," His "*mowtsa*'/source and origin" is "*qatseh*/cut off and set apart from heaven, the abode of God," and from the "completeness of time." For this to be true, Yahowsha' must be a part of Yahowah in our space and time and yet exist throughout all time.

The basis of *qatseh*, translated "uttermost part" above, is *qatsah*, meaning "to be cut off and set apart from" something or someone. It reflects the single most misunderstood aspect of the Ma'aseyah's nature, providing us with the first hint that Yahowsha' isn't a unique individual or a separate personality, as is touted by Trinitarians, but is instead a diminished part of God, set-apart from Him. That is to say, Yahowsha' is Yahowah in three dimensions, God reduced to human form. While I don't expect you to concur with this position now, at least based on so little information, rest assured, the evidence will continue to mount until this understanding becomes the only universally consistent and plausible explanation. Ultimately, there will be few concepts in Scripture as repetitive or essential as being "set apart." Yet most people are unaware of this, because the most commonly used words for "set apart" in Hebrew and Greek are consistently mistranslated "holy" in most every English bible translation.

This concept is particularly relevant when applied to the *Ruwach Qodesh*, or Set-Apart Spirit, who was introduced in *Bare'syth* 1:2. *Qodesh* is the most commonly used Hebrew word to convey: "set-apart." And being "set apart" implies that the *ruwach*, like Yahowsha', was and is a part of, a representation or manifestation of, Yahowah set apart from Him to us.

The root of *qodesh* is *qadash*, spelled identically in the Hebrew text, but vocalized differently by the Masoretes. It means: "to be pure and to make or pronounce clean." "To be" is to exist. "To make" is "to create." And "to pronounce" is "to use words to communicate or accomplish something." Each and every connotation serves to reveal essential aspects of Yahowah's nature. And specifically, to "cleans and purify," restoring us to acceptability in Yahowah's presence, is the primary responsibility of the Set-Apart Spirit.

These concepts serve to confirm that there is only one God. His name is Yahowah. He is our Creator, and our Father—at least for those who listen to Him. Beyond this, the Set-Apart Spirit represents Yahowah's maternal nature. She cleanses and purifies our mortal soul, becoming our Spiritual Mother, giving us the gift of life everlasting. The Spirit, unlike the Son, remains eternal in our realm, existing in the constant state of "to be." Spirit, unlike matter, exists free of the

constraints of time, signifying that it is the Set-Apart Spirit who gives us eternal life based upon the sacrifice Yahowsha' made in space-time.

The Son became flesh, entering our physical, material world, as Yahowah's set-apart representative, coming in His Father's name, and doing His Father's business. God thus placed part of Himself within our flow of time—just as this Psalm reveals. Yahowah manifest Himself in this way to let us know that He exists, to make Himself more evident to us, to announce the way home, to pronounce the truth, and to justifying our redemption. However, the Son, unlike mortal humankind, is not stuck in the ordinary flow of time. During the celebration of *Bikuwrym*, Yahowsha' reclaimed His eternal nature, “*qatsah*/unto the distant end of space and time.” It is the model we who know Him shall follow.

Scientifically, the Psalmist's next sentence is profound, and it is precisely accurate: “**No** (*'ayin*) **radiant energy** (*chamah* – heat or light) **will be concealed or cease to exist** (*satar* – will be unknown, vanish, or perish).” (*Mizmowr* / Song / Psalm 19:6) The Second Law of Thermodynamics confirms this concept which is directly related to the conservation of energy. While energy can be transformed into mass, and mass can be transformed back into energy, neither can be destroyed, ceasing to exist.

God revealed: “**From** (*min*) **the far extremity** (*qatseh* – the foundation and outskirts) **of the spiritual realm** (*ha shamaym* – the heavens and the abode of God), **His going forth** (*mowtse'a* – the source of His message and the nature of His way) **and His arrivals and departures** (*taquwphah* – His ability to encompass time and space and complete the circuit, bringing all things back to where they began) **unto** (*'al*) **their completion** (*qasah* – their culmination and end). **And nothing** (*wa 'ayn*) **is hidden** (*satar* – is concealed) **from** (*min*) **His light** (*chamah* – radiant energy and passion).” (*Mizmowr* / Song / Psalm 19:6)

Yahowah's “Towrah,” His “instructions,” and His “prescriptions for living,” “are complete and entirely perfect” when applied to both the physical world and to the spiritual rebirth of our souls. “**Yahowah's** (𐤃𐤕𐤍𐤏𐤃𐤃 - kzk|) **Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Direction and Guidance Flow) **is wholly complete and entirely perfect** (*tamym* – without defect, lacking nothing, totally correct, sound, genuine, right, helpful, healing, beneficial, and true), **returning, restoring, and transforming** (*suwb* – turning around, bringing back, changing, and renewing) **the soul** (*nepesh* – our consciousness). **Yahowah's** (𐤃𐤕𐤍𐤏𐤃𐤃 - kzk|) (𐤃𐤕𐤍𐤏𐤃𐤃 - kzk|) **testimony** (*'eduwth* – witness) **is trustworthy and reliable** (*'aman* – is instructive, informative, verifiable, confirming, supportive, and establishing), **making understanding and obtaining wisdom** (*hakam* – making education, learning, and enlightenment to the point of comprehension) **simple for the open-minded** (*pethy* – easy for those

who are receptive).” (*Mizmowr* / Song / Psalm 19:7) This is one of my favorite passages. It should be posted on the doorway of every home.

The reason that the material and spiritual world operate on the same set of rules is because the Author is the same. Since matter is nothing more than organized energy—or directed light, when we are directed by the Light, we become like light—brilliant and eternal.

And with this one verse, and in just seven words, Yahowah completely destroyed the religions of Judaism, Christianity, Islam, and Mormonism. Most everything the Apostle Paul, Rabbi Akiba, the Prophet 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 only possible informed and rational decision 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.

In this passage, *suwb*, translated “returning, restoring, and transforming,” was scribed in the hiphil 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, *suwb* was written in the participle form, telling us that this restoration and renewal actually modify our soul, changes us so that we can return to God. And in the construct form, we find that as a result of the Torah all of the benefits of *suwb* are eternally bound to our *nepesh*.

Also noteworthy, ‘*aman*, which was deployed to affirm that Yahowah’s “‘*eduwth* – testimony” is “trustworthy and reliable,” even “informative, verifiable, and instructive,” was scribed in the niphil participle absolute. This means that “trust and reliance” are actionable and that they are linked to Yah’s witness. In fact, it is His testimony which facilitates trust and reliance, enabling them through informative instruction which is verifiable and thus confirming.

The primary purpose of the *Towrah* is to present the Covenant. And there we learn that there is only *one* Covenant, not two. In stark contrast to Paul’s mumblings, nothing was changed by the arrival of “Jesus Christ.” Not only isn’t there a “New Testament,” the one and only Covenant has not yet been renewed. One thing did not replace the other, rendering the original obsolete.

Bluntly stated: “Jesus” didn’t establish the religion of “Christianity,” Paul did. Yahowsha’, the Word made flesh, confirmed: **“The *Towrah* (prescriptions for living, instructions, and directions) of Yahowah are entirely true, completely reliable, and fully capable of enlightening our minds and restoring and renewing our souls.”** In fact, He would deliver the same message not once but twice during the Teaching on the Mount.

Most Christians view God’s Word backwards, from the end to the beginning, rather than from the beginning to end. Therefore, they miss this concept entirely. And in doing so, they become easy prey for the likes of Paul—the infamous wolf in sheep’s clothing. Because they don’t know or understand the Towrah, they are susceptible to false prophets and their religious schemes. Most become part and parcel of justifying the replacement of Yahowah’s Sabbath with man and Satan’s Sunday, substituting love for worship, and exchanging relationship with religion. They have been deceived into replacing Yahowah’s Shelters with man and Satan’s Christmas, substituting Yahowah’s Passover, Unleavened Bread, and FirstFruits with man’s and Satan’s Lent, Palm Sunday, Good Friday, and Easter Sunday. They have even accepted the copyedits of Yahowah’s name 7,000 times in His Word, calling Him instead “Lord”—which is actually Satan’s title as it delineates his desire.

Those deceived by religion have swallowed the substitution of Yahowsha’s real name with the 17th-century manmade-misnomer “Jesus,” and have accepted replacing the consistent and compelling concept of the Upright Pillar with the sun-god imagery of a cross. Similarly, they have acquiesced to eliminating Yah’s six plus one symbol, the menorah, in favor of man’s graven images, and thereby lost the secret to unlocking Scripture’s timeline. They have substituted the essential teaching of the “called-out assembly” with man’s pagan choice of “church,” and have replaced God’s “set-apart” with the religious term “holy,” squandering vital aspects of Yah’s testimony all along the way. The *Miqra’ey* and the *Yowbel* remain foreign, unknown, and virtually meaningless to most.

So I ask: was God’s Word only relevant to the Children of Yisra’el 3,500 years ago? If so, it was all for naught, and He shouldn’t have bothered because they were unfaithful and insulting toward their Savior. Are you of the mindset that religious men and their traditions are more truthful and reliable than Yah’s testimony? When their doctrine conflicts with God’s witness, who do you think is right and wrong?

There is a second concept revealed in the Psalm 19:7 passage we are currently contemplating which is equally profound and most always missed. Yahowah not only reveals the truth, He proves it. With regard to God’s Word, all of those who are appropriately informed and who think rationally know and trust Him. So the fact that the world is lost and floundering in a milieu of religious and political nonsense, isn’t God’s fault, but instead our own for not investing the time to know what He said, and for not thinking judgmentally.

As I explore Yahowah’s testimony, I often progress through a host of reactions. My first response is usually awe, as I’m 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'm admittedly unqualified to provide them, 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'm 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 campout with Him, exploring and discussing those things which are currently beyond my physical reach and mental grasp. In this relaxed relationship, I'm 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.

Unfortunately, I sometimes experience some 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.

The last word of the 7th verse of the 9th Psalm is especially relevant. "The testimony, witness and evidence of Yahowah is confirmed, verifiable, supportive, nourishing, and trustworthy, instructing those who are *open-minded*." It is a prerequisite for knowing Him.

Yes, God wants us all to know that He exists, and He wants us all to trust and rely upon Him. But these rather simple desires continue to be frustrated by men because so many have closed their mind to Yahowah, as they have attempted to close the door to him.

In another book for another day, *God Damn Religion – The History of Evil*, which might feature the elongated byline: *from Satan in the Garden and Nimrod in Babylon, to the likes of Paul, Akiba, Nero, Constantine, Muhammad, Maimonides, Machiavelli, Wieshaupt, Hitler, and the Antichrist*, I will focus on the contrast between Yahowah's Towrah testimony and Heylel ben Shachar's counterfeits. Satan is a one trick pony. Every one of his religious and political deceptions is built upon the same faulty foundation—one revealed in Shim'own Kephaz' (better known as Peter's, meaning: to listen and become the rock's) open letter to us all. The Disciple and Apostle explains why so many scientists and teachers, so many religious clerics and politicians, are knowingly deceiving the

masses—and thereby hiding the open door which leads to Yahowah from their unsuspecting victims. Yes, I said “knowingly”—many, if not most, pastors, priests, and rabbis know the truth, and yet they consciously disregard it because it isn’t good for business.

The Psalmist, who we have every reason to believe is Dowd (errantly known as David, meaning: love and beloved) goes on to say what I have long thought and felt:

“Yahowah’s (𐤏𐤍𐤏𐤍 - kzk|) directions (piquwdym – instructions and prescriptions, precepts and guidance; from paqad – that which we should pay especially close attention to, care about, look at, and examine so that we respond appropriately) are right (yashar – are straight (and thus neither crooked or circuitous) and upright (and thus are disassociated from bowing down), they are approved, esteemed, correct, proper, and pleasing), causing the heart to rejoice (leb samah – facilitating an attitude of elation). Yahowah’s (𐤏𐤍𐤏𐤍 - kzk|) terms and conditions (mitswah – His authorized instructions regarding the codicils of His covenant contract) are morally pure and are purifying (bar – paving the way to inheritance, to enlightenment, and to understanding) shining a light toward understanding (’owr ’ayn – illuminating the proper perspective, shedding a brilliant light on the path to enlightenment).” (Mizmowr / Song / Psalm 19:8)

Yah’s way is the best way. It is an enjoyable and enlightening, uplifting and liberating experience to yada’/know Yahowah. There is nothing boring, depressing, or dumbfounding about God. He not only provides the only way to life everlasting, but, equally important, He has made the journey fun. And contrary to what Paul has alleged, Dowd didn’t find the Towrah to be an unbearable burden.

It’s interesting to note that *bar*, translated “brilliant and nurturing” above, also means “son,” and thus is suggestive of the Ma’aseyah. It even conveys “heir,” delineating one of the most exhilarating benefits of being adopted into Yah’s family.

Even though the primary meaning of *yir’ah* is “to revere,” most English bibles translate the endearing term “fear,” in the next verse. They thereby render the profound truth contained in this passage, senseless. **“Respecting and revering (yir’ah – showing profound and endearing respect for and recognizing and appreciating the awesomeness of) Yahowah (kzk|) is purifying and restoring (tahowr – cleansing and renewing), enabling us to be present before Him, standing and remaining (’amad la – making it possible for us to stand and endure in His presence, established and sustained, upright, unbowed, and sustained) into eternity (la ’ad – forever, for an unlimited duration of time**

without end, enjoying an eternal association). **The just means to resolve disputes** (*mishpat* – the means used to achieve justice and exercise good judgment) **of Yahowah** (kzk|) **are trustworthy and reliable** (*'emeth* – are enduring, dependable, honest, and true). **They are wholly** (*yahdaw* – all together and completely) **vindicating** (*tsadaq* – justifying, causing the recipient to be righteous and innocent).” (*Mizmowr* / Song / Psalm 19:9) So much for Paul’s notion that God’s Towrah never justifies and always enslaves.

The path to restoration and vindication, to standing in God’s presence for all eternity, is through demonstrating sufficient respect and reverence for His Word—the Towrah—to listen to and follow Yahowah’s advice and instructions. Respect Yah, His Way, and His Word, and Yah will revere you sufficiently to save you.

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.

Speaking again of His Word, which is the embodiment of the Way, the Truth, and the Life, Dowd reveals: **“Moreover** (*gam* – indeed), **your** (*'atah*) **servant and coworker** (*'ebed*) **is admonished and enlightened** (*zahar* – is respected and taught, enjoys a higher status and is warned, even shines) **by them** (*ba*). **And in carefully observing** (*shamar* – closely examining and scrutinizing, revering, keeping focused upon, and clinging to) **them there is a great** (*rab* – abundant) **consequence and benefit** (*eqeb* – reward).” (*Mizmowr* / Song / Psalm 19:11) We are advised to rely on Yahowah’s promises. Four of which are: the forgiveness of sin, adoption into His family, becoming heirs to all that is His to give, and eternal life.

Next, the Psalmist asks an important rhetorical question...**“Who has the skill to understand** (*byn* – the ability to discern, realize, and recognize) **error** (*sagi'ah* – lapses in judgment and mistakes, the consequence of wandering astray, especially while ignorant or intoxicated) **or acquit and pardon** (*naqah* – vindicate and release) **me** (*'any*) **from** (*min*) **that which is concealed and unknown** (*satar*)?” (*Mizmowr* / Song / Psalm 19:12) God fully understands the consequence of wandering away from Him. It is the death and the destruction of one’s soul.

Inherent in this passage is the realization that understanding is based upon being judgmental. To know the truth, to be free from error, to be acquitted and pardoned, we must first familiarize ourselves with the evidence contained in Yahowah's Word, and then we must process it judgmentally, rendering the most rational conclusion. This in turn leads to making an enlightened choice.

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 passage actually conveys: "Don't separate, or you'll be separated." God doesn't 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.

God wants us to test teachings and dogmas to determine that which are true and that which are not. Ascertaining the veracity of a witness's message can be a matter of life and death. We are consistently called in Scripture to witness to the truth as Yahowah revealed it, while at the same time exposing and condemning the lies which man (often in league with Satan) has conceived.

Using *satar*'s primary definition, the end of the previous passage suggests that ignorance isn't an alibi. But when we consider *satar*'s alternate connotation, the question then becomes: **"Who has the ability to discern lapses in judgment, or to vindicate and release me from vanishing, from perishing and ceasing to exist (*satar*)?"**

Beyond these insights, when the same three Hebrew letters are rendered *seter*, and when *min* is translated "by means of" instead of "from," we obtain a deeper meaning still. **"Who understands the consequence of wandering away, or can vindicate and pardon by means of the shelter which covers and conceals (*seter*)?"** As we journey through the Word we will discover that the Set-Apart Spirit adorns those who revere Yah, and who trust and rely upon Him, with a Garment of Light which not only covers and shelters us, but also conceals our "lapses in judgment and the consequence of us wandering away" from Him. This Garment of Light causes the guilty to be seen as innocent. It is what enables the imperfect to associate in the presence of perfection.

With these thoughts in mind, we hear the Psalmist plead on his own behalf: **"Indeed (*gam*), withhold and keep (*hasak* – restrain and spare) your servant ('*ebed*) from (*min*) arrogance and insolence (*zed* – from presumptuous pride and insulting opposition, from over-confidence and overstepping one's authority and becoming self-reliant or self-assured in haughty rebellion), not ('*al*) letting this rule over (*masal ba* – have dominion and govern) me ('*any*), then I will be completely prepared and blameless (*tamam* – ready for action, upright, and**

lacking nothing) **and I will be pardoned and considered innocent** (*naqah* – will be forgiven and seen as being guiltless), **distanced from** (*min*) **the great** (*rab*) **transgression of rebellion** (*pesa'* – defiant revolt against the authority).” (*Mizmowr* / Song / Psalm 19:13)

In this life we are given the choice between relying on ourselves, arrogantly thinking that we are worthy, or relying on God, who is worthy. It is a measure of whom we value and whom we trust.

Arrogance is the basis of most rebellion, and thus separation from God. In that light, I want you to know that I am not worthy to represent Yahowah and His Word, and that by man’s standards, I am not qualified to write *Yada Yahowah*. I readily and openly admit these things because it is important that you understand that you should not rely on me. Instead, check to verify that I am rendering Yahowah’s revelations as accurately and completely as the oldest manuscripts and best lexicons allow. Then, trust in what Yahowah revealed and rely upon Him. The best that can be said for what I am sharing with you is that I’m willing to invest the time to learn what Yahowah actually inspired, and I’m passionate about sharing the insights which He provides.

Since most everything I’ve discovered in this process is contrary to prevailing wisdom and inconsistent with what I was brought up to believe, while at the same time breathtakingly brilliant, it should be obvious that a flawed individual like me isn’t the source. So, I invite you to keep reading with an open mind, research and question what you find, and then decide for yourself if God is speaking to you.

The 19th Psalm ends powerfully and thoughtfully: **“Let the words** (*‘emere*) **of my mouth** (*peh*), **and the melody and meditations** (*higaywon* – musings and mutterings) **of my heart** (*leb* – inner nature), **exist** (*hayah*) **such that** (*la*) **I am** (*‘any*) **found acceptable** (*ratsown* – find favor based upon a choice which leads to being approved, being pleasing and accepted) **with regard to** (*la*) **Your presence** (*paneh*) **Yahowah** (*kzk|*), **my Rock** (*suwr* – my protective enclosure and creator), **my Redeemer** (*ga’al* – relative who is my Savior, the One who releases, sets free, ransoms, and restores).” (*Mizmowr* / Song / Psalm 19:14)

Yahowah is the Rock of our salvation, our Shelter, and our Creator. He is our Redeemer as well because Yahowsha’ is Yahowah in our physical, mortal, and material world. *Suwr* and *ga’al* convey these essential attributes of Yahowah’s nature and purpose and thus provide a fitting conclusion to the Psalm.

We turned to the 19th Psalm to verify that Yahowah’s unit of measure was evident in His creation, and in the process we received marvelous lessons in science and salvation. As we return to *Bare’syth*, we can now be assured that Yahowah made His creative timeline manifest in the stars and that He wants us to use them as a guide—and so we shall.

But before we return to God's creative testimony, let's review what He has just said regarding our reconciliation.

“The heavens quantify the unit of measure, exactly and accurately of (they recount and relate, record and proclaim) **the manifestation of power** (glorious presence and abundance, energy and massiveness) **of God. Its spreading out and expanse makes conspicuous** (makes known, reporting the information for a purpose) **His handiwork.** (19:1) **Day unto day pours out answers, and night unto night reveals knowledge** (comprehension and understanding). (19:2) **Nothing exists without** (we cease and are fatherless, incurable, powerless, and senseless without) **the Word. Nothing exists when and where the spoken and written message of the voice which calls out is corrupted and fails** (is negated, becoming unimportant and nameless, is diminished in relevance so as not) **to be heard, regarded, and understood** (attentively listened to and heeded). (19:3) **This measuring standard has gone forth concerning all the land—the words** (reasoned arguments, communications, and proverbs characterizing truth) **to the uttermost outskirts of the world.”** (19:4)

“Concerning the sun, He has set up (appointed and established, constituted and fashioned) **a tabernacle** (household and home, a sheltered tent dwelling place) **among them. And He like the Bridegroom who goes forth** (extends Himself to serve) **from His protective canopy** (sheltered pavilion erected for the wedding ceremony) **pleased with the relationship and delighted, like the mighty and victorious Upright One, to swiftly and intensely pursue the Way.** (19:4-5) **His going forth** (His source, origin, and place of departure are) **from the uttermost part of heaven. His circuit of arrivals** (completion of His course of action) **is unto the distant end of time.”** (19:6)

“The Towrah (instruction, direction, teaching, and guidance) **of Yahowah is complete and entirely perfect** (lacking nothing, correct, sound, genuine, right, helpful, healing, beneficial, and true), **returning, restoring, and transforming** (reestablishing spiritual relations and renewing) **the soul. The testimony** (witness and evidence, stipulations and authority) **of Yahowah is confirmed, verifiable, trustworthy and reliable** (faithful and sure, supportive and establishing), **making understanding and obtaining wisdom** (education and enlightenment) **simple for the open-minded** (easy for those who retain the capacity to change). (19:7) **The precepts and principles of Yahowah are moral and right** (straight forward, morally appropriate, and establishing), **bringing joy to the heart. The prescriptions of Yahowah are brilliant and nurturing, enlightening the eyes** (providing perspective, enhancing perceptions, and understanding).” (19:8)

“Respecting and revering Yahowah is purifying and restoring, enabling us to be present before Him, standing and remaining, unbowed and

sustained, into eternity. The judgments of Yahowah are completely (altogether, wholly, and consistently, in unison and in one accord, acting as one complete plan) **reliable** (firmly established, certain, dependable, trustworthy) **and vindicating** (acquitting, liberating, and justifying, announcing our innocence and declaring us not guilty, making us appear righteous in accord with the standard). (19:9) **Moreover, your servant is admonished and enlightened** (is respected, taught, and warned) **by them. And in carefully observing** (closely examining and scrutinizing, revering, keeping, and clinging to) **them there is a great consequence, benefit, and reward.**” (19:11)

“**Who has the skill to understand error** (lapses in judgment and the consequence of wandering astray) **or acquit and pardon me from that which is concealed and unknown?** (19:12) **Indeed, withhold and keep** (restrain and spare) **your servant from arrogance and insolence** (from presumptuous pride and insulting opposition, from overstepping my authority and becoming self-reliant), **not letting this rule over me, then I will be completely prepared and blameless** (ready for action and lacking nothing) **and I will be pardoned, forgiven, and considered innocent, distanced from the great transgression of rebellion.** (19:13) **Let the words of my mouth, and the melody and meditations of my heart, exist such that I am found acceptable with regard to Your presence Yahowah, my Rock** (my protective enclosure), **my Redeemer** (my Savior, the One who releases, sets free, ransoms, and restores).” (19:14)

אֱלֹהִים

The creative act of the first day winds down with these words: “**God** (*‘elohym* – the Almighty) **accordingly** (*la*) **called** (*qara’* – proclaimed) **the light** (*‘owr*) **day** (*yowm* – warm). **And concerning** (*la*) **the darkness** (*hosek* – obscurity, that which shrouds in blackness, veils by withholding knowledge, and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion) **He called it** (*qara’* – proclaimed it) **night** (*layil* – time of darkness and gloom, the absence of light).” (*Bare’syth* / In the Beginning / Genesis 1:5)

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 ignorant, confused, and imperfect—separated from God—and thus spiritually dead, marching toward the decomposition of our soul.

God’s next statement is helpful in that it causes us to question the way we normally consider time, telling us that we need to look at the creation account in

reverse, from the Creator's perspective rather than our own. God 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.

"The end of the day (*'ereb* – evening, night, darkness, and sunset; the mixed together and interwoven fabric or material; the mingling and joining together of things; that which is pleasing, agreeable, and pleasant; the pledge, exchange, and undertaking which facilitate fellowship) **and the beginning of the day** (*boqer* – morning or sunrise; from *baqar*, meaning to seek, search, enquire, consider, and reflect) **existing as** (*hayah*) **one** (*'echad* – unified) **day** (*yowm*)." (*Bare'syth* / In the Beginning / Genesis 1:5)

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, both agreeable and pleasant. 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 *one*. It represents a quantitative measure of a singular solitary, and yet unified day—the period when space and time began. All other creative days are presented relative 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.

The first day is also reminiscent of Passover, the first of seven *Miqra'ey*, or Called-Out Assemblies which represent the path to reconciliation. Yahowah's Spirit passed over the abyss which was obscured in darkness and desolation, bringing light which would lead to life.

Along these lines, by reading God's presentation, we have discovered that the absence of Light is the abyss—a place of darkness, confusion, and lifelessness. We learned that Yahowah's Spirit removes these deadly and destructive things

from us, enlightening, purifying, and protecting us. Collectively, these concepts comprise the foundation of Yah's redemptive plan.

Historically, moving forward from creation and out of Eden, day one is evocative 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 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 sixth day of creation. And from that time on, the Scriptural timeline is chronologically synced with recorded history—both of which began approximately three decades shy of 6,000 years ago.

Scientifically, every nuance of Yahowah's testimony appears 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 or 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 7,500,000,000 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 Scriptures are Yahowah's eyewitness account of how and why He created us. And they present the timeline regarding how and when He will redeem us.

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