A Conversation with God…

Yahweh, or more precisely transliterated, Yahowah (pronounced using His “Towrah – Instructions” as our guide), is the Creator’s name. Since it is based upon the Hebrew verb “hayah – to exist,” it answers mankind’s most basic question: Is there a god?

“Yada” means “to know in a relational sense, to recognize, to acknowledge,” and to use what you learn “to understand.” Therefore, the stated goal of Yada Yah is to come to know Yahowah as He revealed Himself to us.

Since we have broached the topic, and since there is considerable confusion over this issue, recognize that “knowing” and “believing” are not the same thing. In actuality one is a substitute for the other. Those who do not know believe. Faith fills the void when evidence and reason are insufficient for understanding. So let’s be clear: if you read this book, and if you are willing to dispense with your faith, you will come to know Yahowah. That is a promise.

As a surprise to many, God actually proves His existence well beyond any reasonable doubt – using prophecy. And in the process, He proves that He authored the testimony we are going to consider. He did this in the best possible way – at least considering that His prime objective is for us to choose to get to know Him and then to elect to develop a personal, family-oriented relationship with Him. This goal necessitates the auspices of freewill. And that means that God cannot make the choice to ignore Him impossible, which any other form of proof of His existence and inspiration would do.

So how, you may be wondering, did Yahowah conclusively demonstrate that He authored the testimony known as the Torah, Prophets, and Psalms? How did He prove that His witness can be trusted? The answer to both questions is prophecy. And that is why this book of books will focus on God’s predictive statements.
By accurately reporting in our past what would happen in our future, and by committing these very specific prognostications to writing centuries prior to their fulfillment, Yahowah demonstrated that He is unconstrained by time. As is the case with light, Yahowah sees the past, present, and future as if they were all here and now. So since He has already witnessed that which has yet to occur in the ordinary flow of time, God isn’t so much predicting what might happen, but He is instead reporting on what He has already witnessed.

What that means to us is that if Yahowah got so much as one very specific and highly improbable prophecy right, we’d be foolish to ignore what He had to say. But rather than one prediction, He has committed many hundreds, if not a thousand, of these to writing – many of which were memorialized in the Dead Sea Scrolls. Even a relatively small sampling of these often detailed and usually highly-unlikely predictions reveals that their chance fulfillment is less than winning a million-to-one lottery grand prize with a single ticket ten times in a row. Taken collectively, the odds of lucky guesses as opposed to absolute knowledge underpinning the prophecies in the Torah, Prophets, and Psalms is more akin to playing a thousand, million-to-one lottery jackpots in a row, and never once failing to win. Yahowah is so confident regarding His predictions He says that we are free to reject Him should we find a single error.

So while we will focus on God’s predictive testimony, do not assume that prophecy will completely monopolize our time. I say that because with every prediction Yahowah teaches us something important, often profound. And since these instructions are coming from God, the guidance He is providing along with them is vastly more important than the fact He reliably foretells our future. In reality, the only reason for God to prove His existence and authorship is so that we come to trust His testimony – a message which is devoted to explaining the conditions associated with His Covenant. In no uncertain terms, Yahowah will tells us who He is, what He wants, and what He is willing to offer us in return for our affection.

These things known, please do not assume that this is a religious book. It isn’t. The God of the Torah, Prophets, and Psalms (errantly known as the “Old Testament”) is anti-religious. His animosity toward Judaism, Christianity, and Islam is extreme and unambiguous. More than anything man has conceived, God hates religion most of all – every religion without exception. Walking away from these corrupt human institutions is in fact the lone prerequisite for participating in the Covenant relationship. This is perhaps the greatest of all ironies.

As an interesting aside, if you are an agnostic, God’s complete disassociation from religion may eliminate most of your objections to Him. The idiocy is
religious, not Scriptural. In fact, most of those who have benefited from the testimony which is set out before you were formerly agnostics. It is much easier for them to examine evidence logically than it is for those plagued by religious beliefs. And ultimately, the case Yahowah makes is rationally irrefutable.

While this book is not about me, you are entitled to know that I am both irrelevant and unqualified. My role is simply to serve as your guide. I had nothing to do with the sights you will be witnessing.

I am not part of any organization. I do not accept donations. And I have striven to be as anonymous as possible. At best I’m a flawed implement, a dented, dull, and misshapen tool.

I say these things because I do not want you to trust me or to rely upon me. Instead, I want you to verify everything you find in these pages for yourself. While God can be trusted, no man is worthy of such esteem.

As proof that I am fallible, this is the eighth rewrite of Re’shyth and the seventh overall of Yada Yah. The last time I tried to edit this Prologue, an entirely new book emerged entitled An Introduction to God. Even now, I’d prefer that you read it than this. That is because An Introduction to God is foundational. The book which grew out of this one presents the seven things you need to know and understand to form a relationship with Yahowah and to be saved by Him. These include knowing and understanding Yahowah’s Word, His Name, His Teaching, His Covenant, His Terms, His Invitations, and His Way.

The purpose of An Introduction to God is to establish a proper foundation from which to embark on your quest to know and relate to Yahowah. In it you are given the tools and the perspective required to observe Yahowah’s testimony on your own. In that book, the unique nuances of Hebrew, the language of revelation, are revealed. You will discover why there is no past, present, or future tense in Hebrew. You will learn that most Hebrew verbs feature a relational stem and are written in a volitional mood. This means that a relationship is being developed between the subject and object of each discussion and that the message being conveyed is subject to freewill. But since the Introduction to God review of these things is comprehensive, there is no reason to replicate what is accomplished there in this book. So my advice is: please read An Introduction to God before you continue with Yada Yah.

That is not to say that we won’t cover some of the same ground. That is unavoidable. And so in Yada Yah you will discover a wealth of information which is not revealed in the Introduction to God – just as there is an overwhelming amount of pertinent material presented in the Introduction to God which isn’t
duplicated in *Yada Yah*. For example, the first volume of *Yada Yah* is devoted to Creation, to the Garden of Eden, to the Flood, and then to Abraham’s life – topics which are sparingly discussed in the *Introduction to God*. The only common ground between these books in this case is the Covenant.

By contrast, the *Introduction to God* contains but a subset of the information presented in the second and fourth volumes of *Yada Yah* – one of which focuses on the Seven Invitations Yahowah has provided for us to meet with Him while the other details God’s prophetic portrait of exactly how He has gone about enabling His plan of salvation. In this way the *Invitations* and *Salvation* Volumes of *Yada Yah* became the more abbreviated *Invitation* and *Way* Volumes of *An Introduction to God*.

In this vein, the *Good News* Volume of *Yada Yah* details how the Ma’aseyah Yahowsha fulfilled the first four *Mow’ed Migra’ey*, describing how He has become the literal embodiment of the Torah in the process. This backward-looking perspective isn’t part of *An Introduction to God* because what occurred is much more accurately predicted in the Hebrew Scriptures than it is chronicled in the Greek eyewitness accounts. Also, those who focus on Yahowsha’ seldom find Yahowah. And coming to know and embrace Yahowah is the only reason Yahowsha’ exists.

Also unique to *Yada Yah*, less than one percent of the *Going Astray* Volume is replicated in *An Introduction to God*. It features a comparison between Howsha’ / Hosea’s Israel and today’s troubled world. And in it we discover something very few people have considered: the overwhelming preponderance of human souls simply cease to exist and do not go to either heaven or hell.

The most significant omission in *An Introduction to God* is that it lacks a focused and comprehensive review of what constitutes *Babel*, known as Babylon. While you will find ample evidence that God hates religion, and that “*babel – corruption*” is the method behind Satan’s madness, there is far more to learn about the reasons why Yahowah asks us to walk away from human religious schemes than is presented there. So while several hundred anti-religious and anti-political statements are scrutinized in *An Introduction to God*, I have yet to comprehensively demonstrate that Babylon is universally symbolic of the means Satan has used to beguile humankind. But at least that effort has a genesis in the *God Damn Religion* Volume of *Yada Yah*. Over time, it will be further developed therein.

That means that *Yada Yah* is still a work in process. The most riveting volume has yet to be written. Someday I hope to present most everything which can be
known about the Last Days on earth. Witnessing the fulfillment of Yahowah’s prophetic testimony before our very eyes is riveting, reassuring, and motivating.

When that mission is complete, my goal will be to provide you with a rendering of Yahowsha’s Words Only as they were memorialized in the books attributed to Mattanyah and Yahowchanan – the only eyewitness whose testimony can be trusted. And even then, we will have just begun. There is always more to learn.

So now you know: in Yada Yah we will begin where God began, by examining what occurred during the formation of our world. By carefully observing God’s Towrah testimony we will come to better appreciate the prophetic, spiritual, and scientific implications associated with the creation of the universe and life within it. And by so doing, we will prove that there are no material disparities between science and Scripture. From there we will consider life in the Garden of Eden, even locate the Garden geographically. Here our focus will be on the prophetic implications of life with God and how we will one day very soon return to where we began. Also as it relates to the Protective Enclosure of Great Joy, we will consider why Satan was allowed into the Garden, and then consider how he corrupted Yahowah’s testimony once inside, because once you come to understand what occurred then and there, you will appreciate how most every popular religion has gone astray. Moving on, we will turn our attention to the flood, also pondering its implications from a prophetic, spiritual, and scientific perspective. This will then lead us to the heart of the Towrah – to Abram who became Abraham – and to the formation of the Covenant.

In the third book of Yahowah’s “Towrah – Instructions,” fittingly named “Qara’ – Invitations to be Called-Out and Meet with God,” Yah presents His Mow’ed Miqra’ey, or “Scheduled Appointments to Meet” with Him. An anathema and enigma to the faithful adherents of Christianity, Judaism, Islam, and Secular Humanism, these seven “mow’ed – scheduled appointments” with Yahowah, serve as the one and only, the narrow, unpopular, and restrictive, way to be “miqra’ – invited to become called-out and encounter” God. It is this path which the Ma’aseyah Yahowsha’ (our Redeemer’s correct title and name, meaning “Implement Doing the Word of Yahowah” and “Yahowah Saves” (corrupted by religious clerics to “Christ Jesus”)) followed. It is the way we must come to understand, to trust and rely upon, if we choose to participate in the “beryth – covenant relationship” with our Heavenly Father. There is no other path to Heaven, no other means to salvation.

And so we will devote an entire volume of Yada Yah to Yahowah’s “Mow’ed Miqra’ey – Invitations to be Called Out and Meet with God.” By carefully
observing them, we will become privy to God’s most sweeping prophecies relative to our salvation. Specifically, we will analyze what really happened during the three most important days in human history—Passover, Unleavened Bread, and FirstFruits in 33 CE. We will discuss who the Ma’aseyah Yahowsha’ really is (the diminished corporeal manifestation of Yahowah set apart from Him to do the work required to save us), and who He is not (the Lord Jesus Christ). We will contemplate what He did (by observing, fulfilling, and enabling the Torah’s promises), and what He did not do (die on a cross to save us). We will detail every material aspect of the seven-step path Yahowah provided to enable us to live forever in His home as part of His family.

As a surprise to many, the means to meet with God and to be saved by Him, are presented in the Towrah – and nowhere else. So that is why in the second volume of Yada Yah, after considering the terms and conditions of the Covenant, we will contemplate every conceivable nuance of Yahowah’s seven Invitations. You will learn how to observe His Festival Feasts, and in so doing come to understand God’s plan of salvation.

The book of Hosea (actually Howsha’, meaning “Salvation”) is pivotal in the lives of God’s chosen people. So we will examine it from beginning to end. In the process we will learn the consequence of rejecting the Towrah and its Covenant. And we will also find God’s promise to reconcile His relationship with Yisra’el.

The means to reconciliation is the focus of the Salvation Volume of Yada Yah. But here, rather than examining the work and words of the Ma’aseyah from the perspective of the Greek historical texts, we will instead come to understand what He did and said by reading Yahowah’s prophetic, albeit eyewitness, accounts of what occurred in Yaruwshalaim in Year 4000 Yah (33 CE). As a result, you will experience the method and means behind the most extraordinary offer ever made. It will be as if you were there, and better, because unlike the actual eyewitnesses you will have a copy of Yahowah’s plan, and thereby know exactly what happened and why it had to occur that way. And as a result, you will discover that God did not die, there was no cross, there was no resurrection (at least not bodily), and that what occurred on the most important of the three days is completely unknown to Christians. The actual story is far more magnificent.

That is not to say that we won’t analyze the Greek text, but only that the Christian New Testament is not inspired, and thus is not nearly as enlightening or insightful. For the most part, it isn’t even accurate. And yet by devoting the fifth volume of Yada Yah to the Good News associated with Yahowah honoring His Towrah promises, we will find a wealth of reassuring affirmations. The very testimony Christians find confusing will make complete sense. For example, have
you ever wondered why Yahowsha’ said that His upcoming sacrifice could be equated to Yownah’s (meaning Yah’s Dove/Spirit, but corrupted to Jonah’s) ordeal over the course of three full days and three full nights when the eyewitnesses seem to speak of events which began on Friday afternoon and conclude before sunrise on Sunday? And have you ever wondered why Yahowsha’ asked, “My God, My God, why have you forsaken Me?” How does God die? If it was Yahowsha’s body which rose from the dead, why didn’t anyone recognize Him? Or more troubling still, since Christianity is predicated upon its “New Testament” replacing the “Old Testament,” why did Yahowsha’ say that the Towrah would never be annulled? These are the very questions God, Himself, answers.

But that is not to say that Christians will find God’s answers acceptable. They will reject them outright, preferring Paul’s testimony instead. And that is why the sixth volume of Yada Yah is called God Damn Religion. In it, we will consider the adversarial role of Babylon, and more specifically babel, from the beginning of recorded history to the final prophetic comment issued by God. And as a shock to the souls of Christians, especially Roman Catholics, they represent Babylon in today’s world. Of the “Church,” Yahowsha’ says in His prophetic Revelation letters that they are the seat of Satan, married to Satan, and are dead as a result. God will even tell us that He does not hear the prayers of those who do not observe His Towrah.

Should you be able to endure this level of detail, should you be willing to invest the time required to examine all the connections and associations God has made, contemplating the symbols and metaphors which permeate His every thought, you will come to “yada’ – know” Yahowah. Should you be able to open your mind, to alter your perspective, and change your thinking, you will come to know God as He revealed Himself. What’s more, you will be properly prepared to capitalize upon Yahowah’s Covenant Relationship, including the plan of salvation which makes it possible.

This progression of things, of coming to know Yahowah first, capitalizing upon His Covenant Relationship second, and then relying upon His plan of salvation, is one of many things Christians get wrong. They never come to know God as He revealed Himself in the Towrah, Prophets, and Psalms. Their religion focuses instead on a diminished subset of God, and on what one has to believe to be saved.

Long after God introduces Himself, in the first book of the Towrah, “Bare’syth – In the Beginning,” He explains the nature of the “beryth – family-oriented covenant relationship” He wants to develop with us. And as part of those
“Towrah – Instructions,” Yahowah describes what is required of us to participate in this relationship. And that is why most of the Introduction to God is devoted to the Towrah and its Covenant. It is why I implore you to read it if you have not already done so. Understanding the process of Creation is fascinating, as is coming to know the what, when, where, and why of the Garden of Eden and the Flood. But this all pales in comparison to understanding the Yah’s Towrah Teaching, especially as it pertains to the Covenant.

As a direct result of reading the Introduction to God, you will discover the surprising prerequisite, and the four requirements associated with this relationship, in addition to an amazing array of benefits. Coming to understand and embrace these things is so vital to the health and survival of your soul I would encourage those of you who have not yet read the Introduction to God to do so at this time.

As we turn the pages of the Towrah we find Yahowah not only explaining His name, but also revealing how He wants us to view Him, and how He wants us to live our lives, scribing His perspective in stone. Therefore in both books we will carefully examine the words Yahowah personally etched on those two tablets. So unless you are already a student of the Towrah, I dare say you will be shocked by how different God’s revelation is from man’s popular renditions of the “Ten Commandments.”

So while these books are complementary, you’d be better served to read An Introduction to God prior to Yada Yah so that you become more familiar with the basics. I want you to more fully appreciate the uncommon and surprising nature of Hebrew grammar. I’d like you to be aware of the textual history surrounding Yahowah’s Word. It is important that you come to realize that there is a proper way to pronounce Yahowah’s and Yahowsha’s Name. But most of all, since the Towrah is the introduction to God, nothing is more important than you coming to understand how and why Yahowah wants you to observe His Teaching and Guidance – which is the very definition of Towrah.

God wants you to know that the primary purpose of the Towrah is to direct your attention to the terms and conditions of His Covenant so that you choose to participate. He wants you to know and understand each of the five things you must do if you want to engage in a relationship with Him. Equally relevant, it is Yahowah’s hope that you come to appreciate the reality that salvation is a byproduct of the Covenant, and thus is not His primary objective.

As we embark on this journey we will scrutinize the terminology Yahowah revealed under a microscope, amplifying His every word, so that we learn as
much as possible. During our voyage through words and time, the overall portrait
God has painted will be brilliantly illuminated.

As I have mentioned, we will focus on prophecy because precise predictions
which consistently materialize as they were written serve as the means Y AHOWAH
uses to prove that we can trust the words He spoke in His Torah, Prophets, and
Psalms. God not only proves His existence, He proves beyond any reasonable
doubt that He inspired His testimony. He did so because He wants us to know
Him, to choose to engage in a relationship with Him, and to understand the path
He has provided home to the point we are capable of trusting it and relying upon
Him.

And yet with all of this before us, finding God in the Torah is so contrary to
the teachings of the Jewish, Christian, and Islamic religions, most will simply
reject this possibility, choosing instead to cling to the misguided tenets of their
faith. For the religious, God’s Word remains insufficient to free them from their
beliefs. In fact, the onslaught of irrefutable evidence and unassailable logic which
God provides continues to be squandered on those beguiled by man’s religious
schemes. Jews disregard Moseh’s (Moses’) eye-opening proclamations in favor of
their Talmud’s mind-numbing rabbinical arguments. Christians disregard
Yahowsha’s (errantly known as “Jesus’”) “Sermon on the Mount” in favor of
Paul’s hopelessly conflicting epistles. And Muslims disregard the fact that
Muhammad’s Qur’an is the antithesis of Yahowah’s Torah, even though Allah’s
most basic claim is that his book confirms that which it consistently contradicts.
Sadly, most of those seeking God will be precluded from finding Him by their
faith.

A thorough investigation of the evidence pertaining to mankind’s presence in
the universe, and to an accurate understanding of God, leads to an inescapable
conclusion: the Scripture Yahowah inspired—His Torah, Prophets, and Psalms—
remains the world’s only rational candidate for divine inspiration. Now, I don’t
expect you to concur with me, or Him, in this regard, seeing as you are reading
the ninth page of a three-thousand-page volume of book, but I have no doubt that,
somewhere along this journey, those of you who are intellectually honest will
render a similar verdict. Frankly, the case Yahowah makes on behalf of His
revelation is so compelling; I’m amazed most people continue to stumble in the
dark.
By reading *Yada Yah* you are going to find that much of what you have been led to believe isn’t true. Religious founders, clerics, and politicians have deceived you to empower and enrich themselves—most knowingly, many purposefully. It isn’t that everything they say is a lie; it’s that so many lies have been blended with the truth that what’s left is more poisonous than beneficial. And there is nothing more beguiling, more destructive, or more deadly than half-truths—deceptions which have been crafted to seem plausible. Well-crafted counterfeits fool even those who are not foolish because while they are actually worthless, they appear genuine.

So that you might clean your mental slate, and be properly prepared for what you are about to read, understand that it is absolutely impossible for the religions of Christianity, Judaism, Islam, or Mormonism to be reliable. Each claim that the “Bible” is the inspired word of God, and each draw their authority from it. And yet all of these religions conceal, change, convolute, contradict, criticize, curtail, and counterfeit the very testimony they claim was inspired. Therefore, if Yahowah’s testimony is true, they are false based solely upon their variations from God’s revelation. But if Yahowah’s testimony is untrustworthy, then they are unreliable as well, because these religions claim to represent what would then be an unreliable deity—a reality which undermines their authority and credibility. It is thus impossible to be an informed and rational Catholic, Christian, Muslim, Mormon, or religious Jew. For this reason, it is foolish to trust these human religious schemes—no matter how they make you feel or how popular they have become.

If what Yahowah says is true, there is only one God, He has but one name, and there is only one path to Him. If what Yahowah says is true, nothing is more important than knowing what He revealed. Therefore, accurately presenting God’s Towrah testimony is the primary purpose of *Yada Yah*.

The verdict you will ultimately be able to render on what is true and what is not, on what leads to life or to death, will soon be based upon considerably more accurate information than has been made available to you previously. Together, we are going to scrutinize the oldest Hebrew manuscripts of Yahowah’s Towrah, Prophets, and Psalms and consider the earliest Greek witnesses of Yahowsha’s (once again, “Jesus’” actual name meaning “Yahowah Saves”) testimony. I will translate and amplify God’s revelations for you using the best scholastic tools. (More on this in a moment.)

As we journey down this road, we will discover what God wants us to know about His nature, our purpose, and His plans, even His timeline. And in the process of closely examining His revelation, we will uncover something
profound, perhaps even surprising: Yahowah wants us to enjoy an engaged yet relaxed, personal, conversational, upright, and familial relationship with Him. He wants to adopt us. God doesn’t want us to fear Him, to bow down to Him, or even to worship Him. He despises religions—all of them. He adores relationships and will sacrifice everything (save His integrity) to achieve them.

Now for a word of warning: Yada Yah, like An Introduction to God, is a book comprised of long books. It is more detailed, better documented, and more insightful, than most anything you have ever read. God is much smarter than we are, and His writing style is brilliant. Every detail is included for a reason, and most every passage communicates on several levels simultaneously. God’s every word is a story in itself. Collectively they serve to explain the who, what, where, when, and how of the relationship our Heavenly Father seeks to develop with each of us. Exacerbating this intellectual challenge, most Yahowah has to say is so contrary to many of the things you have been taught, most will have to spend as much time unlearning as they do learning, especially those who want to know God as He revealed Himself to us.

To appreciate how everything relates to the ongoing story of our purpose and of our redemption, to understand how the provision Yahowah has delineated leads to the establishment of an eternal family, will require considerable time and an open mind. Your willingness in this regard could well determine the fate of your soul, in addition to those you love. To form a relationship with God, to be saved by Him, you will first have to change your perspective, your attitude, and your thinking. And that my friends will be difficult, if not impossible, for those of you who consider yourselves religious.

For most, especially Christians, faith has become synonymous with religion, and belief is all that matters. And yet with God, these things are irrelevant, even counterproductive, because faith is nothing more than belief in the unknown. And belief is simply a religious substitute for evidence.

In opposition to faith and belief, Yahowah wants to be known, to be understood, to be trusted, and to be relied upon. This is the reason He encourages us to closely and carefully observe His Torah. It is why He revealed it and filled it with prophetic proclamations.

While Yada Yah is among the best-researched and most-accurate presentations of Yahowah’s Word, and while the many unique insights contained within it are especially relevant and revealing, it is but a pale reflection of God’s testimony. So, since my best efforts to till the depths of God’s Word seldom reach much below the surface, at the very least, I owe it to you and to God, to share as much
of His revelation as I am capable of understanding. And while that is admittedly a pittance compared to what is actually there, it is the least I can do.

Yet in spite of my deficiencies, the richness of YAHOWAH’s Word is more than sufficient for you to know God, to appreciate the benefits of His Covenant, and to rely upon His plan of salvation. That is, so long as you are willing to open your mind, so long as you are willing to walk away from religious and political affiliations, and so long as you are willing to invest the time.

The evidence affirms that YAHOWAH’s Word was as inerrant as words allow when it was revealed in Ancient Hebrew to MOSEH and to the Children of YISRA’EL. But God makes no claim that your human translation is inerrant because He knows that it is impossible. While language is mankind’s most important tool, it is an imprecise one—especially apart from Hebrew, the language God, Himself, authored. Further, no language translates perfectly from one dialect to another. And while these are issues with which we will grapple, the biggest problem with translations is that there is often very little correlation between the text of the oldest manuscripts and what is printed on the pages of the most popular “Bibles.” As a rough rule of thumb, at least with regard to the Torah, Prophets, and Psalms, I have found that the oldest manuscripts (those found in Qumran dating from the first, second, and third centuries BCE and first century CE) differ from the more recent ones that serve as the basis of our translations (the oldest Masoretic Text dates to the 11th century CE) by one word in five—especially considering the variances in vocalizations. In places where they agree, another one word in five is errantly conveyed, and yet another one in five is so inadequately presented the full meaning is lost. In other words, only fifty percent of what you read is reliable.

By way of example, you may be surprised to learn that God told us His name—YAHOWAH—exactly 7,000 times in His Covenant Scriptures. That is an average of seven times per page when His message is formatted in a standard fashion. But on each occurrence, religious men elected to copyedit the Author, replacing His name with a title of their own choosing—one associated with LORD/Baal, better known as Satan.

But that’s comparatively good news. The oldest extant manuscripts from YAHOWSHA’s Disciples, the Greek codices dating to the first- through third-century CE, differ so substantially from one another, and so overwhelmingly from the more complete fourth-century manuscripts like the codex Sinaiticus, that there is no hope of accurately reconstructing the preponderance of what is errantly known as the “Christian New Testament.” Philip Comfort, the world’s leading authority on this subject, wrote the following indictment in his “Introduction” to the Text of the Earliest New Testament Greek Manuscripts: “This book provides
transcriptions of sixty-nine of the earliest New Testament manuscripts. All of the manuscripts are dated from the early second century to the beginning of the fourth (A.D. 100 – 300). We chose A.D. 300 as our terminus da quem because New Testament manuscript production changed radically after the persecution under Diocletian (A.D. 303 – 305) and especially after Constantine declared Christianity to be a legal religion in the empire.”

Beyond this unpopular reality, we must also deal with Paul’s credibility, and the veracity of his letters, in our quest to understand what is and is not trustworthy. (Again, should you not concur with my assessment of Paul, feel free to jump ahead in time and consider the recently completed first volume of Questioning Paul, called The Great Galatians Debate. In it, Paul’s letters are compared to God’s Word, so that you will be equipped to make an informed decision.)

With regard to the Greek texts known as “Matthew, Mark, Luke, John, Acts, First and Second John and Peter, James, and Revelation, virtually all “bible” translations either corrupt or change most names and titles, including all of the most important ones. And yet, none of the seven names or titles attributed to Divinity (errantly rendered as: Lord, Jesus, Christ, God, Father, Spirit, or Son) were written out on any page of any of the pre-Constantine Greek manuscripts. Placeholders were uniformly used to tell us where to insert: Yahowah (God’s one and only name), Yahowsha’ (meaning Yah Saves), Ma’aseyah (which means “Implement Doing Yah’s Work”), and Set-Apart Spirit (from Ruwach Qodesh). There are two reasons that these Divine Placeholders were universally presented on every codex written by Yahowsha’s Disciples dating to the first- through third-century. Names like Yahowah and Yahowsha’ cannot be transliterated using the Greek alphabet. And God’s titles are meaningful in the original language—where the words themselves convey important instructions.

Correctly designating the proper names and titles God chose shouldn’t have been difficult since He and His human messengers told us where to look for answers: the Torah, Prophets and Psalms. But sadly, religious men and women have conspired to hide the evidence contained therein. Further exacerbating this problem, most Christians have been misled by Paul into believing that their religion serves as the replacement for the Torah’s teachings, not recognizing that there is only one Covenant.

Every name and title Yahowah chose to reveal conveys essential truths, and yet these messages are routinely ignored. “Jesus” is actually Yahowsha’. In Hebrew it means “Yah Saves.” The name “Jesus” was conceived by men. It is recent in its origin, erroneous, and meaningless etymologically. Yahowsha’ tells
us that Yahowah manifest Himself in the form of a man, and that in this corporeal fashion, He Himself saved us. Yahowsha’ defines the Ma’aseyah’s identity and describes His mission. Whereas “Jesus” was named after “Jesus,” sometimes transliterated “Hesus,” the savior of the Druid religion where the “Horned One” is god. (For those seeking a more in-depth analysis of Yahowsha’s name, as well as the etymology of man’s errant moniker for Him, these subjects are not only covered in future Yada Yah chapters, these topic are discussed in depth in the Name Volume of An Introduction to God.)

“Jew” is actually Yahuwdy, and means “related to Yah.” “Israel” is really Yisra’el, which means “individuals who engage and endure with God.” “Isaiah,” the most prolific of the prophets, is Yasha’yah; which can be translated: “Salvation is from Yah.” “John” both the Apostle and the Immerser, is Yahowchanan; which tells us that “Yah is Merciful.” And on and on it goes, with a lost lesson encapsulated in every name. In fact, as we shall discover, there are 260 names and titles like Ma’aseyah and Yahowsha’, which are based on Yahowah’s name and found throughout the Torah, Prophets, and Psalms. Collectively these affirm aspects of God’s character and purpose no less than ten thousand times.

The same is true with many of the words Yahowah selected. Men have changed them. “Holy” is actually from qodesh, meaning “set apart and cleansing.” It is one of Scripture’s most oft repeated and revealing concepts—one applied to the Ma’aseyah, to the Spirit, to the Sabbath, to the Temple, to the Ark of the Covenant, to the Seven Called-Out Assembly Meetings which facilitate our salvation, and of course, to those who are saved.

In this vein, “Church” is a corruption of ekklesia, meaning “called-out assembly.” It is the Greek equivalent of migra’, the title Yahowah chose to describe His seven annual appointments with humankind. And therein lies an essential truth.

“Cross,” is a corruption of stauros, meaning “upright pole.” Its root is histemi, the Greek equivalent of the Hebrew quwwm, meaning “to stand up so as to enable others to stand, establishing them and raising them up.” And interestingly, stauros was never written out in the text of any pre-Constantine Greek manuscript. It is represented by a Divine Placeholder, signifying that the “Upright One” and the “Upright Pillar” which serve as the “Doorway to Heaven” represent God. This now hidden truth serves as the foundation of the Word and the Way.

“Angel” is derived from transliterating aggelos, meaning “messenger,” rather than translating the Greek term. “Gospel,” however, is without basis. The
revealed term is *euangelion*, a compound of *eu*, meaning “healing and beneficial” and *aggelos*, “message and messenger.”

The concept of an “Old” and a “New Testament” was derived from Marcion, an anti-Semitic Christian who shaped and promoted the new religion Paul had conceived. According to Yahowah, there is but one “Covenant,” one which He will “renew” upon His return. Moreover, the term “covenant,” is from *beryth*, which speaks of “a family-oriented relationship.” I say that because *beryth* is based upon *beyth*, meaning “family and home,” further defining the kind of relationship Yahowah is interested in establishing.

The simple truth is: God did not replace Judaism with Christianity, Jews with Gentiles, nor Israel with the Church. He has consistently described and facilitated the relationship He originally established with Abraham and developed through Moseh.

*Yada Yah* does not claim that every obfuscation of truth was purposeful, yet each publisher’s reluctance to correct their “bibles” serves as an indictment against them. Moreover, at times the comparison between the oldest manuscripts and today’s revisions will leave us with no alternative but to assume that the Christian copyedits were purposeful. And since these deceptions have been willfully and knowingly advanced by pastors and priests, clerics are complicit in the corruption—coconspirators if you will. Hopefully, this realization will lead you to the place Yahowah wants you to be—trusting Him and not men.

At their best, translations are a compromise between attempts at word-for-word literalism and loose thought-for-thought interpolations. Either way, much of the intended message is lost or misrepresented for the sake of readability, brevity, or familiarity. So we will dig for truth the hard way. We’re going to work for it. The key words in most passages will be amplified from the original languages. Amplification is a process whereby many words are used to properly convey the full meaning and nuances of the original term as it was known and used in its time, context, and culture. If a Hebrew word requires a paragraph to adequately communicate its meaning, you will find the required background, etymology, and shadings. In other words, we are going to scratch well below the surface. This will require you to read most passages several times to fully appreciate what Yahowah is saying.

When it comes to translations, my goal is to accurately communicate the totality of the message Yahowah intended. But that does not necessarily make the translations literal for the following reasons. First, like most ancient languages, there was no capitalization or punctuation in Ancient Hebrew. Therefore, the
moment we apply English grammar rules we begin making accommodations and assumptions.

Second, conjunctions (and, but, so, yet, nor, or, for) in Hebrew are usually attached to a noun or verb, as opposed to being rendered independently. This is also the case with articles (a, an, the), prepositions (in, by, with, of, on, to, from) and pronouns (I, me, we, us, you, she, he, they, them). But in English, we will have to separate all of these into individual figures of speech.

In this regard, you’ll notice that the transliterated sound of each Hebrew word set within the parenthetical was written without reference to conjunctions, articles, prepositions, or pronouns. Had I not done this, you would not have been able to verify the meaning of the Hebrew words for yourself. While you can look up qara’ or dabar in any Hebrew lexicon, you will not find the prefixed and suffixed forms, such as wyqara’ or wydabar.

The reason that I’ve taken the time to convey the Hebrew basis of each sentence is because verification is an essential component of discovery. Questioning leads to understanding. So by presenting the Hebrew for your consideration your search for answers is facilitated. (On this topic, you will find that I routinely demonstrate the source of the vowel sounds in words composed by using the Hebrew letters Aleph (א) and Aiyn (ע) by way of apostrophes.)

This brings us to a third challenge: completeness. Let’s consider qara’, for example. It forms the basis of Migra’ (the plural being Migra’ey), and is most often translated “called out,” but it also means “to summon, to invite, to recite, and to read.” Even more than this, qara’ speaks of “being welcomed into someone’s company and meeting with them.” Therefore, depending upon the context, qara’ could be rendered many different ways, most of which might apply. And in an amplified translation I will consistently err on the side of too much information rather than too little.

The fourth challenge to providing an accurate and complete translation is symbolism. For example, ‘ohel is the Hebrew word for “tent.” But if this is all you read, you would miss the fact that ‘ohel is also a “covering, a home, a shelter, and a protected place suited for living.” And these symbolic implications are just the beginning. ‘Ohel is based upon, and in the text is written identically to, ‘ahal, which means “to shine brightly, clearly reflecting light.”

So, like so many Hebrew concepts, there are both physical and spiritual dimensions associated with the word. Therefore, rather than depicting a nondescript “tent,” the ‘ohel / ‘ahal often represent a “protective enclosure of radiant light,” a “shining shelter,” a “covering which is conducive to life,” and a
“home” which is associated with Yahowah Himself by way of His Covenant. As such, this “radiant shelter” is symbolic of the Set-Apart Spirit’s Garment of Light which makes us appear perfect in God’s eyes, enabling us to enter His presence and camp out with Him on the Miqra’ of Sukah – Shelters.

This leads us to the fifth challenge, where we are compelled to consider every reasonable vocalization of each word. The diacritic markings, or vowel points in the Masoretic Text, are the product of Rabbinical interpretation. This was highlighted by our discussion of ‘ohel versus ‘ahal, where the meanings were different, albeit complementary. In that vocalization influences most every word in the text, it is important that you realize that the Rabbinical choices were often reasonable, but at times arbitrary, and sometimes purposefully misleading.

While we are on the subject of vocalization, there is but one non-negotiable rule in a field of approximations where variant means to phonetically convey foreign words are all considered valid. Names and titles must always be transliterated (replicating the sound in the new alphabet) while words must always be translated (conveying the meaning in the new language). The pronunciation of names of the Pharaoh Ramses, Genghis Khan, Der Fuehrer Adolf Hitler, and Islamic Jihadist Osama bin Laden do not change from one language to another. Similarly, the name and title Ma’aseyah Yahowsha’ should never be altered, much less substituted for something of man’s choosing.

Sixth, word order in Hebrew is less significant than it is in English, and is often reversed. Rather than write “Yahowah’s Torah,” or “Set-Apart Spirit,” the text reads “towrah yahowah” and “ruwach qodesh.” Further, verbs don’t always sit in the middle of the action, as is required in English, between subject and object. So in the transition from Hebrew to English, one cannot slavishly follow the word order of the original language.

Our seventh challenge to a proper translation is a surprise to most everyone. Ancient and Paleo-Hebrew exist as an aspecurtual language, meaning that the same form of a verb can be translated as past, present, or future. Hebrew tenses are inclusive with regard to time. So while we can often deduce the proper tense based upon the context of a discussion, the realization that the message itself was not limited to a certain period of time, makes everything God revealed applicable for everyone throughout time. Yahowah’s Word, like Yahowah Himself, is always true, regardless of time or place.

The eighth challenge to providing a complete and accurate translation lies in determining when enough is enough. The more completely each word is defined, the more nuances and shadings which are conveyed, the more difficult each sentence becomes to read and comprehend. After a while, it all becomes
information overload. So, when the number of relevant insights exceeds our ability to process them within the context of a sentence, and still retain the flow and substance of each discussion, we will color Yah’s linguistic palette in subsequent paragraphs. Further, recognizing the difficulty of processing such an enormous amount of new information, I will endeavor to introduce Scriptural passages in such a way that you are grounded within the relevant context.

In this regard, while the floodgates of understanding are opened by the unique nature of Hebrew stems, conjugations, and moods, there is no succinct way to communicate their contribution. A stem can necessitate a literal interpretation or might demonstrate a causal relationship. A conjunction can be used to reveal the continuous and unfolding nature of something, or just the opposite, that something has been completely accomplished. And the moods all convey volition, which is to say that they express a desire which is subject to choice. So while these ideas are all germane to our relationship with God, they cannot be expressed in English as fluently as they are conveyed in Hebrew. But to ignore them, as most every English bible translation does, is to shortchange the message.

The ninth consideration is also surprising. Many of the best lexicons were published by the very institutions which have brought us such horribly errant translations. And while lexicons, interlinear, and dictionaries bearing titles such as the New American Standard Hebrew-Aramaic and Greek Dictionaries and The ESV English-Hebrew Reverse Interlinear Old Testament often provide the best window into the etymology of the Hebrew words themselves, if their definitions are correct, their translations are not.

Along these lines, a dependence on one, or even two lexicons, dictionaries, or interlinear will produce unreliable results, as they are individually filled with errors. Strong’s Lexicon is a valuable tool, especially in helping to identify word roots, but yet it exists in large part to justify the King James. Many hundreds of their definitions were religiously inspired, and are not the result of scholastic etymology. The Brown-Driver-Briggs Hebrew and English Lexicon uses Arabic to define Hebrew terms, not recognizing that written Hebrew existed 2,500 years before the first Arabic word was penned. And the Gesenius Hebrew-Chaldee Lexicon to the Old Testament is filled with theological opinions, most of which are invalid. Moreover, every Hebrew lexicon and interlinear is synced with the Masoretic Text and their vocalizations, which are wrong nearly twenty percent of the time.

The tenth challenge is unlike the others. An accurate translation of Yahowah’s testimony is so radically different from what is found in popular English Bibles (all of which profess to be “the word of God”), the Introduction to God and Yada
translations will be hard for many people to accept. How is it, some will ask, that an individual without professed qualifications could be right, and every other translation be wrong?

The answer is typically: motivation. The more English Bibles differ from what Christians have become comfortable hearing, the harder they are to sell. So, rather than losing money publishing new translations of the oldest manuscripts, the NKJV, NASB, NIV, and NLT provide modest revisions of their own previous translations which were simply stylistic interpretations of the King James Version, which was a revision five times over of a translation of the Latin Vulgate, which was itself an amalgamation of Old Latin texts based upon the Greek Septuagint, a highly unreliable translation of the original Hebrew text. And with each subsequent translation, from Hebrew to Greek to Latin to English, the message became confused and corrupted, and ever the more distanced from the original. Then, from this point forward, all subsequent translations became nothing more than financially-inspired revisions. Specifically, the King James Version was a modest modification of the Bishop Bible, which was a revision of the Great Bible, which amended the Clovelly Bible, which was a revision of John Wycliffe’s translation of the Latin Vulgate, which was a blend of Old Latin texts, which were translations of the Greek Septuagint, which was a translation of the Hebrew text.

The bottom line in marketing, and especially publishing religious texts, is familiarity sells. As a result, every popular modern Bible translation is similar to every other popular Bible translation, because had they not been similar, they would not have become popular. So their similarity shouldn’t be surprising. Bible translations are all style over substance. And their authors have no compunction against changing God’s testimony to suit their faith.

Many have sought to dismiss the translations found in *Yada Yah* with an uninformed: “I can’t believe God would allow His Bible to be corrupted.” They are saying, in essence, that the translation they prefer is perfect. And yet to hold this view, one enormously popular throughout Christendom, a person has to ignore an ocean of irrefutable evidence to the contrary. Moreover, God, Himself, told us that men would pervert His testimony. He even revealed the consequence of such corruptions. But, even if you choose not to believe Him, as is the case for most Christians, what about the evidence?

Well, for this religious myth to be plausible, there could be no divergent parchments among the 215 Scriptural manuscripts found in the cliffs above Qumran, collectively known as the Dead Sea Scrolls (dating from 250 BCE to 68 CE). And yet the small differences we find among them are magnified
exponentially by the time these texts reemerge under the auspices of the Masoretic Text. Septuagint copies (dating from the 2nd-century BCE to the 5th-century CE) differ so wildly that in the 3rd-century CE, Origen, one of the few early theologians to study Hebrew, was compelled to dedicate most of his life to resolving the conflicts between them, creating his Hexapla (which unfortunately has been lost to time). If God had intervened to keep His Scriptures from being corrupted, both the Septuagint and the Masoretic Text (dating to the 11th-century CE) would have mirrored the Dead Sea Scrolls, and yet this is not what the evidence reveals. These texts differ by as much as twenty percent.

Turning to the Greek texts, the situation only gets worse—much worse—which is catastrophic to the Christian myth of “Godly protection” and “inerrancy.” The sixty-nine pre-Constantine codices which have now been unearthed differ substantially among themselves. This variance then becomes irresolvable as these first-through third-century textual witnesses are compared to those scribed in the wake of Catholicism’s emergence in fourth-century with their remarkably divergent Codex Sinaiticus and Vaticanus. And yet the biggest discrepancy of all exists between these manuscripts and the Textus Receptus—which was acclaimed as being “without error” by the religious community in the 16th-century. However, the known disagreements between it and the older codices have now been shown to exceed 300,000 in an 182,000-word text. Further, for the “always accurate” myth to be valid, the Textus Receptus would have had to have been word for word identical to the more scholarly and modern textual blend known as the Nestle Aland, but they differ almost as much as they agree. And these inconsistencies still don’t take into consideration a myriad of religious copy edits or countless invalid translation choices.

So for you Christians who are still murmuring: “I can’t believe God would allow anyone to corrupt His message,” for your faith to be grounded in something remotely credible, at some point you will have to deal with the fact that the Masoretic differs significantly from the text found in the one-thousand-two-hundred-year-older Dead Sea Scrolls. You will have to account for the fact that the 16th-century Textus Receptus and the 20th-century Nestle Aland differ materially, and both are overwhelmingly divergent from the now extant first-through third-century manuscripts of the text they purport to present. So, if your current “Bible” is accurate by happenstance of fate, it means that every prior witness to the text was inaccurate. As a result, the question now becomes: was the Christian God unable or unwilling to protect His message from human corruption, because the notion that “God would not allow anyone to corrupt His message” requires complete ignorance of the textual evidence to the contrary. It requires faith in that which is not true, completely undermining the value of religious belief.
Then we must face the issue of Roman Catholicism, and Jerome’s Latin Vulgate, which served as the only “bible” for most of the world for over one thousand years. As a blend of divergent Old Latin manuscripts which were free translations of wildly divergent copies of the Septuagint, which were themselves imprecise translations of the Hebrew text, the Vulgate is predictably in substantial conflict with the five-centuries-older Qumran parchments. But yet inexplicably, it is eerily similar to today’s most popular English translations, which casts a dark shadow on their validity. Equally damaging, for over one thousand years, no one outside of Roman Catholic clerics could read the official Latin text, effectively preventing any layperson from knowing God’s Word, even if it had been preserved without corruption. The Roman Catholic Church, by way of their marriage of cleric and king, made it a crime punishable by death to own a translation of the Vulgate. And to make matters worse, in the rare case that someone would attempt a translation into a language which could be read and understood, as was the case with John Wycliffe in 1384, the perpetrator and their product were labeled heretical and burned.

Simply stated: none of these variations or eventualities would have been possible if God had intervened and refused to allow His word to be corrupted by man. So since He obviously allowed it, isn’t it incumbent upon us to not only come to understand why He did so, but also to strive to discover what He actually revealed?

Considering, therefore, the complexity of these many challenges, none of which are properly conveyed in other translations, we will not rely upon the Latin Vulgate, KJV, NKJV, ASB, NASB, IV, NIV, NLT, or any other popular Scriptural rendition. All English translations vary from poor to horrible. There isn’t any worth recommending. Even those with the good sense to write God’s names back into the text, do very little to correct the message Yahowah is revealing.

In that the biggest obstacle to knowing the truth about God is the inaccuracy of today’s Bible translations, I’d like to linger here a bit longer, even at the risk of being repetitive. The King James Bible is nothing more than a politically-inspired revision five times over of that text. The Geneva Bible, which had become popular at the time, used marginal notes to highlight passages which demonstrated that God had not anointed any king with the right to rule. Since this was contrary to the claims made by all kings, including King James (as he was known at the time), it became politically expedient to pen a new bible, whereby the marginal notes were removed, the translations tweaked to please the king, and Paul’s letter to the Romans was recast in the thirteenth-chapter to reclaim the Divine Sanction. So James hired the era’s most acclaimed secular humanist, Rosicrucian, and
occultist, Sir Francis Bacon, to create a more accommodating rendition of Catholicism’s Vulgate.

Until quite recently, the Textus Receptus was touted as the foundation of all English translations of the Greek text which is errantly known as “the Christian New Testament.” And yet it was little more than an intellectual fraud and financial hoax. In October of 1515 CE, a Dutch secular humanist, Desiderius Erasmus, and Johann Froben, a publisher of low repute, took five months to mark up, adding and taking away from, a flawed 12th-century Medieval Greek manuscript, and they set type directly from those arbitrary scribbles. Then in places where their manuscript was void, they filled in the blanks by translating portions of the Latin Vulgate back into Greek. Worse, when Roman Catholic clerics protested that some of their pet passages weren’t included, to quiet their critics, Erasmus and Froben added them without any legitimate basis. Such an example is the story of “Jesus and the adulterous woman” recounted in John (actually Yahowchanan, meaning Yahowah is Merciful) 8:1-11, whereby the “one without sin” was told “to cast the first stone.” This, the most famous and often quoted “New Testament” abstract is false. It did not occur. The alleged discussion, which if true, would have Yahowsha’ disavowing the Torah. But it is not found in any manuscript prior to the 8th century CE. Similarly, you will not find the ending of Mark, chapter 16 verses 9-20, in any pre-Constantine manuscript, nor even in the 4th-century Codex Sinaiticus or Vaticanus.

But in the absence of a viable competitor, Erasmus’s and Froben’s scholastic and financial fraud was said to be “a text received by all in which we have nothing changed or corrupted.” This myth was thus rendered: “the Textus Receptus.” And while the evidence is overwhelming that the King James Bible, which was first printed in 1609, was actually a revision of prior English translations of the Latin Vulgate, its authors attributed their text to this very same and highly flawed Textus Receptus. The KJV then became so popular; no English translation has yet been offered which dares to correct its familiar phrasing, especially of the most memorable passages.

It wasn’t until 1707 that the Textus Receptus was challenged—effectively undermining the basis of the Reformation and Protestantism. John Mill, a fellow of Queens College in Oxford, invested 30 years comparing the Textus Receptus to some one hundred much older Greek manuscripts. In so doing, he documented 30,000 variations between them. And even this was just a rash on a donkey’s posterior. Known variations between the oldest manuscripts of the Greek text, and those which publishers now claim serve as the basis for their translations, may actually exceed 300,000.
Even though some improvements were made in the later *Westcott and Hort* (1881) and *Nestle-Aland Greek New Testament* (1898 (also known as *Novum Testamentum Graece*)), both texts, while differing substantially from the *Textus Receptus*, remain more in sync with it than with the earliest extant (and recently discovered and published) Greek manuscripts from the first- through third-centuries CE. So while Christian pastors hold up their favorite English translation of their “Bible” and proclaim that it is “the inerrant word of God,” factually, the book they are touting isn’t even remotely consistent with the earliest witnesses.

Some of these same issues exist with the Hebrew text—albeit to a lesser degree. All English Bible translations claim to be based upon the Masoretic, an 11th century vocalization of Babylonian Hebrew (itself a pseudo-translation of Ancient and Paleo Hebrew) composed by politically- and religiously-minded, and very misguided, rabbis. Their copy edits of Yahowah’s Word are now legend, revealed courtesy of the 3rd-century BCE through 1st-century CE, Dead Sea Scrolls. For example, in the Great Isaiah Scroll in which the entire text has been preserved, we find that the oldest witness from Qumran and the Masoretic Text differ by 14% with regard to the textual root of the words alone. To this we must add innumerable errant vocalizations which significantly alter the meanings of the words Yahowah selected.

So while God’s words in the Torah, Prophets, and Psalms, and Yahowsha’s words properly translated and accurately retained in the eyewitness accounts, were inspired, and while much of what they revealed has been preserved in old manuscripts and thus can be known, translations are strictly human affairs. As such, I do not claim that my Scriptural presentations are perfect, only that they are as accurate and complete as I can render them using the oldest manuscripts and best research tools. For this purpose I have relied upon:

*The Dead Seas Scrolls Bible*

*Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*

*The Hebrew & Aramaic Lexicon of the Old Testament*

*Dictionary of Biblical Languages With Semantic Domains: Hebrew*

*Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*

*A Concise Hebrew and Aramaic Lexicon of the Old Testament*

*New American Standard Hebrew-Aramaic and Greek Dictionaries*

*A Biblical Hebrew Reference Grammar*
The Enhanced Strong’s Lexicon

Englishman’s Concordance

Theological Wordbook of the Old Testament

The Complete Word Study Guide of the Old Testament

The Theological Dictionary of the Old Testament

The ESV English-Hebrew Reverse Interlinear Old Testament

Biblia Hebraica Stuttgartensia; Werkgroep Informatica, Vrije Morphology

The Lexham Hebrew-English Interlinear Bible

Zondervan’s Hebrew-English Old Testament Interlinear

Logos Scholar’s Platinum Edition Software

The Text of the Earliest New Testament Greek Manuscripts

Analytical Lexicon of the Greek New Testament


Dictionary of Biblical Languages With Semantic Domains: Greek

The Exegetical Dictionary of the New Testament

The Greek-English Dictionary of the New Testament

Greek-English Lexicon of the New Testament and Other Christian Literature

Greek-English Lexicon of the New Testament Based on Semantic Domains

A Greek-English Lexicon of the Septuagint, Revised Edition

The New American Standard Greek Dictionary

The New Strong’s Exhaustive Concordance of the Bible

An Intermediate Greek-English Lexicon

The Theological Dictionary of the New Testament

Therefore, in An Introduction to God and Yada Yah you will find a complete translation of each Hebrew and Greek word, all rendered in accordance with the definitions and synonyms provided by the world’s most reputable resources. I most always have a dozen or more scholastic tomes open, surrounding me on revolving Jeffersonian carousels, and another score of research tools electronically linked to the text via Logos interactive software. It’s a lot of information, so recognize that in the quest to be thorough and accurate, fluidity will suffer. Scripture will not roll off the tongue in familiar word patterns. But if you question, verify, and study the words Yahowah revealed, you will come to know the truth—as God revealed it.

And yet, this will not be easy. As I have already mentioned, there is a substantial difference between the definitions rendered in the lexicons which bear the names of popular bible translations, and the translations themselves. So if their word definitions are accurate, their translations are not. And in this way, serious students of God’s Word quickly come to appreciate the Achilles’ heel of their bible. If believers questioned the texts they were reading, if they did their homework, they would reject their bibles, their pastors, their church, and their religion.

That is not to say that we cannot know what God revealed. But it is to say that our quest to understand will not be easy. And that, surprisingly, is exactly as Yahowah wants it to be—at least between now and His Yowm Kippurym return in 2033 – when He will write His Towrah inside of us. He wants all of us to value knowing Him sufficiently to prioritize this endeavor.
Along these lines, when Yahowah introduces a new term, one that seems to defy normal translation, we will study other verses to see how He initially deploys the concept. For example, the singular Hebrew noun zarow’a, is usually translated as “arms,” and yet Scripture suggests it means “sacrificial lamb.” And at other times, we will find that a good translation just isn’t possible. In that case the word will be transliterated in the text and then explained in subsequent paragraphs. Nesamah, whose best analog is “conscience,” is such a term, one we will examine at the end of the “Chay – Life” chapter.

For your benefit, the genitive case (scrubbed of pronouns and conjunctions) of the actual Hebrew words found in Scripture are italicized and set inside parentheses within the text itself. The most generic forms are provided so that you will be able to look them up in Hebrew lexicons. This is also done so that you might gradually become more familiar with God’s most commonly used terms.

In this regard, understanding is based upon evidence and reason. And the best source of information, at least as it relates to the existence of God and the means to salvation, is a complete and accurate translation of God’s testimony—replete with a comprehensive evaluation of the words He selected to communicate to us. That is why this book is dedicated to Yahowah’s predictions and instructions, not mine—or anyone else’s. This is a conversation with God, not with me. All I have attempted to do is provide a handrail, an augmentation, a running commentary, and a contextual framework for considering and connecting His insights so that they are as revealing as possible. Hopefully, this will encourage you to reflect upon the significance of His words.

To maintain a clear distinction between my observations and Yahowah’s, Scripture is printed in a bold font. Yahweh’s words (correctly translated) can be trusted. Mine are only there because I want you to think about His. I do not purport to have all the answers—but fortunately I don’t have to because He does, and He has told us where to find them. Revealing them, and where to find them, is the intent of His testimony and thus of this book.

While my opinions are mostly irrelevant, I think that it’s useful for you to know that I am of the conclusion that the Hebrew Scriptures were without error, so far as language makes that possible, as the inspired writers of the Torah, Prophets, and Psalms (everything from Bare’yth / In the Beginning / Genesis through Malak / Messenger / Malachi) put quill to parchment two-thousand-five-hundred to three-thousand-five-hundred years ago. But as time passed, occasional scribal errors, a considerable onslaught of religious editing, and changes in language and customs, conspired to rob us of the message which originally permeated the divine texts. These problems were multiplied when the Hebrew
manuscripts were translated into Greek, then Latin, en route to being rendered in English. And this issue was exacerbated by political and religious agendas—all designed to make the flock easier to control and fleece.

In rendering Yahowah’s Word in English as completely and accurately as possible, I have favored the preferred meanings of the Hebrew terms unless a different vocalization of the text or a secondary definition provides a better, more consistent fit considering the context. Etymological roots will be our principle guide as we explore. If a phrase still begs for elucidation, we’ll consider colloquialism, and will always be attuned to metaphors and especially symbolism.

Hebrew provides a rich linguistic palette—especially for subjects related to human nature and relationships, things Yahowah cares deeply about and about which He had a lot to say. And the language is spiritually revealing. It speaks to mind and soul.

Some say that there may be a deeper, mystical meaning to passages, some esoteric code latent in Gematria and Equidistant Letter Sequences. While there may be merit to these claims, no matter what’s buried under the words, their plain meaning, and the mental pictures they provide, is primarily what God intended for us to understand.

Since words comprise the totality of Scripture, and thus prophecy, and since God calls Himself “the Word,” it’s important that we render His correctly. Words are Yahowah’s most important symbols. His Scripture represents Him, His Word defines Him; it explains His purpose and plan. That shouldn’t be surprising. Words are the basis of most everything: communication, thought, consciousness, relationships, and causality. It is even possible that a communication medium lies at the heart of what we consider matter and energy—the very stuff of creation. We think in words. Without language, virtually nothing can be known and nothing happens. There are no meaningful relationships without words. Written language is considered man’s greatest invention and our most important tool. So when it comes to the Word of God, we will examine His thoughts closely.

As mentioned previously, the reason I have chosen to focus on prophetic Scripture is because these passages provide assurance of divine inspiration. Foretelling the future is how God proves that He authored His Scriptures. Only a Spirit who exists beyond the constraints of time can know what will happen in the distant future. When events play out precisely as He said they would, historical reality demonstrates that what He revealed is trustworthy and true. Faith is replaced by logic, probability, and reason. For example, during this study, I have
grown from believing God exists to *yada’* Yahowah—to knowing Him. Hopefully you will too.

Proving that His Word is reliable, and thus worthy of our consideration, is one of three ways our Creator uses prophecy. He also uses it to reveal His nature, His plan, and His instructions. Most every prediction is designed to “*torah* – teach” us something. That is why we will dissect fulfilled prophecies, not only to validate their veracity, but to better understand Yahowah’s message. And then we will examine yet *un*fulfilled prophecy, not only to understand what lies in our future, but more importantly, so that we may be prepared to help others deal with what’s coming. All along the way, we will analyze the profound lessons attached to God’s prophetic proclamations so that more souls will: *Yada Yah*, and be inclined to enjoy an honest and open conversation with God.

The third purpose of divine prediction is to let us know how the whole story fits together from Adam to Armageddon, from the first family to the eternal one. Prophecy provides us with the skeleton upon which to flesh out the body of information Yahowah has given us regarding our redemption—past, present, and future. There is virtually nothing of consequence that can be effectively understood without tying prediction to fulfillment, dress rehearsal to final enactment. The Covenant is affirmed by the Ma’aseyah’s fulfillments, just as the *Towrah* defines Yahowsha’s purpose while explaining His words and deeds. It is all one unified message.

Therefore, our principle textbook in this voyage of discovery will be Yahowah’s Covenant Writings, augmented by the eyewitness accounts of Yahowsha’s words and deeds. Outside sources will only be consulted when they are necessary to appreciate the historical or scientific implications of a passage.

Beginning at the beginning, you will soon discover that Bare’syth / In the Beginning / Genesis One lies at the intersection of prophecy, history, and science. It tells three stories in one, all designed to reveal God’s purpose and plan. Yahweh’s opening salvo provides the framework upon which all significant prophetic events are fulfilled. It is accurate scientifically, right down to the specifics, providing a precise accounting of the order things were manifest over the course of six days from the perspective of the Creator. It even provides us with an overview of mankind’s history—past, present, and future. More important still, each verse is laden with guidance, essential insights for continued and better living.

In this regard, Scripture itself quickly dispels the misconception that the earth is 6,000 years old—a myth that is held by the majority of Christians. As a result, the debate between science and creation should never have existed. The first three
chapters of *Yada Yah* demonstrate that *both* are correct. The universe is just shy of 15 billion years old and it took God exactly six days to create it.

It should be apparent that *Yada Yah* is not going to tickle your ears nor shy away from controversy to win friends and influence people. You will find its commentary as blunt as God’s Word.

In fact, if one passage seems to contradict another, we will examine both without reservation. We will trust God to resolve the apparent inconsistency. When Yahowah says something that is contrary to established religious teaching, we will stop what we were doing long enough to evaluate a sufficient quantity of related passages to understand what is actually being revealed. And if what we find undermines the teachings and credibility of religious and political institutions, so be it. I do not belong to any organization, and I am not advocating for any human institution. My only concern is properly reporting what Yahowah has to say.

We are going to give God the credit He deserves. If He is providing multiple insights in a single account, we will examine all of them (at least as many of them as my feeble mind can grasp). When God decides to ascribe teaching to His predictions, as He most often does, we will contemplate His advice. When God broaches a new subject in a prediction, we are going to follow His lead and study related passages to better appreciate His prescriptions.

That leads us to another delightful challenge, one that has caused these volumes to expand in length and complexity. We will not rest until we understand the essential lessons of Scripture. Consider this example: a score of verses say that some souls, upon death, will experience eternal life in the company of God. Half that number say that some souls will end up in She’owl, where they will experience perpetual anguish. Yet hundreds of passages reveal that most souls will simply cease to exist. That is to say, when they die their soul will dissipate to nothingness. How can this be?

Rabbis, priests, and imams all teach that there are only two eternal destinations: heaven or hell. Yet eternal anguish is a completely different result than death and destruction. Therefore, for Scripture to be trustworthy (and for God to be lovable), there must be three options—eternal life with God, eternal separation from Him, and the option to fritter away one’s soul, wastefully squandering it. This is one of many profound insights that you will find in these pages and perhaps nowhere else.

The same is true with the concept of worship. There are a score of verses which seem to suggest that God wants to be worshiped and hundreds that say
otherwise—that He wants us on our feet, not on our knees. The truth in this regard is essential to our understanding of the Covenant where we are asked to walk and talk with God—to be upright with Him. This perspective lies at the heart of the debate between Yahowah wanting to enjoy a familial relationship with us as opposed to imposing a submissive religion.

Similarly, our translations tell us that God wants to be feared, and yet in Yasha’yahuw / Salvation is from Yahowah / Isaiah, Yahowah states that “the fear of God is a manmade tradition.” Moreover, one cannot love that which they fear.

Some statements seem to say that we can’t know the timing of things, such as the date Yahowah will return. Yet Scripture begins by detailing Yahowah’s chronology and timeline, something Yahowsha’s testimony in Revelation amplifies and affirms. If prophetic timing is unknowable, why did God provide a specific timeline and a thousand revealing clues?

I suspect that my willingness to date Yahowah’s prophetic fulfillments—past, present, and future—will be one of the most contentious aspects of Yada Yah. I’m going to tell you exactly when God is going to fulfill His prophecies, because He told us. All I had to do was contemplate the Scriptural evidence and then connect the data. As for the warning “no one knows the day,” we’ll examine the Olivet Discourse from many perspectives to conclusively demonstrate that God was not saying that we wouldn’t be able to figure this out.

Another point of contention may arise because I am opposed to quoting or commenting on any verse out of context. So if you write me and ask how one verse or another fits within the universal truths contained in the whole, I’ll tell you to read the book. The practice of referencing isolated phrases leads to false assumptions which in turn lead to incomplete and errant thinking. For example, if we want to understand why Yahowsha’ spoke of His upcoming Passover sacrifice in the context of Yownah / Yahowah’s Dove / Jonah’s “three days and three nights in the belly of the whale” (when the eyewitnesses say that Ma’aseyah was only tormented two days and two nights), we will find ourselves reviewing the historic context of Yahowsha’s discussion with the religious leaders which led to the comparison, and then we will find ourselves on board the ship with Yownah to see what really happened that stormy day. In the process, we will resolve the apparent contradiction, demystify the reference to the whale, learn a great deal about how God communicates with us, and come to appreciate the Creator’s sense of humor.

Quoting passages out of context is what led to the doctrines of heaven or hell, to the three persons of the Trinity, to replacement theology, to the impossible notion that the Ma’aseyah is completely God and completely man, to the
diminished relevance of the Torah, to Sunday worship, and to disputes over the timing and existence of the harvest of souls known to Christians as “the rapture.” While an errant theological position can be supported with isolated verses, for a conclusion to be valid, no passage should be able to refute it.

There are a few more things you need to know at the outset. I’m nobody special, at least among men. I’m just a regular guy, albeit more passionate and flawed than most. Although I’m not hard to find, you may have noticed that I haven’t ascribed my name to this mission. My only qualification for compiling this witness to expose deception and proclaim the truth was my willingness to engage when Yahowah asked. If that is not sufficient for you, if you are more interested in the messenger than the message, if you are impressed with accomplishments and credentials, find a book written by someone in the religious or political establishment. Such authors will gladly exchange your money for a confirmation of what you have already been led to believe.

So now you know: these volumes are not religious. This message does not portend to be popular either. One of the more limiting factors in this regard will be the unfamiliar vocabulary promoted throughout this book. I avoid many of the terms you are accustomed to hearing, even though using them would attract a much larger audience. God does not combat deception with lies, nor shall I.

Therefore, in the closing pages of the Prologue, I’m going to share a truncated portion of the Name Volume of An Introduction to God to demonstrate why each of the following names, titles, and words are inappropriate: Lord, Jesus, Christ, Christian, Bible, Old Testament, New Testament, Gospel, Grace, Church, and Cross. And in their place, I’m going to refer to the same text to present Yahowah’s preferences.

The reasons this must be done are many. It is vital that people have the opportunity to know that they have been deceived by those who have preyed upon their devotion. God wants us to stop trusting clerics so that we might choose to rely on Him. Therefore, providing readers with reasons to jettison their associations with political and religious institutions is consistent with Yahowah’s instructions. Further, there is a lesson in every human deception and vital insights in every divine revelation.

In this light, I have often been accused of being overly zealous regarding terminology. But this is the only rational option available to us. If we see the Torah, Prophets, and Psalms as being from God, then its every word was inspired
and chosen by Yahowah. Changing His words to suit us is then arrogant, misguided, and counterproductive.

Therefore, throughout Yada Yah you will find Yahowah’s name properly written, even though it may be unfamiliar to you, in each of the 7,000 places He cites it in the Torah, Prophets, and Psalms. I will not use “LORD” in reference to God because “lord” is synonymous with Ba’al, which is Satan’s title throughout Scripture. It describes the Adversary’s ambition, which is to rule over God, to lord over men, and to control the messages pontificated by cleric and king, so that the masses submit to him. After all, the nature and ambitions of a lord are the antithesis of a father.

God’s aversion to being called “the Lord” is why Yahowah revealed that upon His return, on the Day of Reconciliations when the Covenant is finally renewed, He will never again tolerate its use. “And it shall be (hayah – will exist) in (ba – at, with, and on) that (ha huw’ – or His) day (yowm – speaking of His return on the Day of Reconciliations), prophetically declares (ne’um – predicts, reveals, and promises) Yahowah (יהוה), you shall refer to (qara’ – read and recite, summon and invite, and call out to) Me as an individual (’yshy – Me as a marriage partner and as Me as one who exists in your presence); and (wa) shall not (lo’) call Me (qara’ – summon Me or read aloud) ‘My Lord’ (ba’aly – my Master, the one who owns and possesses me) ever again (ly ’owd – now or forevermore). For I will remove (suwr – reject, separating Myself from, and revolt against, renounce and repudiate) the Lords’ (Ba’alym – the masters, owners, possessors, and false gods) names (shem) out of (min – from) her mouth (peh – speaking of the lips and language of Yisra’el), and (wa) they shall not be remembered, recalled, or mentioned (lo’ zakar – proclaimed or be brought to mind) by (ba) their name (shem) ever again (’owd – any longer).” (Howsha’ / Salvation / Hosea 2:16-17 / 18-19)

Ba’al isn’t the only Hebrew title for “Lord.” There is another. It is ‘adown (אדון). But since the word was commonly used to describe ambitious and covetous men engaged in politics and religion, as well as merchants and military leaders who have schemed to “lord over” the masses and be their “master,” the arrogant and oppressive human title was pointed to read ‘adoni or ‘adonay so that it could be used to replace Yahowah’s name all seven thousand times YHWH appears in the Covenant Scriptures.

But there is more to the story than this. You see, the commonly contracted form זון in the Torah, Prophets, and Psalms, can be pointed to read ‘eden (אדן), ‘edon, or ‘adon. These vocalizations describe an “upright pillar rising up from an established foundation.” It is used to depict the upright, strong, and reliable nature
of Yahowsha’s legs in the Song of Solomon 5:15. In Yowb / Job 38:6, ‘eden is the “foundation” upon which the “cornerstone is laid,” thereby serving as a reference to Yahowsha’ being the cornerstone of Yahowah’s Tabernacle. ‘Eden, which is more accurately transliterated edon, emphasizes something which is “firm, strong, and solidly reliable,” as in a “well designed and constructed foundation.” As such ‘eden / ‘edon is used to portray the “base into which tent pegs were inserted to hold the upright pillar of the Tent of the Witness, whereby the structure, which is symbolic of Yahowah’s home and of Divine protection, is enlarged and held erect by the upright pillar, which is symbolic of Yahowsha’, whose work and words make it possible to enter into God’s protective custody. You will find the Hebrew letters אדן vocalized ‘eden fifty-seven times in the Tanakh, with all but the two instances referenced above describing an aspect of the Tabernacle of the Witness—and all in the Torah.

Once the Torah, Prophets, and Psalms are scrubbed of the most obvious Masoretic copyedits—that of writing ‘adownay above YHWH, or more accurately אדוניא, some 6,873 times, you will find ‘adownay on 434 occasions in the Masoretic Text. However, a comprehensive review of the Dead Sea Scrolls reveals 127 places where religious Rabbis simply erased Yahowah’s name and scribed ‘adownay in its place. Once these are removed, the context dictates that the first person singular suffixed variation of אדן, אדני, should have been vocalized ‘edownay, and translated “Upright Pillar,” “My Upright One,” or “My Foundation,” all 307 times it applies to Yahowah.

As evidence that ‘adown is descriptive of men, not God, it shares the same root as ‘adam, the Hebrew word for “man.” Further, all 335 times ‘adon appears in the Tanakh, it applies to politically or religiously empowered men, with two thirds of these translated “lord,” and one third rendered “master.” Strong’s defines ‘adown and its contracted form ‘adon, as “a reference to men” who are “owners, strong lords, and masters.” They suggest that it may be derived from an unused root meaning: “to rule.” As such, it also describes the Adversary’s ambition: to be called Lord by men, to rule over them and to be their master, to control, intimidate, and overpower men—to own their souls.

Therefore, it is completely appropriate to attribute the Towrah’s own definition of ‘eden / ‘edon to Yahowah. He is the “Upright One,” the “Foundation,” and the “Upright Pillar of the Tabernacle.” He stood up for us so that we could stand with Him. But, it is not appropriate to associate Satan’s ambitions with God. Our Heavenly Father is not our “Lord.” His Covenant is based upon an entirely different kind of relationship. Lord is inconsistent with both freewill and family.
Now that God has affirmed that He does not like being referred to as the “Lord,” and now that you understand why, let’s consider His name, and whether we can and should pronounce it. The most telling passage in this regard is found in the book Yahowah entitled Shemowth – Names. You may know it as “Exodus.”

“And (wa) Moseh (Moseh – the one who draws us away from human oppression and divine judgment) said (‘amar) to God (‘el), the Almighty (ha ‘elohym – the Mighty One), ‘Now look, if (hineh – behold, look here, and note if) I (‘anky) go (bow’ – arrive and come) to (‘el) the Children (beny – sons) of Yisra’el (Yisra’el – a compound of ‘ysh – individuals, who sarah – strive and contend with, engage and endure with, are set free and are empowered by ‘el – God), and I say (wa ‘amar) to them (la), “The God (‘elohym – the Almighty) of your fathers (‘ab) has sent me out (salah – has extended Himself to dispatch me) to you (‘el), and they ask (wa ‘amar – question) me (la), ‘What is (mah) His personal and proper name (shem),’ what (mah) shall I say (‘amar) to them (‘el)?’”’” (Shemowth / Names / Exodus 3:13)

While God would give Moseh a direct answer, He didn’t do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, et al, and Yahowah, than just a name. Yahowah is for real. He actually exists. So by revealing the basis of His name first, Yahowah answered the most important question we can ask: yes, there really is a God. “God (‘elohym) said (‘amar – answered and promised) to (‘el) Moseh, ‘ehayah (ה יֶּהְיָה) ‘asher (ר שֶׁא) ‘ehayah. (ה יֶּהְיָה) – ‘I Am Who I Am.’” (Shemowth / Exodus 3:14) In His response, God conveyed: “I Exist.” “I was, I am, and I always will be.” “I am exactly who I say I am.”

‘Ehayah is the first person singular of hayah, meaning: “I exist, I am, I was, I will be.” ‘Asher denotes a “relationship, an association, or linkage,” and is often translated “with, who, which, what, where, or when.” ‘Asher is also a “blessing.” So by using these words, Yahowah told us: 1) He exists, 2) that our continued existence is predicated upon His blessing, 3) that relationships are of vital interest to Him, and 4) how to pronounce His name (Yahowah is based upon hayah).

“And (wa) He said (‘amar), ‘So this is what (koh) you should actually say (‘amar – answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronunciation would have ongoing consequences which would unfold throughout time)) to (la) the Children (ben) of Yisra’el (yisra’el – those who engage and endure with God), “I Am (‘ehayah – first person singular of the verb hayah, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), He has sent me (salah
He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of God is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) to you (‘el).”’” (Shemowth / Names / Exodus 3:14)

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one God who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power man had yet conceived.

Those who promote the myth that God’s name isn’t known, that it isn’t important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking “And (wa) God (‘elohym – Almighty), moreover (‘owd – besides this and in addition), said (‘amar – declared) to (‘el) Moseh (Moseh – from mashah, the one who would draw us away from human oppression and divine judgment), ‘This is what (koh) you should say (‘amar – promise and declare (also scribed in the qal imperfect)) to (‘el) the Children of Yisra’el (beny isra’el – the children and sons who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God), “Yahowah (יְהוָה – יהוה – Yahowah), God (‘elohym) of your fathers (‘ab), God (‘elohym) of Abraham (‘Abraham – Loving, Enriching, and Merciful Father), God (‘elohym) of Yitzchaq (Yitzchaq – Laughter), and God (‘elohym) of Ya’aqob (Ya’aqob – One who Supplants and Digs in His Heels), He sent me (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, revealing that this act of God is indivisible, whole and complete, and valid throughout all time)) to you (‘el).”

This is (zeh) My name (shem – My personal and proper designation (scribed in the singular construct form, making Yahowah inseparable from His one and only shem – name)) forever (la ‘olam – for all time and into eternity). And (wa) this is (zeh) My way of being known and remembered (zeker– My status and renown, My way of being mentioned and recalled, My commemoration and memorial, My inheritance right, symbol, sign, and signature) for (la) all places, times, and generations (dowr dowr).”” (Shemowth / Names / Exodus 3:15)

So, how does anyone justify calling God “Lord” when God said as clearly as words allow: “My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My
signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you.” Know it, say it, remember it.

Now that we have allowed God to resolve the myth that He has many names, some of which are too sacred to be spoken, what about the myth that no one knows how to pronounce the “Tetragrammaton,” or “four consonants” which comprise His signature.

To begin, Yahowah’s name is comprised of vowels, not consonants. Flavius Josephus, the most famous of all Jewish historians, wrote in the first-century CE, in his The War of the Jews, Book 5.5.7: “the set-apart name, it consists of four vowels.” Weingreen, a noted scholar in Hebrew grammar, subsequently stated in 1959 for Oxford University Press: “Long before the introduction of vowels signs, it was felt that the main vowel sounds should be indicated in writing, and so the three letters, Wah (י), Hey (ה), and Yowd (י) were used to represent long vowels.”

In actuality, the easiest way to dispense with the “consonant” myth with regard to the Ancient, Paleo, and Babylonian Hebrew scripts found in Scripture is to examine the many thousands of words which contain the letters Wah (י), Hey (ה), and Yowd (י), and consider how they are pronounced. Almost invariably, the Waw, or Wah (י–י–י), conveys the vowel sounds “o,” “oo,” or “u.” In this regard, it is similar to the vowel form of the English W, which is pronounced “double u.” The Hey (א–א–א) is pronounced “ah” and, to a significantly lesser degree, “eh.” The Yowd (י–י–י) communicates an “i” sound, and is otherwise similar to the vocalization of the vowel form of the English Y.

In reality, these three vowels, in conjunction with the Hebrew Aleph (א–א–א) and Ayin (א–א–א), made it possible to pronounce every Hebrew word several millennia before the Sheva System was developed, or vowel points were introduced, by the Masoretes.

With this in mind, let’s consider the three vowels which comprise Yahowah’s name. Perhaps the most familiar Hebrew word known to us today beginning with the letter Yowd (י) is “yada’ (יָדַע),” meaning “to know.” You often hear it repeated: “yada, yada, yada.” Indirectly, we know the Yowd sound from Israel, which is a transliteration of Yisra’el. It is also the source of the vowel I/i in: Isaiah (Yasha’yah), Messiah (Ma’aseyah), Zechariah (Zakaryahuw), Hezekiah (Chazayah), Nehemiah (Nachemyah), and Moriah (Mowryah).

Those who have sung “kumbaya (guwmbayah (stand with Yah))” or “halleluyah (halaluyah (radiate Yah’s light))” know this Yowd (י) sound all too well. The י provides the vowel sound for the common Hebrew words yad – hand, yadah – to acknowledge, yatab – good, and yahad – united.
There are literally thousands of Hebrew words where the Yowd (י) is pronounced just like the Y/y is in the English words: “yes, yet, yield, yarn, yaw, yawn, yawl, yea, yippee, year, yearn, yeast, yell, yellow, yelp, yeoman, yesterday, you, young, yolk, yonder, and yummy. And just like Hebrew, in English, the letter Y is often a vowel. Consider: “myth, hymn, my, fly, and cry.” In fact, according to the Oxford Dictionary, “the letter Y is more often used as a vowel. And in this role it is often interchangeable with the letter I.” This similarity to Hebrew is not a coincidence, because Hebrew served as the world’s first actual alphabet—a word derived from a transliteration of the first two letters of the Hebrew alphabet: Aleph and Beyt.

The second and fourth letter in Yahowah’s name is the Hebrew Hey (ה). Curious as to how Yahowah’s name could be based upon hayah (יהיה), which begins and ends with ה, and yet most often be transliterated “Yahweh,” where the first Hey is pronounced “ah,” and the second is pronounced “eh,” I examined every Hebrew word inclusive of the letter ה – especially those words concluding with Hey. What I discovered is that just like hayah and ’elohah (the basis of ’elohym), the Hebrew ה is almost invariably pronounced “ah.” In fact the ratio of “ah” to “eh” in Hebrew words is nearly one hundred to one. So in hayah, Yahowah told us how to pronounce all but one letter of His name.

And yet, in the definitive statement “’elohah hayah – God exists,” all of our questions are answered. We can simply look to the title Yahowah selected for Himself in this revealing discussion, “’elohah (אלהות) – God,” to ascertain how to properly pronounce the Hebrew vowel Wah (ו). You see, ’elohah is the contracted, and thus less formal, plural, and thus more inclusive, form of ’elohah (אלוה), meaning “God Almighty.” And it is in ’elohah (אלוה) that we find definitive proof of how to properly communicate the Hebrew ה.

Ironically, even the title Rabbis ultimately pointed to add the first common singular suffix, “my” to “lord,” ’adoni, or more correctly, ’adonay, to replace Yahowah’s name, was derived from ’adown (אדון), which actually helps us pronounce His name.

But there is another, perhaps even better known, Hebrew word which can assist us in our quest. Scripture’s most often transliterated title, “towrah – Torah,” meaning “instructions,” provides all the direction we require to properly pronounce the Hebrew Wah (ו) specifically and YHWH generally. In the Divine Writ, this title for “instruction, teaching, direction, and guidance” is written TWRH (right to left as: תּוֹרָה), where the “o” sound is derived from the Wah ו.

In addition, the most oft’ repeated Hebrew word over the last one hundred generations has been “shalowm (שלום) – peace,” where once again, we are greeted
with the means to properly annunciate the Hebrew Wah. And I suppose Zion and Zionist, would be almost as well known. Its basis is spelled tsyown in Hebrew, once again telling us how to pronounce the Wah.


Therefore, the obvious pronunciation of YHWH (or יְהֹוָה written left to right using Hebrew characters) is Y·aH·oW·aH. Mystery solved.

Since Yahowah invented the language of revelation, we are wise to observe its lessons. In Ancient Hebrew, the first letter of Yahowah’s name was a Yad, which today is called a Yowd. It was conveyed using a pictographic depiction of an open hand reaching down and out to us. This hand symbolized the power and authority to do whatever work was required. Even today, yad means “hand” in Hebrew, and metaphorically, it still represents the ideas of “engaging and doing,” and thus of “authority and power.” With Yah, the reveals His willingness to reach down to lift us up, to extend Himself and reach out to us with an open hand, hoping that we will grasp hold of Him.

The second and fourth letter in Yahowah’s name is a Hey. It was drawn as a person standing and reaching up while pointing to the heavens. In Ancient Hebrew it conveyed the importance of observing what God has revealed, of becoming aware of Him, and of reaching up to Him for help. Affirming this, the Hebrew word hey still means “behold” in addition to “pay attention.” The key aspect of this character, which is repeated twice in Yahowah’s name, is that the individuals depicted are standing upright, so as to walk to and with God. They are not shown bowing down in worship. Further, both hands are raised as if to grasp hold of Yahowah’s hand, trusting Him to lead us home.

In this regard it is interesting to note that there are five hands depicted in Yahowah’s name – יְהֹוָה – just as there are five terms and conditions associated with His Covenant which we must accept if we want to engage in a relationship with God. And like our hand which is comprised of a thumb and four fingers, there is one prerequisite associated with our participation in the Covenant and then four subsequent requirements. Therefore, Yahowah is telling us that while He is offering to do the work, we control our destiny by our response to Him.
The third letter in יְהוָה - YHWH is the Wah, which was called Waw in Ancient Hebrew. Its pictographic representation was drawn in the form of a tent peg or stake י. These were used to secure a shelter and to enlarge it. And as such, the preposition wa communicates the ideas of adding to and of increasing something.

Bringing this all together, we discover that Yahowah’s name is about our response to His offer. יְהוָה says that God has the power, the authority, and the will to do whatever work needs to be accomplished to assist those who look to Him, who observe His revelation, and who reach up to Him for help. Those who do these things will be added to His family. They will be sheltered and become secure.

Now that we understand the most important name in the universe, let’s turn our attention to the second: Yahowsha’ – or sometimes transliterated Yahuwshuwa’, or simply Yahushua, even Yahshua. The alternative ending (shuwa’ versus sha’) is derived from Dabarym / Words / Deuteronomy 3:21 and Judges 2:7, where we find יְהוֹשֻׁעַ, as opposed to יְהוֹשָׁע. Each of the other 216 times His name is scribed we find the preferred “Yahowsha’.”

This name – יְהוָה or יְהוָֹשָׁע – is equal parts an identity designation and a mission statement. As a compound of Yahowah’s name and yasha’, the Hebrew word for “salvation and deliverance,” Yahowsha’ tells us that Yahowah, Himself, is engaged in the process of saving us.

As for the name “Jesus,” which is more familiar, it is important to note that it cannot be found anywhere in God’s Word. As a matter of fact, there was and is no J in the Hebrew alphabet—nor one in Greek or Latin. The letter was not invented until the mid 16th-century, precluding anyone named “Jesus” existing prior to that time.

The first English book to make a clear distinction between the “I” and “J” was published in 1634, where the new letter débuted on loan words from other languages, specifically Hallelujah rather than Halaluyah (meaning: radiate Yahowah’s brilliant light). For those who relish dates, you may have noticed that 1634 is twenty-three years after the first edition of what was then called “The King James Bible” was printed in 1611. In it, Yahowsha’ was called “Iesous.”

Therefore, we can say with absolute certainty that no one named “Jesus” lived in the 1st-century CE. “Jesus” is a 17th-century forgery. More troubling still, “Jesus” is most closely allied linguistically with “Gesus” (pronounced “Jesus,”),
the savior of the Druid religion (still practiced throughout England), wherein the “Horned One” was considered god.

There are a plethora of Christian (a title we will refute momentarily) apologists who errantly claim that “Jesus” was a transliteration of the Greek Iesou, Iesous, and Iesoun. The problem with that theory is four fold. Yahowsha’ wasn’t Greek; He was Hebrew from the tribe of Yahuwdah. The Greek Iota is pronounced like the English I, rather than the come-lately J. The “u,” “us,” and “un” endings were derivatives of Greek grammar and gender rules without a counterpart in Hebrew or English. And most importantly, you won’t find Iesou, Iesous, or Iesoun written on any page of any first-, second-, third-, or even early fourth-century Greek manuscript of the so-called “Christian New Testament.” Divine Placeholders were universally deployed (without exception) by the Disciples to convey Yahowah’s and Yahowsha’s name. Simply stated: it is impossible to justify the use of “Jesus.” And it is wrong.

Yahowsha’, as a compound of “Yahowah” and “yasha’ – salvation,” means “Yah Saves.” Yahowsha’ tells us that Yahowah manifest Himself in the form of a man, and that as a man, He, Himself, delivered us. Yahowsha’ explains who He is and it defines His purpose.

So that there be no dispute: in the Torah, Prophets, and Psalms, you will find Yahowsha’ – יְהוֹשֻׁעַ – יְהוֹשֻׁעַ – יְהוֹשׁוּעַ – written 216 times—first in Shemowth / Names / Exodus 17:9. The Savior’s name was written Yahowshuwa’ (יְהוֹשׁוּעַ) twice (in Dabarym / Words / Deuteronomy 3:21 and then in Shaphatym / Judges 2:7). In addition, Yashuwa’ was scribed in the revealed text on 30 occasions. And Yashuw’ah appears another 78 times. Collectively, these 326 Scriptural witnesses to the descriptive name and title of God’s implement and mission tell us that Yahowah is the source of our Salvation.

There are many Messianic Jews, countless rabbis, and otherwise misinformed pseudo-intellectuals who choose to ignore the Scriptural pronunciation of Yahowsha’ (even though it is written 216 times in this form) in favor of Yeshu (which was never written in the Torah, Prophets, or Psalms). The earliest undisputed extant occurrence of Yeshu is found in five brief anecdotes in the Babylonian Talmud (a collection of rabbinical discussions constituting Jewish Oral Law circa 500 CE). Yeshu is cited as the teacher of a heretic (in Chullin 2:22-24, Avodah Zarah 16-17), as a sorcerer scheduled to be stoned on the eve of Passover (in Sanhedrin 43a), as a son who burns his food in public (in Sanhedrin 103a), as an idolatrous former rabbinical student (in Sanhedrin 107b), and as the spirit of a foreigner who is an enemy of Israel (in Gittin 56b and 57a). Yeshu is also used in the Rabbinical Tannaim and Amoraim as a replacement for
Manasseh’s name (he was Hezekiah’s only son, and at twelve upon assuming the throne, he instituted pagan worship in direct opposition to his father) (Sanhedrin 103s and Berakhot 17b). The earliest explicit explanation of the Rabbinical term “Yeshu” is found in the mediaeval Toldoth Yeshu narratives which reveal: “Yeshu was an acronym for the curse ‘yimmach shemo wezikrhro,’ which means: “may his name and memory be obliterated.”

If that isn’t sufficiently sobering, if that isn’t enough to make you scream every time you read or hear “Yeshu” or its clone, “Yehshu,” then you don’t know Him very well.

These things known, the second most misleading myth has been lampooned. The human manifestation of Yahowah, the corporeal implement God would use to do the work required to save us, is Yahowsha’. This name, as a synthesis of Yahowah and yasha’, the Hebrew word for “salvation,” affirms that: “Yahowah is our Savior.”

In Hebrew, the first three letters of Yahowsha’s name mirror those found in Yahowah: יְהוָּשָׁא. So by way of review, the Yowd represented an open hand at the end of an arm reaching down and out to us: י. It symbolized the power and authority to do whatever work was required.

The second letter in Yahowsha’, like Yahowah, is Hey, which was drawn in the form of a person standing, reaching up and pointing to the heavens ה. It conveyed the importance of observing what God has revealed, and of reaching up to Him for assistance. It show us engaged, standing and walking with Yahowah, while holding His hand.

The third letter, a Wah, was pictographic depicted via a tent peg ו. They were used to secure a shelter and to enlarge it so that more people could come inside, be accommodated and protected therein. It spoke of adding to and of increasing something, of being associated with and being connected to someone.

In Ancient and Paleo Hebrew, the fourth character, a Shin, was drawn to represent teeth, ש or צ, making it symbolic of language and nourishment, even the word. As such, we should see Yahowsha’ as “ש – the Word” “ה – associated with and connected to” “יהוה – Yah.

Ayin is the final letter in the designation Yahowsha’. Scribed in the form of an eye, it was used to convey the ideas of sight, observation, and knowledge ע. Even today, אין is the Hebrew word for “eye, sight, and perspective, leading to discernment and understanding.”
Bringing these images together from Hebrew’s past, we discover that Yahowsha’s name, יְהוַשָּׁא – יְהוֹשֵׁעַ – reveals that He represents the word of Yah. He has the power and the authority of Yah to do whatever work is required to assist those who look to Him, who observe His words, and who reach up to Him for help. Those who accept and understand this perspective will be added to His family. They will be sheltered and become secure.

Moving on to the next religious deception, if “Christ” was Yahowsha’s title, and it’s not, there would still be no justification for writing or saying “Jesus Christ,” as if “Christ” was His last name. Moreover, without the definite article, “Christ Jesus” is also wrong. Should “Christ” be valid, and again it is not, the only appropriate use of the title would be as “the Christ.”

As we dig deeper, what we discover is that Classical Greek authors used στρεφω, the basis of “Christos – Christ” to describe the “application of drugs.” A legacy of this reality is the international symbol for medicines and the stores in which they are sold—Rx—from the Greek Rho Chi, the first two letters in chrio. So those who advocate “Christ,” and its derivative, “Christian,” are unwittingly suggesting that Yahowsha’, and those who follow Him, are “drugged.”

Christians who protest that “Christ” is simply a transliteration of Christos, Christou, Christo, or Christon, either are not aware, or don’t want you to know, that you will find only one place in the whole of the Greek text prior to the mid 4th-century where any variation of chrio was actually written—and it does not apply to Yahowsha’. All references to the Ma’aseyah’s title were presented using the Divine Placeholders ΧΣ, ΧΥ, ΧΩ, and ΧΝ.

The only time we find a derivative of chrio in God’s voice is when the Ma’aseyah Yahowsha’ toys with the Laodicean Assembly (representing Protestant Christians living in today’s Western Democracies) in His seventh prophetic letter. To appreciate His sense of humor, and to fully understand the point He was making, realize that the Laodiceans were wealthy and self-reliant. They made a fortune promoting their own brand of ointment for the ears and eyes known as “Phrygian powder” under the symbol “Rx.” So referencing their healthcare system, Yahowsha’ admonished: “I advise that you rub (egchrio – smear) your eyes with medicinal cake (kollourion – a drug preparation for ailing eyes) in order that you might see.” (Revelation 3:18) Therefore, in the singular reference to chrio, the root of christo, in the totality of the pre-Constantine Greek manuscripts of the so-called “Christian New Testament,” Yahowsha’ used it to describe the application of drugs.
To further indict “Christ” and “Christian,” even if the tertiary definition of *chriso*, “anointed,” were intended, that connotation still depicts the “application of a medicinal ointment or drug.” And should we ignorantly and inadvisably jettison this pharmaceutical baggage, we’d still be left with other insurmountable problems associated with “Christ.”

First, the Scriptural evidence from the Torah, Prophets, and Psalms strongly suggests that Yahowsha’s title was not “ha Mashiach,” which means “the Anointed,” but instead “ha Ma’aseyah,” which translates to “the Implement Doing the Work of Yahowah.” (More on this in a moment.)

Second, “ha Ma’aseyah,” as a Hebrew title, like the name Yahowsha’, should have been transliterated (presented phonetically) in Greek and also English, not translated. For example, the titles Rabbi, Imam, Pharaoh, Czar, Sheik, and Pope were all transliterated, not translated.

Yahowsha’ was not Greek, did not speak Greek, and did not have a Greek name or a Greek title, so to infer that He did by crudely transliterating *Ieossus Christos* “Jesus Christ” is grossly misleading and deceptive.

Third, there is no justification for using Hellenized nomenclature when addressing a Hebrew concept. And since Yahowsha’ did not communicate in Greek, that language is nothing more than a translation of what He actually conveyed in Hebrew and Aramaic – a language closely allied with Hebrew. This would be like transliterating Genghis’ “Khan” title, which means “ruler” in Mongolian, “Sheik Jinjeus,” because we like the letter J, the “eus” ending derived from Greek grammar, and *sheik* has the same meaning in Arabic. Worse, how about rendering Caesar Augustus, “Hairy August,” as that is what *caesar* means in English. It’s idiotic.

Fourth, the textual evidence suggests that the Divine Placeholders ΧΣ, ΧΥ, ΧΩ, and ΧΝ were not based upon Christos, Christou, Christo, or Christon, as those who have an aversion to all things Hebrew would have you believe. Consider this: writing about the great fire which swept through Rome in 64 CE, the Roman historian Tacitus (the classical world’s most authoritative voice) in *Annals* XV.44.2-8, revealed: “All human efforts and propitiations of the gods, did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestucians (Chrestuaneos) by the populous. Chrestus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. And a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the
first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired.” Chrestus and christos are different words in Greek with very different meanings.

But there is more, the Nestle-Aland 27th Edition Greek New Testament reveals that Chrestus (χρηστὸς) was scribed in 1 Shim’own / He Listens / Peter 2:3, not Christos. Their references for this include Papyrus 72 and the Codex Sinaiticus, the oldest extant witnesses of Peter’s (actually of Shim’own Kephas’) letter.

In Shim’own’s epistle, one attested by both ancient manuscripts, the Disciple and Apostle tells us: “Asa newborn child, true to our real nature (logikos – in a genuine, reasonable, rational, and sensible manner), earnestly desire and lovingly pursue (epipotheo – long for, showing great affection while yearning for) the pure and unadulterated (adolos – that which is completely devoid of dishonest intent or deceit, and thus is perfect) milk in order to grow in respect to salvation, since we have experienced (geuomai – partaken and tasted, have been nourished by) Yahowah (ΚΣ – from a Divine Placeholder) as the Useful Implement and Upright Servant (Chrestus – the Upright One who is a superior, merciful, kind, and good tool).” (1 Shim’own / Peter 2:2-3) The fact that we find Chrestus written in the Codex Sinaiticus, and the placeholder ΧΡΣ written in P72 in the same place in this passage, we have an early affirmation that the Divine Placeholder representing the title “Ma’aseyah” was based upon the Greek Chrestus, not Christos.

And while Chrestus isn’t Yahowsha’s title, it is at least an apt translation of it. Chrestus means “useful implement,” and “upright servant,” as well as “merciful one.” It was used to “depict the good and beneficial work of a moral person.” So rather than being “drugged,” a Chrestucian is a “useful implement, an upright servant, and a moral person working beneficially” with Yah. Therefore, while using Chrestus would have been an honest mistake, at least, unlike Christos, it would not have been a deliberate deception.

With a second and third myth resolved, let’s turn our attention to Yahowsha’s actual title. To begin, let’s consider the issues of consistency and relevance. Most every important name, title, and word associated with Yahowah and
our yashuw’ah / salvation bears God’s signature: “Yah.” As I have mentioned previously (and actually reveal in the Dabar – Word chapter of this Volume of Yada Yah), there are 260 names appearing over 10,000 times in Scripture which incorporate “Yah” within them. So please consider the likelihood that Yahowah’s most important title would not be included in that list.

The second insight I’d like you to consider relative to the validity of Ma’aseyah versus Mashiach and Messiah is the number of times one versus the other appears in God’s Word. You may be surprised to learn that we know for certain that Ma’aseyah and Ma’seyahuw were written twenty-three times throughout the Prophets and Writings (in Yirmayahuw / Jeremiah, in 1&2 Chronicles, in Ezra / Ezrah, and in Nachemyah / Nehemia). Mashiach, on the other hand, may have been scribed twice, both times in Dan’el / Daniel. (The reason I wrote “may” will become evident in a moment.)

Third, the textual spelling from which Ma’aseyah and Mashiach are vocalized is identical save the concluding letter. Throughout Yah’s Word in Ancient and Paleo Hebrew (twenty-three times in five different books), we discover that the final letter in Ma’aseyah is Hey (ה), providing the same “ah” sound as we find at the end of Yahowah’s name. But in the book of Daniel, the only one originally scribed in both Aramaic and Babylonian Hebrew, we find a Chet (ח) conveying the hard “ch” sound. And while these letters would never have been confused in paleo-Hebrew, they are very similar in Babylonian Hebrew (ה vs. ח). Once a scroll has been unfurled and handled a number of times this minor distinction (the length of the left leg) is often lost.

Since the evidence is our guide to the truth, be aware that there are eight partial manuscripts of Dany’el / Daniel in the Dead Sea Scroll collection. These were copied between 125 BCE and 50 CE. It should be noted that all four scrolls containing material from the first eight chapters of the book are initially scribed in Babylonian Hebrew, but they switch to Aramaic in the midst of chapter 2, verse 4, and then revert back to Hebrew at the beginning of the eighth chapter. (Along these lines, it is also interesting to be aware that the longer Roman Catholic version of Dany’el, with the Prayer of Azariah, the Song of Three Men, Susanna, and Bel and the Dragon, isn’t supported by any Qumran manuscript.)

None of the eight scrolls found in the Dead Sea caves provide any witness to the text between Dany’el / Daniel 7:18 and 10:4. And unfortunately, the two passages with references to the Ma’aseyah otha Mashiach, Dany’el 9:25 and 9:26, are right in the midst of this void. That means the oldest manuscript attesting to this minor difference (the length of the left leg on the concluding letter) with major implications (Ma’aseyah or Mashiach) was written by rabbinical Masoretes
in the 11th-century CE. In this manuscript, known as the Codex Leningradensis (dated to 1008 CE and published in 1937), it is clear to me that the rabbinical agenda affirmed in the 3rd of Maimonides’ 13 Principles of Judaism, which states that God is incorporeal, is on display to distance the Rabbinical Mashiach from Yahowah—a G-d whose name rabbis will neither write nor speak. As such, the evidence on behalf of Ma’aseyah is strong and on behalf of Mashiach is weak.

Fourth, every Scriptural name and title, from Isaiah to Zachariah, from Mount Moriah to the Messiah, which is transliterated “iah” today, is actually “yah” in the revealed text. Just as Qumbayah and Halaluyah speak volumes to those with an ear for Yah’s Word today, so does the legacy of “iah” at the end of “Messiah.”

Fifth, Ma’aseyah provides a perfect depiction of how Yahowah used Yahowsha’. As Ma’aseyah, He was “Yah’s Implement, Doing the Work of Yahowah.” Ma’aseyah even serves as the perfect complement to Yahowsha’, whereby we are told: “Salvation is from Yah.”

Sixth, now that we know that the Divine Placeholders used in the Greek text to represent the Ma’aseyah were based upon Chrestus, not Christos, we find a perfect match. Both words convey the same message: Yahowsha’ is Yah’s “Useful Implement,” His “Upright Servant,” who does “Good, Moral, and Beneficial Work.” And that is better than being “Christ/Drugged.”

It is therefore reasonable for us to conclude that Yahowah assigned the title Ma’aseyah to Yahowsha’.

As has been our custom, let’s examine Ma’aseyah through the lens of Ancient Hebrew—the language of revelation. The first letter, Мах, which is now called Mem, was conveyed by way of waves on water. It symbolized the origin of life and cleansing. And even today, мах in Hebrew means “water.”

The second letter is יין Ayin. This character, which is also found in Yahowsha’s name, was drawn to depict an eye. It was used to convey the ideas of sight, observation, knowledge, perspective, and understanding.

The third letter in Ma’aseyah is Sin, which is called a ס Samech today. Its graphic symbol was akin to a thorn, a hard sharp object which was known to pierce. It came from a bush which served as a protective barrier from carnivores and ill-tempered men. It conveyed the ideas of cutting, piercing, separating, and dividing, in addition to shielding and protecting.

The last two letters in Ma’aseyah are mirrored in the beginnings of Yahowah’s and Yahowsha’s names: יד. As we now know, the י Yowd was
drawn to represent the outstretched arm and open hand of God, and it symbolized His power and authority to do whatever work was necessary.

The final letter in Ma’aseyah is א Hey, whose pictographic form revealed a person reaching up and pointing to the heavens. It conveyed the importance of observing God, and of reaching up to Him for assistance. No one was better at this than Yahowsha’ ha Ma’aseyah.

The picture painted by these historical characters – אולא – collectively reveals that the Ma’aseyah is the source of life and of spiritual cleansing for those who know and understand Him, who observe His words and deeds from the proper perspective. While He was pierced for our sins, and while He came to bring division, He has the power to protect and shield. As Yahowah’s representative, the Ma’aseyah comes with the power and authority of God. He is literally the hand of God doing the work of God. Those who recognize these things, and who reach up and rely upon Him, will find Him ready and willing to assist.

When it comes to the next corrupt term, a modicum of investigation leads to the inescapable conclusion that the title “Bible” was derived from the name of an Egyptian goddess. Especially incriminating in this regard, biblos was not used to describe “Scripture” until the fourth century CE, coterminous with the formation of Constantine’s Roman Catholic Church. Prior to that time, biblion, or in the plural biblia, simply described the material upon which the words had been written. This is not unlike calling the Torah “parchment.”

The papyrus reeds which grew along the Nile in Egypt were imported into Asia by way of the Phoenician port known as Byblos by the Greeks. Priests taught that the city had been founded by the Phoenician sun deity, Ba’al Chronos, “the Lord of Time” (a blending of the Hebrew word for Lord, ba’al, and the Greek word for time, chronos), according to the scholarly tome Mythology of All Races. As such, it was the seat of Adonis (also meaning “the Lord,” albeit this time from the Hebrew ‘adonay).

More incriminating still, according to Ausfuhrliches Lexicon of Grecian and Roman Mythology, “the ancient city of Byblos in Phoenicia was named after Byblis in Egypt.” This town “was named after the sun goddess Byblis, also known as Byble.” Byblis was the granddaughter of Ra, and was eventually inducted into Roman mythology as a descendant of Apollo. According to Bell’s New Pantheon, “Byblia was also the name of Venus,” and thus “she must be equated with Ishtar,” the Babylonian Queen of Heaven and Mother of God for
whom “Easter” was named. This connection was affirmed in *An Illustrated Dictionary of Classical Mythology* and also in *Crowell’s Handbook of Classical Mythology*. Therefore, considering the title’s heritage, “Bible” is a horrible designation for God’s Word.

Compounding this mistake, God did not reveal anything even remotely akin to an “Old Testament” or “New Testament.” The perpetrator of this fraud was Marcion, a raging anti-Semite, who rejected Yahowah and the entirety of His Torah testimony. In the early 2nd-century CE, Marcion became the first to refer to the Torah, Prophets, and Psalms as the “Old Testament.” The reference was intended to demean it as a document which contained the will of a now deceased deity. In its place, Marcion promoted his “New Testament,” a canon comprised of Paul’s epistles and of his heavily edited versions of Luke and Acts (written by Paul’s assistant)—in which most everything prescribed in the Torah was removed or demeaned. In the process, Marcion established a division which had not previously existed, and he created the notion that the Torah was now obsolete, having been replaced by the Pauline concept of the “Gospel of Grace.” Anything which didn’t support this view was either erased or ignored. It was a transition in perspective from which Christianity would never recover.

And while Marcion was ultimately labeled a heretic by the Roman Catholic Church for his Gnosticism, most everything Marcion promoted remains indelibly woven into the fabric of the Christian religion—especially his influence on the text of the now “Christian New Testament” along with it allegiance to Pauline Doctrine. Marcion was kicked out of the Church, but all things Marcion have remained in it.

In support of this anti-Yahowah perspective, Paul, in his letters to the Galatians and Romans, wrote of “two covenants,” and he said that the one formalized in the Torah on Mount Sinai was of the flesh and thus evil, a cruel taskmaster, that had not, could not, and would not save anyone. And while we will contemplate Yahowah’s perspective on this to prove otherwise, what about the notion of a “second, new and different” Covenant? Didn’t the prophet Yirmayahuw / Jeremiah predict the advent of a “New Covenant?”

At first blush, the answer appears to be yes, at least if you consider errant translations and don’t read the entire discussion. The fact is: Yahowah did speak of eventually “renewing, repairing, and restoring the Covenant,” and of this “Renewed Covenant” “not being exactly the same as” the existing one. But the stated beneficiaries are Yisra’el and Yahuwdah, not the Gentile “church.” And their reconciliation with Yahowah has not yet occurred. Therefore, the Covenant has not yet been renewed.
Further, those who actually consider Yahowah’s explanation of how His Renewed and Restored Covenant will differ from the Covenant described in His Towrah, discover that “Yahowah will give the Towrah, placing it in their [Yisra’el’s and Yahuwdah’s] midst, writing it upon their hearts” so that “I shall be their God, and they shall be My family.” Therefore, this is not about Gentiles, the Church, or a replacement of the Torah with Grace. Indeed, it is just the opposite.

As a result of this announcement from God, it would be wrong to refer to the Greek eyewitness accounts as the “Renewed Covenant,” much less the “New Testament.” The Covenant has not yet been “renewed.” There will never be a “new” one. And since it is His Word, I think it’s reasonable to use His terms.

The most sinister terms which lie at the heart of the Christian deception are both Pauline: “Gospel” and “Grace.” So this would be a good time to expose and condemn them.

Christian apologists almost universally say that “Gospel means ‘good news’” as if they were translating it from the pages of their “New Testament.” However, no such word is found there. And even if there were a Greek word, “gospel,” whose meaning was “good news,” why wasn’t it translated: “good news?” Or more to the point, since euangelion actually means “healing and beneficial message,” why didn’t Christians translate the Greek term which actually appears in the text accurately?

Christian dictionaries go so far as to say that “gospel is from go(d) meaning ‘good,’ and spell meaning ‘news.’” But “god” was never an Old English word for “good,” but instead for “god,” a transliteration of the Germanic “Gott,” an epithet for Odin. The Old English word for “good” was “gud.” And the Middle English “spell” is from the Old English “spellian,” which means “to foretell, to portend, and to relate.” As such, “gospel” does not mean “good news” and is therefore not a translation of euangelion. Other dictionaries, suggest that gospel was “derived from an Anglo-Saxon word which meant ‘the story concerning God’” even though there is no etymological history of such a term in the annals of the Anglo-Saxons.

It is also insightful to know that according to Merriam Webster’s Collegiate Dictionary, the English word “spell,” came to us “from Old English by way of Middle English.” And “circa 1623 (which would be around the time the KJV was being popularized) a spell 1) was a spoken word or form of words which were held to have magic power, 2) was a state of enchantment, or 3) was used in the context of casting a spell.”
Webster’s Twentieth-Century Dictionary says: “The word ‘god’ is common to the Teutonic tongues. It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense.” Then, further affirming that “Gospel” conveyed the idea of being under “Gott’s spell,” Merriam Webster explains: “god is from Old English by way of Middle English and is akin to the Old High German got, which was derived before the 12th century CE.” And gottin, therefore, was the Old High German word for “goddess.”

Digging a little deeper in our quest to understand the religious origins of “gospel” circa 17th-century Europe when the religious connotation was first conceived, the Encyclopedia Britannica reports: “God is the common Teutonic word for a personal object of religious worship applied to all superhuman beings of the heathen mythologies. The word god, upon the conversion of the Teutonic races to Christianity, was adopted as the name of the one Supreme Being.” So like every Christian corruption of Yahowah’s Word, man’s religious term is drenched in paganism.

Moving on to Charis, no credible source disputes the fact that it is a transliteration of the name of the three Greek Graces known as the Charities (Charites). The English word “charity” is a direct transliteration. These pagan goddesses of charm, splendor, and beauty, were often depicted in mythology celebrating nature and rejoicing over fertility. Collectively, they make four appearances in Homer’s Iliad and three in the Odyssey.

The Charis were the daughters of Dionysus and Aphrodite. And that is particularly troubling because Paul puts one of Dionysus’ most famous quotes in Yahowsha’s mouth during his conversion experience on the road to Damascus. And as it would transpire, Paul’s faith came to mirror the Dionysus cult (Bacchus in Roman mythology) which is one of the reasons why so many aspects of Pauline Christianity are pagan. (These troubling associations are detailed for your consideration in the “Kataginosko – Convicted” chapter of The Great Galatians Debate in Questioning Paul.)

These “Graces” were associated with the underworld and with the Eleusinian Mysteries. Their naked form stands at the entrance of the Acropolis in Athens. Naked frescoes of the Charites adorn homes throughout Pompeii, Italy which means that they transcended the Greek religion and influenced Rome where they became known as the Gratia. Their appeal, beyond their beauty, gaiety, and sensual form, was that they held mysteries known only to religious initiates. Francis Bacon, as the founder of the Rosicrucians, would have loved them.
And yet, the name of the Greek goddesses, *Charis* – Charity, memorialized today under their Roman moniker *Gratia* – Grace, is the operative term of Galatians—one which puts Paul in opposition to the very Torah and God which condemns the use of such names. Simply stated: the “Gospel of Grace” is pagan. It is literally “Gott’s spell of Gratia.”

In Pagan Rome, the three *Gratia*, or Graces, were goddesses of joy, beauty, charm, happiness, and feasts. As personifications of prosperity and well-being, and as the messengers for Aphrodite and Eros, the *Gratia* served as clever counterfeits for *euangelion*—Yahowsha’s healing and beneficial message. Therefore, those who conceived the religion of Christianity simply transliterated *Gratia*, and then based their faith on a new mantra called “the Gospel of Grace,” unashamed by the fact that their credo bore the name of pagan deities. This is deeply troubling. It is a scar, indeed a mortal wound to Paul’s epistles, and a deathblow to Christendom.

To be fair, in ancient languages it’s often difficult to determine if the name of a god or goddess became a word, or if an existing word later became a name. We know, for example, that Greek goddesses, like those in Babylon, Assyria, Egypt, and Rome, bore names which described their mythological natures and ambitions. Such is the case with the *Charites*. The *Charis* came to embody everything that the word *charis* has come to represent: “joy, favor, mercy, and acceptance, loving kindness and the gift of goodwill.” So, while we can’t be certain if the name *Charis* was based on the verb *chairo*, or whether the verb was based upon the name *Charis*, once *Charis / Gratia* became a name, it doesn’t matter, as saying it violates Yahowah’s instructions.

There are two Hebrew equivalents to the verb *charis* which are devoid of pagan baggage. *Hen*, sometimes vocalized *chen*, is used in its collective forms 193 times in the Torah, Prophets, and Psalms. *Chen* is derived from the verb *chanan*. As a noun, it means “to favor and to accept by providing an unearned gift,” which is why it is often translated “grace” in English bibles. To be *chanan* is “to be merciful, demonstrating unmerited favor,” and as such *chanan* is usually rendered “to be gracious” in Christian literature. The author of the eyewitness account of Yahowsha’s life, whom we know as “John,” was actually Yahowchanan, meaning “Yah is Merciful.”

The bottom line is: if we are being asked to take the Greek manuscripts seriously, at the very least, the words contained therein should be rendered accurately. And to the extent that Yahowsha’s words have been translated accurately from Hebrew and Aramaic to Greek, and retained appropriately by scribes over the centuries, we are not at liberty to alter His testimony, at least not without consequence.

*Charis* only appears once in Yahowsha’s voice, but even then, it is neither accurate nor credible. Yahowsha’ was speaking to Yahowchanan in Heaven, and based upon the rest of His Revelation, we know that He was speaking in Hebrew. Therefore, He would have said “*chesed* – mercy,” not “*charis* – charity,” much less “*gratia* – grace.” And since we do not have a copy of this portion of Revelation dating prior to the time Constantine legitimized Paul’s faith, there is no credible evidence to suggest that Yahowchanan changed *chesed* to *charis*.

This then brings us to the only other problematic placement of the pagan name—in the first chapter of Yahowchanan’s eyewitness account. But even here, the oldest extant copy of the Disciple’s introductory narrative dates to the late 2nd or early 3rd century. And it was professionally scribed in Alexandria, Egypt, where Pauline influences had long since permeated the profession and place. Therefore, while I’m convinced that Yahowchanan didn’t use the term, I cannot prove it, nor can anyone disprove such a claim. And frankly, *charis* was not among the best words in the Greek lexicon to describe the Hebrew concept of “*chesed* – mercy.” (For more on this, I invite you to read *Questioning Paul*, where this topic is covered in much greater detail.)

At best, *charis* / *gratia* / grace is misleading. At worst, it attempts to associate one’s salvation to faith in a very popular pagan goddess. So, while using the term to convey “mercy” is misleading, promoting salvation under the auspices of “you are saved through faith by Grace” is unquestionably deceitful, deadly, and damning.

Since Yahowah’s descriptive term for “mercy” is *chesed*, let’s consider its meaning in Ancient Hebrew. Here, the ch sound is from א Chet, which, drawn in the form of a barrier, conveyed the idea of protecting by separating. The ש Shin was depicted using teeth. It spoke of language and nourishment. And the ד Dalet was a doorway. Therefore, *chesed* is the Doorway to protection provided by the Word of God. It is the means Yahowah uses to set us apart from the world and unto Him, the very doorway to life eternal in Heaven.

Now that we understand who Paul was opposing, let’s see if we can ascertain what he was promoting. And for that, we must come to understand the consequence of replacing *euangelion* with “gospel” in the King James as well as
in most all subsequent translations. The result is that Christians now believe that Paul’s preaching was not only focused upon, but was also limited to, what have become known as the “Gospels” of “Matthew, Mark, Luke, and John.” But there are a host of irresolvable problems with this theory.

First, Sha’uwl never quoted a single line from any of them. He didn’t even reference them. Worse, in Galatians we learn that Paul not only despised the three most important Disciples—Shim’own – Peter, Yahowchanan – John, and Ya’aqob – James—he openly condemned their witness. As such, the notion that Paul preached the message contained in their “Gospels” is ludicrous.

Second, the biographical accounts attributed to “Matthew, Mark, Luke, and John” were not called “Gospels.” No such word existed at the time they were written. “Gospel” was a product of the 17th century.

Third, since Paul wrote Galatians around 50 CE, the evidence suggests that Mattanyah – Matthew’s eyewitness account was still in its original Hebrew. And while it was cherished in Yaruwshalaym – Jerusalem, it wasn’t widely distributed at this time, and thus would not have been known to the Galatians, or the Corinthians, Thessalonians, or Romans.

Moving on to Mark, Eusebius wrote: “Marcus, who had been Petra’s interpreter, wrote down carefully all that he remembered of Iesous’ sayings and doings. For he had not heard Iesous or been one of his followers, but later, he was one of Petra’s followers.” Origen, Tertullian, and Clement concurred, writing at the end of the 2nd century that “Marcus compiled his account from Petra’s speeches in Roma.” As such, Paul’s letter to the Galatians predates Mark’s presentation of Shim’own / Peter’s testimony by a decade.

Further, according to the book of Acts, Luke, its author, hadn’t appeared on the scene by this time. Therefore, his historical portrayal would not be written for at least a decade following the time Galatians was penned. Also, based upon the enormous popularity of Yahowchanan – John’s eyewitness account (evidenced by the sheer volume of extant pre-Constantine manuscripts), had his portrayal of Yahowsha’s life been circulated by this time, Paul would have been compelled to reference it. And that is especially true in Asia Minor, because Yahowchanan had established himself in Ephesus.

Therefore, at the time this letter to the Galatians was written, Scripture existed solely of the Torah, Prophets, and Psalms. It still does. And that means that Paul’s “Gospel of Grace,” rather than being a summation of “Matthew, Mark, Luke, and John,” was unassociated with them—even hostile to them.
As you shall discover if you read *Questioning Paul* in *The Great Galatians Debate*, the self-proclaimed apostle’s “Gospel of Grace” was overtly opposed to the message Yahowsha’ affirmed and fulfilled. Simply stated, neither “Gospel” nor “Grace” are Godly, appropriate, or reliable. The Old English moniker, “Gospel,” like the use of the Greek goddess’ name, Charis, known by the Latinized “Gratia – Grace,” has caused millions to believe that the “Gospel of Grace” replaced the Torah, when according to God, the Torah is the source of His “chesed – gift of favor and mercy.” No Torah, no “Mercy.”

Therefore, you will not find “Gospel” or “Grace” in these pages—unless it is to expose and condemn the terms. Yahowah’s actual designation is far superior and it has no demonic overtones.

Throughout *Yada Yah*, and thus also in *An Introduction to God*, the title “Church” is only used in a derogatory sense. So this is the perfect time to uncover another of Christianity’s most ignoble myths. With “church,” we discover that nothing remotely akin to it appears anywhere in Scripture.

The notion of a “church” began when Catholic clerics chose to replace the Greek word, ekklesia, meaning “called-out assembly,” rather than translate it (replicating its meaning (which is required for words)) or transliterate it (replicating its pronunciation (which is permissible with titles)).

This counterfeit has served to hide the fact that the source, the meaning, and the purpose of the “ekklesia – called out” was delineated in the Torah, Prophets, and Psalms by way of the essential Hebrew title, Miqra’, which means “Called-Out Assembly.” Yahowah used Miqra’ to describe the nature of the seven annual meetings He established with mankind, whereby we were invited to answer His summons to appear before Him, reading and reciting His Torah. Simply stated: Yahowah’s Miqra’ey (Called-Out Assembly Meetings) gave birth to Yahowsha’s Ekklesia (Called-Out Assembly). Observing the Torah’s presentation of “Mow’ed Miqra’ey – Called-Out Assembly Appointments to Meet” on “Pesach – Passover,” “Matsah – Unleavened Bread,” “Bikuwrym – FirstFruits,” “Shabuwa’ – Seven Sabbaths,” “Taruw’ah – Trumpets,” “Kippurym – Reconciliations,” and “Sukah – Shelters” represents the Way to enjoy eternal life as a child in our Heavenly Father’s family.

Christian apologists, however, will protest that their “church” was derived from the Greek kuriakon. But that’s absurd in the extreme. Why would someone translate a Greek word by replacing it with a different Greek word, especially one with an entirely divergent meaning? It is as odd as replacing Torah with Tadpole.
Worse, even if the Greek text said *kuriakon* rather than *ekklesia*, the case cannot be made that *kuriakon* sounds like church, further incriminating the religious men who justify this exchange. As such, all of the religious arguments that “church” is a transliteration of *kuriakon*, which is somehow a translation of *ekklesia*, fail the test of reason.

Should you be curious, *kuriakon*, or *kuriakos* as it is sometimes written, is based upon *kurios*, which means “lord and master, the one who rules by usurping freewill.” This of course is wholly unrelated to *ekklesia*, which literally means “to call out”—and thus serves as an invitation. And yet, since the Catholic Church needed a system whereby they could control and fleece the masses, subjecting them to their control, buildings were built and a religious institution was established under the moniker of: “the Church.”

I find it interesting to note that a derivative of the Greek *kuriakon* was used by the false-prophet Paul in his first letter to the Corinthians (verse 11:20) to obfuscate the celebration of “*Pesach* – Passover,” replacing it with the religious notion of “the Lord’s Supper”—which has subsequently evolved to become the Eucharist and Communion.

Turning to Webster’s International Dictionary, in the 1909 edition, their explanation begins: “Church, noun. [of Medieval origin. Chirche from the Anglo-Saxon circe].” They then describe church as “1. a building; 2. a place of worship for any religion.”

Since there is no connection of any kind between “*ekklesia* – called out” and a building or a place of worship, we must conclude that the religious corruption of the Greek word has effectively hidden and then changed its original meaning. And in so doing, the Church severed God’s overt linguistic association between *miqra’* and *ekklesia*, erasing the essential connection between Yahowah’s Called-Out Assembly Meetings and Yahowsha’s Called-Out Assembly, thereby separating billions of souls from their Creator, Father, and Savior.

While “church” isn’t a translation of *ekklesia*, or even a transliteration of *kuriakon*, there is an unmistakable phonetic link to the Druid, and thus Anglo-Saxon and Germanic words *chirche* and *circe*—consistent with what we just discovered in Webster’s Dictionary. The Oldest Druid temples were built as circles, a transliteration of *circe*, to represent their god, the sun. Worse, most every encyclopedia of mythology reveals that *Circe* was a sun goddess, the daughter of Helios. And if that were not enough to make you want to scream, the “Savior” of the Druid religion (where the “Horned One” is god) was named “Gesus,” which was pronounced: “Jesus.”
The best that can be said is that “Church,” unlike the word it replaced, *ekklesia,* conveys no relevant spiritual message. Whereas *Ekklesia* is the Greek equivalent of the Hebrew *Miqra’,* telling us that Yahowsha’s Called-Out Assembly is based upon the Torah’s Called-Out Assembly Meetings.

There is also no Scriptural basis whatsoever for the primary symbol of Christendom. The gruesome crucifixes that ghoulishly adorn Catholic cathedrals and the towering crosses set atop Church steeples and worn around the necks of Protestants are a legacy of Babylon’s sun-god religion. The Ma’aseyah’s body was indeed affixed to an upright pole on Passover, but just like Passover, His blood was smeared on an upright pillar and on a lintel forming the doorway to salvation.

*Yada Yah,* as you are now discovering, was written to confirm what Yahowah had to say regardless of how many money-making myths and convenient religious rituals it skewers. In that regard, the commentary exists to encourage you to think more deeply about His message. If I feel inspired after examining an amplified passage up close, I’ll share what I have learned. Hopefully, my comments will stimulate your thought processes as we travel together through this remarkable voyage through time, space, and words.

This Re’syth – *Beginning* Prelude to *Yada Yah* composed long after I had completed the first twenty-five-hundred pages of this book on Yahowah’s book. Therefore, I already know much of what you are going to discover. And I know that these revelations are going to affect everyone differently.

If you are an atheist reading *Yada Yah,* you will soon come to realize that your faith in science and man is misplaced. Secular Humanism requires an abandonment of reason. To believe that life is the result of random chance requires a much greater leap of faith than does acknowledging the obvious signs of intelligent design. In reality, the primary axiom of Darwinian Evolution, and the very foundation of secular humanism, that random mutations coupled with natural selection led to life as we know it, is irrefutably false. Further, every attempt man has made toward understanding his existence has led to far more questions than answers. And the attempts mankind has made to govern our affairs apart from God have resulted in more deaths and destruction than have come from the hands of all those who have falsely claimed to have ruled in the name of God. While all religions are bad, the religion of man is the most deceitful, destructive, and deadly of all.
If you are an agnostic, you are going to be pleasantly surprised. Most all of the rational reasons you have used to see God as unknowable will vanish. You will discover that the lack of reason and silliness which permeate religion, things that may have kept you from forming a relationship with Yahowah, don’t exist in Scripture. The idiocy is clerical, not divinely inspired.

According to Yahowah’s revelation, Buddhists will achieve the state of nothingness they desire. But one doesn’t have to be a Buddhist to find this place. Scripture refers to this result as the dissipation of the soul.

Yah’s Word doesn’t have much to say about Hinduism. It is replete, however, with countless insights into the nature of the spirit who benefits from pagan doctrines which advance the false notion of reincarnation and which obliterate choice. Scripture is not kind to doctrines which oppress through the establishment of restrictive caste systems.

As for Muslims, Yahowah has a great deal to say about you, and it is all bad. Everything you have been led to believe is the inverse of the truth. Allah is Satan, not God. Muhammad was a perverted pirate, not a prophet. While I doubt many of you will be capable of abandoning the religion that is so good at being bad, for those of you who can, you will find truth and God in these pages.

If you are a religious Christian, especially if you are Orthodox or Catholic, you will be horrified, even angered for having been purposefully deceived—for having been played for a fool. Hopefully, you will be awakened from the demonic trance that has been perpetrated upon you. But your ability to accept Yahowah’s testimony and reject man’s, will depend upon your willingness to abandon those who have abused you. And that’s not easy because it means leaving your comfort zone and confronting established customs, as well as family and friends. Catholicism, and its stepdaughter Protestant Christianity, is a very well woven lie, a superbly crafted counterfeit, one which covers the Light like a dense, dank, and dark blanket.

Many evangelical Christians have come to know that something is dreadfully wrong with their church. For those who do, you will discover exactly what that is in these pages. Yet for the evangelicals who think their church is divine, you will find Yah’s Words as unfamiliar to you as “Lord Jesus Christ,” “Sunday Worship,” and “Pauline Doctrine,” are to Him. I’m afraid you will have to unlearn what you’ve been taught before you will be able to accept what is actually true.

If you are Jewish, you will come to realize that if Yahowscha’ is not the Ma’aseyah, there can be no Ma’aseyah. Most of the prophecies He satisfied can no longer be fulfilled. If He didn’t walk into Yaruwshalaym on Branch Monday,
four days before Passover in 33CE in accord with Dany’el 9’s prophetic timeline, if He wasn’t the Suffering Servant and Sacrificial Lamb of Yasha’yahuw 53 and Mizmowr / Song / Psalm 22, the Scriptures which brought us the concept of the Ma’aseyah (the Implement of Yah) aren’t reliable.

It’s a catch 22. If the Hebrew Scriptures weren’t inspired and aren’t reliable, then the Babylonian Talmud can’t be reliable either because it is based upon the Tanakh (Torah, Prophets, and Psalms). Further, since Rabbinical Judaism is based upon the Oral Law of the Talmud, it can’t be rational because its teachings routinely contradict the Torah—the very book from which it derives its authority. If the Scriptures are true, then books and doctrines which contradict them cannot be true. If the Scriptures aren’t true, then religions which claim they are, aren’t reliable.

As stated earlier, this logical paradox is the bane of religions like Judaism, Catholicism, Protestant Christianity, Mormonism, and Islam, all of which contradict the Scriptures they acknowledge were inspired—the very book from which they all pretend to garner their authority. When clerics replaced God’s teachings with their own, they embarked upon a lose-lose scenario. If Scripture is inspired, and thus right, they must be wrong because each of these religions advocate positions that are the antithesis of Yahowah’s teaching. And should Scripture not be inspired, each of these religions, based upon their own claims, must be errant because they all purport otherwise. Therefore, the only rational conclusion is that Judaism, Catholicism, Protestant Christianity, Mormonism, and Islam are false.

From Yahowah’s perspective, religion is mankind’s greatest foe, and our most unrelenting enemy. And in that light, Yada Yah may be the most unreligious volume of books you will ever read. It will be like having a conversation with God.

LE: YY 12-03-12
Do You Know My Name?

Yahowah has chosen to initiate this conversation with us using a mashal, the Hebrew word for “parable,” or more accurately: “a word picture depicting something important.” The wisdom and guidance we are going to analyze is from “Proverbs,” a transliteration of the Latin proverbium.

The 30th chapter of this collection reveals an essential message. It asks: “Do you yada Yahowah?” In the words which follow, God introduces Himself, He presents the source of wisdom, He reveals the way to life, He meticulously details the things He will not, under any circumstances, tolerate, and He prophetically presents the consequence of us ignoring His advice.

In that God created mankind for the express purpose of developing personal one-on-one relationships, He used individuals with whom He had a relationship to make Himself known to the rest of us. His prophets and wise men serve as guides, illuminating the way to our Heavenly Father. One such man was ‘Aguwr; he along with Solomon and Hezekiah were inspired to write the Mashal.

‘Aguwr’s name tells us that he was one “who gathered,” in this case, the wisdom of Yahowah. We know this because he was the son, or representative, of Yaqeh, “the blameless one who burns brightly and cleanses.” These names indicate ‘Aguwr gathered and shared Yahowah’s enlightenment. His disciple, ‘Ukal, devoured these insights, serving as an example for us.

They begin: “The word (ha dabar – account and testimony) of ‘Aguwr (the one who gathers), the son (ben) of Yaqeh (the blameless who burns brightly and cleanses) and ‘Ukal (the one who consumes): ‘Yhay’el (a name which means: God (‘el) Existing As (hayah) Man (‘ysh)) bears burdens, lifts up, and carries souls away (massa’ – unburdening and uplifting them). The Mighty and Upright (geber/gabar – the strong and able One who confirms, strengthens, and prevails as) ‘Yhay’el (God Existing As Man) declares divine revelation (na’um – speaks prophetically as God, delivering an authoritative message).” (Masal / Word Pictures / Proverbs 30:1-2)
The one who “massa’—bears our burdens and uplifts our souls” is the Ma’aseyah—the Implement of Yah. His name is Yahowsha’, and He is ‘Yhay’el—God existing in the form of a man. He is “ha dabar—the Word” made flesh.

‘Yhay’el is one of the most telling names in Scripture. Like “Ma’aseyah,” which is only presented twice in the form or a title, ‘Yhay’el is used sparingly. Its first of three occurrences appears immediately after Scripture’s preferred vocalization of “Ma’aseyah,” which is actually Ma’seyah, meaning “the work and implement of Yahowah.” Turning to Nehemiah’s list of those who agreed to observe the Torah, we find seven names (including Yahowah’s) which are all interrelated, telling the story of our salvation: “Yow’ed (Yahowah ya’ad—Yahowah’s designated assembly meetings), Padyah (padah Yahowah—Yahowah’s redeeming ransom), Qowlyah (qowl Yahowah—Yahowah’s voice), Ma’aseyah (ma’aseh Yahowah—Yahowah’s work, business, and implement), ‘Yhay’el (‘Ysh hayah ‘el—God exists as and with man), and Yasha’yah (Yasha’Yahowah—Yahowah Saves).” (Nachemyah / Nehemiah 11:7)

“Yahowah’s” “Assembly Meetings” serve to “redeem and ransom” those who listen to “Yahowah’s Voice.” The “Ma’aseyah performs Yahowah’s Business.” “God Existing as Man” is how “Yahowah Saves.” Yahowsha’ is the voice of God, our Redeemer, the Ma’aseyah, ‘Yhay’el.

There is also the possibility (based upon the Great Isaiah Scroll which is examined in the ‘Yshayah’el” chapter) that Yahowah used ‘Yhay’el to describe the “Son who is given to us” in the ninth chapter of Yasha’yahuw / Isaiah—the passage we examined earlier in amplified form. While this name is not found in the Masoretic Text, the 1,300 year older Qumran manuscript appears to depict Yasha’yahu (Isaiah) affirming that ‘Yhay’el is Almighty God in human form. Listen to it again from the Qumran perspective: “For unto us a child is born. On our behalf a Son is given. And supreme authority shall always exist on His shoulder. His name is called out, summoned, and read aloud: ‘Wonderful Counselor, God Almighty, Eternal Father, the Leader of Reconciliation.’ Concerning the exceeding and increasing greatness and magnitude of His supreme authority and of His reconciliation and salvation, nothing will ever diminish or end throughout all of space-time. Upon the throne of Dowd / of Impassioned Love and concerning His kingdom, He will fashion, form, and establish its foundation and upright pillar and He will renew, restore, refresh, and uphold it with verdicts which are just, and with loyalty and honesty from this time forth and until forevermore. The passion of Yahowah, of the assembled servants, will accomplish, produce, and perform this as ‘Yhayah’el.” (Yasha’yahuw / Yah Saves / Isaiah 9:6-7 from the DSS)
If you are checking, you won’t find “‘Yhay’el” written in any English translation, but a similitude of it appears in the margins on the 2,300-year-old Great Isaiah Scroll unearthed from a cave above the Dead Sea. In the chapter dedicated to this passage, “‘Yshayah’el,” I’ve provided you with a link to an online photograph of this section of the scroll to demonstrate this intriguing possibility—the merit of which will become ever more evident as we unwrap this divine mashal parable.

Before we leave Yasha’yahu, however, on a topic related to ‘Yhay’el, there is a specific reason the verse begins “unto us a child is born, on our behalf a Son is given” and yet not one in a million Christians or Jews comprehends the significance. The key to understanding the verse is provided in the account of the fourth day of creation. Yahowah predicted that in mankind’s fourth millennium after the departure from Eden, the “greater light (the Ma’aseyah)” would become “visible to us as a sign and symbol.” That’s what happened. Yah’s son, His representative, the one who came in His Father’s name and was about the Father’s business, became visible to humankind. As the human manifestation of God, the Ma’aseyah Yahowsha’ was not, however, “born.” God has always been and will always be. As a result, it is senseless, even demeaning, to celebrate “Christ’s birthday.” Simply and brilliantly stated: a child was born, a Son was given.

Returning to the opening of Proverbs 30, it’s worth noting that the King James renders “massa’ – lifts up and carries a burden,” as “even the prophecy,” although that isn’t what the word means. The NIV, or New International Version, unable to separate itself from the KJV legacy, conveys “an oracle,” but provides a footnote, saying that it could also be saying: “Jakeh of Massa.” The NASB also demonstrates that it is a slave to familiarity by writing that Aguw’r’s father, Jakeh, was “the oracle.” Strong’s, the oldest Hebrew-English dictionary, acknowledges that massa’ is a cognate of nasa’ and means “to bear a burden and to uplift a soul,” but since it is keyed to the King James, its author routinely adds the KJV rendering at the end of his definitions no matter how awkward or unjustified it may be.

Yet, all one has to do to verify that massa’ means “to bear a burden” and “to uplift a soul” is to look at any of the other 65 times the word is used in Scripture. In each case, the “lifting a burden” definition fits and the “prophetic oracle” misrepresentation doesn’t. The reason, however, that the translators elected to render massa’ incorrectly here is because they didn’t consider the meaning of ‘Yhay’el—which makes the passage prophetic. No ordinary man could do the things being attributed to ‘Yhay’el in this Proverb. So this is one of a thousand examples where inaccurate translations transformed a profoundly important message into meaningless drivel.
‘Aguwr recognized the perspective we must establish if we want to understand our Creator. This message is for those who want to live forever with Him. “Surely (ky – because and indeed; and by way of contrast) separated (min – removed from the source), I don’t exist (ba’ar – I am senseless and destroyed), a man (‘ysh) without the understanding (lo’ bynah – devoid of the discernment, lacking the insight and wisdom) of ‘Adam (‘adam – humankind)—neither (lo’) taught (lamad) wisdom (chokmah) nor one who knows and experiences (yada’ – recognizes and is acquainted with, understands and acknowledges) the Set-Apart One (qadowsh – from qadash, the One who is separated, pure, majestic, and honored; the One who sets apart, cleanses, and purifies).” (Masal / Word Pictures / Proverbs 30:3)

Separated from God, we cease to exist upon the termination of our mortal lives. Estranged from His Word, we are ignorant. Apart from the Set-Apart One there is no salvation.

Yahowah’s human manifestation is “the Set-Apart One.” This is one of many titles associated with the Ma’aseyah. For example, just a moment ago, we were told that ‘Yhay’el is “the Upright One” and “the Mighty One,” our Redeemer and the “Divine Reveal.” Now we discover that He is also the source of our existence and wisdom. ‘Aguwr states emphatically that it is through recognizing and knowing Him that we live. Separated from Him we die. Further, by using yada’, meaning “to know and recognize in a relational sense,” the Set-Apart One is being presented as a personal and living entity, an individual who can be known and experienced.

Introductions made, and testimony revealed, we are now confronted with some extraordinarily important questions: “Who is He who has actually descended from (my yarad – who has lowered and diminished Himself) and who is He who reliably ascends to (wa ‘alah – who offers Himself up as a sacrifice and then goes up and lifts up to) heaven (shamaym – the spiritual realm of God)? Who is He who genuinely gathers and receives the spiritual harvest (my ‘acaph ruwach – who is He who draws together, collects, associates with, and spiritually joins a remnant) in (ba) the palms of His hands (chophen)? Who is He who wraps up and envelops, actually giving birth by way of (my tsarar – who is He who encloses, covers, bears children, mends, mediates, and restores through) the waters (maym – the source of life and cleansing) in the garment (ba ha simlah – a feminine noun meaning apparel which covers and adorns)? Who is He finally who comes onto the scene, stands upright, completes the mission, enabling others to stand without ceasing, establishing (my quwm ‘ephec – who is He who in the end takes a stand, rises up, and completely restores) the entire (kol – the whole) earth (‘erets – realm and land)? What is (mah) His personal and proper name (shem – moniker, identification, and renown)? And what is
(wa mah) His Son’s (ben) personal and proper name (shem)? Surely (ky) you know (yada’ – you recognize and understand, you are acquainted with it and you acknowledge it).” (Masal / Word Pictures / Proverbs 30:4)

Once upon a time, in the land of revelation, these names were known and they were shouted from the rooftops. But that time and place isn’t here and now. Of the nearly seven billion souls who currently occupy our planet, less than one in a million people know both names.

Yet there is only one who comes and goes to and from heaven, who gathers and receives souls with His Spirit, who provides life, cleanses, and adorns, who stood up for us so that we could stand and be established forever with Him. He is Yahowah. And His Son, His representative, the One who came from Him bearing His name, doing His business, is Yahowsha’. There is no other God, nor any other manifestation of God-Existing-As-Man. There is but one Mighty One, one Set-Apart One, one Upright One, one Son of the Almighty, and one Redeemer. None but Yahowsha’ even make the claim.

Yahowah manifest Himself in human form to save us, which is what Yahowsha’ means. Set apart from God; He came onto the scene; He stood upright for us, and enabled us to stand with Him, established forever. Consider this a synopsis of the Word.

Yahowah personally provided the answer to this proverbial question in the introduction to the Statements He etched in stone. “God (‘elohym) spoke (dabar – declared) all (kol) these (‘ehel) Words (dabar), saying (‘amar – avowing, claiming, commanding, and promising): I am Yahowah (יְהוָה), your God (‘elohym), who relationally (‘asher) came forth to bring (yatsa’) you out of (min – to set you apart from) the house (beyth – the dwelling and abode) of bondage (‘ebed – slavery, servitude, and submission; of work and worship) in the land (‘erets – territory and realm) of Mitsraym (מִצְרַיִם – the crucible of Egypt, serving as a metaphor for human religious and political oppression). You shall not (lo’) establish or institute (hayah – bring into existence or exist with) other (‘acher – different) gods (‘elohym) beside (‘al – in addition to) My personal presence (panym – My face to face appearance before you).” (Shemowth / Names / Exodus 20:1-3)

The Creator and Savior introduced Himself by name. He said: “I am Yahowah, your God.” The next word tells us why. ‘Asher is all about relationship. Yahowah wants to establish a personal relationship with us on a first-name basis.

The Introductory Statement suggests what the Proverb confirms. God is active and personally engaged in the lives of His people. He makes personal appearances to rescue and establish them. Moreover, He is about freedom, not
bondage. He is interested in us standing up, not bowing down in submission. He is committed to relationships, not religion.

Further, the Statement confirms what the Proverb suggests. There are two “houses or abodes,” not one. The Proverb depicts God-Existing-As-Man descending from and ascending to heaven (His home) to gather and receive those who possess His Spirit, enabling them to stand and endure forever with Him. The Summary Statement speaks of Yahowah personally rescuing His people from the house of man, the realm of submission and slavery, the place of work and worship, and thus of religion. This is symbolic of the crucible known as the Abyss; it is the abode of the Adversary. And while these realms represent the only eternal destinations, we will soon discover that the overwhelming preponderance of souls will simply die and know neither liberation nor incarceration.

Since it is natural for most to lose sight of the big picture in the midst of the detailed strokes which comprise it, please understand that while Yahowah freed His people from servitude in Egypt, this act serves as a metaphor for something much more universal and profound. By including a reference to the exodus among the only words He wrote with His own hand, Yahowah is saying that His merciful rescue of His people from human bondage is central to His plan of salvation for the rest of us. And imbedded in that plan is the plan—the way to salvation immortalized in Yahowah’s seven Called-Out Assemblies.

The name Yahowah selected for Egypt, “Mitsraym,” means: “crucible.” As such, it is a place where impurities are separated and burned away, leaving only the pure, tested, and desired material. Egypt, as a crucible, was a place of anguish, death, and destruction, from which God freed His people to live with Him in the Promised Land. The deeper message being delivered here is that our mortal existence on Earth is also a crucible, one wrought with oppression and enslavement in human schemes. But fortunately, Yahowah has provided a way out.

Putting it all together, we see God telling us that He wants to free us all from bondage, removing all those who ask Him from our temporal crucible, pure, without the stain of sin, so that we might live in His presence.

However, those who elect not to rely on Yahowah, and who are left as an impurity in the crucible, will find themselves judged at the end of their mortal lives. And the victims who submit to religious indoctrination will find their souls separated as dross, ultimately ceasing to matter, returning to the ground from which they were made. In the crucible metaphor, souls who don’t accept God’s way out are “burned off” into nothingness, while their oppressors are left confined for all time. And yet those who rely upon Yahowah walk with Him away from judgment and to the Promised Land.
There is no better place to position this message than in the introduction to the message He etched in Stone. This tells us that the Exodus is more than one nation’s escape from oppression; it is the process we must all follow, a pathway to salvation which begins with Passover, Unleavened Bread, and FirstFruits, and ends with Reconciliations and Shelters—a time of camping out with God in His home. It means that the seven Miqra’ey aren’t thoughtless religious celebrations, but instead the way to God—the path for all people and all generations. It also means that Lent, Palm Sunday, Ash Wednesday, Good Friday, and Easter Sunday, along with Halloween and Christmas play no role in mankind’s exodus from the crucible.

The final salvo of this summary Statement conveys a message incompatible with the sensibilities of modern man, of man steeped in the religion of secular humanism. Mankind’s replacement moral code of political correctness, of multiculturalism, debilitating entitlements, wealth reallocation, responsibility avoidance, sexual alternatives, deceptive rationalizations, unfounded opinions, and hypocritical diatribes on tolerance, are at odds with God’s position. Yahowah has drawn a line in the sand and said that you are either with Me or against Me, free or enslaved. According to our Creator, there is only one God, and He will not tolerate those who institute, establish, or exist with any other god or with a spirit by any other name. It’s relationship or religion. You can’t have both—unless your relationship is with the god of religion. And in that case it’s not an actual relationship because he won’t reciprocate.

I am often asked, “Can someone be saved without knowing Yahowah’s and Yahowsha’s name, and without knowing the Word?” The answer is “Maybe, but I wouldn’t bet my soul on it.” The fact is, God couldn’t and didn’t tell us how corrupt our understanding could be before we are more wrong than right.

He could and did, however, tell us what is wrong and what is right. Therefore, I am certain that all who understand the Word, who know Yahowah, and who rely upon Yahowsha’ become sons and daughters of God, inheriting all that is His. They will live forever in His home—guaranteed.

I am also certain that those who corrupt the Word, whitewashing it, leading people away from the way, the truth, and the life, will be judged. They will all be convicted and then punished by way of eternal incarceration, receiving the penalty of the perpetual anguish.

As for those caught in the middle, those who are neither ambassadors of truth nor of deceit, the victims of religion, their fate depends upon how unfamiliar they are with God and the path to Him, and/or how corrupt and errant their beliefs have become. If their understanding of God and His plan differ materially from Yahowah’s revelation, then they will be unknown to and separated from the
source of life. As such, death will be the end of their consciousness and thus *nepesh* soul.

So I ask those seeking to know the fate of loved ones victimized by religious, political, societal, and academic deceptions: “Upon whom did they rely?” Was it the spirit of Christmas and Easter or the Spirit of Tabernacles and Passover: Satan or Yahowah? Was it the Lord of Sunday Worship or the Set-Apart One of the Sabbath rest: the Counterfeiter or the Creator? Was it the fearsome god of religion or the Upright One who establishes revered relationships: the Adversary or our Heavenly Father? Did they trust the edicts of men like Paul, or the Word of God? Did they seek forgiveness by confessing to a priest and rely upon the Church for salvation? Did they pray to Mary and solicit the aid of Saints? Was the Babylonian practice of Communion and Mass important to them? Was their god’s name “Lord” and their savior’s name “Jesus?” Did they end their prayers saying “In god’s name we pray, Amen,” and thereby attribute divine status to the Egyptian sun god, Amen Ra? Did they think they would earn a pass to heaven by being good or by doing good?

It all boils down to this: how misleading can a path be before it heads in the wrong direction? How errant can one’s beliefs be before they are delusional? How much poison can someone ingest without dying? How corrupted do you suppose the object of a person’s faith must become before their trust is placed in that which is not true? If the god a person knows is a spirit created by men, then chances are, they do not know the Spirit who created men.

Yahowsha’ said: “I am the Way, the Truth, and the Life.” He did not say that He was *a* way, a variation of truth, or one of many sources of life. Scripture, from Genesis to Revelation (expressly excluding Paul’s epistles), teaches that those who rely on Yahowah and His Word will live and those who rely on themselves or man’s words will die.

That said, my job isn’t to determine which individual souls will be rewarded with life or succumb to death. I have been called to illuminate and recommend the Way to Life and to expose and condemn all of the popular paths which lead to death. Those who have passed away can no longer be helped. Their fate is sealed. It profits no one to agonize over them. But for those who live, what you and your loved ones choose to do with the truths made manifest by the Word will ultimately determine your destiny.

Based upon Scripture, I know for certain that no matter how religious the Muslim, none will be saved. Their path, revelation, and god are the antithesis of Yahowah and His Word. No matter how observant the Hindu or devout the Buddhist, so long as they don’t deceive others, their souls will be annihilated. The
same fate awaits the passive socialist and secular humanist. Because in the end, it matters not if they relied upon a false god or no god at all.

But that isn’t the end of the bad news. Revelation’s open letters tell us that even within Christendom, most will die. Catholicism is called “the seat of Satan.” The religion is proclaimed “dead” for having married the Whore of Babylon, Lord Ba’al. Protestants, living in Western democracies, are referred to as vomit for being neither completely right nor completely wrong. Speaking of these souls, Yahowsha’ said that He was outside looking in, and thus most are not saved. This alone is sufficient to answer the question of how misguided and therefore unfamiliar Christians as a whole are with God—and He with them. It also suggests how intolerant God will be of popular religious teachings when it comes to salvation. It is why He said:

“For then this is the Towrah and the Prophets: enter, starting with the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves and squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life, and few discover, and experience it. You must be alert, carefully examine, and turn away (prosechete – you should pay close attention, watch out for and beware of, guarding yourself) from false prophets who come to you from within dressed in sheep’s clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving (harpax – vicious thieves who secretly and deliberately rob, extort, and snatch away; from harpazo: violently, forcibly, and eagerly claim and seize for oneself and pluck away).” (Mattanyah / Yah’s Gift / Matthew 7:7-15)

If following the Towrah didn’t provide the lone path to life, Yahowsha’ wouldn’t have said that it did. If popular religious paths led to salvation, Yahowsha’ wouldn’t have equated them with needlessly squandering one’s life. If God was accepting of variants to His plan of salvation, He wouldn’t have said that the way to Him was narrow and restrictive. If it didn’t matter what a person believed, if God accepted most everyone who “led a good life,” then Yahowsha’s statement would have been a lie. And if Christianity was valid, Yahowsha’ would not have warned us about Paul, the false prophet who was the wolf in sheep’s clothing.

If ignorance of God’s Way was acceptable, Yahowah would not have written: “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priests for Me; because you have
forgotten the Torah of your God, I also will forget your children.” (Howsha’/ Salvation / Hosea 4:6)

Religious deception is not God’s fault; it is our own. We have corrupted His Word and made our own way. Yahowah’s revelation is clear, uncompromising, and consistent. It is so magnificent in its detail and majestic in its scope, so brilliant in its insights and profound in its style, so timeless in its truths and accurate in its predictions, so merciful in its message and loving in its purpose, it could be from none other than God, the Creator and Redeemer—Yahowah. His Word serves as His invitation to life.

Saying as much in His open letter to the Ephesians, Yahowsha’ wrote: “I know that you cannot possibly accept, tolerate, or endure (ou dynamai bastazo – haven’t the will, ability, or state of mind to take up with, walk along side of) those who think errantly, those who are wrong, injurious, or destructive (kakos – are incorrect, evil, harmful, noisome, morally corrupt, diseased, culpable, mischievous, demonic, or hurtful). And you have observed and objectively tested (peirazo – scrutinized, examined through enquiry) those who claim and maintain (phasko – say, affirm, profess, declare, promise, or preach) of themselves that they are Apostles (apostolos – someone who is prepared and sent forth) but are not. And you have found them (heurisko – examined, scrutinized, come to understand them, and discovered through closely observing them that they are) false, deceitful liars (pseudes – are pretending to be something they are not, they are erroneous deceivers).” (Revelation 2:2)

This same uncompromising message is emphatically conveyed in the next two verses of the 30th Proverb. The first says that the Word of God can be trusted to shield and save us. The second tells us to beware of those who augment and rephrase it.

“Every (kol – the entire) Word (‘imrah – saying, communication, utterance, instruction, teaching, command, and promise) of God (‘elowah) being pure, tested, and true, is (tsaraph – being refined, precious, flawless, and worthy, exists as) a gift and a shield (magen / megen – a present protective enclosure and covering which surrounds, defends, and saves) for those who (huw’ la ha) put their trust (chasah – those who take refuge in, who seek safety, salvation, protection, and rest through reliance) in Him (ba).” (Masal / Word Pictures / Proverbs 30:5) And lest you miss it, Yahowah has once again underscored His crucible metaphor.

Also, should you not have known the answer to the question God posed in Masal / Word Pictures / Proverbs 30:4, Yahowah tells you where to look for it. God’s Word confirms that Yahowah as Father, and Yahowsha’ as Son, uniquely meet the delineated criteria. The instruction of where to look for answers, for
understanding, for truth, and for salvation is the same throughout Scripture. Yahowsha’ and the apostles consistently told us that there is but one place to turn to know these things: “the Torah, Prophets, and Psalms.”

Yahowah was not coy about sharing His name with us either. Search the Word and you will find Yahowah written exactly 7,000 times. Seven is the Creator’s favorite number. Everything important is based upon the principle of six (the number of man) in addition to God (who is one) equals the desired result: seven (perfection). Yahowsha’s name is engraved in 77 prophecies pertaining to the Ma’aseyah. Between them, they appear an average of seven times a page. Prior to man’s meddling, this frequency was more than sufficient for everyone to know the answer to both proverbial questions. But after clerical copyedits, fewer than one in 7,000 souls can answer this question: “What is His personal and proper name and what is His Son’s personal and proper name?”

If you believe that God is forgiving of such things, that God will surely save the religious, believers, and do-gooders, or that God was surprised by man’s dubious dogmas and deceptions, think again. Three thousand years ago, He revealed this poignant warning: “You should not add to (lo’ yasap – you should not augment, increase, or create a new or additional variation of) the Almighty’s (‘al) Words (dabar – message, communication, and revelation), lest beware (pen), He will argue against you, judge and convict you (yakach ba – He will adjudicate against and rebuke you, demonstrating that you are wrong, pushing you away), and you shall be proven a liar for having promoted delusions (wa kazab – you shall be disappointed and will fail in your vanity, either ceasing to exist or arriving at an unsatisfactory condition and conclusion for having communicated that which was not true, for having deceived).” (Masal / Word Pictures / Proverbs 30:6)

All who change God’s Word, adding their own ideas as Paul and his Church have done, will be judged. They will be found guilty and will be convicted. God’s standard is the Towrah, and God will not tolerate those who rephrase it, augment it, or recreate it to their liking. This is the message of the Third Statement, where Yahowah says that He will not forgive those who promote deceptive and deadly dogmas in His name.

Proverbs 30:6 devastates the notion that the Church has the right to establish doctrine, to replace the Sabbath with Sunday, Passover with Easter, Tabernacles with Christmas, Trumpets with Rosh Hashanah, Yahowah with “the Lord” or “Ha Shem (the Name),” the Ma’aseyah Yahowsha’ with “Jesus Christ,” our Spiritual Mother with “Mary, Mother of God and Queen of Heaven,” or Scripture’s redemptive relationship with religious ritual. When men claim the authority to augment the teachings of God with their own edicts, they are liars. This verse
confirms that every pope shall be found guilty and will be punished by Yahowah. It tells us that Paul will be proven a liar and will be judged and convicted.

Bereft of the Hebrew nomenclature, and without the distraction of my commentary, here is a review of what Yahowah has told us thus far: “The word of ‘Aguwr (the one who gathers), the son of Yaqeh (the blameless who burns brightly and cleanses) and ‘Ukal (the one who consumes): (30:1) ‘Yhay’el (God Existing As Man) bears burdens, lifts up, and carries souls away. The Mighty and Upright ‘Yhay’el declares divine revelation. (30:2) Surely separated, I don’t exist, I am senseless and destroyed, a man without the understanding of ‘Adam and humankind—neither taught wisdom nor one who knows and experiences, recognizes or is acquainted with, understands or acknowledges, the Set-Apart One.” (30:3)

“Who descends from and ascends to heaven? Who gathers and receives the Ruwach Spirit into the palms of His hands? Who wraps up the waters in a garment? Who comes onto the scene, stands upright, enabling others to stand, establishing all the earth without ceasing? What is His personal and proper name? What is His Son’s personal and proper name? Surely you yada’ know and understand.” (30:4)

“Every Word of God is pure, tested, and true, a shield which surrounds, defends, and saves those who put their trust in and rely upon Him. (30:5) Do not add to, augment, rephrase, or recreate, His Words, lest beware, He will judge and convict you and you shall be proven a liar.” (30:6)

Preaching and promoting desolation and deception, showa’, in Hebrew, is the unforgivable sin manifest in the Third Statement. That decree is amplified in this Proverb, as it explains that desolation comes by way of deceptive words. Speaking to Yahowah, ‘Aguwr writes: “Two things I ask (sha’al – request) of You. Don’t withhold them (mana’ – deny them) before (terem – between now and the point in time) I die (muwth). You keep me far away from (rachaq min ‘any – You help me avoid and be removed from) deceitful, desolate, destructive (showa’ / (often incorrectly transliterated shav’) – lifeless and empty, worthless, devastating, and damning, vain, futile, errant) deceptive and false (kazab – untrue lies and deluded) words (dabar – statements).” (Masal / Word Pictures / Proverbs 30:7-8)
Since this passage sheds light on one of the least understood and most poorly translated “Commandments,” consider the actual words Yahowah etched in stone...

“You should never deceive or delude (lo’ nasha’ – you should not ever deploy clever tricks to enrich oneself by indebting others, and never beguile people, causing them to miss the Way / lo’ nasa’ – you should never lift up or bear, you should not ever actually support or advance, nor literally forgive or tolerate, nor promote yourself) through the (’eth – with or by way of the) name or reputation (shem) of Yahowah (), your God (’elohym), advancing worthless and lifeless deception (la ha showa’ (errantly transliterated shav’) – deploying that which advances devastating dishonesty, nullifying one’s existence, leading to emptiness and nothingness, deceitful and lifeless lies which are ineffectual, futile, and ruinous). For indeed (ky – because), Yahowah () will never forgive or leave unpunished (lo’ naqah – will not purify or pardon, acquit or free from guilt, exempt from judgment and sentencing or release) those who (’eth ‘asher – in accordance with that which they associate) consistently deceive, actually beguile, and habitually delude (nasha’ – use clever trickery to continually mislead / nasa’ – advance, lift up, or promote themselves) in association with (’eth – through), His name (shem – renown and reputation) to promote and effect (la – to advance accordingly) vain and ineffectual lies which lead to lifelessness and destruction (showa’ – devastating deceptions which nullify our existence leading to emptiness, worthless, and nothingness, deceitful, desolate, futile, and ruinous vanity).” (Shemowth / Names / Exodus 20:7)

Properly translated, the message communicated in what we errantly refer to as the “Third Commandment,” evolves from man’s trivial and irrational rendering to something that merits our undivided attention. Man’s version is senseless. One cannot “take” a name. Yahowah’s name isn’t “the Lord.” And “vain” not only isn’t included in the text, that word means “egotistical or failed” depending upon the context. So rather than God telling us not to use His name, or not to swear, He was telling us not to deceive in His name and not to lead people away from Him and thus from life. He is saying that promoting religion is unforgivable. This truth is further manifest by the realization that nasa’ also conveys the idea of “promoting false teaching and being engaged in deceit and deception,” something completely consistent with the Proverb.

The reason false religious teachings upset Yahowah is because they lead souls away from Him, depriving God of the thing He covets most—loving familial relationships. Those engaged in this kind of deceit, of this kind of corruption and counterfeiting, along with anyone who associates with them, accepting, tolerating, and promoting their teachings, contribute to the annihilation
of the souls of those who listen to them, who trust them. These victimized souls are worth considering when someone you know asserts that a person’s good intent can somehow bridge the distance between God and the place where their religion and church have led them.

In the next verse, we are reminded that self-reliance is an express ticket to death or damnation (to separation) because the only way to obtain eternal life in the presence of God is to rely on Him. Specifically, we must receive the bread which was prescribed and then broken for us. This is the promise, now fulfilled, of the Miqra’ey (Called-Out Assemblies) of Passover and Unleavened Bread. **“Permit me (natan – grant to and bestow upon me) **neither (**’al** – the state where I lack what is needed to sustain life) **nor wealth (‘osher – riches in abundance). Break bread (tarap lehem) for me as clearly communicated and prescribed (choq – as shared and allotted, stated and ordained) lest I be self-sufficient (saba’ – satisfied and surfeited, be self-reliant, considering my needs met to the point of indulgence) and be deemed insufficient by You (kachash – be found disappointing and deceived, be disowned for having only deceptively feigned a relationship with You and having faked my reliance on You, causing me to cower in fear, prostration, and submission as the result of a failed and deceitful dogma.”** *(Masal / Word Pictures / Proverbs 30:8)*

The boastful and arrogant attitude that comes from abundance is viewed unfavorably by God. In fact, it would be fair to say, that second only to the advancement of *showa’*/lifeless deception, it is the trait most disliked by our Maker. It is one of many reasons Yahowsha’ is so harsh in His judgment of today’s Protestant Assemblies in His prophetic letter to the Laodiceans in Revelation.

As we journey together through the Word, there will be many surprises. One of them is encapsulated in the comparison between *saba’*/sufficient and *kachash*/insufficient. While it is not developed here, the consistent message of Scripture, and one manifest in the Second of Seven Instructions, is that when we collectively or individually elevate our view of ourselves and diminish our perception of God, God reciprocates. If you see Him as worthy, He will deem your soul worthy of living forever with Him.

But for this to be true, for it to be relevant and meaningful, the reciprocal also needs to be true. Therefore, those who consider Yahowah of little value will be seen by Him as having no value. God invests as much in a relationship as is properly solicited by the other party. Diminish the role Yahowah plays in your life and God won’t go to heroic efforts to extend it upon your death. From God’s perspective, a person who through ignorance, indoctrination, apathy, or informed choice, elects **not** to rely on Him and form a relationship with Him will be like a stillborn child. They don’t know Yahowah and Yahowah doesn’t know them.
That is the *quid pro quo* inherent in the following passage. “Lest (pen) I become satisfied (saba’ – comfortable with having met my own needs) and I am disowned, becoming insignificant (wa kahash – I am deceived, become unfaithful, bow in submission, and devalue the relationship, dissipating into nothingness) by saying (wa ‘amar – by wondering, thinking, boasting, avowing, asking, answering, or declaring): ‘Who is (my) Yahowah (יהוה – Yahowah)?’ And lest (wa pen) I be disinherited (yarash – I become impoverished and dispossessed, I become destitute and destroyed), and I am caught in the act, arrested, and incarcerated for (taphas) removing without permission and carrying away by stealth (ganab – for secretly stealing and clandestinely removing) the personal and proper name (shem) of my God (‘elohym).” (Masal / Word Pictures / Proverbs 30:9)

There are two outcomes delineated here. Both are bad, but one is infinitely worse than the other. To be disinherited by Yahowah is to be destitute of life. Such souls will dissipate and cease to exist. But those who purposely deceive, those who remove Yahowah’s and Yahowsha’s personal and proper name from the Word and from their sermons, will be incarcerated. And that’s not good because it means that Yahowah has deemed such people to be in league with the Adversary. For this crime, they will spend their eternity kept away from God.

Yahowah realized that the translators of the KJV, NKJV, IV, NIV, ASB, NASB, NLT, and the JPS Tanakh would all do this very thing—and that they would do so regardless of His warning. Even in this Proverb devoted to the importance of knowing Yahowah, religious clerics replaced God’s personal and proper name “Yahowah” with: “Who is the Lord?” And that’s not good, because the Hebrew title, Ba’al, means Lord. Ba’al is Satan, as lording over God and man depicts the Adversary’s prime ambition.

This chicanery isn’t a victimless crime. Clandestinely removing Yahowah’s name by stealth leads to souls being disinherited. God considers it *showa’*—an act of deceitful desolation leading to damnation. According to the Word of God, those who do such things will be caught; they will be arrested and incarcerated. In subsequent chapters, we will discover that all those who are incarcerated will endure the perpetual anguish of eternal separation. Their fate will be to spend all eternity in the Abyss with the Adversary. And since this crime is perpetrated by the overwhelming preponderance of pastors and priests, religious scholars and theologians, politicians and media spokespersons, Hell will be a very religious and political place.

As for their victims, this verse affirms that they will be disinherited, and thus become destitute of life. Such souls cease to exist at the end of their mortal life. While that theme isn’t developed here, Yahowah will cover this topic on many occasions, each time adding to the body of knowledge needed to be properly
informed. But rest assured for now: God is serious about His name and His family, even if mankind is not.

When confronted with the reality that religious men have copyedited God and have purposely altered His revelation, many dismiss the evidence by saying “I can’t believe God would allow such a thing.” But such people haven’t thoughtfully considered the Bare’syth / In the Beginning / Genesis account regarding the Garden of Eden, where God allowed Satan to do this very thing. The fact is, God has no alternative but to permit men to choose poorly, and to allow the repercussions of their errors reverberate. The moment Yahowah interferes with freewill, the act of choosing to rely on God becomes irrelevant, love becomes impossible, and our very existence becomes contrived.

One last thought before we move on. Yahowah has used ‘elohym in this passage which is the plural of god. He isn’t saying that there is more than one God, only that He embodies the full measure of the familial relationship He wishes to establish with us. Yahowah is our Heavenly Father, our Spiritual Mother, and the Son. He is one God who manifests Himself in two different and diminished ways to commune with us and to serve our needs.

By way of review, we have learned: “Every word, communication, instruction, and command of God being pure, tested, and true, is a gift and a shield for those who put their trust in Him” (Masal 30:5) “You should not add to the Almighty’s Words lest beware, He will argue against you, judge and convict you and you shall be proven a liar for having promoted delusions.” (Masal 30:6) “Keep me from becoming arrogant and vain by making false statements, promoting lies, delusions, and deceptions.” (Masal 30:7) “Lest I become satisfied, comfortable with having met my own needs, and I am disowned, becoming insignificant by saying: ‘Who is Yahowah?’ And lest I be disinherit and dispossessed, and I am caught in the act, arrested, and incarcerated for removing without permission and carrying away by stealth the personal and proper name of God.” (Masal 30:9)

The prophet who introduced us to the notion that our Creator is also the Son, the Wonderful Counselor, the Redeemer, the Eternal Father, and God Almighty, also communicated the concept of the Suffering Servant, predicting Yahowsha’s sacrifice as the Lamb of God. Therefore, in the context of what has just been said, I think that the “servant” referenced in the next verse is God. This conclusion is partially derived from the use of qalal, which means: “to view as insignificant.” “Do not allow me to insult, slander, or falsely accuse (lashan – stick out your tongue at) the Servant to His Master (’adown) lest (pen) You consider me of little account (qalal – slight you, trifle with you, view you as lightly esteemed and insignificant, recede from you and diminish you) or You declare me guilty,
so that I become desolate or punished (‘asham – held liable, suffering the consequences).” (Masal / Word Pictures / Proverbs 30:10)

It isn’t likely that a slave owner would trifle with a person who slandered one of his servants. So, since the plain reading of the text doesn’t warrant a Divine Proverb, considering the context, it would be reasonable to conclude that God is saying that if someone falsely accuses Yahowsha’, claiming for example that He as the Suffering Servant was neither God, Ma’aseyah, nor Savior, the consequence of that act might well lead to incarceration. More damning than any of these things, however, would be disassociating Yahowsha’ from Yahuwdah, the Suffering Servant from the Word of God, as this would render His sacrifice completely irrelevant. And that is precisely what Christianity has done as a direct result of Paul’s epistles. This Proverb is begging us to reject such delusions.

There is a profound message in this verse that most people miss as a result of theological indoctrination. The religious god of Christianity and Islam tortures everyone who slanders Him in Hell, but not the God of the Torah, Prophets, and Psalms. While He will incarcerate those who promote lifeless and deceitful doctrines in public places, His primary response to those who stick their tongues out at Him in an insulting manner is to consider them of little value. That which God does not value dies and dissipates into nothingness.

One of the most interesting illustrations of trifling is found in Bare’syth, where Yahowah puts mankind on notice. Comparing how a person or nation treats Yisra’el (Israel) and Yahuwdym (Jews) to how He will reciprocate, God reveals: “I will voluntarily kneel down in adoration, blessing (barak – I lovingly choose to diminish Myself to mercifully favor (cohortative form expressing Yahowah’s desire to benefit)) those who adore and favor you (barak – who seek to be blessed by you, who seek your favor and mercy). And (wa) I will recede from, slight, and diminish (qalal – I will view as worthless and insignificant, I will trivialize and show no regard for, I will despise and disdain, I will treat with contempt and hold in low esteem, I will nullify, omit, reduce, decrease, diminish, and terminate (piel participle – causing the perpetrators to suffer and reflect the effect of the verb)) those who actually and consistently curse you (‘arar – intentionally invoke harm or injure you; who genuinely and continually threaten, entrap, bind, punish, and oppress you by way of a religious vow (qal imperative)).” (Bare’syth / In the Beginning / Genesis 12:3)

Qalal is that which “reduces and decreases.” It speaks of “diminishing someone’s soul or consciousness to nothingness if they are viewed as being insignificant.” It is a lesson which is completely lost in the sloppy English translations which render the verse: “I will curse those who curse you.” Proper disclosure reveals one of the least understood concepts in Scripture. The consequence of choosing to reject Yahowah or harm Yisra’el and Yahuwdym is
having one’s soul dissipated as a result of being seen as worthless. Such a person’s consciousness terminates at the end of their mortal existence. This isn’t an act of God, but instead the result of the person’s actions. To endure beyond this mortal life requires God’s intervention, but to die is the result of God doing nothing.

Yahowah did not say that He was going to “curse” those who don’t love Him or His people. He didn’t say that He was going to roast all who don’t adore Him and His chosen in hell. He simply said that if you don’t value Him and those He values, He won’t value you. The souls of those who die without accepting and relying upon Yahowah’s “source of blessings, His gift, the One who kneels down in adoration and brings reconciliation” will be qalal, meaning they will be “nullified and reduced to nothingness.” It will be as if they were never born. It isn’t that God despises them; it’s that He doesn’t know them. And those He doesn’t know, don’t live.

This is one of hundreds of examples which demonstrates that there are three distinct alternatives and three ultimate destinations for souls presented in Scripture. The souls of those who adore God and who accept Yahowsha’s gift will live forever in Yahowah’s home as members of His family. Those who make no choice, those who have little regard for God, those who reject His gift, those who mock the association between Yahowah and Yahowsha’, between the Towrah and the Ma’aseyah, those who never leave their fallen state as a result of religious beliefs, will simply cease to exist. When they die, their souls diminish and dissipate into nothingness.

That is not to say that there is no place of perpetual anguish. There is. And one earns this fate by leading souls away from Yahowah and His gift of life. Entrance to the Abyss is earned by removing Yahowah’s name from God’s Word, and by adding human traditions to God’s revelation. Those who lift up and carry forth the doctrines of lifelessness and desolation (religion and politics) will suffer the same fate as the demonic spirit so many of them unwittingly serve.

While the teaching embedded in this verse is profound, there hasn’t been any overt prophecy thus far, so you may be wondering why Yahowah wanted to commence His dialog with us with this Proverb. Fact is, I was wondering that myself until…”A generation (dowr – people living in a time or age) will slight, trifle with, and consider of little account (qalal – view as worthless and insignificant; lightly esteem, nullify, and recede from) their Father (‘ab – God as head of the eternal household) and will not adore (lo barak – will not love, will not favorably and eternally endure with, will not be empowered by, will not speak words which evoke divine favor to, nor praise, extol, or thank) their Mother (‘em – source of life, protector, and caregiver).” (Masal / Word Pictures / Proverbs
While there has been plenty of competition, our generation has trifled more with God than most any other.

The notion of considering our Father of little account, and of not loving our Mother, clarifies the spiritual message contained in the Second of Seven Instructions. It begins with kabad, the antithesis of qalal. “View as significant and consider as worthy (kabad – favorably value, distinguish, revere, and glorify, honor) your Father (‘ab – God as head of the eternal household, thus Heavenly Father) and your Mother (‘em – source of life, protector, and caregiver, thus Spiritual Mother) and your days (yowm – time) will be prolonged (‘arak – become continuous, maintained throughout time) in the Land (‘adamah) which by way of relationship (‘asher) Yahowah (יהוה), your God (‘elohym), has prepared and given to you as a gift (natan – granted, devoted, and ascribed as a present).” (Shemowth / Names / Exodus 20:12) Salvation is the “gift” of prolonged life in the Promised Land Yahowah has prepared for us.

Since Yahowah routinely criticizes Yisra’el’s fathers and mothers for their infidelity and deceit, it isn’t reasonable that He would want us to “kabad – glorify” our earthly parents. Moreover, doing so wouldn’t add so much as a minute to our time in the place Yahowah has prepared for us. Therefore, the object of great value, the sole source of prolonged life, and the one who bestows the gift, is our Heavenly Father and Spiritual Mother. And that is why ruwach, the Hebrew word for Spirit, is feminine, as are all of Her attributes.

Yah’s message is consistent: value our Heavenly Father and He will value you. Love our Spiritual Mother, and She will endure with you, renewing you. Do these things and God will favor you with the gift of extended and continuous life.

Arguably, the prophetic portrayal contained in verse 11 could apply to other generations. But Yahowah isn’t finished. With each additional complaint, only one people, place, and time qualify.

What follows is the result of considering our Heavenly Father of little account and of not evoking the favor of our Spiritual Mother: “A generation (dowr – people living in a time or age) will be pure and clean (tahowr – ethically upstanding and flawless) in their own eyes (‘ayn) and yet not washed of (rachats – not cleansed of) their filth and excrement (tsow’ah – feces and dung). A generation (dowr – people living in a time or age) lofty and exalted (ruwm – self-aggrandized, arrogant, and haughty) in their own eyes: how and why (maw) are their eyelids raised (nasa’ – lifted up, expecting to be carried away, to be forgiven, and to endure)?” (Masal / Word Pictures / Proverbs 30:12-13)

This concept of spiritual misjudgment and of self-reliance is echoed in Yahowsha’s seventh and final prophetic open letter—the one written to the
Laodiceans (meaning the people rule) in Revelation. It is one of many reasons I see it speaking to our generation.

Forgiveness is for those who recognize they need to be forgiven. Redemption is for those who know that they need to be ransomed from the consequence of their sin. And herein lies the problem of revisionist morality, that of political correctness. The modern secular humanist mantra (at least superficially) is that everything is acceptable except that which is intolerant and judgmental. So we live in a generation which has been conditioned to believe that their depravity is ethically acceptable. This generation considers itself flawless, and yet God sees it rolling around in its own feces and filth. So Yahowah says, don’t look to Me for help. You can keep your *&%$ to yourself.

God will confirm many times that the benefit of embracing our Spiritual Mother is that She envelops us in a Garment of Light. Since light obliterates darkness, once we are reborn Spiritually, Yahowah only sees the good in us and not the bad. We become like our Maker, perfect, at least in His eyes.

Continuing to assail our generation, God reminds us that deceitful and delusional words, and especially desolate and damning dogmas, are the most destructive and deadly of all weapons. Wielded by the politically and religiously empowered, they devour hope and life. Here we find sharp, cutting words slaying, oppressing, and destroying both willing and reluctant victims. “A generation (dowr – people living in a time or age) whose teeth are swords (chereb – are cutting) and jaws are knives, devour (‘akal – slay, oppress, and destroy) part of (min) the Earth (‘erets – land) in order to (la) impoverish and afflict (‘any – inflict misery and hardship on the humbled, poor, and weak by way of imposing a lower societal status on) the willingly abused and oppressed (‘eybown – those who consent to and accept being controlled politically, those who acquiesce to religious submission) by way of (min) mankind (‘adam – humankind, thus read “religion, especially Secular Humanism”).” (Masal / Word Pictures / Proverbs 30:14) (As an interesting affirmation that Socialist Secular Humanism is a religion, the U.S. Supreme Court cited it as a religion in the 1961 case of Torcaso v. Watkins.)

In this regard, Islam is the Arabic word for “submission.” Muslim means “one who submits.” In the Qur’an, Allah says that he has chosen the religion of submission for man. As a result, those imperiled by Muhammad’s poisonous words not only willingly consent to live in the most oppressive and abusive nations on earth, they are intent on imposing their dreadful condition on everyone else.

Likewise, Hinduism’s caste system is all about oppressing the weak. Countless Indians live in abject poverty as a direct result of a destructive religion.
Roman Catholicism was better at imposing poverty on those who would not consent to the Church’s dictatorial authority, than any institution in human history. And even those who did submit to their false, self-serving religion were treated as serfs in oppressive feudal domains. They have abused more than their share of willing stooges, inflicting untold misery on many for better part of two-thousand years.

Socialist secular humanists see themselves as enlightened masters ruling over the profane masses. To them, following Machiavelli’s advice, the end justifies the means. They will deploy all manner of despicable lies and ruthless violence to ensure that everyone under their control is impoverished and oppressed. It is the way of man.

And while socialist secular humanist nations are the biggest polluters, literally raping the land, the wonton behavior of today’s industrialists, merchants, and financiers is hard to miss in this passage. For them, more than enough, is never enough. Business becomes a game where the score is kept by the accumulation of power and wealth.

Collectively, this portion of Yahowah’s message to our generation reads: “Two things I ask of You. Don’t withhold them before I die. (30:7) You keep me far away from deceitful, desolate, destructive, deceptive, and false words. Permit me neither poverty nor wealth. Break bread for me as clearly communicated and prescribed lest I be self-sufficient and be deemed insufficient by You, causing me to be disowned for having only deceptively feigned a relationship with You.” (30:8)

“Don’t let me say: ‘Who is Yahowah?’ lest I be disinherited, caught in the act, arrested, and incarcerated for removing without permission and carrying away by stealth the personal and proper name of my God. (30:9) Do not allow me to insult, slander, or falsely accuse the Servant to His Master lest You consider me of little account or You declare me guilty, so that I become desolate or punished.” (30:10)

“A generation will slight, trifle with, and consider of little account their Father and will not adore their Mother. (30:11) A generation will be pure and clean, ethically upstanding and flawless, in their own eyes, and yet not be cleansed of their filth and excrement. (30:12) A generation lofty and exalted in their own eyes: how and why are their eyelids raised? (30:13) A generation whose teeth are swords and jaws are knives, devour, slay, oppress, and destroy, part of the Earth in order to impoverish and afflict the willingly abused and oppressed by way of mankind.” (30:14)
The verses which follow foreshadow our time as well. We are warned about “leeches who cry, ‘give me more,’ but they are never satisfied; it is never enough.” (Masal / Word Pictures / Proverbs 30:15) Seventy percent of America’s federal budget is now allocated to wealth redistribution, but apparently it isn’t enough. America’s citizens become the entitlement generation—self-absorbed and self-serving. Through Social Security and Medicare, Americans are even willing to tax their children to pay for their indulgences. But the entitlement generation is in for a rude awakening. America is on the precipice of bankruptcy.

As a generation, those living in the West are so far removed from Yahowah’s presence that the “grave (she’owl – the abode of the dead) and the womb are both barren prisons (‘otser – coercive, oppressive, and lifeless places of incarceration), satisfied to be without living and cleansing waters.” (Masal / Word Pictures / Proverbs 30:16) Our culture, schools, churches, and entertainment mediums have become so polluted with errant and perverse notions, our children are stillborn spiritually.

Our books and movies “mock (la’ag – deride, disparage, and ridicule) our Father and see our Mother as despicable (buwz – contemptible and insignificant), refusing Her guidance, authority, and cleansing (yqqahah – purging and purification).” (Masal / Word Pictures / Proverbs 30:17) This continues to be eerily similar to Yahowsha’s criticism of the Laodicean Assembly (Protestant Christians living today in the Western democracies).

We are told that this is: “The way of an eagle (nesher – bird of prey and vulture) in the sky, the way of a serpent upon a rock, the way of a navy in the midst of the sea, and the way of a fighting man with a virgin.” (Masal / Word Pictures / Proverbs 30:19)

Because this is all prophetically indicative of the powers at play during the last days, I believe that these examples point to the Socialist Secular Humanists of the New World Order and their clandestine conspiracy, to the religion of Christianity, especially as it is manifest in Roman Catholicism, to Islam, currently man’s most vicious dogma, and to the Antichrist. In that light, the eagle, vulture, and bird of prey may be symbolic of the American financiers and industrialists who are the power brokers of the New World Order. Scripture refers to them as the merchants of Babylon. Shim’own / He Listens / Peter’s second epistle is dedicated to their conniving conspiracy. Like the vulture, they feed on decaying flesh; and in their case, on those they have impoverished and oppressed.
The serpent upon a rock is a dead ringer for Roman Catholicism. In His Revelation letter, Yahowsha’ calls Catholics “the seat of Satan.” And Shim’own (whom the misname “Peter”), in the view of Roman Catholics, is the “rock” upon which their “Church” was built and upon which it claims its authority to rule over men.

It’s hard not to see the jihadist promise of virgins in paradise stamped all over the final example. As confirmation that it is indicative of Islam, recognize that the Magog War is an all Islamic attack on Israel which will play out during man’s waning days. We are told that one quarter of the planet’s population will perish in its wake.

And finally, during the last days, the Antichrist, who is said to align with the spirit of war, will control much of the world’s military arsenal. He will no doubt project his influence over a consortium of nations by way of naval prowess. It appears that he will deploy their nuclear capability during this time. We are told that a third of the earth’s surface will be scorched beyond repair, and that during his extended war, another third of those remaining will die in what appears to be an atomic holocaust.

The unifying ingredient in all of this is the Whore of Babylon. She is the one with unclean lips—the one whose lies lead people away from Yahowah and to their willing or unwilling submission to evil’s consortium. She represents Satan and the counterfeit religious and political scheme born and bred in Babylon. As we move through time and the Word, we will learn a great deal more about this whorish beast.

“In like manner, such is the way of the adulterous woman, she devours (‘akal – consumes, destroys, and slays), and then she wipes (machah – blots out and abrogates, abolishes and obliterates by way of) her mouth (peh – words and speech) and says, I have done (pa’al – committed and ordained, plotted, devised, fashioned, and forged) nothing deceitful or corrupting (‘aven – nothing out of arrogance designed to damage one’s relationship with God, nothing evil, morally corrupt, or false which leads to idolatry, calamity, misfortune, or punishment).” (Masal / Word Pictures / Proverbs 30:18) The common thread in politics and religion is death and destruction through disingenuousness. Hypocrisy is the devil’s strong suit.

This thought is echoed in the Proverb’s closing words. “If (‘im – when) you have been foolish (nabal – ignorant and contemptible, senseless) in (ba) self exaltation (nasa’ – promotion and lifting up), and if (‘im) you have devised a plan (zaman – decided upon, plotted, and intended a course of action, and conceived a scheme) put a hand (yad) on (la) your mouth (peh).” (Masal /
Word Pictures / Proverbs 30:32) If only Paul had heeded these words. There would have been one less foolish religious scheme.

It is interesting to note that the nbl root has two potential meanings depending upon how the three Hebrew consonants are vocalized. While nabal conveys the idea of “lacking appropriate respect and values,” nabel means “to wither, shrivel, die, and decay.” It is the quid pro quo of Scripture. Those who foolishly elevate themselves above God will be diminished. Those who contemptuously thirst for religious, political, or economic power will find themselves “fallen, on their knees, cowering in fear” come judgment day.

Most every English translation renders zaman “thought evil” or “planned evil” following the lead of the King James. However, zaman conveys the concepts of “thinking, devising, planning, proposing, muttering an idea, meditating, plotting, scheming, deciding, intending, and resolving to do something.” While the scheme may be evil, the intended thought was that any human scheme designed to exalt man is not only foolish, it will have the inverse result of what was intended. Secular humanism has degraded society and mankind. Communism has diminished the masses to the lowest common denominator. Political correctness has produced fallen, dying, decaying, and valueless nations. Our entire perspective is wrong.

Recognizing the power and influence of words, Yahowah recommends shutting our mouths. When it comes to self-exalting human schemes, it is better to be quiet and appear foolish, than it is to open your mouth and remove all doubt. When it comes to judgment, the penalty for promoting a religious or political agenda is eternal incarceration, while being the victim of such a plan is simply to diminish to nothingness. This is an overt warning to those who propose to elevate themselves through oratory—pastors, priests, and politicians.

Just as the previous verse has been practical, the word picture painted by the last verse of the Proverb is designed to be graphic. “Indeed (ky – because) stirring up and agitating (mys – pressing and squeezing, angrily churning) milk (halab) brings forth (yasa’ – disseminates and produces) butter (hem’ah), stirring and agitating (mys) angry snorting (‘ap – aggressive, quick-tempered, and wrathful breath) brings forth (yasa’ – produces and disseminates, leads to and yields) bloodletting and death (dam – killing, both murder and manslaughter), because angry (‘ap) agitation (mys) leads to (yasa’) contention, strife, quarrelsome opposition, and hostility (ryb – taunting insults, mocking ridicule, conflict, and fighting).” (Masal / Word Pictures / Proverbs 30:33)

Paul’s, Akiba’s, Constantine’s, Muhammad’s, Hitler’s, Stalin’s, and Mao’s words were spoken in anger and were specifically designed to agitate their audience, prompting them to abuse others on behalf of their self-promoting
scheme. Paul and Muhammad weren’t the first, and Stalin and Mao won’t be the last to use words in ways which debase humankind.

If you want to be spared from the dreadful days lurking on our not-so-distant and dark horizon, if you don’t want to be victimized by evil’s trinity, or die at the hand of man’s self-exalting schemes, Yahowah has told you where to look and upon whom to rely. He has even told you where not to look and whom not to trust. But should you not yet be convinced that Yahowah is God, that His Word is trustworthy and true, and that He has provided a way for you to live together with Him for all eternity, rest assured He will make His case. We have just begun…

I can’t speak for others, but I found Yahowah’s questions in the fourth verse of this Proverb haunting. “Who descends from and ascends to heaven? Who gathers and receives the Spirit into the palms of His hands? Who wraps up the waters in a garment? Who comes onto the scene, stands upright, enabling others to stand, establishing all the earth without ceasing? What is His personal and proper name? What is His Son’s personal and proper name? Surely you know.” (Masal / Word Pictures / Proverbs 30:4)

How is it that the overwhelming preponderance of the world’s population does not know God’s name or the name of His Son? After all, three of our planet’s largest and most influential religions claim to be based upon the Torah, Prophets, and Psalms: Christianity, Judaism, and Islam. And it isn’t as if God hid His name from us or left us to hunt for it. Not only does He present His own name 7,000 times and His Son’s name another 326 times, there are 260 additional names in the Torah, Prophets, and Psalms which feature God’s name. Collectively, they appear on over 3,000 occasions for a grand total of more than 10,000 presentations of Yahowah’s name in what is essentially a one-thousand-page Divine Writ.

Please consider the many ways Yahowah has striven to enlighten us through the names He has selected to embrace with His own. But on each occasion, by substituting an errant rendering, the authors of the most popular English bibles deceived their readers.

<table>
<thead>
<tr>
<th>TRANSLITERATION - MEANING - APPEARANCES - STRONG’S # - HEBREW BASIS - ERRANT ENGLISH RENDERING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father’s &amp; Son’s Name:</td>
</tr>
<tr>
<td>Yahowah – Yahowah Exists (6824 of 7000x / S3068-9 / hayah / LORD / GOD)</td>
</tr>
<tr>
<td>Yah – Yahowah’s nickname (49 of 7,000x / S3050 / Yahowah / Jah)</td>
</tr>
</tbody>
</table>
Yahowsha’ – Yahowah Saves (216x / S3091 / yasha’ / Joshua / Jesus)
Yahowshuwa’ – Yahowah Cries Out (2x / S3091 / shuwa’ / Joshua / Jesus)
Yashuwa’ – Yah Saves (30x / S3442-3 / Yahowshuwa’ / Jeshua and Joshua)
Yashuw’ah – Salvation (78x / S3444 / yashuw’ah / salvation)

Names Beginning With Yah:
Yahab – Yah our Father Gives (23 / S3051 / ‘ab yahab / gives)
Yahab – Yah our Father Provides (23 / S3052 / ‘ab yahab / provides)
Yahad – Become Related to Yahowah (1x / S3054 / yahad / become a Jew)
Yahuwd – Yahowah Loves (1x / S3055 / duwid / Jehud)
Yahday – Yahowah is Sufficient (1x / S3056 / day / Jahdai)
Yahuwdyah – Yahowah is Sufficient (1x / S3057 / dy / Jehudijah)
Yahuw’ – He is Yahowah (58x / S3058 / huw’ / Jehu)
Yahuw’achaz – Yahowah Grasps Hold Of (20x / S3059 / ‘achaz / Jehoahaz)
Yahuw’ash – Yahowah’s Fire & Foundation (17x / S3060 / ‘esh / Jehoash)
Yahuwd – Praise, Thank, & Confess Yah (7x / S3061 / yadah / Judah)
Yahuwda’y – Belongs to & Related to Yah (10x / S3062 / day / Jew)
Yahuwdah – Praise, Know & Relate to Yah (818x / S3063 / yada’ yadah / Judah)
Yahuwdy – Belongs to Yah, Of Yah, Know Yah, Thank Yah, & Yah is Sufficient (80x / S3064-5 / dy yada’ yadah day / Jew)
Yahuwdyth – Praise Yah (6x / S3066 / yahuwdah (fem) / Jewish language)
Yahuwdyth – Praise Yah (1x / S3067 / feminine of yahuwdah / Judith)
Yahowah-yireh – Yahowah Sees & Considers (1x / S3070 / ra’ah / Jehovahjireh)
Yahowah-nissi – Yahowah’s Banner is Raised (1x / S3071 / nace / Jehovahnissi)
Yahowah-tsidqenuw – Yah’s Justice (2x / S3072 / tsadaq / Lord of Righteousness)
Yahowah-tsidqenuw – Yah’s Justice (2x / S3072 / tsadaq / Lord of Righteousness)
Yahowah-shalowm – Yahowah Reconciles (1x / S3073 / shalowm / Jehovahshalom)
Yahowah-shamah – Yahowah is Reconciles (1x / S3074 / sham / the Lord is there)
Yahuwzabad – Yahowah Bestows and Endows (4x / S3075 / zabad / Jehozabad)
Yahowchanan – Yahowah is Merciful (9x / S3076 / chanan / Jehohanan / John)
Yahuwyada’ – Yahowah Knows & Recognizes (51x / S3077 / yada’ / Jehoiada)
Yahuwyakyn – Yahowah Establishes (10x / S3078 / kuwn / Jehoiachin)
Yahuwyayqm – Yahowah Stands & Raises Up (37x / S3079 / quwm / Jehoiakim)
Yahuwyaryb – Yahowah Strives & Contends (2x / S3080 / ruwb / Jehoiarib)
Yahuwkal – Yahowah Prevails, Endures & Overcomes (1x / S3081 / yakol / Jehucal)
Yahuwnadab – Yahowah is Willing (8x / S3082 / nadab / Jehonadab)
Yahuwnatan – Yahowah Gives (82x / S3083 / natan / Jonathan)
Yahowceph – Yahowah Joins & Increases (1x / S3084 / yacaph / Joseph)
Yahuw’adah – Yahowah Passes Over & Adorns (2x / S3085 / ‘adah / Jehoadah)
Yahuw’adan – Yahowah Delights (2x / S3086 / ‘adan / Jehoaddan)
Yahuwtsadaq – Yahowah Vindicates (8x / S3087 / tsadaq / Josedech)
Yahuwraram – Yahowah Rises & Lifts Up (29x / S3088 / ruwm / Jehoram)
Yahuwsheba’ – Yahowah Vows of Seven (1x / S3089 / sheba’ / Jehosheba)
Yahuwshab’ath – Yahowah Promises (2x / S3090 / shaba’ / Jehoshabeath)
Yahuwshaphat – Yahowah Judges (84x / S3092 / shaphat / Jehoshaphat)
Yahall’el – Yahowah Shines as God (2x / S3094 / halal ‘el / Jahaleleel)

Names Beginning With Yow (abbreviated form of Yahuw):
Yow’ab – Yahowah is our Father (145x / S3097 / ‘ab / Joab)
Yow’ach – Related to Yahowah (11x / S3098 / ‘ach / Joah)
Yow’achaz – Yahowah Grasps Hold Of (3x / S3099 / ‘achaz / Joahaz)
Yow’el – Yahowah Is God (19x / S3100 / ‘el / Joel)
Yow’ash – Yah’s Gift of Enlightenment (47x / S3101 / Yahow’ash 3060 / Joash)
Yowb – Cry to Yahowah (1x / S3102 / Yowbab 3103 / Job)
Yowbab – Yahowah Cries (9x / S3103 / yabab / Jobab)
Yowbel – Yahowah’s Lamb is God (27x / S3104 / yabal ‘el / Jubilee)
Yowbal – Yahowah Leads & Carries (1x / S3106 / yabal / Jubal)
Yowzabad – Yahowah Has Given (10x / S3107 / Yahowzabad 3075 / Josabad)
Yowzakar – Remember Yahowah (1x / S3108 / zakar / Jozachar)
Yowcha’ – Yahowah Gives Life (2x / S3109 / chayah / Joha)
Yowchanan – Yahowah is Merciful (24x / S3110 / chanan / Johanan)
Yowyada’ – Know Yahowah (5x / S3111 / Yahowyada’ 3068 / Joiada)
Yowyakyn – Yahowah Establishes (1x / S3112 / kuwn / Jehoiachin)
Yowyaqym – Yahowah Raises Up (4x / S3113 / Yawayyaqym 3079 / Joiaikim)
Yowyaryb – Strive With Yahowah (5x / S3114 / ryb / Jehoiarib)
Yowkebed – Yahowah is Significant (2x / S3115 / kabad / Jochebed)
Yowkal – Yahowah is Able (1x / S3116 / Yahuwkal 3081 / Jucal)
Yownadab – Yahowah is Willing (7x / S3122 / Yahuwnadab 3082 / Jonadab)
Yownah – Yahowah is the Dove (51x / S3123-4 / yownah / Jonah & dove)
Yownegeth – Yahowah’s Branch (6x / S3127 / yowneq / branch)
Yownatan – Yahowah Gives (42x / S3129 / Yahuwnatan 3083 / Jonathan)
Yowceph – Yahowah Joins & Increases (213x / S3130 / yacaph / Joseph)
Yowciphyah – Yah Joins, Grows & Increases (1x / S3131 / yacaph / Josiphiah)
Yow’elah – Yahowah is Beneficial and Profitable (1x / S3132 / ya’al / Joelah)
Yow’ed – Yahowah Gathers and Meets (1x / S3133 / ya’ad / Joed)
Yow’ez – Yahowah Helps (1x / S3134 / ‘ezer / Joezer)
Yow’ash – Yahowah Comes to Help & Lends Aid (2x / S3135 / ‘ush / Joash)
Yowtsadaq – Yahowah Vindicates (5x / S3136 / Yahuwtsadaq 3087 / Jozadak)
Yowqym – Yahowah Raises Up (1x / S3137 / Yahuwyaqym 3079 / Jokim)
Yowre – Yahowah Showers (2x / S3138 / yowrek / rain showers)
Yowra – Yahowah Instructs (1x / S3139 / yarah / Jorah)
Yowray – Yahowah Teaches & Directs (1x / S3140 / yarah / Jorai)
Yowram – Yahowah Rises & Lifts Up (20x / S3141 / Yawhram 3088 / Joram)
Yuwhshah-Chec – Return Yah’s Love (1x / S3142 / shuwb checed / Jushabhesed)
Yuwhshiyah – Live With Yahowah (1x / S3143 / yashab / Josibiah)
Yuwhshah – Agree With Yahowah (1x / S3144 / sawah / Joshah)
Yuwhshayah – Agree With & Become Like Yah (1x / S3145 / sawah / Joshaviah)
Yuwhshahpat – Yahowah Judges (2x / S3146 / Yahuwshahpat 3092 / Jehoshaphat)
Yuwhtham – Yahowah Perfects & Completes (24x / S3147 / tam / Jotham)
Yuwhther – Remain With Yah (8x / S3148 / yathar / more or better)
Yuwhza’el – Yahowah’s Almighty Assembly (1x / S3149 / ‘el / Jaziel)

Names Ending With Yah:
‘Abyah – Yahowah is my Father (25x / S29 / ‘ab / Abijah)
‘Abyahuw’ – Yahowah, He is my Father (12x / S30 / ‘ab huw’ / Abihu)
‘Edonyah – Yahowah is the Upright One (26x / S138 / ‘edon / Adonijah)
‘Uwryah – Yahowah is Light (39x / S223 / ‘owr / Uriah)
‘Azanyah – Yahowah Listens (1x / S245 / ‘azan / Azaniah)
‘Achazyah – Yahowah Grasps Hold (37x / S274 / ‘achaz / Ahaziah)
‘Achyah – Yahowah’s Brotherly Relationship (24x / S281 / ‘ach / Ahijah)
‘Ayah – Where is Yah (6x / S345 / ‘ay / Aiah)
‘Elyah – Yahowah is God (71x / S452 / ‘el / Elijah)
‘Elyahuw’ – Yahowah, He is God (11x / S453 / ‘el huw’ / Elihu)
‘Amatsyah – Yahowah is Mighty, Alert & Bold (40x / S558 / ‘amats / Amaziah)
‘Amaryah – Yahowah Speaks & Promises (16x / S568 / ‘amar / Amariah)
‘Anyah – Yah Laments (2x / S592 / ‘anah / mourn)
‘Atsalyahuw – Yah Sets Apart & Withdraws (2x / S683 / ‘atsal / Azaliah)
‘Ashuwyah – Yah’s Foundation Supports (1x / S803 / ‘ashuw / foundation)
Bedayah – Yahowah Set Apart & Alone (1x / S912 / bad / Bedeiah)
Bizyowthayah – Contempt for Yah (1x / S964 / bizayown / Bizjothjah)
Binyah – Yah’s Son & structure (1x / S1140 / ben / building)
Banayah – Yahowah Builds Up & Establishes (42x / S1141 / banah / Benaiah)
Bacowdayah – Yah’s Counsel & Assembly (1x / S1152 / cowd / Besodeiah)
Ba’alyah – Yah is our Husband (1x / S1183 / ba’al / Bealiah)
Ba’aseyah – Yahowah Accomplishes (1x / S1202 / ‘asah / Baaseiah)
Baqbukyah – Yah Lays Waste (3x / S1229 / baqbuk – baqaq / Bakbukiah)
Buqyah – Yah Empties & Voids (2x / S1232 / baqaq / Bukkiah)
Bara’yah – Yahowah Creates (1x / S1256 / bara’ / Beraiah)
Biryah – Yah’s Food (3x / S1279 / biryah / meat)
Berekyah – Yahowah Kneels Down to Bless (11x / S1296 / barak / Berechiah)
Bithyah – Yahowah’s Daughter (1x / S1332 / bath / Bithiah)
Gadyah – Yahowah’s Lamb (1x / S1429 / gady / kid)
Gadalyah / Gadalyahuw – Yahowah Grows (32x / S1436 / gadal / Gedaliah)
Gawyah – Yahowah’s Dead Body (13x / S1472 / gavyah / body or corpse)
Gamaryahuw – Yahowah Completes (5x / S1587 / gamar / Gemariah)
Gophryah – Yah’s Breath (7x / S1614 / gophryth / brimstone)
Duwmymah – Yah’s silence (4x / S1747 / duwmah / silence)
Dalayah – Yahowah Draws Out (7x / S1806 / dalah / Delaiah)
Dalyah – Yah’s Branch (8x / S1808 / dalyah / branch)
Howdowyahuw – Yahowah’s Splendor (4x / S1938-9 / howd / Hodaiah)
Howdyah – Yahowah’s Majesty (5x / S1941 / howd / Hodijah)
Howsha’yah – Saved by Yahowah (3x / S1955 / yasha’ / Hoshiaiah)
Zabadyah – Yah’s Gift is a Bestowed Endowment (9x / S2069 / zebed / Zebadiah)
Zakaryahuw – Remember Yahowah (43x / S2148 / zakar / Zechariah)
Zarachyah – Yahowah Rises & Shines (5x / S2228 / zerach / Zerahiah)
Chabayah – Yahowah Withdraws (2x / S2252 / chabah / Habaiah)
Chabatsanyah – Embrace Yahowah (1x / S2262 / chabaq / Habaziniah)
Chagyah – Yahowah’s Festival Feasts (1x / S2293 / chag / Haggiah)
Chazayah – See, Perceive, & Behold Yahowah (1x / S2382 / chazah / Hazaiiah)
Chizqyah – Yah Strengthens and Prevails (87x / S2396 / chazaq / Hezekiah)
Chayah – Live With Yah (6x / S2418 / chayah / live and keep alive)
Chayah – Life from Yah (262x / S2421 / chayah / to live and be alive)
Chakalyah – Yahowah Enlightens (2x / S2446 / chaklyl / Hachaliah)
Chilqyah – Share With Yahowah (34x / S2518 / cheleq / Hilkiah)
Chanyahuw – Yahowah is Merciful (29x / S2608 / chanan / Hananiah)
Chacadadyah – Yah is Kind, Good & Faithful (1x / S2619 / checed / Hasadiah)
Charhayah – Yahowah’s Anger (1x / S2736 / charah / Harhsiah)
Chashabyah – Yah Calculates & Plans (15x / S2811 / chashab / Hashabiah)
Chashabnayah – Yah Reasons & Reckons (2x / S2813 / cheshbown / Hashabniah)
Tabalyahuw – Yahowah Purifies (1x / S2882 / tabal / Tebaliah)
Towbyah – Yahowah is Good (18x / S2900 / towb / Tobiah)
Ya’azanyah – Yahowah Listens (4x / S2970 / ‘azan / Jaazaniah)
Yo’shyah – Yahowah Dispairs (53x / S2977 / ya’ash / Josiah)
Ybnayah – Yahowah Builds & Rebuilds (2x / S2997-8 / banah / Ibneiah)
Yaberekyahuw – Yah Kneels Down & Blesses (1x / S3000 / barak / Jeberechiah)
Ygdalyahuw – Yahowah Grows (1x / S3012 / gadal / Igdaliah)
Yadydayah – Yahowah ’Beloved (1x / S3041 / yadyd dawid / Jedidiah)
Yadayah – Know & Confess Yahowah (2x / S3042 / yada’ yadah / Jedaiah)
Yakda ’yah – Recognize & Acknowledge Yahowah (11x / S3048 / yada’ / Jedaiah)
Yowciphyah – Yah Joins and Grows (1x / S3131 / yacaph / Josipphiah)
Yowshibyah – Abide With Yahowah (1x / S3143 / yashab / Josibiah)
Yowshawyah – Agree With & Resemble Yah (1x / S3145 / shawah / Joshaviah)
Yzyah – Yahowah Immerses (1x / S3150 / yazaw / Jeziah)
Yazanyah – Yah Listens (2x / S3153 / ‘azan / Jezaniah)
Yzrachyah – Yahowah Comes Forth & Shines (3x / S3156 / zarach / Izrahite)
Yechdyahuw – Yah is Altogether One Union (2x / S3165 / yachad / Jehdeiah)
Yachzayah – Yah Sees, Perceives & Provides (1x / S3167 / chazah / Jahaziah)
Yachizqyahuw – Yahowah Strengthens (44x / S3169 / chazaq / Hezekiah)
Yachyah – Yahowah Lives (1x / S3174 / chayah / Jehiah)
Yakolyahuw – Yahowah Prevails & Endures (2x / S3203 / yakol / Jecoliah)
Yakolyahuw – Yahowah Establishes (7x / S3204 / kuwn / Jeconiah)
Ycmakyahuw – Yahowah Upholds (1x / S3253 / camak / Ismachiah)
Ya’aazyahuw – Yahowah Makes Strong (2x / S3269 / ya’az / Jaaziah)
Ya’areshyah – Yahowah’s Forest Covering (1x / S3298 / ya’ar / Jaresiah)
Yphdayah – Yahowah is Bright & Beautiful (1x / S3301 / yaphah / Jaasiel)
Yaqamyah – Yahowah Stands and Raises (3x / S3359 / quwm / Jekamiah)
Yr’yayah – Revere & Respect Yahowah (2x / S3376 / yare’ / Irijah)
Yaryahuw – Yahowah is the Source of Teaching (3x / S3404 / yarah / Jerijah)
Yirmayahuw – Yahowah Lifts Up (147x / S3414 / ruwm / Jeremiah)
Yashowchayah – Yah Saves Life (1x / S3439 / yasha’ chayah / Jeshohaiah)
Yishyahuw – Yah’s Individual Deliverance (7x / S3449 / yashuw’ah / Isshiah)
Yishma’yah – Yahowah Will Listen (2x / S3460 / shama’ / Ismaiah)
Yasha’yahuw – Salvation of Yahowah (39x / S3470 / yasha’ / Isaiah)
Kownanychahuw – Yahowah Establishes (3x / S3562 / kuwn / Cononiah)
Kananyah – Yahowah’s Root and Support (3x / S3663 / kanan / Chenaniah)
Mow’adyah – Yah’s Appointed Meeting Times (1x / S4153 / mow’ed / Moadiah)
Mowryah – Revere Yahowah (2x / S4179 / mowra’ / Moriah)
Michyah – Yah Preserves Life (8x / S4241 / michyah / preservation of life)
Machceyah – Yahowah’s Shelter (2x / S4271 / machaceh / Maaseiah)
Mykayahuw – Who is Like Yahowah (6x / S4320-1 / my / Michaiah)
Malatyah – Yah Cements (1x / S4424 / melet / Melatiah)
Malkyah – Yahowah is King (16x / S4441 / melek / Malchiah)
Ma’adyah – Yahowah Delights (1x / S4573 / ma’adan / Maadiah)
Ma’azyah – Seek Refuge in Yahowah (2x / S4590 / ’uwz / Maaziah)
Ma’aseyah – Doing the Work of Yah (20x / S4641 / ma’aseh / Maaseiah)
Ma’aseyahuw – Implement of Yah (3x / S4641 / ma’aseh / Maaseiah)
Matsobayah – Yahowah’s Pillar (1x / S4677 / matstebbah / Mesobaite)
Miqneyahuw – Purchased by Yahowah (2x / S4737 / miqnah / Mikneiah)
Marayah – Rebellion Against Yah (1x / S4811 / marybah / Meraiah)
Mashelemyahuw – Yah’s Visible Likeness (4x / S4920 / moshel / Meshelemiah)
Mattanyah – Yahowah’s Gift (16x / S4983 / mattan / Mattaniah / Matthew)
Mathithyahuw – Yah’s Gift (8x / S4993 / mattan / Mattithiah (RC’s Matthew))
Nadabyah – Yahowah Gives Willingly (1x / S5072 / nadab / Nedabiah)
Now’adyah – Assemble and Meet Yahowah (2x / S5129 / ya’ad / Noadiah)
Nachemyah – Yahowah Consoles & Comforts (8x / S5166 / nacham / Nehemiah)
Ne’aryah – Yahowah’s Young Man & Servant (3x / S5294 / na’ar / Neariah)
Neryahuw – Yahowah’s Lamp (10x / S5374 / ‘nyr / Neriah)
Nashyah – Yahowah Forgets (1x / S5388 / nashah / caused to forget)
Nathanyahuw – Yahowah Gives (20x / S5418 / nathan (2008x) / Nethaniah)
Cuwmpownayah – Yah’s Instrument (4x / S5481 / cuwmpownayah / dulcimer)
Camakyahuw – Lean Upon Yah (1x / S5565 / camak / Semachiah)
‘Obadyah / ‘Obadyahuw – Work With Yah (20x / S5662 / ’abad / Obadiah)
‘Adayah – Yahowah’s Pass Over Adorns (9x / S5718 / ‘adah / Adaiah)
‘Azazyahuw – Yahowah’s Strength Prevails (3x / S5812 / ‘azaz / Azaziah)
‘Uzyahuw / ‘Uzya’ – Yahowah is Mighty (27x / S5818 / ‘oz / Uzziah)
‘Azaryahuw – Yahowah Supports & Assists (48x / S5838 / ‘azar / Azariah)
‘Azaryah – Yahowah Encloses (1x / S5839 / ‘azarah / Azariah)
‘Alyah – Yah’s Upper Room (12x / S5944 / ‘alyah / upper chamber)

‘Alylyah – Yah’s Work (1x / S5950 / ‘alylyah / work)

‘Amacyah – Yah Carries Our Burdens (1x / S6007 / ‘amac / Amasiah)

‘Anayah – Yahowah Answers & Responds (2x / S6043 / ‘anah / Anaiah)

‘Ananyah – Yahowah Appears (2x / S6055 / ‘anan / Ananiah)

‘Anthothyah – Yahowah Answers (1x / S6070 / ‘anath / Antothijah)

‘Asayah – Yahowah Does the Work (8x / S6222 / ‘asah / Asaiah)

‘Athayah – Yahowah Prepares and Helps (1x / S6265 / ‘athyd / Athaiah)

‘Athalyahuw – Yahowah’s Splendid Choice (17x / S6271 / ‘athyq / Athaliah)

Padayah – Yahowah Ransoms & Redeems (8x / S6305 / padah / Pedaiah)

Peyah – Edge of Yah’s Sword (1x / S6366 / peyah / edge)

Pyphyah – Yah’s Two-Edged Sword (2x / S6374 / pyphyah / two-edged)

Palatyahuw – Yahowah Saves and Sets Free (5x / S6410 / palat / Pelatiah)

Palayah – Yahowah is Wonderful (3x / S6411 / pala‘ / Pelaiah)

Palylyah – Yah’s Judgment & Reasoning (1x / S6417 / palylyah / judgment)

Palalyah – Yahowah Intervenes (1x / S6421 / palal / Pelaliah)

Paqachyah – Yahowah Opens (3x / S6494 / paqach / Pekahiah)

Pathachyah – Yahowah Opens (4x / S6611 / pathach / Pethahiah)

Tsibyah – Yahowah’s Growing Glory (2x / S6645 / tsaby / Zibiah)

Tsidqyahuw – Yahowah’s Justice Vindicates (63x / S6667 / tsadqah / Zedekiah)

Tsaphyah – Observe Yah (1x / S6836 / tsaphyah / watching)

Tsaphanyahuw – Treasure Yahowah (10x / S6846 / tsaphan / Zephaniah)

Tsaruwyah – Bound to Yah (26x / S6870 / tsarowr / Zeruiah)

Qowlayah – Voice of Yah (2x / S6964 / qowl / Kolaiah)

Qelayah – Yahowah’s Grain (1x / S7041 / qaly / Kelita)

Ra’ayah – Yahowah Sees (4x / S7211 / ra’ah / Reaiah)

Ruwayah – Yah’s Spirit (2x / S7310 / ruwach / saturation)

Rachabyahuw – Yahowah Grows (5x / S7345 / rachab / Rehabiah)

Ramyah – Yahowah Lifts Up (1x / S7422 / ramam / Ramiah)

Ramalyahuw – Yahowah Uplifts (13x / S7425 / ramam / Remaliah)

Ra’yah – Yahowah Loves (10x / S7474 / ra’yah / love)
Ra’elayah – Yahowah Loves (1x / S7480 / ra’yah / Reelaijah)
Ra’amyah – Yahowah’s Thunderous Voice (1x / S7485 / ra’am / Raamiah)
Raphayah – Yahowah Heals & Restores (5x / S7509 / rapha’ / Rephaiah)
Sha’yah – Yahowah Despises (1x / S7591 / sha’t shayah / destruction)
Shibyah – Yah’s Branch, Staff, Scepter (9x / S7633 / shebet shibyah / captive)
Shobyah – Yahowah’s Branch, Staff, Scepter (1x / S7634 / shebet / Shachia)
Shabanyah – Grow with Yah’s Seven (7x / S7645 / shebna shibanah / Shebaniah)
Shakanyahuw – Settle & Dwell with Yah (10x / S7935 / shakan / Shechaniah)
Shilyah – Yah Gives Birth (1x / S7988 / shilyah / afterbirth)
Shelemayah – Yah Provides a Peace Offering (10x / S8018 / shelem / Shelemiah)
Shama’yah – Listen to Yahowah (41x / S8098 / shama’ / Shemaiah)
Shamaryahuw – Observe Yahowah (4x / S8114 / shamar / Shemariah)
Sha’aryah – Yahowah’s Calculated Gateway (2x / S8187 / sha’ar / Sheariah)
Shaphatyah – Yahowah’s Judgment (13x / S8203 / shephet / Shephatiah)
Sherebyah – Yahowah’s Scepter (8x / S8274 / sharbyt / Sherebiah)
Sarayah – Persist and Persevere With Yah (20x / S8304 / sarah / Seraiah)
Ta’anyah – Yah Grieves (2x / S8386 / ta’anyah / heavy mourning)
Tuwshyah – Yahowah’s Wisdom (12x / S8454 / tuwshyah / wisdom)
Talpyah – Yah’s Armory (1x / S8530 / talpyah / armory)
Taruwmyah – Yah’s Contribution Uplifts (1x / S8642 / taruwmyah / oblation)
In the Beginning…

Perhaps the most important and least understood prophetic passage in Scripture is found in Genesis One—known in Hebrew as: **Bare’syth** – In the Beginning. Yahowah not only introduces Himself, explains the creation process, and presents His plan of reconciliation; He chronicles the seminal events of human history—past, present, and future—giving us the framework with which to understand His prophetic timeline. In addition to the three essential stories embedded in God’s initial testimony—creation, reconciliation, and prerecorded history—Yahowah also answers mankind’s most important question: why do we exist?

It is not uncommon for God to paint several pictures with the same brush. For example, when one reads the story of Abraham taking Yitschaq / Isaac to Mount Mowryah (errantly known as Moriah, meaning: Revere Yah) within the context of **Bare’syth** (errantly known as Genesis, meaning: in the beginning) and with a knowledge of archeology and history, it’s immediately apparent that the story chronicles an actual historical event. When one studies the details of this Covenant journey juxtaposed to its enablement, it becomes obvious that the story was prophetic, providing a dress rehearsal for the Ma’aseyah’s (errantly known as Messiah, meaning: Work and Implement of Yah’s) sacrifice at precisely the same place forty Yowbel (errantly known as Jubilee, meaning: Yah’s Lamb is God) later. When one scrutinizes each word, comparing them to the actual Pesach / Passover, and the Miqra’ey (from Miqra’, meaning Invitation to be Called-Out and Meet with God) commemorating it and them, thoughtful readers will come to appreciate why these dates remain the preeminent meeting times on Yahowah’s calendar. And, when all of this is understood within the parameters of God’s plan, a timeline emerges that enables us to date the seminal events of man’s salvation—past, present, and future. The same is true for **Bare’syth** / Genesis one.
Another example of a timeline embedded in a Scriptural account and three stories existing in one narrative, is Hosea’s (Howsha’, meaning “salvation”) marriage to the temple prostitute Gomer. It depicted an historical event. The betrothal served to acquaint the prophet and Yisra’el (errantly known as Israel, meaning: to endure with God), circa 700BCE, with a tangible means of appreciating the consequence of their infidelity with their Creator. Howsha’s marriage to Gomer, therefore, served as a metaphor, illustrating how the Yahuwdym (errantly known as Jews, but actually meaning: Related to Yahowah) had broken their covenant with God. But that was not all. The story provided Yah with the framework with which to explain why He had to divorce Himself from His people to remain just. Moreover, the account provided relevant lessons for us today—especially for Catholics, Orthodox Christians, and Protestants—as their belief systems and cultures are very similar to those assailed in Howsha’s open letter to the Northern Kingdom. Finally, Howsha’s troubled marriage provided the framework on which to hang the timeline of the Ma’aseyah prophecies depicting Yahowsha’s (errantly known as Jesus, meaning: Yah Saves) arrival in Jerusalem (actually Yaruwshalaim, meaning: “Source from with Guidance on Reconciliation Flows”) in 33CE (Year 4000 Yah) and again in 2033 CE (Year 6000 Yah) for salvation and reconciliation respectively.

There are three timelines and three simultaneous narratives embedded in Bare’yth / In the Beginning / Genesis One, but the brush strokes are much broader, bolder, and more complex. As is His custom, Yahowah chooses His colors for a reason and shades each word with great precision. So we will honor this great communicator by examining His selections under the microscope of Hebrew lexicons and through amplification. And so throughout these volumes, I will share the insights His Scripture and Spirit have revealed, connecting every aspect of this painting to other illustrations the ultimate Artist has drawn. If nothing else, my commentary will slow you down, causing you to reflect on the majesty of our Maker’s world and Word.

However, be forewarned: this chapter on “Existence” requires an additional layer of complexity in the midst of what is already an extremely challenging interwoven Scriptural tapestry. To comprehend the creative side of Yahowah’s testimony, you will have to understand aspects of the theory of relativity, some physics, astronomy, biology, and evolution, as well as have some familiarity with the fossil record, statistical analysis, the concept of space-time, and the nature of light. I will do my best to provide the necessary insights for the uninitiated while not boring scientists or overwhelming those who have a limited interest in these discoveries. But no matter where you reside on the spectrum of contemporary scientific awareness, I beg your indulgence. What lies before you is challenging.
Before we begin, there is some good news. Yahowah is correct. From His perspective, it took precisely six twenty-four hour days to create the universe, our planet, life, and man. And scientists are right. Looking back from our perspective, the universe is somewhere between 10 and 20 billion years old. Yahowah is correct in that plants and animals reproduced after their kind and evolutionists are accurate in saying that some species have evolved. Yahowah not only agrees with the concept of the Big Bang, He was the first to use the term. God even uses scientific jargon in his presentation of dinosaurs. And in this regard His testimony is in complete harmony with the fossil record. Therefore, this scientific review of Bare’syth isn’t going to pit Creationism against the Big Bang and Evolution, but instead demonstrate that they agree, right down to the details—at least where the facts are known and science is rational. The controversy only rages between the advocates of religion and secular humanists. God’s accounting and the facts are not in conflict, nor is Bare’syth / Genesis contrary to valid science.

Yahowah begins His open letter to man with a seven-word instruction. “Bare’syth ‘elohym bara’ ‘eth hashamaym wa’eth ha’erets.” The fact that there are seven words in God’s opening statement of purpose isn’t a coincidence. Every important aspect of Yahowah’s Word, including His plan of salvation, is based upon the formula: one (representing God) in addition to six (representing mankind) equals seven (equates to a perfect result and relationship). Here, the one special word among the seven is: “’elohym – God Almighty.”

Translated into English, Bare’syth / In the Beginning / Genesis 1:1 reads: “In (ba – near, with, and in proximity to, regarding the account of) the beginning (re’shyth – at the start of time and the initiation of the process of existence, concerning the first fruits, and the head of the family), the Almighty (’elohym – God) accordingly (’eth – accompanying and in association) created (bara’ – conceived and caused a new existence, choosing perfect transformation and birth, planning, preparing, and producing) the (ha) spiritual world (shamaym – Heavens and abode of God) and (wa) also (’eth) the (ha) material realm (’erets – matter, the physical and natural world).”

While I did not have to translate either occurrence of ‘eth in this passage, as is customary when rendering Hebrew into English, the word indicates that God was “in close proximity to” His creation, and that He initiated the process for the purpose of “accompaniment, relationship, and association.” These concepts are germane to our understanding for two reasons.
First, by using ‘eth, God makes us aware of His proximity to this creative
event. That is important because in the presence of great energy, mass, or velocity
the rate time flows slows appreciably. This realization will allow us to ultimately
correlate a clock on earth to one at creation.

Second, God is suggesting that His intent is to be near His creation, to remain
in close association with us. This in turn serves to underscore the purpose of the
Torah which is to present the Covenant – a family relationship.

Speaking of that relationship, the letters which comprise the Torah’s first
word are especially revealing. In Ancient Hebrew, the alphabet Moseh used to
scribe the original autograph of the Torah, and reading right to left, ba-are’syth
reads: Θ ṭ μ ג ד. The first letter, Beyt, when used as a preposition means “in”
or “with.” The name of the letter is from beyth, meaning “home and family.”
Beyth in turn is the root of beryth – the Hebrew word translated “Covenant,”
thereby explaining the nature of the intended relationship. That is why the
character מ was originally drawn to depict the floor plan of a home – one with a
singular entrance or doorway. Brought together, these concepts convey God
opening the door and inviting us into His home to be with Him and to be part of
His family.

The second letter, a Rosh, originally written ג, explains how we can avail
ourselves of this opportunity. Drawn to depict a human head, the letter suggests
that we should use our eyes to observe and our ears to listen to what God has to
say about His covenant home and family. As we process that information in our
brains in an effort to understand who He is and what He is offering, we can then
use our mouths to respond appropriately. Beyond this, Rosh, which is derived
from re’sh, reveals that this quest should be our “principle priority” because this
is the “first and foremost” family.

The third alphabetic character of Scripture’s first word is Aleph. Initially
drawn in the form of a ram’s head ק, it conveyed the ideas of strength and power
in addition to authority. As such, the Aleph is the first letter in God’s title: ‘el –
which means “Almighty” and describes someone with the “authority to teach”
and “the ability to lead.” These concepts collectively communicate that God has
the authority to teach us about His family and the ability to lead us to His home, a
place where we will be strengthened and empowered by God, Himself.

This brings us to the fourth letter, a Shin. It was scribed to symbolically
represent teeth ש. This was done to depict words and convey language. In this
case it is God’s testimony in Hebrew, and the nourishment His words provide.
These then is the script we ought to examine and listen to in our quest to
understand why there is a singular doorway into Yahowah’s home.
Speaking of God’s name, next we find its first letter (written right to left: יִדְוַד). This Yowd was based upon yad, the Hebrew word for “hand.” It conveyed the ideas of reaching out to accomplish something. Especially relevant in this regard, the first character in Yahuwdah’s name, a י, reveals that God is reaching out to us with an open hand because He wants to lift us up and lead us home. It was not communicated with a closed fist engendering fear, but instead a hand extended in friendship. And it is Yahuwdah, Himself, who has personally engaged to do everything required for us live with Him as part of His covenant family.

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

The broad and fine strokes known, let’s examine each of these words under an etymological microscope. The first word is ba. As we have previously noted, it is from Beyth, the second letter of the Hebrew alphabet. It means “in, with, among, near, or in proximity to something.” Ba is “a maker of cause and effect, and of reason.” Ba speaks “of simultaneous and overlapping events in time.” However, the word is not found in this form in Bare’syth / In the Beginning / Genesis 1, but rather exists as a compound representing the preposition “in,” before the Hebrew noun, re’syth. Conjoining prepositions, articles, and pronouns with the word they are modifying is customary in many languages including Hebrew.

Re’syth conveys many pertinent thoughts, including: “first and best.” It speaks of “the beginning or initiation of a process.” Its “first fruits” connotation is very significantly spiritually, because it identifies “something of value which is set aside and dedicated to God.” Re’syth describes that which is “set apart,” which is one of Scripture’s most important concepts, as it explains the nature of the Son and Spirit, as well as their relationship to God. And speaking of which, the re’syth is “head of the family.” Also, in relationship to Yisra’el and the Yahuwdym, who are the control group in Yahuwdah’s revelation, re’syth means “to make a division and distinction.”

I use the term “control group” because that is the role Yahuwdym perform in God’s Word. By choice and covenant, by word and deed, by land and spirit, they were separated from all other peoples to serve as a living, quantifiable, and documented example of the benefits of choosing to form a covenant relationship with Yahuwdah, as well as the consequences of separating oneself from Him. In these people, we witness the consequence of bonding with the Adversary via the religions and politics of man.
The most significant aspect of re’shyth, and the word’s second most frequent translational rendering, is “first fruits—symbolic of reaping the harvest of purified grain [a metaphor for saved souls] and waving a sheaf before Yahowah so that it will be accepted.” (Qara’/ Leviticus 23:9-11) This Called-Out Assembly, known as Bikuwrym in Hebrew, is indicative of men and women being born anew as children into Yahowah’s family. As Yahowah’s third of seven Mow’ed Miqra’ey, or Appointed Invitations to be Called Out and Meet with God, the Festival of FirstFruits follows Passover and Unleavened Bread. It is the first of three harvests of saved souls included in God’s seven-step plan of redemption and reconciliation. It signifies our acceptance before God and our reunification with Him after we accept the gifts of life and redemption represented by the Miqra’ey of Pesach and Matsah.

The three spring Feasts commemorate actual historical events experienced by the Children of Yisra’el during their rescue from political, religious, economic, and military oppression in Egypt. They are also prophetic, predicting when the Ma’aseyah would redeem us. They are instructive, explaining precisely how God would ransom us from sin. During the Exodus, and during the ultimate fulfillment of the Miqra’ey, the blood of the Perfect Passover Lamb was smeared on an upright pole forming the doorway to eternal life. The following day, during the Feast of Unleavened Bread, yeast was removed from grain, synonymous with the removal of sin from our souls. This conferred an immortal and perfected state upon us, enabling us to be harvested by God, redeemed and reconciled, and brought to His eternal storehouse on the third day in commemoration of FirstFruits. So in Scripture’s first word, God used a term which suggested that He had a specific plan to redeem that which He had yet to create, bringing mankind back into eternal fellowship. In many ways, the first word’s diverse meanings summarize all the words which follow.

Continuing to focus on re’shyth, we discover that it is based upon ro’sh, which means “head, top, summit, chief, sum, and beginning.” And in this vein, the “summit” of Mount Mowryah (errantly known as Moriah, meaning: revere Yah) is where Yahowsha’ stood up for us so that we could stand with Him.

The “sum and total,” connotation reinforces that our redemption and reconciliation is the summation of God’s Word. Which is why re’shyth means “company,” introducing with the first word the purpose of His revelation: to develop a beryth/relationship with His creation.

And as we have discovered, re’shyth can also be translated “head of family”—signifying that God is our Father. I find it interesting that ‘ab, the Hebrew word for “father,” alphabetically is the very first word in Yahowah’s chosen language of revelation.
Since Yahowah created language, since He used language to create, and since Hebrew is His chosen language, every linguistic nuance of His Word’s first word is worthy of our consideration. In that light, we discover that re’shyth has a scientific connotation in addition to its spiritual meaning. Re’shyth “denotes the point when and where space and time began.” This is something we only came to understand quite recently. Despite what you may have been told, that scientists have demonstrated that God’s Bare’syth account is inaccurate, the truth is just the opposite. With each new discovery, the position of science is changing from being in conflict with Yahowah’s 3,500-year-old testimony to being in harmony with it. Old science has been refuted, not Yahowah. For example, as recently as fifty years ago, prior to the discovery of the red shift found in retreating galaxies, the overwhelming preponderance of scientists believed the universe was a constant, that it had always existed, and that it therefore wasn’t created.

To quote England’s most acclaimed astronomer: “The notion the universe had a beginning is repugnant.” The truth is often repulsive to those who focus on the creation rather than the Creator. Yet if they were to change their perspective and observe Yah’s Torah, they would come to better understand our universe and the life in it. They would discover that the cosmos had a beginning, a place where space and time began—a truth revealed nearly three thousand five hundred years before man stumbled upon it. They would know that life was the result of an intelligent design – one commissioned for a particular purpose.

While Yahowah’s creation account isn’t merely a scientific explanation, it has proven scientific implications that humankind couldn’t appreciate before Einstein’s Theories of Special and General Relativity. They demonstrate that before matter was created through the transformation of energy into mass, there was no time or space. Time began when matter and space were formed. That is precisely what re’shyth is telling us because first and foremost re’shyth is defined as: “the initiation of the process of the state of being, the first point in space-time.”

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

God exists within and beyond the confines of the four dimensions of time and space we understand. He sees yesterday, today, and tomorrow, here and there, as if they were all here and now. However, to relate to us and to enter our more finite realm, Yahowah can and does convert some of His light energy into matter. As a matter of fact, modern science has come to recognize that “all matter is just a
mass of stable light.” And I believe this transformation, this diminishment of dimensions and energy, is what enabled Yahowah to tread among us as the Ma’aseyah Yahowsa’—God existing in the confines of our dimensions and time.

Light, like Yahowah, is not only the universal constant; it is the purest form of energy. And energy is the source and substance of matter. At creation, when energy became matter through Einstein’s $E=mc^2$, the four-dimensional construct we call “space-time,” began. This is important because everlasting life—the nature of light, the definition of Yahowah’s name, the substance of FirstFruits, and the essence of revelation—requires a transition from our mortal three-dimensional existence, to God’s four-dimensional realm where time eternally exists in the past, present, and future.

That is not to say that Yahowah and the universe He created are limited to four dimensions. The empirical evidence confirms that there are more. For example, scientists are completely baffled when it comes to explaining the nature of the strongest macro influence on the universe—gravity—the tendency of matter to attract. And even if we were to stumble on gravity’s nature or cause, we would then only understand four percent of the forces influencing our observable reality. Ninety six percent of the energy and matter at work in the universe is black, or invisible to our observations. The completely unknown effect which has been labeled “dark energy” provides a counter force to gravity, demonstrating a repulsive nature. String Theory suggests this could be the result of several more dimensions, albeit within a point and thus acting at the micro-atomic level.

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

The seventh could provide the basis of consciousness and communication, the language of perfect communion, the essence of thought and creativity which binds us together and causes all things to happen. Many aspects of our universe, especially at the sub-atomic and galactic levels, demonstrate cognitive awareness. Examples are the fact light responds differently when it is observed, the half-lives of radioactive decay, whereby individual particles demonstrate coordinated behavior, and the ability of living cells and inorganic light to consciously communicate with and influence the behavior of other wave particles. Yahowah might call the seventh dimension the Word, which may be why Yahowchanan / John wrote: “In the beginning was the Word, and the Word was with God, and the
Word was God…and the Word became flesh and tabernacled with us and we beheld His radiance.”

Before we leave our study of re’shyth, I would be remiss if I didn’t tell you that there are many appropriate ways to transliterate the sound of this Hebrew noun in English. Comprised of the letters Resh, Aleph, Shin, Yodh, and Thaw, you will find this word which is pronounced ray·sheeth, conveyed as: resit, re’sit, resith, re’sith, resyth, re’syth, resiyth, and re’siyth. These acceptable variations differ because some lexicons represent the Hebrew letters Aleph and Ayin with apostrophes and others do not. Some lexicons transliterate the Hebrew Yod with an “i,” some with a “y,” while others use both to designate the source of the sound. Further, the Hebrew letter Shin is most similar to the English “s,” but usually conveys a “sh” sound. Similarly, the Hebrew Thaw is akin to the English “t,” but most often conveys a “th” sound. So, there is no right or wrong way to transliterate Hebrew words such as re’shyth in English, and therefore, you will find many variations of the same word in this book. Also, so that you know, the use of italics is the customary way to convey foreign words in a translated text. It helps distinguishes them from the primary language in which the document is written.

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

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

‘Elowah begins with Aleph: (א), which we have already learned is the first letter of the Hebrew alphabet. In its pictographic form it represented a ram’s head which symbolized strength, power, might, and authority.

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

The Wah י (י), which designates the “o” sound in ‘elowah, and in its contracted plural form ‘elohym, resembles a tent peg, which is important because they were used to enlarge and secure the homes of those who first heard Yahowah’s title. These sturdy stakes also secured the Tabernacle which represented God’s home among His people. Today, as then, the Wah is used as a conjunction, and conveys the ideas of increasing, connecting, adding, and enlarging.

The final letter, Hey  (ה), like the Wah, is found in both Yahowah’s name and His title. The Hey is among the most distinctive letters, in that it was drawn in the form of a person standing up, pointing and reaching up to the heavens. It screams, pay attention, be observant, and take notice of what God has done and said. Today, hey still means “behold.”

To achieve the plural form as it was scribed in the opening line of the Torah we must add two letters, a Yowd  and a Mem . The Yowd , which depicts God’s arm reaching down and out with an open hand, is the first letter in His name  – Yahowah. It is mostly self explanatory, telling us that God is not only reaching out to us with an open hand of friendship to lead us to Him and to lift us up, but also that He, Himself, will engage personally to do this work on our behalf.

The Mem  was drawn to show the waves on water being driven by the ruwach, wind and spirit. Water is not only the universal solvent, and shown throughout the Torah as the source of cleansing, it is also shown to be the source from which life emerged.

Bringing this all together, the characters which comprise ‘elowah, and it’s contracted plural form ‘elohym, and meaning “Almighty God,” paint a picture of God as being supremely powerful, of being a shepherd who cares for His flock, leading, nurturing, and protecting them. He is focused upon enlarging His family and protecting those who not only seek Him, but also observe His revelation and reach up to Him for assistance, cleansing them and giving them new life.

By using the plural form, Yahowah implied that His paternal nature, His maternal Ruwach/Spirit, and their physical representation, Yahowsha’, were all present at creation—something the Ma‘aseyah confirms throughout His witness. While there is only one God, ‘elohym serves to affirm that His redemptive and relationship manifestations—Son and Spirit—co-exist eternally, and that they are both set apart from the same source. Reinforcing the single unity of ‘elohym, the verb “bara’ – create” was written in the third person singular, not plural (i.e., he created, rather than they created).
Speaking of “bara’, it is the lone verb in God’s initial statement to mankind. It means “to create,” both in the sense of “initiating something new which had not been in existence before,” and of “renewing, transforming, and reshaping that which already exists.” Consistent with this regenerative and redemptive concept, bara’ conveys: “the choice to transform and to perfect, producing miracles and performing whatever tasks are required to bring something back to a prior state.” It speaks of “cutting” in the sense of “being cut down,” and of “cutting a covenant,” as well of life’s beginning and end, both “birth” and “death.” So we should not be surprised that bara’ is used prolifically by Yasha’yahuw / Isaiah and Yirmayahuw / Jeremiah with regard to their prophecies pertaining to the Ma’aseyah, especially as the latter predicts the Covenant’s renewal—predictions we’ll examine in due time.

So then, a summary of bara’s overall influence on Yahowah’s message to mankind might well read: the Creator chose to cut a Covenant to save mankind, initiating the process by dispatching part of Himself to be conceived among men, to live perfectly, producing miracles, and performing the task of allowing Himself to be cut down so as to renew the Covenant and our souls, transforming the relationship, and bringing it back to its prior perfect state so that we could exist forever with Him.

Since the “renewing and reshaping” aspect of bara’ conveys an essential aspect of Yahowah’s purpose, and explains the Covenant’s role in His plan of salvation, let’s jump ahead in time to the creation of God’s written testimony—the very book and relationship we are considering. We are going to examine bara’ from this perspective because the best way to understand God’s Word is to observe how He uses His words.

Bara’ was deployed in conjunction with cutting of the Covenant in Shemowth / Names / Exodus 34:10. Long after the universe had been created, long after the Covenant had been established with Abraham, replete with its plan of redemption and reconciliation, and in the immediate aftermath of Yahowah’s liberation of His children from the crucible of human religious and political oppression, we find God reestablishing His relationship with His creation. Beginning with the first verse of Shemowth 34, we discover that after Moseh (errantly known as Moses, meaning: to draw out) chiseled out two new stone tablets to replace the ones he had broken in disgust upon seeing the people Yahowah had rescued from Egypt, abandoning Him and worshiping an Egyptian god, he did as he was told and walked back up to the summit of Mount Sinai (known today as Jabal al Lawz on the Arabian Peninsula).

“And Yahowah (םיהו) descended (yarad – came down, lowered and diminished Himself, and bowed down) in a cloud (‘anan – surrounded by a visible mass of water vapor) and stood (yasab – made a commitment to appear,
present Himself, and take a stand) with ('im – in association and in a relationship with) him there. And he called out, summoned, and proclaimed (qara’ – he recited aloud, invited, welcomed, and announced) by way of Yahowah’s () personal and proper name (shem).” (Shemowth / Names / Exodus 34:5)

If you are accustomed to viewing God from a religious perspective, there are many surprises here. First, God diminished Himself. Had He not done so, the power of His presence would have incinerated Moseh. He both “bowed down” and “stood with” Moseh, concepts which are incompatible with religion, and mutually exclusive apart from Yahowah’s plan of reconciliation. You see, Yahowsha’ is Yahowah on His knees. He is the diminished human manifestation of God who lowered Himself, literally accepting our guilt, so that we could stand vindicated and reconciled with Him. He did this with Moseh on Mount Sinai, and He did this again on Passover and Unleavened Bread, so that we could fulfill the Covenant’s promise and walk upright with our Creator.

Yahowah wants us to proclaim His name, to call out His name, to summon Him by way of His personal and proper name. Those who don’t know His name, don’t know Him. Those who don’t invite Him into their lives by way of His name, are estranged from Him. But more than just reciting and announcing Yahowah’s name, qara’ serves as the base of miqra’ – the title of Yahowah’s seven “Invitations to be Called Out and Meet with God” – which serve as His plan of reconciliation. In a word, God is announcing the way home, the path to eternal life with Him.

Now that Moseh had followed God’s instructions, and had summoned God by name: “And Yahowah () passed over (‘abar – removed his transgressions) on account of (‘al) His presence (paneh – appearance).” (Shemowth / Names / Exodus 34:6) Passover is the first of seven steps in Yahowah’s plan of salvation. It is required for us to exist in His presence.

The Christian concept of “grace” is derived from Paul’s epistles, and is actually a transliteration of the Roman Gratia—the pagan goddesses of charity. The concept, however, of undeserved favor, of a merciful gift, and of love-based forgiveness, isn’t new. These things form the basis of Yahowah’s Covenant and describe His nature. “And he called out, summoned, and proclaimed (qara’ – he recited aloud, invited, welcomed, greeted, and announced) Yahowah (), Yahowah (), God (‘el – Mighty One) of deeply loving, favorable and compassionate, forgiving relationships (rachuwm – the womb or birthplace of deeply devoted love, tenderly affectionate compassion) and mercy (chanan – a heartfelt response to intervene and give an undeserved gift to those in need), longsuffering and slow to anger (‘arek ‘ap), and great (rab – abundant) in loyal love and unfailing kindness (chesed – deep devotion, steadfast affection, and favorable relationships), always trustworthy and reliable (‘emeth – true,
dependable, honest, sure, supportive, confirming, unwavering, and unchanging).”
(Shemouth / Names / Exodus 34:6)

Moseh knew Yahowah personally. He spoke directly with Him. Therefore, Moseh’s depiction of God is more reliable than Paul’s or Christianity’s, more reliable than Akiba’s or Judaism’s, and vastly more reliable than Muhammad’s or Islam’s. Yahowah, the God of the Covenant, the Voice of the Towrah, our Creator, is “compassionate, forgiving, merciful, longsuffering, loving, trustworthy, and reliable.”

“Loyal love and unfailing kindness (chesed – deep devotion, steadfast affection, and favorable relationships) spares, protects, and preserves (natsar – watches over, guards, saves, keeps, and maintains) so that (la) thousands learn (‘eleph / ‘aleph – discern and teach a thousand fold) to be lifted up and be forgiven from (nasa’ – to be raised up, supported, sustained, and carried away from) guilt (‘awon – that which distorts, perverts, twists, or warps, wrongdoing and its requisite punishment), rebellion (pesa’ – revolt against God’s standard and authority), and missing the Way (chata’ah – sin), becoming pardoned and going unpunished (naqah – being vindicated and considered innocent, being released from the consequence of what we have done).” (Shemouth / Names / Exodus 34:7) One of the benefits of amplification is that when we come upon a word which can be vocalized in different ways, like “‘eleph – thousands” and “‘aleph – learn,” both connotations can be conveyed.

Apart from the specificity regarding the three types of crimes which we would otherwise be held accountable, “guilt associated with distorting God’s Word, rebellion against God’s authority and standard, and missing the Way He has provided,” and the relatively small number of beneficiaries, the “loving protection” and “forgiveness” which separates us from our sin and “lifts us up” to God, sounds like the salvation message proclaimed in the Covenant. And according to the Ma’aseyah Yahowsha’, it is. In His conclusion to His Teaching on the Mount, He said exactly the same thing, also limiting the number of people who would avail themselves of the unpopular way provided by the Towrah. (In subsequent chapters, we will study Yahowsha’s seldom-considered statements recorded in Mattanyah / Matthew 5 through 7.)

Numbering those who will be saved from themselves, and from man’s oppressive religious schemes, in the thousands, as opposed to millions or billions, should send shivers down the spine of Jews, Christians, and Muslims everywhere. But this was not a casual observance. Yahowah wrote the same number with His own finger on the very tablets Moseh was holding. Moseh was simply reciting what Yahowah had engraved in stone.
“But not pardoning or forgiving (lo’ naqah – not leaving unpunished), counting and recording (paqad – taking stock and inventory of) that which distorts and perverts (‘awon – guilt from twisting, corrupting, and warping) of fathers (‘ab) on sons (beny – children), and on their son’s sons to the third and fourth generation (ribea’ – speaking of great, great grandsons).” (Shemowth / Names / Exodus 34:7)

This message is one that mankind doesn’t want to hear. We don’t want to accept responsibility for corrupting Yahowah’s message with our religious schemes, or acknowledge the consequence of doing so on our children and our children’s children. But Christian parents raise Christian children in a perverted religion based upon Pauline doctrine, a faith which distorts and twists God’s Word, and thus leaves believers and their children unsaved. The same is true for religious Jews and Muslims, and especially children born into socialist secular Humanist societies.

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

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

“Moseh impetuously and impulsively (mahar – hurriedly, anxiously, emotionally, and rashly, demonstrating some distress regarding the future) bowed toward (qadad) the earth (‘erets – ground and land) and explained (hawah – verbally communicated, explained, and declared), saying (‘amar), ‘Please, I beg You (na’ – I plead with You to save us), if (‘im) I have found (masa’) favor (chen – mercy) in your (ba ‘ethah) eyes (‘ayn – presence), My Upright One and Foundation (‘edonay – Upright Pillar, established and firm base, and Shelter or Tabernacle), please, I beg You (na’ – I plead with You to save us), let the Upright Pillar walk (halak ‘edonay – the Upright One travel) in our midst (ba ‘enhinan qereb). Indeed because (ky) the people (‘am) are stiffed necked (qaseh ‘orep – hard, harsh, and stubborn), and You can forgive (salah – pardon and remove) our guilt (‘awon – propensity to distort, pervert, twists, and corrupt) and our missing the Way (chata’ah – our sin), and provide us with an inheritance (nahal).” (Shemowth / Names / Exodus 34:8-9)
Moseh was embarrassed for his people, which is why he impulsively bowed his head in shame, something Yahowah neither requested, desired, nor even acknowledged. But he did not “worship” God as most every English bible proclaims by inappropriately translating *hawah*. Its primary meaning is “to tell, explain, verbally communicate, announce, inform, and declare” which fits the context, while its secondary meaning, “bow down prostrate” would be redundant and thus verbose. Moseh was begging Yahowah to forgive one of the most inappropriate and revolting acts in human history. After being miraculously freed from the most powerful and oppressive nation on earth, the Children of Yisra’el thanked their Savior by worshiping a false god.

Speaking of false gods, your ears are more accustomed to hearing “Lord,” a translation of *‘adonay*, than they are to hearing “Upright One” or Upright Pillar,” which are from *‘edonay*. *‘Adonay* and *ba’al* mean “lord” in Hebrew, and because they serve to define Satan’s ambition, Yahowah uses them as the Adversary’s title. *‘Edonay*, a cognate of *‘edon*, speaks of the “Upright Pillar” of cloud and fire which traveled with the Children of Yisra’el from this day forward, honoring Moseh’s request. More telling still, Yahowsha’ is the Upright One, the One who stood up for us so that we could stand with Him. And the upright pillars of Passover’s doorposts, and the upright pole upon which Yahowsha’ was nailed on Passover, serve as the doorway to heaven. So in this case, the familiar is an “*‘awon* – corruption” which causes people to “*chata’ah* – miss they Way.” And the “*‘edon* – Upright One” is the only one who can “*salah* – forgive and pardon” us.

This enlightening excursion then brings us to the passage in which Yahowah used “*bara’* – create” in conjunction with reestablishing the Covenant with children who had already turned their back on Him. So, long after the universe had been created, long after the Covenant had been established with Abraham, and in the immediate aftermath of His children’s rebellion, we find God renewing His relationship with His creation.

“*And He said* (‘*amar*), ‘*Behold, here and now* (*hineh*), *I am cutting* (karat) a Familial Covenant Relationship (beryth) conspicuously announced before (neged) your people (*‘am*). *I will do* (*asah* – perform) wonderful and astounding things (*pala’*) which relationally (*‘asher*) have not been conceived (lo’ *bara’* – have not been created, begotten, or fashioned) on all the land (kol ‘erets) and among all the people from different races and places (kol Gowym). And the entire family (kol *‘am*) will see (*ra’ah*) who is in their midst (qereb): Yahowah (*‘yhr‘l*) working (ma’aseh) with (*‘eth*) you. Indeed (ky) it will be awesomely astonishingly (yare’) that which relationally (*‘asher*) I (*‘any*) do (*‘asah*) with (*‘im*) you (*‘atah*).” (Shemowth / Names / Exodus 34:10)
Yahowah conceived the work He was going to do on behalf of the Covenant and His children, long before this announcement, so the only thing “new” was that His means and methods were previously unknown within the human experience. No pagan god had ever bowed down to or suffered for man, but the only real God would do these wonderful and amazing things.

Specifically, Yahowah’s most “marvelous and astounding” deed was His willingness to diminish Himself, falling to His knees, sacrificing Himself, to save His creation. He would manifest part of Himself as a man to personally pay the price required to enable our reconciliation. To serve the interests of the Covenant, He would become the Passover Lamb and play the starring role in the Greatest Story Ever Told.

And the purpose of this story, of everything written in the Word of God, of the Covenant and Towrah, in fact the only reason the universe was created and life exists, is so “relationally we can do awesomely revering and astonishingly respectful things with Yahowah.”

Before we leave bara’, it is instructive to examine its use in Yahowsha’ (more commonly known as Joshua, meaning: Yahowah Saves (written from right to left in Ancient, Paleo, and Modern/Babylonian Hebrew: יְהוֹשֻׁעַ - which is “Jesus’” actual name) 17:15. There, bara’ speaks of “cutting and clearing” a forest to make room for God’s expanding family to live. In this light, Yahowsha’s fulfillment of Passover, Unleavened Bread, and FirstFruits cleared the way for Yahowah’s family to expand, enabling ever more of us to live with our Heavenly Father in the Promised Land. Further, associating the Covenant with its symbol, which is circumcision, Yahowah routinely states that His “beryth – Familial Covenant Relationship” was “karat – cut” with Abraham, Yitschaq, Ya’aqob and the Children of Yisra’el.

For those who favor the 17th century’s errant moniker “Jesus,” be advised that Yahowsha’, the man who led the Children of Yisra’el into the Promised Land, was named after the Ma’aseyah Yahowsha’, the one who paved the way for all of us live in God’s home. And you will find Yahowsha’s name inscribed 218 (in addition to Yshuw’ah 77 and Yashuwa’ 30) times in God’s Word. The fact that deceitful religious men changed his name to “Joshua,” and the Ma’aseyah’s name to “Jesus,” cannot be blamed on God. He knows how to correctly write His name so that it can be properly pronounced.

In Ancient Hebrew, bara’ was written בַּרְאוּ, using letters which are now familiar to us. It tells us that God, Himself, as His first priority, created a home for us so that those of us who use our heads to prioritize this relationship, to listen to Him, to observe His testimony, and to respond to Him, will be protected and empowered as members of the Almighty’s family.
Therefore, by using re’shyth, ‘elohym and bara’, or in Ancient Hebrew (and reading left to right) יָהֹוָה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹовָּה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה יִוְהֹוָ֥ה Yahuwah is saying that He wants us to join Him in His home, and that He is first and foremost our Father and our Shepherd, the one who leads us, who protects us, who cleanses us, and who restores and nurtures our life, empowering and enriching us. He is not only introducing us to His Covenant family, He has provided us with His Word, the means know Him, the means to understand what He is offering, and then respond.

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

Scripture’s fourth and sixth words share the same base, ‘eth. While the Hebrew term doesn’t need to be translated into English, it conveys “association and accompaniment.” ‘Eth can be rendered “with, among, through, accordingly, and also.” ‘Eth is derived from ‘owth, meaning “sign or signal to be observed and remembered.” It in turn is related to ‘uwth, meaning “consent,” as in “reaching an agreement.” These are both Ma’aseyah concepts.

Vocalized differently, the Hebrew letters in ‘eth (Aleph Thaw נח) can be rendered ‘ath, also meaning “miraculous sign.” According to Scripture, and the Bare’syth account in particular, Yahowah’s most “miraculous sign” was the redemptive work of Yahowsha’. And that’s particularly interesting because in Revelation, Yahowsha’ is translated saying that He is the “alpha and omega,” the first and last letters of the Greek alphabet, signifying that He is the beginning and end of all things, or the “Aleph and Thaw” in Hebrew, the language spoken in heaven.

Shamaym, Yahowah’s fifth word to mankind, can describe “heaven—the spiritual abode of God,” and “the physical universe—the realm of stars.” Both are relevant to the three storylines. Shamaym is based upon the Hebrew root meaning “to be lofty and elevated,” and as such, it speaks of God’s plan to elevate us to His spiritual abode.

One of the more interesting verifications that shamaym can be used to describe Yahowah’s home in the spiritual realm, in the 78th Psalm, we learn that heaven has a doorway—at least metaphorically. Speaking of His frustration over His children’s total lack of appreciation for what He had done for them during the Exodus, their infidelity, rebellion, and overall irritating attitude, we find: “Yahowah (יָהֹוָּה) became very angry…against Yisra’el because they did not
trust (‘aman) in God (‘elohym), and did not rely (batah) on His Salvation (yashuw’ah – deliverance). And yet He had directed (sawah – instructed) the clouds and sky (sahaq) from above (ma’al – from a higher dimension), and He had opened (patah – generously responded, reached out, drawn out, and freed) the door (deleth – entrance and gate) to Heaven (shamaym – God’s spiritual home).” (Mizmowr / Song / Psalm 78:21-23) So that you know, Passover is the Doorway to Heaven, and it was opened the night before the Exodus began.

As this passage suggests, God does not ask a great deal of us, but there are some baseline requirements for the relationship to be agreeable and beneficial. These include: walking away from religion and politics, trusting and relying upon Yahowah instead, and walking to God along the path He has provided so that He can perfect us. In addition, He has asked us to: observe His Covenant, which is presented exclusively in His Towrah. Also, He wants us to circumcise our sons as a sign that we are serious about His Covenant. Beyond this, Yahowah would like us to respond to His Invitations, to set His Sabbath apart from other days, and to listen to Him. He does not want us to serve false gods, which would include different names for god. He instructs us to avoid leading anyone away from Him. And while He’d like us to revere and respect Him, apart from these rather basic responses, God personally opens the door to heaven and does all of the work necessary to pardon and reconcile us so that we can enjoy a relationship with Him.

The seventh and final word of God’s first sentence is ‘erets. It’s primary definition describes a “region, realm, land, or territory,” which in this passage could be the material Universe, but not our Solar System, the Earth, Eden, nor the Promised Land of Yisra’el because these things wouldn’t come to exist for another ten billion years. ‘Erets can also be rendered “earth, as in “ground and soil,” and thus represents the abode of mortal man.”

‘Erets is the fourth most prevalent noun in the Covenant Scriptures, and is found an astonishing 2500 times. At the heart of ‘erets is the concept of “natural material,” especially as it relates to “the minute physical particles of matter” from which men, the earth, and the universe are comprised. Its root means “to be firm,” associating it with that which is tangible and material as opposed to spiritual. Therefore, in this passage, at this time and in this context, the most obvious way to distinguish between shamaym and ‘erets, is to render the shamaym “the spiritual abode” and ‘erets “the material realm.”

It is important to remember that the first people who heard this message had no concept whatsoever of the planet Earth, much less any idea of what stars represented. It is likely that they would have understood ‘erets as the material world beneath their feet, as the ground itself. And they would have seen the heavens as the opposite of that which they could touch, as the abode of God, and
as the place they wanted to be welcomed into at the end of their mortal life. So long as the divide was between physical and Spiritual, their perceptions would have been accurate and meaningful. And yet today, blessed as we are with a world view, and with a partial understanding of the universe, we can deduce a much bigger and more profound sense from these words. In that way, Yahowah’s Word was meaningful to all people in all ages.

Bringing it all together, the first seven words reveal: “In (ba – near, with, and in proximity to, regarding the account of) the beginning (re’shyth – at the start of time and the initiation of the process of existence, concerning the first fruits, and the head of the family), the Almighty (‘elohym – God) created (bara’ – conceived and produced a new existence, choosing perfect transformation and renewed birth, planning, preparing, and producing) and was alongside and closely associated with (‘eth ‘eth) the (ha) spiritual world (shamaym – Heavens and abode of God) and (wa) the (ha) material realm (‘erets – matter, the physical and natural world).” (Bare’syth / In the Beginning / Genesis 1:1)

Speaking of these things, let’s take a moment to ponder the massiveness of our earthly spaceship and its universal intergalactic home. There is a reason for its enormous scale in energy, space and time. It had to be precisely like it is for us to exist temporally as stardust transformed into life, and for us to have the option to choose greater dimensions, to be reborn in the Spirit of Light. Should any aspect of the universe differ by so much as one part in a million million million million million million million million million million million million million million million (1 in $10^{120}$), the ripple effect on every other aspect of existence would cause the universe to implode. We could not and would not exist—nor could any form of life. While this does not prove the role of a creator, it does demonstrate just how marvelously creation is tuned for life.

However, in our present form, trapped in the flow of time, humankind will never visit another planet, much less leave our solar system. Three-dimensional mass cannot be accelerated to the speed of light, because the faster something moves, the greater its mass becomes. If an object were to reach the speed of light, its mass would become infinite, filling the entire universe. Further, to move an infinite mass would take an infinite amount of energy—more energy than there is in the universe. Thus, no material thing can ever attain the speed of light, leaving the universal distances far too great to navigate. Complicating the matter, not only is the preponderance of the known universe beyond our reach, but because the
most distant stars are moving away from us faster than the speed of light due to the stretching of space, even if we could travel at the speed of light—a physical impossibility—we still wouldn’t be able to get there.

Therefore, our only hope of exploring the universe is to become greater than we are and eternal like our Creator. And when that happens, we will embark on a grand voyage. There are over 100 billion galaxies, each averaging 100 billion stars. Many, if not most, are replete with solar systems, planets, and moons. So when we are born anew in Spirit, and like light can travel through time, we will be able to explore the vastness and brilliance of Yahowah’s creative genius. Since Scripture tells us that we will become like God and be light, we will enjoy the photon’s perspective, where from its point of reference while traversing enormous distances (186,282 miles per second), it appears to travel no distance and takes no time to do so.

While the vast scale of our universe is instructive, suggesting the need for a designer and creator, its minute scale is also thought-provoking. From our perspective, the substance of creation diminishes in scale equally rapidly and marvelously as it expands. The micro realm is comprised of molecules, atoms, electrons, and quarks, retreating infinitely inward beyond our vision. This suggests that our eternal investigations may one day be limitless in all directions and dimensions. This is why even agnostic scientists are anthropocentric—recognizing that man is actually at the center of the universe with regard to scale, and that the cosmos was tuned precisely for human existence. But why was it tuned for our existence and by whom is the question we are exploring.

Scripture’s second sentence provides some clues. It is equally enlightening. “And the material realm (‘erets – the physical world and the natural substance of which the universe is comprised) existed (hayah) as a formless (tohuw – in a state of lifeless confusion, as something which would dissipate into nothingness without energy added), orderless, and empty void (bohuw – a deserted and unoccupied space, desolate of life), and darkness (chosek – ignorance and obscurity, without light) was before (‘al – along with) the presence (paneh – face and appearance) of the big bang (tahowm – great commotion from the inaccessible and mysterious depths (descriptive of the Abyss); from huw: that which is deeply anxious, agitated, perplexed, loud and distracting).” (Bare’syth / In the Beginning / Genesis 1:2)

Dissecting God’s message, we learn that without light, without Yahowah who is Light, the universe, as well as our universe, is “tohuw, bohuw and chosek—lifeless, orderless, and dark.” Tohuw is “formless, confusion, lifelessness and nothingness.” It is “ruinous and destructive chaos, the idolatry of worthless worship that emanates from false testimony.” Bohuw is “a complete lack of order, a desolate and empty void.” To be chosek is to be “obscured in darkness.”
Yahowah relates these things to *tahowm*, the “abyss—the place of separation.” *Tahowm* is the “deep, dark, inaccessible, and inexhaustible place” created for the eternal sorrow of Satan, his fellow demons, and those who league with them. This is a rather profound Spiritual insight.

But there is also a hint of science here. *Tahowm* is derived from *huwm*, meaning “great movement and noise.” Its most direct definition is “great explosion” or “big bang.” So, by using the term “Big Bang,” mankind’s most acclaimed competitive alternative to Bare’*syth* / In the Beginning / Genesis One, Yahowah is demonstrating that He has a sense of humor.

While most Americans are aware of the Big Bang Theory, a proposition in which the universe is said to have started out a hundred billion times smaller than a photon of light, it should be noted that according to MIT’s *2002 Physics Annual*: “the theory doesn’t explain the big bang but instead its aftermath—that period of time in which the universe expanded and cooled. The theory says nothing about the underlying physics of the primordial explosion and provides no clues about when the bang occurred, what caused it to bang, or what happened before it banged…. The explosion theory gives no explanation for the razor-sharp fine-tuning of the universe…and thus does not describe a universe that resembles the one in which we live.” Now that’s the kind of honesty they don’t typically teach in schools or reveal in the media.

So that which is purported to be science, and thus is assumed to be testable, and taught as fact, isn’t either. The simple truth is: scientists still have more questions than answers and even their conclusions are constantly changing. But don’t accept my testimony on this, consider P.J.E. Peebles’ conclusion. He is the acknowledged leader in the field of universal beginnings, professor of Cosmology at Princeton University: “Cosmology—the study of the beginnings, formation, and evolution of our Universe—is currently in a badly confused state. At the moment, scientists don’t know what makes up 99% of the Universe. This, needless to say, is a rather embarrassing situation. Although much of what is visible in the Universe is becoming comprehensible, with great recent strides in understanding star formation, galactic structure, and spectacular events such as supernovae, it would appear that there is another component of the universe—possibly making up most of its mass—which we cannot see, and we do not understand.”

Returning to Someone who does understand, a slightly different, but equally acceptable translation of *Bare’syth* 1:2 reveals that while the scientific term “dark matter” is only a score of years old, Yahowah has always been familiar with the concept: “The natural material existed formless, as an orderless and empty void, obscured in darkness along with the presence of the inaccessible and mysterious energy.” If the scientific community only knew where to look, long
ago they would have come to recognize that God was explaining what happened, defining the very terms “Big Bang,” “Dark Matter,” and “Inaccessible and Mysterious Energy,” which astronomers and physicists would come to ponder, perhaps suggesting that they would never come to understand these “mysteries.”

In these verses, Yahowah is introducing the concept of relationship and separation. We must choose which side of the divide we want to be on—darkness, confusion, and lifelessness or light, instruction, and life—the family or the void. It should therefore be no surprise then that light, instruction, and life occupy Yahowah’s thoughts over the first three days of creation and that on the fourth day He presents the ultimate guide to them.

While we are on the subject of God knowing that which man does not know, of God being light, and of man stumbling in the darkness, the most recent tests conducted by the Wilkinson Microwave Anisotropy Probe satellite experiment show that dark energy, a force completely unknown to man, occupies 73% of the universe, and dark matter, the effect which is equally mysterious and inaccessible to man, represents 23% of universal content. Thus our known and testable theories can only account for 4% of the energy and matter in the universe. All we know about Dark Energy is that it is both ubiquitous and repulsive and that its relationship to Dark Matter suggests fine-tuning manifest through intelligent design.

While it isn’t pertinent to our discussion, should you be interested, the reason scientists know that a substance they call “Dark Matter” exists is because spiral galaxies are spinning ten times faster than the laws of physics specify based upon the gravitational effect of their observed mass. And the reason we know that something scientists refer to as “Dark Energy” exists is because the universe’s expansion is accelerating. If it were not for an unknown source of enormous energy, the cumulative effect of gravity would slow and then contract the universe—the opposite of what we are observing. Further, “dark” isn’t a pejorative. It simply means that we are unable to see it, much less understand what it is. These things remain an “inaccessible mystery.” Also, keep in mind that “matter” is a form of energy, so the distinction between them, using these terms, isn’t especially instructive.

Before we advance further into Yahowah’s testimony, let’s establish a more complete foundation so that we can better appreciate what God has to say. In that regard, it’s important to recognize that how God created the universe was well
beyond the vocabulary and comprehension of His initial audience. The languages of astronomy, physics and calculus, the matrix of space-time and relativity, the equivalency of energy and matter, and the language of life, DNA, would not be understood for another 3,500 years. Without them, it was absolutely impossible to explain how the universe and life were conceived. Even with these advances, mankind’s quest to comprehend our existence remains clouded and unfulfilled. Therefore, for the Creation account to be relevant for all people in all ages, for there to be something all generations could understand and apply regardless of their time or circumstance, there must be storylines other than how.

And so there are. But sadly, these themes are not commonly known. And what’s even more egregious is that which is taught is usually wrong. Fortunately, today we are in a position to appreciate the significance of each message.

For example, in the last thirty years, scientists have discovered that Yahowah was right regarding every important aspect of the beginnings of the universe and of life. The cosmos had a genesis, contrary to what most astronomers believed at the middle part of the 20th century. The universe began with an enormous, practically infinite, concentration of energy in a singular place and time, a big bang, consistent with Yahowah’s declaration and terminology. Light was in fact the first thing to exist. This energy would eventually coalesce to form matter. We even find that the universe is stretched out and consists of space-time, again harmonious with Yahowah’s accounting.

Plants preceded animals, and such simple forms of life emerged from the sea the moment liquid water existed on the earth, consistent with Yahowah’s assertions but not with Darwin’s. Plants and animals are both comprised of the elements of the earth and they literally exploded onto the scene in separate eras, in absolute accordance with the Bare’syth testimony. The fossil evidence confirms that there was no gradual mutation from simple to complex life forms nor was there an evolutionary tree between phyla—the basic categories of life. As we shall discover, Yahowah’s witness is accurate: representatives of each of the thirty-four animal phylum alive today were present among the fossils of the Cambrian Period. They all came to exist, reproduced after their kind and flourished in their complex forms within a cosmic nanosecond of less than five million years. Insects and fish, vertebrates and invertebrates, complex bone structures and most sophisticated internal organs, even male and female forms all appeared simultaneously in one enormous explosion of life—precisely as Yahowah described it, and in complete discord with macro-evolutionary theory.

In fact, it is macro-evolutionary theory which is errant. Not only do harmful mutations (which destroy information) outnumber beneficial ones by a million to one in the genome (genetic structure including chromosomes, genes, and nucleotides), natural selection, acting on the phenome (entire body) rather than
genome, is unable to keep pace, meaning that every animal species is irrevocably
degenerating over time—not evolving to become more complex organisms.
Further, no scientist has been able to demonstrate that any animal gene mutation
has actually added a meaningful amount of new information. While some random
mutations have been beneficial, they are insignificant in quantity compared to
destructive changes, and they are irrelevant in comparison to the vast differences
between species. We will return to this subject (which forms the foundation of the
scientific mindset and secular humanism) and discuss in great detail in the “Chay
– Life” chapter.

Yahowah’s three-thousand-year-old creation account, barring three potential
and very revealing exceptions, is completely consistent with the evidence
mankind has most recently discovered. And yet while that’s true, one-year-old
high school and college textbooks, still clinging to the notions modern scientists
have since disproved, are errant. In fact, science would be advanced in schools if
Bare’ysyth / Genesis were understood and taught.

Now don’t get me wrong. This will not be a religion versus science debate. I
despise the first, because clerics are usually misguided. And I enjoy the latter,
because the evidence scientists discover almost always points to God, confirming
His witness. Such is the case regarding our existence. Yahowah’s testimony has
not changed in 3,000 years. He was right all along, which is not surprising since
He was an eyewitness. It is the late 20th-century scientists who have come full
circle. Based upon the evidence, they now agree with God, although it remains
too painful for most of them to admit it. Moreover, their predecessors, the fathers
of modern science—Copernicus, Kepler, Galileo, Newton, even Darwin and
Einstein, were acquainted with the God of Scripture.

In this light, let’s review some scientific highlights that are pertinent to our
discussion. We begin by recognizing that without the existence and active
engagement of God, or an inconceivably enormous energy system completely
unknown to us, the universe could not be expanding at an accelerating pace. Its
expansion would slow due to the effect of gravity if there were not an active and
enormous source of energy currently at work.

Next we must consider DNA, the double helix computer code of life. This
blueprint is a language, and languages require a creator, a beneficiary, and a
purpose. No designer, no language—especially one with billions of character
combinations providing instructions to one hundred trillion human cells.

Further, the odds of elements accidentally engaging in a manner capable of
forming life, and doing so with nutrients available, a means to acquire and process
a food source, and a means to reproduce itself, all within the five million year
timeframe this actually occurred, is astronomical beyond reason, beyond belief.
Statistically, it is less than one chance in ten to the billionth, billionth power. This probability is so ludicrously extreme the number exceeds the quantity of fundamental molecular particles in the entire universe by a million-billion fold.

Furthermore, since life existed on earth immediately after liquid water was available; there was no time for random chance in either inception or mutation. Mathematically, biologically, and physically speaking, macro-evolution from inorganic matter to complex life forms through random chance and natural selection rather than intelligent design is so improbable that belief in such a theory ironically requires a blind leap of faith, one that requires ignorance of the evidence and a complete suspension of reason.

Moreover, the universe is clearly built around man in scale, substance, and tuning. It retreats inwardly just as significantly as it expands outwardly. Life requires the specific elements, parameters, and behaviors we find. According to current scientific models, if any one of a thousand physical aspects differed by as little as one part in $10^{120}$ power, life could not exist in any form. Therefore our reality is consistent with God having created the universe for man and inconsistent with random chance.

There are three places where some see Scripture to be in conflict with the still-touted, yet completely irrational and unverifiable, universal theory of non-causal big bang and random chance macro-evolution. They are as follows:

First, the Scriptures speak of micro-evolution, of all phylum of things replicating after their kind, and not of systemic macro-evolution, that is of chemicals to amoebas to humans. In support of God’s position, there is but one transitional body form in the fossil record (not so coincidently the very one that the Scriptures anticipated us finding, which is a blend between fish and reptiles), and there would have to be millions of them for macro-evolution to be accurate. Further, the second law of thermodynamics, the notion of entropy, that disorder and randomness evolve in closed systems, or that systems mutate from ordered complexity to confused disarray, without outside influence, has always served as macro-evolution’s death certificate. This law states that information is lost, not gained in transmitted messages and that there is a universal tendency for all matter and energy to evolve toward an inert and deteriorated state. Animals evolve downward, losing genetic information with time, consistent with the laws of thermodynamics.

The second difference between creation and science is the early timing of water on the first day and its emphasis on the second day of Bare’syth. But even here, God’s testimony is accurate. He isn’t talking about liquid water on earth but instead interstellar molecular clouds. When we apply the lessons of relativity to creation, the first day covers eight billion years from our perspective and the
second day, four billion years. Calibrated to the perspective of the witness, the focus on water during these stages is essential. Water is the second most abundant molecule in the universe, ranking only behind molecular hydrogen, H₂. Interstellar clouds are especially loaded with it, and they serve as the maternity wards of the universe where new stars, planets, and comets are born. Moreover, water is the central ingredient in all organic systems, which is why scientists look for it first when searching for extraterrestrial life. Therefore, in Bare’syth / Genesis, water takes its rightful and scientifically accurate position related to the beginnings of stars on the first day, of our solar system on the second day, and for the emergence of plant life on the third day.

But there is more to it: water plays a crucial role during this period of our spiritual development as well as in man’s history. So its inclusion makes perfect sense when the creation account is seen depicting the why of creation and the when of our salvation, replete with Yahowah’s plan of redemption. Water is Scripture’s primary metaphor for the purification of man’s soul. Moreover, in the second millennium of human history, the waters of the flood were used to purge the earth of corruption. We will detail how these events relate to the Bare’syth account as the days unfold.

The third perceived conflict between science and Scripture is the most glaring. If the fourth day were about the creation of the sun and the moon, it is out of place. Vegetation, which is said to have blossomed on the third day, could not have existed without the sun. But if, as God shall demonstrate, the fourth day is the fourth millennium in the story of man’s redemption after the fall, then its “signs, signals, and remembrances” are precisely where they must be—tied directly to the arrival of the Ma’aseyah. Additionally, God does not say that He created the sun, moon and stars during the fourth day, but only that they would be “signs,” and thus would be visible at this time.

Scientifically speaking, the Bare’syth testimony is an accurate chronological depiction of what actually occurred. The sun had existed for billions years before the atmospheric debris from the onslaught of volcanic activity and the aftermath of countless asteroid impacts settled sufficiently for the sun to be seen. The dust settled and plants gradually filtered out the carbon dioxide that had been spewed into the air, creating and transforming the atmosphere into the oxygen rich and nearly transparent condition which exists today. The sun and moon could finally be seen in the fourth era of universal creation.

Also pertinent, we find in the fossil record that there is a billion-year gap between the “earth bringing forth simple plant life” and the emergence of complex “sea animals which exploded onto the scene,” using the parlance of Bare’yth. This gap is acknowledged in God’s accounting. Further, having the creation of plant and animal life separated by a cosmological epoch enables
Yahowah to devote the fourth day to a different form of life—eternal and spiritual life.

The biggest barrier for most people however, between science and Scripture, is that it’s obvious that all of this could not have occurred in six earth days. Unfortunately, most everyone deals with the conundrum by either accepting the impossible as fact or by discrediting the Bare’syth / Genesis account, and therefore all Scripture with it. Not only are both choices errant, they both lead away from God.

On the subject of a cosmological day, over the course of the first three chapters, we’ll reveal how the universe can be both six days and fifteen billion years old—depending upon the perspective of the witness. But for now, appreciate the fact that the best current estimation of cosmological age is between 10 and 20 billion years—with 14 to 16 billion years, plus or minus 10%, being the most likely range.

There are two primary astronomical methods of measure for universal age, pulsars and red shift, but they both employ a substantial array of unproven and even un-testable assumptions. For example, we know that the universe has not been constant, and consistency is required for either method to render a reasonable result. In addition, both astronomical calculations are forced to speculate regarding the nature and effect of 96% of the actual energy and/or matter in the universe, rendering their conclusions based upon the observable 4%.

This known and assumptions aside, man’s most enlightened guess, inclusive of studies of carbon dating, star evolution, and nuclear fuel consumption is that the universe was created in a “Big Bang” some 14 to 16 billion years ago when energy was first transformed into matter. The initial galactic formation stage lasted about eight billion years. Our planet, orbiting around a second-generation star, was formed just over four billion years ago. The first signs of plant life on Earth manifest themselves shortly thereafter as liquid water made its way onto the scene. These plants produced oxygen, helping to clear the atmosphere two billion years ago. This provided the catalyst needed for the emergence of more complex and energy-dependant animals one billion years later.

As you may have noticed, these events not only parallel the Bare’syth testimony, they occurred in the same order God specified. Equally important, the duration of each cosmological epoch diminished at the rate of what’s known as nature’s spiral. Each successive aspect of the spiral is approximately half the size of the one which preceded it.

While it would be too premature at this point to get into a discussion on the longevity of man’s time on earth, the evidence indicates that Homo sapiens have
existed a hundred thousand years or more. In the “Eden – Joy” chapter, we will discuss why this too is completely harmonious with God’s testimony.

Since I’ve broached the subject of “testability,” there are two popular and contemporary myths I’d like to bust. First, despite secular humanist claims to the contrary, many of the scientific theories taught in schools as “science,” which by their definition comprises those things which can be empirically tested, cannot in fact be validated. Even worse, many, if not most of man’s cosmological, molecular, and biological evolutionary theories are in conflict with the empirical evidence and reason. While we know many things, most of the fundamentals currently escape our grasp.

For example, we don’t even know how many dimensions actually exist. Some scientists claim two within a holographic construct, the mundane say three, relativists claim four inclusive of time, but the more adventurous string theorists promote seven to ten.

We don’t know how many forces are operating within these unknown dimensions. Electricity and magnetism are both forces but they not only change from one form to another in moving fields, they coexist in light which is not a force. Gluons are thought to generate the strong nuclear force, holding quarks together, but explanations of how that occurs requires untestable String Theory in which the math itself is too complex to formulate or calculate. According to the theory, as many as $10^{60}$th colors, or variations, of these invisible rascals are needed to rationalize our reality.

Gravity remains a complete mystery to man, with Quantum Theory and Relativity mired in an irresolvable conflict as to what generates its attraction. The first calls it a force but can’t qualify the mechanism and the second says it’s an effect. Staying in the macro realm, ninety percent of the universe’s energy cannot be accounted for within the matrix of space-time or within the assumed construct of three to five fundamental forces. And that means that the Big Bang theory, apart from an intelligent designer and instigator, is errant by 96%. Only arrogant fools would postulate a theory as being “true” when it is in fact 96% wrong.

Turning to molecular constructs, there is no assurance that quarks and gluons represent the minutest atomic particles, but only that something smaller in scale eludes our ability to detect it or them. More befuddling still, there is no assurance these or any particles actually exist. The material world could be, and probably is, nothing more than organized manifestations of energy with everything in motion.

On the biological front, every attempt to mathematically demonstrate that life, given enough time, could have emerged by random chance from inorganic matter has failed. The fact is, the fossil record confirms that the two billion years needed for the improbable to become probable has evaporated by at least 99%, thereby
rendering man’s conclusions errant once again. Further, in the transition from plant to animal life, macro-evolutionary theory predicts the opposite of what we have observed. Rather than a single and simple animal body-type gradually coming to exist from which all others were eventually evolved, every animal phyla known today burst onto the scene at the same time.

Without a Creator there is no way to explain the development of life’s extraordinarily complex blueprint, the binary language of cell communication, DNA. And the simultaneous existence of male and female forms occurring in one species, much less every species, by random chance and evolutionary mutation is absurd. Moreover, even if these things could be miraculously resolved, science still has no concept as to what consciousness is or how it came to exist. Nothing is more fundamental to life.

Therefore, the core building blocks of cosmological, molecular, and biological science remain mysterious and un-testable. Scientific assumptions not only haven’t been proven, they can’t be tested, and those which can be demonstrated have been found to be wrong. And that would explain why secular humanists don’t want intelligent design taught in schools. They know that their theories won’t stand up to scrutiny. But it begs the question: why are the promoters of America’s national religion so arrogant as to say that they are right and that God is wrong when the opposite is actually true?

That leads us to the second myth. All of these things, and especially the existence of the male and female form, are explained in Bare’syth / Genesis, with God providing His rationale for everything He did. Moreover, the notion that is advanced in popular culture, that Scripture cannot be tested and therefore cannot be taught as science, isn’t accurate. Yahowah’s Word can be validated. God even told us how to do so: evaluate His prophetic predictions. Yahowah inspired men to document His forecast of future history centuries and millennia before the events they foretold occurred. He provided us with tangible evidence of their existence—proof—a paper trail of His prophetic proclamations. We can therefore test His witness against the ledger of history and archeology.

By checking to see if each prediction was fulfilled exactly when, where, and how the Scriptures predicted it would occur, as evidenced by archeology and recorded history, we create a testable environment consistent with scientific theory. Then using statistical analysis, we can compute the probability of these events unfolding as they were predicted by random chance versus the actual foreknowledge of the Author. In the “Playing the Odds” chapter of Tea With Terrorists, we calculated the probability that twenty of the more specific Ma’aseyah prophecies could have been fulfilled randomly. I chose these because, with the Dead Sea’s Scrolls, we possess actual written copies of God’s predictions that predate the forecast enactment as well as copious contemporary written
eyewitness records of the fulfillment. The odds against Yahowsha’ being “lucky” were at least 10,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000 to one—more commonly known as impossible.

Testing aside, there is another measure of proof. Consider the fact that God’s testimony regarding the creation of life and the universe is over 3,000 years old, and yet it is perfectly accurate. The scientific assumptions over that period have been rewritten a thousand times, with each new theory repudiating the prior one. The moral of this story is that it is wise to trust someone who has consistently told us the truth.

That said, the universe isn’t 6,000 years old as the Creationists advocate. When they postulate such nonsense, they embarrass themselves and prevent many from trusting the only Scriptures that can explain the existence of life but can also provide the means to sustain it. Moreover, they turn their god into a deceiver, someone who would make that which is relatively recent appear ancient just to toy with us.

The word for “day” used in *Bare’syth* is *yowm*. It is based upon an unused root meaning “to be hot.” *Yowm* can mean “day, time period, year,” or simply “warm.” As a day, *yowm* can last from sunrise to sunset, from sunrise to sunrise, or from sunset to sunset, as is Yah’s custom. A *yowm* is “a lifetime, an indefinite period in time, a generic temporal reference, today, yesterday, or tomorrow.” It is only a twenty-four hour period of time when *yowm* is modified by the definite article or by a cardinal number. In Scripture, *yowm* is translated: “afternoon, age, always, chronicles, continually, daily, day, days, first, forever, life, long, period, time, today, when, year, and years,” on multiple occasions.

That said, I have a confession to make. Not long ago I viewed the creation account through this lens. I considered *yowm* to designate a general period of time or an unspecified era. But live and learn: time is not a constant, and like matter, it did not always exist. Time is relative, differing considerably in relation to the velocity, energy, and/or mass of one observer relative to another. At the velocity of light, for example, time stands still. As we progress in this study, with the help of physicists, we shall prove scientifically that from Yahowah’s vantage point at creation, not only is the universe six twenty-four-hour days old, but that each day uses a natural spiral to lay out a timeline from light to life over the course of nearly 15 billion years looking back in time from our perspective.
But there is more. As I have shared, the Bare’syth revelation is three stories in one. In addition to creation, Yahowah is providing us with an accounting of our salvation and of human history. So to appreciate how and when the events unfolded, to understand Yahowah’s timeline past and present, we will have to search the Scriptures for definitions. And for that, there is no better place than the 90th Psalm. In it Moseh (commonly known as Moses, meaning: to draw out) provides us with the quantification of the unit of measure Yahowah is using. But before he gets to it, the great liberator and prophet shares some valuable insights for living that I’d be remiss for not exploring.

If you’re checking, the 90th Psalm (actually Mizmowr, meaning “Song”) opens with “Lord,” regardless of which English bible you are reading. Lord was rendered from the Masoretic substitution of ‘adonay for YHWH, pronounced, Y·ah·ow·ah. Fortunately, based upon the Septuagint, we know Moseh wrote “ – Yahowah.” This is one of 132 times that the Masoretes were guilty of making this specific copyedit, purposely changing Scripture to suit their agenda—which was to keep God’s name unknown. On 6,868 other occasions, the rabbinical Masoretes (meaning: those who vocalize) left  – Yahowah’s name in the text but wrote “‘adonay” above it so that whoever read the passage wouldn’t commit the religious crime of actually revealing God’s personal and proper name. Then, rather than transliterate (replicate the sound of) the name which actually appeared in the text 7,000 times, consistent with required convention, English translators ignored  –  –  – YHWH and translated the rabbinical substitution instead. The combination of these grievous and purposeful errors has robbed billions of people of a personal relationship with God and has served as a catalyst in the growth of many religions. The systematic removal of Yahowah’s name from His Scripture may be the greatest crime ever perpetrated against humanity.

The 90th Mizmowr / Song provides additional clues to suggest that God’s creation account is a spiritual guide to salvation, a scientific explanation of our existence, and a prophetic history of time all melded together. As such, it is among the most brilliant and inspired treatises ever committed to paper.

“A request and petition (tapillah – an earnest plea for favor, a sincere request for intervention and judgment, for a decision which is morally and justly discerned) of (la – by, concerning, and on behalf of) Moseh (Moseh – the one who draws out (errantly transliterated from the Greek Mouses as Moses)), a man (‘iysh – male individual) of God (‘elohym – the Mighty One): Yahowah (), You (‘atah) are, have been, and will be (hayah – exist) associated with (la – concerned about, near, and the means to) our (nahamu) upright dwelling place and provision (maqowm – abode and refuge where we stand, are helped, and supported) throughout (ba – in, among, and with) all periods of time and
generations of life (dowr dowr – in the household and family home, surrounded in the encampment and dwelling place for all those who are related by birth).” (Mizmowr / Song / Psalm 90:1)

Hayah, translated “are, have been, and will be,” is the second most prevalent word in Bare’ syth one. In Shemowth / Names / Exodus 3:14-15, we are told that hayah is the basis of Yahowah’s name—affirming that God exists. Here in the 90th Mizmowr, hayah is linked to our existence in God’s dwelling place. It is speaking of our ultimate provision through rebirth, leading to everlasting life.

As we have just discovered, hayah plays a significant role in the account of our creation and continued existence. The Hebrew verb is all about God enabling us to exist throughout time with Him. It also serves as another way of Yahowah telling us that He and His accounting of time combine past, present, and future together as if they were one and eternal. Because He is one and eternal, we can be one with Him eternally.

Noting Yahowah’s proclivity for symbolism, it is instructive to note that hayah reads the same from right to left as it does from left to right. It is the same, no matter the perspective—as is time from Yahowah’s perspective. It signifies that God does not change over time, nor does His Word or His plan of salvation. The verb which serves as the basis of Yahowah’s name helps define the nature of time, where the past, present, and future are the same, no matter the perspective, because they exist simultaneously. (Which, by the way, explains prophecy. God is not “predicting” the future, because He has already witnessed it. He reported what He had seen of our future in our past so that we might recognize that He inspired His prophets—meaning those who speak for God.)

There are few words more basic to the Hebrew language than hayah. No one disputes its pronunciation. And yet two of the three vowels which comprise Yahowah’s name are contained therein. The missing letter is Waw. And yet in the first two verses of Bare’syth, the Waw has already been used to convey the “oo” and “o” sound in tohuw, bohuw, and tahowm. And in the next two verses, a Waw will convey the same vowel in “ruwach – spirit,” “’owr – light,” and “towb – good.” The Hebrew letter Waw helped us properly transliterate “maqowm – dwelling place” and “dowr – generations” in the Psalm, and as we shall learn, it is also the source of the “o” sound in “Towrah.” Therefore, scholars and theologians deceive when they claim that “no one knows the proper pronunciation of YHWH.”

In this passage, maqowm’s triple meanings coalesce within the nature and purpose of Yahowah. God’s principle goal is to bring us into His “dwelling place,” His “home and abode, the place where we live and abide” with Him in the spiritual realm enables us “to stand upright, established” in God’s presence. But
this is a place only God, Himself, can take us. So in the material world, His “great care and concern for us” has caused Him “to help us by providing the provision and support” which is required to transcend material mortality and enter spiritual immortality. Interesting in this regard, maqowm is derived from ‘ownah, which conveys “cohabitation, to dwell together in marriage as a family.” All of Scripture is focused on the “beryth – God’s Familial Covenant Relationship,” which in turn is based upon “heyth – family, home, and household.” That perspective is being underscored here in the 90th Mizmowr / Song.

Similarly, dowr’s dual connotations coalesce into one when they are considered in this context, which is one of the reasons the word was repeated in the text. Yahowah didn’t want us to miss the fact that He is associated with and concerned about, even the means to, our provision and “dwelling place,” not only “throughout all periods of time and generations,” but also with regard to His “household and family,” His “encampment for those who are related by birth (racial descendants or spiritual adoptees).” Here, God is speaking of our Spiritual rebirth which leads to being adopted into His family, becoming Yahuwdym, meaning: “those who are related to and belong with Yah.”

The etymology of dowr is particularly interesting in light of God’s symbolism. It was first used to describe an orderly arrangement of harvested grain, and then to depict a protective courtyard surrounded by homes. Dowr evolved to convey the circle of life from the womb and then back to the earth, symbolic of time as generations mark its onward march. Many of Yahowah’s Feasts revolve around the metaphor of bringing a harvest of purified grain into a protective place, whereby the grain represents saved souls and the protective enclosure is His Spirit and then His Tabernacle, which is a metaphor for heaven. In this regard, the Migra’ of Sukah, meaning “Shelters, speaks of a protective enclosure where we campout with God as part of His family.

As a general rule when a word is repeated in Scripture, it underscores the importance of whatever it is conveying. You could consider the repetition of words like “dowr dowr” to denote the fullest and most extreme aspects of their meaning.

So by emphasizing “dowr – to live, to surround, to enclose, to harvest, to bring into a home and a dwelling place, to be part of a family for generations over time,” in the context of “maqowm – a dwelling place and provision where one stands and is established,” and “tapillah – an earnest plea for favor, a sincere request for intervention, for a decision which is morally discerned,” Yahowah is introducing us to the underlying meaning behind the Migra’ey of Pesach – Passover, Matsah – Unleavened Bread, Bikurym – FirstFruits, Shabuwa’ – Seven Sabbaths, Taruw’ah – Trumpets, Kippurym – Reconciliations, and Sukah – Shelters.
Passover is the Doorway into God’s “dowr – home.” Unleavened Bread depicts His “tapillah – favor and intervention.” FirstFruits represents the initial “dowr – generation born into Yahowah’s family. Sevens Sabbaths is an all-encompassing harvest which alludes to the concept of dowr dowr, or of the enormous growth in God’s Spiritual household.

The purpose of the Taruw’ah Harvest, which is “to signal an alarm,” “to shout for joy,” and “to announce the gateway to healing,” is encapsulated in the twin connotations of tapillah: “an earnest plea for favor,” as well as “a sincere request for intervention and judgment, for a decision which is morally discerned.” Kippurym, meaning “reconciliations,” is based upon magowm. Because of God’s “great care and concern for us” during Yown Kippurym, He “summons us, calls and pleads with us, to come into the presence” of His “provision, help, and support” which is provided by the Set-Apart Spirit. By way of our Spiritual Mother, we are reborn and thus prepared to “campout” with God.

This in turn leads us to Sukah, meaning God’s “encampment for life and protective shelter,” His “tabernacle and home.” Sukah is thus synonymous with dowr: “the timeless household and family home, the encampment and dwelling place for those who are related by birth.” It means that we get to campout with God.

Before we continue, I’d like to pause here for a moment and reflect. What we have done thus far with Mizmowr 90, verse 1, is to meticulously examine the complete meaning and shading of each Hebrew word using the best etymological lexicons and dictionaries, and then consider the full implication of these words within the context of the passage and Scripture as a whole. This is not unlike viewing blood under a microscope as opposed to the naked eye. The microscope doesn’t change or alter the blood in any way; it simply reveals what was always there, enabling us to better understand its nature, design, and function.

This does not make my translations inerrant nor my commentary inspired. I’m currently completing my seventh edit of this material, and each time the translations and insights improve. Besides, the only inspired commentary is when Scripture explains itself. And admittedly, all translations are inadequate and imprecise at best—especially recognizing that they are all human affairs. So my advice to you is the same as God’s: trust Yahowah and not men—and that includes me. Purchase some of the tools listed in the “Bare’syth – Beginning” prologue and with the aid of the Spirit, examine Yah’s Word yourself. Do what Moseh did: “tapillah – earnestly pleading for favor, making a sincere request for intervention and judgment, for decisions which are morally discerned.” Test the evidence and be judgmental, discerning, and discriminating.
As mentioned before, the 90th Song provides some of the keys needed to decipher and quantify the Bare’yth / Genesis revelation. That is why I believe it references the formation of the earth. But you’ll also notice here that God accurately depicts the earth’s violent beginnings.

“Before (terem – previous to the time) the mountains (har – hills, ridges, ranges, and elevated land formations) were born (yalad – conceived through labor) and (wa) You brought forth through trembling and twisting (hyl – You formed and gave birth through violent shaking and anguishing distress) the land (‘erets – ground comprised of natural material) and (wa) the Earth (tabel – the planet and world), even from (min) before time (‘ad ‘owlam – from perpetuity, from as far back as eternity, and continuously existing, forever), You (‘atah) always existed as God (‘owlam ‘el – were infinite and unlimited, eternal in time, as the Almighty).” (Mizmowr / Song / Psalm 90:2) This is scientifically accurate, depicting the violent upheaval of massive volcanoes, trembling earthquakes, twisting plate tectonics, and the anguishing asteroid and comet impacts which served to form our planet.

In this verse, Yahowah used ‘erets, meaning “land, region, realm, area, ground, or earth in the sense of natural matter which is firm,” and tebel, meaning “world or planet,” to help distinguish between these concepts. Keep this in mind as we cover the subject of Noah and the scope of the flood.

By announcing that “God has always existed,” Mizmowr / Psalm 90:2 defines the meaning of hayah, and it explains why Yahowah selected it as the basis of His name. He is saying that with regard to time, He “hayah – exists,” which is to say that in relation to time, God is infinite. And yet mankind is wont to make God infinite in all areas, saying that He is omnipresent, omnipotent, and omniscient.

And yet here and elsewhere, Yahowah only says that He is eternal with regard to time, and that His power, authority, and mercy are unlimited. For God to be omnipresent, and thus to be unlimited in scale or size, He would cease to be a unique individual. He would become indistinguishable from the universe itself, and thus would be in all things from rocks to slugs.

For God to be omniscient, and thus know all things, there would be no merit to creation or to Him forming a relationship with us. God grows by experiencing us grow, by enjoying our company, just as parents grow from the experience of raising their children.

Moreover, if God were omniscient, there would be no salvation, because He would be continuously aware of our sins, as opposed to having them vanish in the presence of the Spirit’s Garment of Light. And since this is the purpose of Yahowsha’ and the Set-Apart Spirit, the result of Yahowah’s Festival Feasts, and the means to our salvation (especially as it relates to the benefit of Passover and
Unleavened Bread), let’s examine how God not knowing something (in this case forgetting our sins) serves our interests.

The Disciples, Yahowchanan and Shim’own Kephas, spoke specifically of the erasure and blotting out of our sins in the immediate aftermath of the birth of the “ekklesia – called-out assembly during the “Migra’ – Called-Out Assembly” of Seven Sabbaths courtesy of our Spiritual Mother. Testifying to an audience they called “ynw agnoia – currently ignorant,” they professed that those who stop following the lead of religious clerics, and who “metanoeo – change their perspective, attitude, and thinking,” so as to recognize the direct correlation between the “patho XN – experiences the Ma’aseyah endured” and the Towrah’s “prokatangello – prophetic promises,” would have the consequence of their “hamartia – wandering away from the path” God has provided “exaleipho – canceled, erased, wiped away, and obliterated.” (Acts 3:17-19)

Beyond this, they affirmed that the purpose behind removing all memory of sin from our record, and thus from God’s knowledge, was so that we “epistrephomai – could return” to God, and “erchomai – come to experience” a “kairos – due measure of time” of “anapsyxis – renewing, refreshing, and relaxing” in “KY – Yahowah’s” “prosopon – presence.” Then, speaking of this time of “apokatastasis – restoration,” which is the one-thousand-year-long celebration of the Migra’ of Sukah known as the Millennial Sabbath, Yahowsha’s Apostles Yahowchanan and Shim’own Kephas “men – affirmed the veracity” of their witness by citing the Towrah. (Acts 3:19)

Since there are additional lessons that we can learn regarding the correlation between Yahowsha’ and Yahowah, between Yahowsha’s life and the Towrah, and between God’s Word and our salvation, let’s pause a little longer and pursue what they said. The Disciples, Yahowchanan and Shim’own Kephas, proclaimed: “Yahowah (ΘΣ) spoke (laleo – communicated) through the mouth of His dedicated and set-apart (hagion – those revered for their purifying and perfect service which was worthy of veneration) prophets (prophetes – those who proclaim God’s Word) of long ago (aion – of a long past era). Moseh affirms this (men), saying namely (hōti): ‘…” (Acts 3:21-22) Please pardon the interruption, but Luke’s Greek translation of what Yahowsha’s Disciples, Yahowchanan and Shim’own Kephas, recited in Hebrew (especially as it relates to Acts 3:23) isn’t particularly accurate. And that is because Luke wasn’t composing Scripture but instead was writing a letter to a friend. So, let’s turn to the actual source…

“A prophet (naby – a man who proclaims God’s message) from (min) your midst (‘athah qereb), from your (min ‘athah) brothers (‘ath) like (ka) me (‘any), Yahowah (), your God (‘elohym – Almighty), will raise up to make a stand and establish (quwm – to stand upright, lift up, support, fulfill, and
restore) for (la – concerning and on behalf of) you (‘athah). To (‘el) Him (huw’) you all should listen (shama’ – you should receive His message, understand, and pay attention to it).” (Dabarym / Words / Deuteronomy 18:15)

And as promised, Yahowsha’ routinely cited from, and affirmed, Yahowah’s Torah, Prophets, and Psalms. But neither Christians nor religious Jews listened to Him—preferring in the case of Christians to believe Paul, with religious Jews siding with their Rabbis. And ignorant to the point of foolishness, Muslims claim this passage predicted the arrival of Muhammad, not recognizing that the message which follows this announcement serves to prove that Islam’s founder was a false prophet.

The Greek translation of this awesomely important prophetic passage reads: “A prophet (prophetes) for you (umin), Yahowah (ΚΣ – Divine Placeholder for Yahowah’s name using kurios), your (umor) God (ΘΣ – Divine Placeholder for ‘elohym – Almighty from theos), will raise up (anistamai – be caused to stand) from out of (ek) your brothers (adelphon) like (os) me (ege). You all should listen to (akousesthe – hear, pay attention to, and understand) Him (autou) according to (kata) all of what (pas osa – everything that) He shall speak (laleo) to (pros) you (umas).” (Acts 3:22)

One of the benefits of considering this statement in both languages is that by doing so we obtain absolute proof that the Divine Placeholder ΚΣ (found in all first- through early fourth-century manuscripts) represents Yahowah’s personal and proper name when it is found in the Greek text. So why then is it errantly rendered “Lord” in every English translation?

Based upon the Hebrew text, this is the consequence of billions upon billions of Christians, Jews, and Muslims failing to hear or heed Yahowah’s and Yahowsha’s words: “And (wa) it shall come to pass (hayah) that the individual (‘iysh – person) who relationally (‘asher – which by way of association) does not (lo’) listen (shama’ – receive His message, understand it, and pay attention) to (‘el) My (‘any) words (dabar – statements, accounts, report, message, treatise, and testimony) which relationally (‘asher – by association and connection) He shall speak (dabar – He will communicate) in (ba) My (‘any) personal and proper name (shem), I (‘anky) will find out, hold him accountable, and resort to (daras – search, hold him responsible, and require) separation from (min) an association with (‘im) him (‘huw’).” (Dabarym / Deuteronomy 18:19 / from which Acts 3:23 was cited)

While it was obvious to everyone who had read the Torah, God told mankind that Yahowsha’s words would be His words. He also declared that those who don’t listen to and pay attention what He had to say would be separated from Him, and thus excluded from Heaven. So why then do Christians believe Paul’s

Based upon the Greek rendition of this passage, the last three words could easily read: “…separation from (min) His (‘huw) family (‘am – people).” That is because the same two Hebrew letters (ב) are used to write “‘im – with, association, and relationship” and “‘am – family and people,” and the singular, masculine, third-person pronoun, huw’, can read “His” or “him.”

Luke wrote: “But (de) it will actually exist that (estai) every (pas) soul (psyche) whosoever (hotis) if (ean) he does not listen to (me akouo – it is possible that if he does not pay attention, hear what is said, and receive this news), this (tou – the and that) prophet (prophetes) will actually be destroyed (exolethreuo – from olothreuo to be destroyed, and ek) out of (ek – separated away from) the people (laos – a group of common ordinary individuals (as distinguished from the religious and political leadership of a nation)).” (Acts 3:23) Unfortunately, this particular passage in the Hebrew original doesn’t mention a “prophet” until much later, and “daras – search, find out, hold accountable, and resort to” cannot be accurately rendered “exolethreuo – destroyed.”

But with the exception of the substitution of “pas psyche – every soul” for “‘iysh – individual,” and the addition of “if,” the first half of this, through “me akouo – does not listen to,” accurately reflects the beginning of Dabarym / Words / Deuteronomy 18:19, but the middle portion, which is essential to the meaning, was left out, and the second half of the quotation is cobbled together from the end of Dabarym 18:20, whereby false prophets are “muwt – associated with death, and thus considered destructive,” and a corruption of the ending of verse 19 which speaks of “separation,” but not “the people.”

Before we deal with the disturbing evidence at our disposal, let’s first contemplate the message. To be held accountable by Yahowah is to be judged. All who are judged will either find themselves separated from God for all eternity in the Abyss, or their souls will be destroyed, ceasing to exist, at the terminus of their mortal lives. So, while muddled, paraphrased, and truncated at best in Acts, the message in Dabarym / Deuteronomy is that those who don’t listen to and understand Yahowah’s Word as it was proclaimed by Yahowsha’ will all be excluded from God’s family—and thus kept out of heaven.

Viewed as a collective whole, this Dabarym passage is a prophetic warning to Christians, Jews, and Muslims. It opens by predicting that the Ma’aseyah Yahowsha’ would be a Yahuwadh (errantly known as Jew, meaning: related to Yahowah), that He would come in Yahowah’s name, and that He would speak
God’s words—which is to say He would affirm the Torah. His name could therefore not be “Jesus,” nor “Muhammad,” not even “Akiba,” because their names do not in any way resemble Yahowah’s name. And the Ma’aseyah could not have brought a new, or even revised, message, much less one wholly contradictory to Yahowah’s Towrah. And thereby the religions of Christianity, Judaism, and Islam crumble. But as is affirmed in the eyewitness accounts, Yahowsa’s words were Yahowah’s words. He was literally the human manifestation of God’s Word. And that means that most everything Paul wrote, and Christians therefore believe, is inaccurate.

In this light, all but one of those whose letters and books fill the pages of today’s bibles, either said nothing about themselves, or simply presented themselves as implements in the hands of the actual Author. The lone exception was Sha’uw (errantly known as Paul, meaning: to question), whose favorite line was: “But I, Paulos, say unto you…” So, speaking of Christendom’s overt reverence for their religion’s founder, and the Christian willingness to believe Paul, which requires rejecting most everything Yahowsa’ said and did, the Ma’aseyah revealed:

“I (ego) have come (erchomai) in (en) the (to) personal and proper name (onoma) of (tou) My (mou) Father (ΠΡΣ – Divine Placeholder representing ‘ab – Father from patros), but (kai) you have not received or grasp hold of (lambanete – selected or chosen, preferred or experienced) Me (me). And yet if and when (ean) another (allos – different kind of individual) comes (elthe) in (en) his own individual and personal (idios – belonging to himself, particular, unique, and separate) name (onomati), that one individual (ekteinos – one specific person), you all will actually receive and accept (lambano – choose and prefer). How (pos) are you able to (dynamai) trust (pisteuo – think to be true) the glorified opinion (doxan – personal views associated with a prideful shining light) from (para – in the form of a contrary opinion from the person) another (allelon), receiving and believing it (lambanontes – choosing to accept it while being exploited by the deception), and yet the shining radiance, judgment, and glory (doxan) from (para) the One and Only (monos – the One in a class by Himself, unlike all others, singularly sufficient and capable), you actually do not seek information from nor question (ou zeteo – you do not desire, enquire into, think about, attempt to understand, or strive after)?” (Yahowchanan / Yah is Merciful / John 5:43-44)

I can hear the emotional exasperation, utter frustration, and bewilderment in Yahowsa’s voice. How is it that people in this very audience, and then billions of Christians following their example, would choose to believe Sha’uw’s egotistical opinions over the very Towrah He, Himself, had dictated to Moseh?
It might have been a handful of years before Paul began brutally savaging those who received Yahowsa’ as Yahowah’s means to reveal, proclaim, and fulfill the Towrah. And it would have been almost a decade before Sha’uwł began preaching his personal mantra. But within a score of years, he would pen his first poisonous letter (the one written to the Galatians), beginning with his own name: “Paulos…” And since the verb “lambanontes – receiving and believing it” was written in the present tense, Paul was not only the perfect fulfillment of this prophecy in that his message completely negates Yahowsha’s nature, purpose, message, and sacrifice, Paul is the only possible candidate to arise within the lifespan of this audience.

Continuing to speak to those who would embrace Paul at the exclusion of Himself, Yahowsha’ went on to warn His audience using one of Paul’s favorite words: “Do you not presume (dokei – suppose) that I will bring charges against (kategoreo – accuse and judge) you before the Father? There is one already accusing you of violating the standard (kategoreo – bringing up charges against you): Moseh, in whom you have placed your basis for hope (elpizo).” (Yahowchanan / Yah is Merciful / John 5:45)

Yahowsha’ associated Himself with the Towrah at every possible opportunity, so it is a wonder that Christians have bought into Paul’s ploy of disassociating Yahowsha’ from the books scribed by Moseh. Beyond this, it is interesting to note that kategoros, as an accuser, was often used as a title for the Devil by religious men of the day. They promoted the false notion that Satan accursed us before God, when in fact, that role belongs to the Ma’aseyah. He is Savior to those who accept Him as the living manifestation of the Towrah, and Accuser to those who believe the glorified opinions of others—especially Paul—the one who came in his own personal name.

Let’s consider one last admonition from God before we move on. “For (gar – because) if (ei – as a condition) you would have actually been trusting (episteuete) Moseh, then certainly (an) you would really have been trusting (episteuete) Me (emoi), for indeed (gar), with, about, concerning, because of, on account of, and in association with (peri – around) Me (emou) that long distant person (ekeinos) actually wrote Scripture (egraphen – third person singular, aorist (as a snapshot in time) active indicative (indicating that this really happened) voice, tense, and mood of grapho which is used by Yahowsha’ to describe His Covenant Scriptures—the Torah, Prophets, and Psalms).” (Yahowchanan / Yah is Merciful / John 5:46)

Yahowsha’ is once again undermining the basic premise of Pauline Doctrine, which is to separate the Ma’aseyah from the Towrah. Here, God is saying that He was with Moseh when the Towrah was written, that the Towrah was written about Him, concerning Him, because of Him, on His account, and in association with
Him. Simply stated, Yahowsha’ dictated the Towrah to Moseh for the explicit purpose of answering mankind’s questions about God, while facilitating the human desire to know God, and to be able to relate with Him. Yahowsha’ = Towrah.

Now that we understand God’s role in authoring His Scriptures, and the correlation between the Towrah and the Ma’aseyah, let’s confront the tarnished condition of Acts 3:23. Clearly, it was way too inaccurate to have been inspired by God and thus it is neither true nor Scripture. Our options for dealing with this disquieting evidence are as follows: First, we might conclude that the Disciples, Shim’own Kephas and Yahowchanan, were not inspired and thus misquoted the Towrah. But that means we would also need to question Yahowchanan’s and Shim’own’s (now presented under Mark’s name) eyewitness testimony errantly known as “Gospels.” But considering the profound message and sweeping brilliance of Yahowchanan’s eyewitness account, his letters, and the book of Revelation, attributing them to an unaided backwater fisherman requires more faith than to view them as inspired. Moreover, “the Rock’s” letters are clearly prophetic, enlightening, and inspiring, and his preaching, which is recorded in the first third of the book of Acts, serves as God’s witness to the fulfillment of the Migra’ of Shabuwa, known today as “Pentecost.”

Second, we might conclude that Yahowsha’s Disciples were inspired, but Luke, the historian, was not. So, Luke simply misquoted the Apostles in his letter to Theophilus. But this then brings the accuracy of the book known as “Luke” and his subsequent letter, known as “The Acts of the Apostles,” into question. And while the book called “Luke” is well attested in early manuscripts, Acts is not. Further, two-thirds of Acts contains the testimony of Paul, the very person Yahowsha’ has just warned us about.

Third, we might conclude that everyone quoted this profoundly important prophetic passage appropriately, but subsequent scribes were horribly careless. From this perspective, the addition of “all” in Acts 3:23 wouldn’t be a big deal if the citation were not from the Towrah, where Yahowah specifically instructs us not to add or subtract a single word. But the substitution of “psyche – soul” for “’iysh – individual,” is significant. God said “’ish – individual” rather than “nepesh – soul” because He was admonishing and encouraging “people,” not “souls” to listen to the Ma’aseyah Yahowsha’. By the time people become souls apart from their bodies, it’s too late to heed this advice. Moreover, there is no “if” in the Hebrew text because Yahowah’s statement isn’t a hypothetical.

But that’s nothing compared to removing the essential phrase “He shall speak in My personal and proper name,” from the quotation. And yet that pales in comparison to ignoring all of the following in order to get to the new ending: “I will find out, hold him accountable, and resort to separation from an
association with him. Surely the person who proclaims a message on behalf of a deity who oversteps their bounds to speak words in My name which I have not instructed nor directed him to speak, and who speaks in the name of other gods,...” All of this from Dabarym / Deuteronomy 18:19-20 was eliminated to end the citation: “…indeed then that prophet is destructive and will die.”

Such clumsiness cannot be attributed to God, so if the omission was scribal, then the whole of the Greek text becomes suspect. And that is the elephant in the room that no one wants to acknowledge. While the Torah, Prophets, and Psalms have been wonderfully preserved, as is evidenced by the Dead Sea Scrolls (dating 250 BCE to 70 CE), the 69 late first through third-century manuscripts we have unearthed of the Christian New Testament vary significantly among themselves, and are wildly divergent from the modern Greek manuscripts which are alleged to form the basis of bible translations today. In fact, the oldest witness to Acts 3 is the Codex Sinaiticus, a highly flawed manuscript penned in Rome for religious purposes in the mid to late fourth-century—over three hundred years after Acts was written as the second half of Luke’s personal letter to Theophilus.

Returning to the Scriptural Psalm, or Mizmowr, we discover that just like the Earth, our mortal birth is fought with pain, so to exist with God, we must be transformed. **You return and restore** (suwb – come back to change and renew, transforming) **mortal humankind** (enowsh) **forever from** (ad – eternally as a witness up from) **being crushed, diminished, and destroyed** (daka’ – from being reduced to nothingness by grinding and pressing minute natural and material particles into annihilation; from a state of despondency pertaining to emotional grieving as the result of sin), and **You say** (amar – think, instruct, declare, and promise): **‘Return, be changed, and be restored** (suwb – turn around, be renewed and transformed, establish spiritual relations, be repaired, and be refreshed) **children** (ben – sons and offspring, descendants; from banah, meaning those who build a home and family, who are restored and established) **of Adam/man** (‘adam – the name of the first man with a nesamah/conscience).” (Mizmowr / Song / Psalm 90:3)

Mortal men must change, return to God, and be restored by Him in order to avoid returning to the dust from which we came. God has put us on notice that our souls are mortal, and that unless we are willing leave the painful and deadly world of men and return to Him, the consequence will be the annihilation of our consciousness.

While we turned to this passage for the unit of measure needed to unlock the prophetic implications of the Bare'syth / Genesis One timeline, the journey into this Song has been priceless. God has revealed that His plan is to “restore and renew mortal man.” And to that purpose He “calls us to return to Him, to change
our ways, and thus to be “transformed and established,” “eternally kept from being annihilated.” This is the embodiment of Yowm Kippurym, of the Day of Reconciliations, where God summons us to come to Him, warning those who don’t their souls will be destroyed.

Over the course of three verses, there have been three words for “man.” The first was “‘iysh – individual,” which was used in reference to Moseh representing a “man of God.”

The second was “‘enowsh – mortal humankind” on the precipice of destruction. God, Himself, defines this term as it is based upon ‘anowsh, which means: “terminally ill as a result of an incurable disease.” He is speaking of the consequence of religious poison.

Third, we found ‘adam representing the descendants of the first man with a “nesamah – conscience,” the unique ability to distinguish between right and wrong. Without transformation, “‘enowsh – mortals” are returned to dust. They are diminished, with some being destroyed and others rendered to a state of despondency over sin. The sons of Adam, however, who respond to God’s call, choosing to change and to be restored, are able to establish eternal spiritual relations with Yahowah.

Now, from the perspective of Bare’syth, here is the payoff line: “Indeed because (ky – truly and surely) a thousand (‘eleph) years (shanah– renewals, a repetitive division of time marked by seasons and equating to the duration of life) in (ba) your (‘atah) sight and perspective (‘ayn – eyes, presence, knowledge, thinking, and understanding) are like (ka – the same as and equate to) a day (yowm), the same as yesterday (tamowl) when (ky) it passes by (‘abar) a perceptive observer (‘ashmura – one who takes notice and pays attention so as to be saved; from shamar: to closely observe and carefully examine) in (ba) the (ha) night (layl – time of darkness when there is no light).” (Mizmowr / Song / Psalm 90:4)

According to the Mizmowr, “perspective” and “presence” are essential elements in the calibration of time. This is the same claim Albert Einstein made in support of Special and General Relativity. Time moves differently relative to the observer, and slows appreciably in the presence of great energy, mass, or velocity.

But more than that, from our “perspective” and from our “presence” here on earth as mortal men, one of our “days” is “like a thousand years” from God’s perspective. Therefore, if we extrapolate to the portrayal of prophetic history and the unfolding story of our salvation in the Creation account, each of the seven days depicted in Bare’syth represents a one-thousand-year period. This aspect of time is not random, but instead has been quantified.
But as it relates to cosmological time, *Bare’syth / Genesis* readers still have several choices. They can believe that the universe, our solar system, life, and man were created in six solar days, one of which occurred before our sun was created, two before the earth existed, and three before sunrises and sunsets were even visible, in complete disregard for the scientific evidence to the contrary. And yet, according to recent surveys, most Americans believe the unbelievable. If you are one of them, visit the Creation Institute on the web. You will find many like-minded folks.

The second option, at least before Yahowah introduced us to the concept of relativity, is to render the word *yowm* as an imprecise “period of time” and not fret over the details. But if you were of that inclination, you probably wouldn’t be reading this book. *Yada Yah* celebrates the details, and is fully committed to taking Yahowah at His word, not to mention considering His words seriously.

Third, *Bare’syth* can be scrapped as a scientific explanation and be read exclusively for its spiritual insights. This is the Vatican’s most current view. The Church, which has a knack for being wrong, recently issued a statement saying that the creation account wasn’t accurate and that, at best, God played a distant, fatherly role, in our genesis.

I am partial to the fourth option, viewing *yowm* as a precise quantitative measurement, as an accurate accounting, but relative to the “presence and perspective” of the eyewitness providing this testimony. That is the course we shall chart in this chapter because it provides the best fit between Yahowah’s revelation, evidence, and reason.

However, within the framework of six plus one and of a day being equivalent to one thousand years, the readers of *Bare’syth / Genesis* cannot be faithful to the text and ignore the fact that the “days” of creation are prophetic. They reveal key aspects of our salvation history—past, present, and future—from the fall of Adam to the fall of man, and then to the final Millennial Sabbath. For this accounting, Mizmowr 90 was essential because it provided the scale we must deploy: one day represents one thousand years. Nearly six millennia of human history has passed since man, as we know him, began to record his existence. In that, God’s word, science, and history all agree.

Now that we have our bearings, let’s move on to the second half of *Bare’syth*’s second verse, picking up the relative cosmological timeline at the end of the first day. We are told that the Creator is Spirit (a radical concept at the time
idols were ubiquitous), and that God set apart part of Himself for a purpose. The Ruwach/Spirit is introduced “purifying and cleansing, protecting by hovering over” God’s creation. This is the role the Spirit plays in the lives of those who are adopted into our Heavenly Father’s Spiritual family.

In context, Yahowah began: “In the beginning, the Almighty created and was alongside and closely associated with the spiritual world and the material realm. (1:1) And the natural physical world existed as a formless, orderless, and empty void, obscured in darkness along with the presence of the great commotion of inaccessible and mysterious energy.” (1:2)

To which He added: “The Almighty’s (‘elohym – God’s) Ruwach – Spirit (ruwach – a manifestation of the divine power of God; from ruwych: that 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 relief, revival, renewal, restoration and the breath of life; a feminine noun) hovered over, ministered to, and cleansed (rachaph – caringly moved rapidly over, quickly served, washed, and purified) according to (‘al) the presence (paneh – face and appearance) of the waters (maym).” (Bare’syth / In the Beginning / Genesis 1:2)

Before we examine this passage, a word regarding transliteration is once again in order. There is no right or wrong way to alphabetically convey the proper pronunciation of Yahowah, ruwach, or ‘elohym, but there is a right and wrong way to present them. Names must always be transliterated (conveying their pronunciation) while words should all be translated (accurately rendering their meaning).

So that you know, the reason I provide the “w” in ruwach is so that you might come to appreciate the source of the “u” sound. It is why I provide the “y” in ‘elohym as opposed to using an “i.” And as I have shared before, the “w” in God’s name is a vowel. It conveys the “u,” “o,” or “oo” sound in English. Therefore, writing “Yahwah” is correct so long as the “w” is pronounced properly.

Also be aware that since God told Moses that His personal name was based upon the verb hayah in His towrah, meaning “to exist” and “instructions,” respectively, it becomes obvious to the observant that the Creator’s proper designation is pronounced “Yah·ow·ah” rather than “Yah·uw·eh.”

In that ruwach and ‘elohym are words and not names, the only purpose in transliterating them is to convey the sound of the Hebrew words using English characters. This is done so that readers come to know the basis from which the translations are derived. In this regard, there are often several acceptable variations. For example, while there is a “w” in ruwach, it is often omitted in favor or the “u” sound it renders. In the case of ‘elohym, the first letter in Hebrew
is Aleph. While it almost always conveys the vowel sound of the English “a” or “e,” it is considered silent by linguists and is thus usually represented in transliterations with an apostrophe. The same is true with the Hebrew letter Ayin, but omitting the apostrophe is also considered acceptable, making elohym and ‘elohym equally suitable. And that brings us to the Hebrew Yod. Since it is usually a vowel conveying the English “i” sound, the letter “y” is often replaced with an “i,” or shown with an “i” in addition to the “y,” in transliterations. Therefore ‘elohim, ‘elohiym, and ‘elohym are all acceptable.

While on the subject of ‘elohym, there are many who prefer to see the Hebrew word transliterated rather than translated. As a title, this is perfectly acceptable so long as the reader is aware that it means: “God, Gods, god, gods, Almighty, Mighty One, and mighty ones.” The principle argument rendered against translating ‘elohym as “God” is that the English word has a pagan origin, based as it is on Gott and Gad. But not only does this condition permeate our language, and thus eliminate thousands of words like those which designate days and months on our calendars, Yahowah uses ‘elohym to identify Himself and also to describe false gods. In this regard, ‘elohym carries the same baggage as does “god” with the exception that “God” can be capitalized in English to distinguish the real one from the frauds.

Now that you know how the Hebrew words and names are being rendered, let’s shift our focus back to the meaning of Yah’s message. There is a parallel between the Bare’yth 1:2 testimony and the primary purpose of God’s Spirit. A feminine noun, the “ruwach – Spirit” of “elohym – God” “rachaph – washes” sin from our souls. She “rachaph – purifies” and renews mortal man by “rachap – covering” us with Yahowah’s Garment of Light. And She “rachaph – hovers over” us in a protective way, nurturing and enlightening our minds thereafter.

As this story unfolds, we will discover that the “ruwach – Spirit” highlights by contrast the mortal nature of our “nepesh – souls.” Most are unaware that “consciousness” is something which both men and animals are said to have received on the sixth creative day. Shortly thereafter we will learn that the ruwach of ‘elohym is distinguished from the “nesamah chay – conscience of life” which is “napah – breathed” into Adam, making him more like God and less like all other animals. Our “nesamah – conscience” enables us to exercise good judgment and discern the things which are of God and those which are of man.

God “rachaph – rapidly moving, washing, andhovering over, even quickly protecting” His infant creation at this phase of the “big bang,” to use His term, is consistent with current scientific thought. There was a time in which physical laws were stretched. It occurred early on, during what is called “the inflationary period” of the cosmos’ formation. Physicists claim that most all physical laws were suspended, enabling a great, instantaneous expansion (10^43 increase in size
in $10^{-34}$ seconds) to take place instantly after the Big Bang commenced. This period of “rachaph – quickly moving and hovering over,” was so extreme, that two objects an inch apart prior to the inflationary period would be 27 septillion light years separated after it. Not only did the inflationary period commence in creation’s first day, its influence on our reality remains at the heart of all universal explanations.

This understanding is also consistent with the primary purpose of Yahowah’s testimony, to convey why He created the universe and us, illuminating His plan of redemption therein. To accomplish this, Yahowah’s Spirit must be shown using water to cleanse and purify. The “ruwach – Spirit,” “maym – water,” and “rachaph – instant purification,” must follow “tohu – lifelessness,” “bohu – confusion” and “chosek – darkness,” because according to Yahowah’s solution, to be saved, we must walk from man’s confusing, dark, and spiritually lifeless world to God’s home, a journey which is facilitated and illuminated by the Spirit.

Spirit and purification are well developed aspects of salvation and eternal life, but so is water. For example, in Revelation, we find two of many such confirmations: “I will bestow a gift to the one who thirsts, longing for what refreshes the soul from the spring of the water of life, as a gift freely, without cost.” (Revelation 21:6-7) “He showed me a river of the water of life, crystal clear, coming from the throne of God and the Lamb.” (Revelation 22:1)

Howsha’ / Hosea equates living waters with Yahowsha’ as well: “The Spirit (ruwach) of Yahowah will ascend out the wilderness. His source of life, His basis for purification, and His fountain of joy” are equivalent to “His cistern of mercy, His source of blessings, well of sustenance, and fountain of life…” (Howsha’ / Salvation / Hosea 13:15)

If I am right about what seems so utterly obvious, “rachaph – swiftly moving to cleanse and purify, and hovering over to protect,” used in the second verse of Bare’syth in conjunction with Yahowah’s Spirit, will convey as much about mankind’s redemption by way of the Spirit as it does universal formation. And fortunately, such theories are not hard to verify because Yahowah most always defines His terms. In this form, rachaph is only used three times in the Torah, Prophets, and Psalms. With a little digging, we should be able to determine its meaning and thereby ascertain whether Yahowah used it to speak of creation, salvation, human history, or all three.

Since this is obviously the first use of rachaph, let’s flip forward to the second occurrence. It is found in the 32nd chapter of Dabarym / Deuteronomy. The context begins similarly to the opening lines of Bare’syth / Genesis, speaking of “heaven and earth,” and of “Yahowah’s spoken words.” This passage, like Yahowah’s opening Towrah testimony, even mentions “water” in the forms of
“droplets, dew, and rain” in its initial poetic couplet. Then Dabarym turns its focus to salvation, just like Bare’yth. We are told that “Yahowah is God’s name,” that “He is the Rock of our salvation,” and that “His work is perfect, just, faithful, and upright.” By contrast, we are also told that Yisra’el would “act corruptly toward Him,” and that a time would come when they “would not be His children,” but instead be “a perverse and crooked generation” of “foolish and unwise people.” Yahowah provided this contrast, as He does with “tohu – lifelessness,” bohu – confusion,” and “chosek – darkness,” in Bare’yth to make the benefit of “rachaph – rapid purification” more apparent. In addition to introducing Himself as our “ Savior” in Dabarym, Yahowah, consistent with His Bare’yth revelation, says that He is “our Father,” the “Rock who begot us,” and “the God who gave us birth”—in this case, Spiritual rebirth from above.

In the midst of this treatise on salvation, Yahowah introduces rachaph in a metaphor: “As an eagle arouses and stirs (‘ur – awakens and raises) her nest, quickly cleaning and hovering over to protect it (rachaph) on behalf of (‘al – above and together with) her young, spreading out her wings like a garment covering them (paras kanap), receiving and keeping them (laqah – grasping and acquiring them, instructing and carrying them), lifting them up and carrying them away (nasa’) upon her wings (’ebrah), so Yahowah (יְהֹוָ֥ה) alone, led the Way (nahah – provided the spiritually correct path). And there was no foreign or false (nekar) god (’el) working or associating with (‘im) Him.” (Dabarym / Words / Deuteronomy 32:11-12)

The eagle is depicted as a mother bird with her children because Yahowah’s “ruwach – Spirit” is our Spiritual Mother. The benefit of being reborn by way of the Set-Apart Spirit from above (see Yahowsa’s discussion with Nicodemus in Yahowchanan – John 3 for more on this) is that we become Her children—eternal sons and daughters of God. Our Spiritual Mother is not only the source of our purification, instantly removing our guilt with Her Spiritual Light, She hovers over us forever, keeping us pure in Yahowah’s eyes, protecting us so that our life might be everlasting. Like the mother bird in the metaphor, Yahowah’s Maternal Spirit cleanses us, nourishes and nurtures us, adorns us, comforts us, protects us, instructs us, and in the end, carries us away on Her wings. All of this serves to confirm that the second use of rachaph is consistent with the first. Rachaph means “rapid cleansing and lingering protection” leading to reconciliation, just as we suspected in Bare’yth One.

The third and final occurrence of rachaph also follows an overt Ma’aseyah salvation prophecy. In Yirmayahuw (errantly known as Jeremiah, meaning: Yahowah Lifts Up) 23, our suspicions regarding rachaph are confirmed. The paragraph which eventually leads to rachaph begins:
“‘Now pay attention (hineh – behold, look now and see), the day (yowm) is coming (bow’),’ prophetically declares (na’um) Yahowah (יהוה – Yahowah), ‘when (wa) I will take a stand, establish, and raise up (quwm – I will stand upright to accomplish, affirm, fulfill, and restore) through (la – by way of and as a result of) Dowd / Love (Dowd – meaning love, but errantly transliterated “David”), an upright (tsadyq – a righteous, just, proper, innocent, guiltless, and completely moral vindicating, and acquitting) branch (tsemach – a source of growth).

And (wa) He shall reign (malak) as king (melek – implying royal lineage and sovereign authority). And (wa) He will understand (shakal – He will prudently prosper by teaching that which is proper) and He shall act upon and actively engage in (‘asah – He will endeavor to respond to, profit from, and celebrate) the means which will be used to achieve justice and resolve disputes (mishpat – the basis upon which judgment will be exercised and sound and just decisions will be made) and (wa) that which is required vindicate (tsadaqah – that which is upright, righteous, just, proper, moral, and acquitting) in (ba) the (ha) land (‘erets – the material realm).’” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 23:5)

The “tsemach – branch” is used prophetically of the Ma’aseyah in Yasha’yahu / Isaiah 4:2, Yirmayahuw / Jeremiah 33:15, and Zakaryahu / Zechariah 3:8, and 6:12. We will review these passages in the chapters dedicated to Ma’aseyah prophecies. But for now, please don’t miss the connection between “bow’ – shall arrive, prompting a return, an association, and a harvest” with “quwm – taking a stand, establishing, confirming, fulfilling, ratifying, and restoring” in the context of Yahowah acting as our Savior. Yahowsha’ is the Upright One, the One who vindicates, the only One whose exacting observance of the Towrah made Him innocent, sinless, and guiltless. He is the embodiment of the Towrah who stood up for us so that we could stand with Him.

“‘In (ba) His day (yowm), Yahuwdah (Yahuwdah – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) will be saved (yasa’ – rescued and delivered) and (wa) Yisra’el (Yisra’el – a compound of ‘ysh – individuals, who sarah – strive and contend with, engage, endure, and persist with, and who are set free and empowered by ‘el – God) will live and dwell (sakan – will campout and reside) accordingly (la) in confidence, expressing their trust and reliance (betah – totally assured and worry free, safe and secure). And thus, this is (wa zeh) His name (shem – personal and proper designation and renown) which (‘asher – as a result of this relationship) He shall be called (qara’ – summoned, invited, met, and encountered, proclaimed, read about, and recited): “Yahowah Is Our Righteousness, Our Justice, and Our Vindication (Yahowah Tsadeq – Yahowah who is upright, just, honest, fair, and right enables
us to stand upright, be acquitted, and appear innocent, restored in His presence, by doing what is right.””” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 23:6)

Tsadaq’s root conveys: “to be upright and straight,” and thus it identifies Yahowsha’ as the “Upright One,” and His message as “the straight path” to Yahowah. Over time, these connotations evolved such that tsadaq became “the measuring rod” and “the moral standard” by which someone “is judged or exonerated.” God’s Word, and especially His Towrah, is the “measure and standard by which our fate is determined.” So in tsadaq, we learn that Yahowsha’ is the Word made flesh, the living embodiment of the Towrah. And by observing the Towrah perfectly, and measuring up to its standard, He revealed and enabled the strait path to our reconciliation and vindication. As the Upright One, He became Yahowah saving us by standing up for us.

Yahowah said that “this is His personal and proper name which He shall be called, summoned, and encountered: “Yahowah, our Vindication and Righteousness”—which is a specific way of saying: “Yahowah, our Savior.” That is synonymous with Yahowsha’, meaning “Yahowah is Salvation.” Vindication is a specific form of salvation whereby the guilty are declared innocent. Fulfilling the prophetic proclamation included in this passage, Yahowah, in the form of Yahowsha’, tabernacled (camped out and lived) with us so that we would be able to dwell eternally with Him. He stood up for us so that we could stand with Him. He arose so that we might rise. He vindicated us on Pesach and Matsah, in accordance with the Towrah, so that we would be declared “not guilty” according to its standard.

The passage goes on to explain that a day will come in which Yahowah will “lead the descendants of the household of Yisra’el back from the north land and from all the countries where He had driven them and they will live on their own soil.” That day began in 1948 when the European Jews who had survived the Holocaust traveled south to the Promised Land. There is great specificity in Yah’s predictions.

Then in the 9th verse, prefaced by this wondrous tale of salvation, we find rachaph, the word which led us to the passage. “As for the prophets, my heart bursts (sabar – a metaphor for deliverance based upon the breaking of the yoke of bondage) within me. All of my substance (‘etsem – bones and skeleton, an idiom for the framework underlying the structure of life) are clean, pure, and protected (rachaph).”

The reason that the Ma’aseyah’s heart burst for the prophets is that Yisra’el had a bad habit of killing Yahowah’s spokesmen rather than listening to them. Those who are overtly religious and political today do the same thing, crucifying
the messengers who are willing to deliver Yahowah’s message. And even now, the nation of Yisra’el fails to appreciate how their return to the Land will usher in the Ma’aseyah’s physical return (in substance and identity, in flesh and bones) and how this will influence their return to fellowship with Him.

For those who embrace the terms and conditions of the Covenant and who answer Yah’s Invitations to Meet with Him, they have their substance instantly purified by the Ma’aseyah’s fulfillment of Passover, Unleavened Bread, and FirstFruits. This allows the Set-Apart Spirit to hover over and protect the Covenant’s children—making us like Him—on Seven Sabbaths. This relationship between Savior and Spirit is beautifully explained in the 14th chapter of Yahowchanan / John, a passage we will ultimately dissect and ponder.

Consistent with this review of the nature and purpose of the Ruwach – Spirit, and in concert with “God’s Ruwach – Spirit (ruwach – a manifestation of the divine power of God; from ruwych: that 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 relief, revival, renewal, restoration and the breath of life; a feminine noun) hovered over, ministered to, cleansed, and increased (rachaph – caringly moved rapidly over, quickly served, washed, and purified) according to the presence of the waters,” it is instructive to learn that the root of rachaph is rachats, which means: “to cleanse and to make pure by washing.” It is analogous to the Towrah instructions related to being immersed in water to become pure prior to entering the Temple of Yahowah. It is symbolic of the renewal properties of spiritual baptism. And that is why rachats describes a “trusted female servant at a bath who washes and cleanses.” In this light, rachsah means: “to wash and cleanse, removing all contaminants and filth.”

Also formed from the same Hebrew base, we find: racham, meaning “tender love and mercy,” whereas rachuwm is “compassion.” Racham also conveys: “familial and affectionate nurturing derived from motherly love.” Racham therefore explains the reason for and the means to the gift of renewed life.

Another variant of the same root, rachamah, is a “mother’s womb,” reinforcing the fact that the ruwach – Spirit is our Spiritual Mother. It also tells us that the source of divine mercy would come from: “the womb of a virgin.” Along these same lines, rechem is a matrix, the source from which life originates, develops, and takes form.” And rachmany is a “compassionate woman.”

The insights gleaned from rachaph are particularly telling in the context of God’s ruwach being credited with the “formation,” and thus “birth,” of the universe, as well as its development and expansion. Further, She (ruwach is a feminine noun) filled the “void,” just as the Set-Apart Spirit does in our lives,
enabling us to live eternally in Yahowah’s presence. And as a result of Her work, Her enlightenment, we are able to avoid mankind’s “ignorant confusion” of lifeless deceptions, and thus preclude our souls from being “dissipating into nothingness,” or descending into “darkness and death.” By “hovering over” these potentially adversarial influences, She perfected creation, just as Her Garment of Light makes us look perfect in God’s eyes.

And that makes the Set-Apart Spirit the implement of Yahowah’s rachem, “mercy.” And just as rachaph speaks of “enlarging,” rachab is “expansive,” addressing that which is “enormous in scope and breadth,” even “growing and liberating.” Rachash is “to move and stir, to awaken, invigorate, and motivate.” A rachath, also a feminine noun, depicts a “winnowing implement, something which is used to separate the wheat from the chaff.”

Rachal helps identify our Savior, because it signifies “a young lamb.” And rachats means “to trust and to rely upon,” in this case: the source of Yahowah’s salvation, purification, and lingering protection.

Therefore, by focusing on this verb we discover that the Ruwach is the manifestation of God’s power whom we can personally experience “rachaph – hovering over, purifying, protecting, empowering, and increasing us so that we can grow.” If we accept Her, She makes us acceptable. The Ruwach renews and restores us, reconciling us with God, enabling us to grow. She is not only the breath of eternal life, She enlightens the path to life. So as a result, it is safe to say that this portion of Bare’syth contains an essential ingredient relative to our redemption, even as it explains proven aspects of our creation, especially regarding the inflationary period in the growth of the universe and the presence of molecular water.

In the next verse, the Creator revealed the root of His name and His nature. Here Yahowah links four extraordinary words together, connecting God, instruction, light, and eternal existence. “God (‘elohym – the Almighty) said (‘amar), ‘Let there be (hayah – exist) light (‘owr) and light (‘owr) existed (hayah).’” (Bare’syth / In the Beginning / Genesis 1:3)

According to Zondervan’s Hebrew-English interlinear, the verse reads: “God said let Him be light and He was light.” Also interesting, the Hebrew text renders the first hayah as YHY, which is the singular, masculine, third person, jussive (signifying a command or exhortation) active tense of the verb. The second time the verb appears, it is written as WYHY, which includes the
conjunction “and,” represented by the Waw. Collectively, these letters represent the full basis of Yahowah’s name. So in this way, we find God identifying His name and associating Himself with light.

But there is more. Had hayah been vocalized in first person, the passage would read: “God said, I was Light, I Am Light, and I will be Light; I exist as light.” Albeit is a stretch, as it requires hayah to serve as a name and as a verb, the inference could be made: “God said, Yahowah was, is, and will be Light; Yahowah exists as light.”

Light, like Living Waters, is one of the seven metaphors Yahowah uses to describe Himself in tangible terms. The others include: the Word, the Upright Pillar, the Set-Apart Family, the Bread of Life, and the Rock of Salvation.

‘Owr, the word rendered “light,” can be “the light of instruction and guidance, the light of judgment, the light which removes someone from darkness, trouble and danger, the light of life, the light of a lamp, or the light of God.” ‘Owr can also be the “light of the sun and stars” which is significant because, while universally manifest in day one, they were not visible on earth until the fourth day.

In a related verse in Yasha’yahuw (errantly known as Isaiah, meaning: Salvation is from Yahowah), God introduces Himself as Light. But first He sets the scene. The passage begins by predicting that the Chosen People would be unfaithful, and that while there would be a consequence, God would continue to care for them. Speaking of what happens to those who ignore and reject His Towrah instructions which promises temporal blessings and eternal salvation, God reported: “Instead (tahat – in place of) you are (hayah) forsaken, separated, and abandoned (‘azab – rejected, refused and disassociated, left alone and neglected) and you are shunned (sane’ – disliked and loathed, hated and detested, considered hostile and unloved) without (‘ayn) passing over (‘abar – to pass through a doorway walking from one realm to another [a reference to neglecting Yahowah’s Passover]). Yet I shall appoint and establish (sym) you as an everlasting (‘owlam – eternal and never ending) exaltation (ga’own – an exceedingly important power and influence), rejoicing (masows – delighting, and celebrating merrily) for generations, eternally dwelling in the household (dowr dowr – family living in the protected tabernacle and home forever).” (Yasha’yahuw / Yah Saves / Isaiah 60:15)

Without the Covenant, without Passover, Unleavened Bread, and FirstFruits, there is only “azab – separation and abandonment.” Those who don’t walk through this doorway from man’s oppressive religious realm to God’s home and across the cleansing threshold where we are perfected, are “azab – forsaken, disassociated, and neglected.” These outsiders are “sane’ – considered hostile,
and thus disliked and unloved.” Being elevated by God to an eternal state of rejoicing is the message of FirstFruits, Seven Sabbaths, and Trumpets leading to Reconciliations and Shelters, where we are adopted into our Heavenly Father’s “dowr – eternal family and get to dwell in His home forever.” Passover, like Shelters and FirstFruits, serves as one of seven steps depicted in Yahowah’s “Miqra’ey – Called-Out Assembly Meetings”—the Festival Feasts which facilitate and describe our celebratory relationship with our Heavenly Father. The others include: Unleavened Bread, Sevens Sabbaths, Trumpets, and Reconciliations—each of which depict the work of the Ma’aseyah and Set-Apart Spirit in our salvation.

“Then you will know (yada’ – recognize in a relational sense and acknowledge) that (ky – in fact, surely, and indeed) I (‘any), Yahowah (יָהוָה), save (yasha’ – rescue, deliver, and liberate) you, and I redeem you (ga’al ’ath – I personally pay the price to ransom you from bondage and death as a male relative, as a kinsman, I release you from the consequence of your debt, guilt, and sin): the Mighty One (‘abyr) of Ya’aqob.” (Yasha’yahuw / Yah Saves / Isaiah 60:16) “Yada’ – knowing” Yahowah is the means to being adopted into our Heavenly Father’s family and to living in His home.

Once again we are told that Yahowah is our Redeemer and that “Yahowah saves”—Yahowsha’. God predicted that He would become a man, kin to the Yahuwdym (Jews), to rescue us from death and bondage. Redemption, like vindication, is a unique form of salvation, one in which the person being saved is ransomed—having their debt paid by another.

Then, in this continuing story of redemptive salvation in accordance with the Miqra’ey (Called-Out Assembly Meetings) of Pesach and Sukah, Yahowah tells us that He is the eternal Light, and that His Spirit adorns us in a radiant Garment of Light. Speaking of eternity following the Millennial Sabbath, we read: “The sun (shemesh) shall no longer exist for (lo’ ‘owd hayah la) you as (ka) light (‘owr) by day (yowmam), neither (lo’) for brightness (la nagah – shining radiance and enlightenment) shall the moon (yareha) provide light (‘owr) for you. Yahowah (יָהוָה) exists (hayah) for you as (la ‘ath ka) everlasting and eternal (‘owlam) light (‘owr), your (‘ath) God (‘eloah) as (ka) your (‘ath) adornment, a garment of shining appearance which brings honor, glory, beauty, and splendor to the wearer (tiph’arath).” (Yasha’yahuw / Yah Saves / Isaiah 60:19)

Tiph’eret is from pa’ar, which means “to adorn in a garment which glorifies and beautifies.” In the context of “Yahowah existing for us as everlasting and eternal light, as our God, and as our glorifying and beautifying adornment,” this is speaking of none other than the “Garment of Light” which makes us appear perfect in God’s eyes and thus enables us to live in His presence as His children.
Within the testimony of Yahowah being Light and saving us by purifying and protecting us with His Garment of Light, the next verse could be literal in the sense of illumination, or symbolic in the sense of curtailing the Adversary’s influence. “Your sun (shemesh – the object of illicit worship) shall no longer come and go (lo’ ‘owd bow’ – no longer arrive, pursue, and reap), neither shall your moon (yareah – as an object denoting false gods, especially Islam) remove, gather and receive (‘acaph – take away in a harvest, assemble together, and cause to perish), for Yahowah (יהוה) shall exist (hayah) for you as eternal and everlasting (‘owlam) Light (‘owr – instruction, guidance, and that which removes someone from darkness, obscurity, and danger). The days of you mourning over death (‘ebel) shall be finished and fulfilled by way of restitution (shalam).” (Yasha’yahu / Yah Saves / Isaiah 60:20)

In this case, Yahowah’s eternal Light is personal—Her Garment of Light becomes ours. The purpose of this Light is to end the sorrow of death and to fulfill His Towrah promises of salvation and relationship. It’s also interesting that during the fourth day of creation, Yahowah will once again refer to the sun and moon as signs of the Mow’ed Migra’ey and of the promise of life they foretell.

To more fully appreciate the correlation between Yahowah and Light, let’s turn from God’s first prophecy to His last. In the apostle Yahowchanan’s (errantly known as John’s, meaning: Yahowah is Merciful) Revelation, Yahowah and Yahowsha’ are presented as Light—a light that shall always remain within us. “I saw no Temple in the New Yaruwsha laym for Yahowah Almighty and the Lamb are its Temple. And the city has no need of the sun or of the moon to shine upon it, for the radiance of Yahowah has illumined it. Its Lamp is the Lamb. The called-out assembly shall walk remaining within its light…. And there shall no longer be any night. They shall not have need of the light of a lamp nor the light of the sun, because Yahowah shall illuminate time, and they shall reign forever and ever.” (Revelation 21:22-24 & 22:5)

Our union with Yahowah’s Spirit, which causes us to be adorned in Her Garment of Light by way of the Lamb’s sacrifice, is eternal, illuminating time itself. That is the essence of hayah/existence. From the perspective of science, this is precisely what light accomplishes. Einstein discovered, and others have confirmed, that light defines time, illuminating what it means to be eternal—existing in the past, present, and future simultaneously. Light is the purest form of energy, it is considered the universal constant, the source and measure of time, the means to enlightenment, and to life itself.

So whether “God (’elohym – the Almighty) said (‘amar), ‘Let there be (hayah – exist) light (‘owr) and light (‘owr) existed (hayah),’” or “I was, am, and will be Light, always existing as light,” or even “Yahowah is Light and Yahowsha’ shall become light,” He was speaking about how light, the first thing
He created, was synonymous with His nature, and how His nature would lead directly to our salvation and to life. Yah exists to enlighten us, and to shed light upon the path to Him, so that we might become like Him.

This is why Yahowah completed His opening Bare’syth declaration with: “The Almighty (‘elohym – God) saw (ra’ah – perceived and regarded, appeared and presented Himself as, became visible as, found delight in, and distinguished) that the light (‘owr) was good (tabab – pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial, generous, and prosperous, thus reliable and true). And God (‘elohym – the Almighty) separated (badal – divided and set apart) light (‘owr) from (bayn – disassociating for the purpose of enhancing understanding) darkness (hosek – obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfections and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion).” (Bare’syth / In the Beginning / Genesis 1:4)

All who avail themselves of the Light are called out of the darkness and separated unto Yahowah. This is one of a dozen times that separation and division are discussed in Yahowah’s opening statement.

There are two additional aspects of this verse I’d like you to consider. First, darkness isn’t the opposite of light; it is the absence of light. Satan isn’t the opposite of God; the Devil is the absence of God. Death isn’t the opposite of life; it is the absence of life.

Second, the dark spirit’s deceptive arsenal is itemized in hosek. He wants to conceal rather than reveal himself. He lurks in the shadows, behind the scenes, obscuring his true nature and purpose. His religious and political schemes are seldom considered satanic for if they were, they wouldn’t be seductive. Satan is clandestine, wrapping himself and his beguiling institutions in mystery and secrecy. The Devil preys on ignorance. A confused and distracted society is his sandbox.

The reason darkness and separation are making a second appearance in the first day is to highlight the choice we must all make—to choose God or the Adversary. Choice remains paramount to Yahowah because it is the prerequisite of love.

Bringing it all together, bereft of the Hebrew text and extensive amplification, Yahowah’s salutation to humankind reads: “In the beginning, the Almighty created, and was alongside and closely associated with, the spiritual world and the material realm. (1:1) And the physical world existed as a formless, orderless, and empty void, obscured in darkness along with the presence of great commotion and inaccessible and mysterious energy. The Almighty’s Ruwach – Spirit hovered over, ministered to, and cleansed according to the
presence of the waters. (1:2) God said, ‘Let there be light, and light existed.’ (1:3) The Almighty saw that the light was good. And God separated light from darkness.” (1:4)

With each word fully magnified, Yahowah’s opening statement reports:

“In (ba – near, with, and in proximity to, regarding the account of) the beginning (re’shith – at the start of time and the initiation of the process of existence, concerning first fruits and the head of the family), the Almighty (‘elohym – God) created (bara’ – conceived and produced a new existence, choosing perfect transformation and renewed birth, planning, preparing, and producing) and was alongside and closely associated with (‘eth ‘eth) the (ha) spiritual world (shamaym – Heavens and abode of God) and (wa) the (ha) material realm (‘erets – matter, the physical and natural world). (1:1) And the physical world (‘erets – the material realm and the natural substance of which the universe is comprised) existed (hayah) as a formless (tohuw – in a state of lifeless confusion, as something which would dissipate into nothingness without energy added), orderless, and empty void (bohuw – a deserted and unoccupied space, desolate of life) obscured in darkness (chosek – ignorance and obscurity, without light) along with (‘al – upon) the presence (paneh – face and appearance) of great commotion and inaccessible and mysterious energy (tahowm – descriptive of the Abyss; from huwm: that which is deeply anxious, agitated, perplexed, loud and distracting). The Almighty’s (‘elohym – God’s) Ruwach – Spirit (ruwach – a manifestation of the divine power of God; from ruwych: that 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 relief, revival, renewal, restoration and the breath of life; a feminine noun) hovered over, ministered to, and cleansed (rachaph – caringly moved rapidly over, quickly served, washed, and purified) according to (‘al) the presence (paneh – face and appearance) of the waters (maym).” (1:2)

“God (‘elohym – the Almighty) said (‘amar), ‘Let there be (hayah – exist) light (‘owr) and light (‘owr) existed (hayah).’ (1:3) The Almighty (‘elohym – God) saw (ra’ah – perceived and regarded, appeared and presented Himself as, became visible as, found delight in, and distinguished that) the light (‘owr) was good (tabab – pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial, generous, and prosperous, thus reliable and true). And God (‘elohym – the Almighty) separated (badal – divided and set apart) light (‘owr) from (bayn – disassociating) darkness (hosek – 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).” (1:4)
LE: 02-28-13
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’yth 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 day one, is the eternal timekeeper. Its wave aspect allows man to measure time anywhere, even near the place where time began. But to appreciate this we must first understand what time is. And for that, the best place to turn is to Albert Einstein. He brought forth the Theory of General Relativity which establishes the relationship between light, mass, energy, space, and time. He was the first to discover that the rate at which time passes is not the same at all places. Differences in mass and velocity radically affect the rate 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 day one of Genesis (Bare’yth – In the Beginning). 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 ($10.9 \times 10^{12}$ 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 $0.399 \times 10^{12}$ ($399,000,000,000$) 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 day one. At creation, energy transitioned into matter consistent with Einstein’s $E = mc^2$, with $c$ being the speed of light, which is being multiplied by itself, requiring 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 $2.73^\circ$ K we now observe in the black of space. Since the Big Bang temperatures were a trillion times hotter, or more energy-intense than today’s observed CMB, it means that the electromagnetic wavelength must have been a trillion times shorter than it is now at its present trillion-times-lower temperature.

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

Therefore on average, these four measurements serve to confirm that one day in the Creator’s life at creation would seem like $0.9 \times 10^{12}$ days to us. And none of this should be surprising since Yahowah consistently equates His nature to light, and since we now know that at the velocity of light, time stands still. Eternity only exists in the presence of *the* Light.
Before we examine the calculations calibrating genesis time to our own to ascertain how God and man can both be accurate and yet differ, let’s take a moment to explore some of the cosmological assumptions which have led us to our current state of awareness. To begin, 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 can be discerned through the stretching of the electromagnetic wavelength.

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

The wavelength of the electromagnetic radiation determines whether it falls within our range of vision. We see wavelengths of approximately 0.00007 centimeters 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 $4 \times 10^{72}$ ergs. An erg is a unit of energy equivalent to $10^{-7}$ joules, the energy required to exert a force of one newton a distance of one meter. This means that creation was $10^{12}$ times hotter than the universe is today on average.

There was so much energy around at the time, scientists speculate that pairs of particles and anti-particles were continually being created and annihilated. This annihilation was translated into packets of light, known as photons. But as the universe expanded and the temperature fell, particles and anti-particles (quarks and the like) annihilated each other for the last time, and the energies became low enough that they couldn’t be recreated again. For reasons still not understood today, the early cosmos had about one part in a billion more particles than anti-particles. So when all the anti-particles had annihilated their counterparts, that left about a billion photons for every particle of matter. And that’s the way the universe exists today, with light remaining dominant.

Now that we have some familiarity with the elements which comprise the coefficient of variance between our clock and the Creator’s, let’s examine how long this timepiece has been running. Here, Hubble’s law has great significance because it quantifies the expansion of the universe and thus can be used to calculate its age. The time elapsed since the Big Bang is a function of the present value of Hubble’s constant and its rate of change. Astronomers have determined the approximate rate of expansion, but no one has yet been able to measure the second value precisely. Still, one can estimate 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 chosek—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 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 $0.9 \times 10^{12}$ (900,000,000,000) times slower than earth time does today.

So here is the math: $5,478,750,000,000 \text{ days (plus or minus 10%)}$ 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.”

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 Yah. God’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 swells evident in most spiral galaxies (representing 77% of the total) and in the turn of every nautilus shell or ram’s horn. Moving from inside out, each successive spiral of the common galactic arms or shell rings telescope outward at a rate approximating twice the previous distance. Based upon the way living cells grow, you’ll find a similar ratio in everything from flower petals to pineapples and pine cones.

There are three widely accepted formulas used to quantify this natural geometric expansion. The first is known as the Golden 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 day one, 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, and that revealed through a ram’s horn, to the creative timeline described in the Towrah we discover that each of the six days of creation coincide perfectly with verifiable developments in the cosmos and here on earth. Yahowah’s insights regarding this telescoping unit of measure are manifest in the opening lines of the 19th Mizmowr / 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 (capharc – 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 Song’s narrative. So although we have already found the answer we were searching for—the unit of measure for our cosmological timeline—by considering the rest of the Mizmowr / Psalm we will grow wiser still. 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 in His Towrah – Teaching, these very words we are currently considering, there would be no hope of knowing God, of engaging in the Covenant relationship with Him, or redemption through His seven annual invitations to meet with Him.

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 Mizmowr / 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 line in the Song, 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’yth*, 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** *(suum – appointed and established, constituted 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 Bare’yth /
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 (hew’) 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 Mizmowr / 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’yth 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 “cleanse and purify,” making us appear perfect 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 Song 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 enabling 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 are (taquwpah – His ability to encompass time and space and complete the circuit, bringing all things back to where they began are) 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 (נַחֲצָה - וֹתוֹרָה) 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 (נַחֲצָה - וֹתוֹרָה) 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.

And it is especially relevant because it explains how we should respond to the second of the Covenant’s five requirements, where Yahowah asked us to “walk to Him and become perfect.” According to this, all we have to do is walk through the pages of His Towrah.

The reason that the material and spiritual world operate on the same set of instructions 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 Paul, Akiba, the 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 niphal 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 copy edits 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 actual name with the 17th-century 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 19th Mizmowr / Song / 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 testmony 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 Kephas’ (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 (הנה - הוה) 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 (הנה - הוה) 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 (יהוה) 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 (יהוה) 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 songwriter 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 pronouncements 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 Mizmowr 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 (יהוה), 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 Yahowsa’ 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 Song.
We turned to the 19th Mizmowr 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)

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.

Day one 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 two 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.

LE: 02-28-13
Applying the galactic unit of measure Yahowah told us to use to quantify His creative timetable, we can deduce that the second cosmological epoch began approximately 7.5 billion years ago, give or take twenty percent. That same formula suggests that the second day came to a close around 3.8 billion years in our past.

Scientifically several rather important things occurred toward the end of this period. Cosmologists believe that 4.8 x 10⁹ years ago the star we call our sun was created as a second generation luminary within the spiral galaxy we refer to as the Milky Way. Shortly thereafter, the earth was formed, some 4.5 billion years in our past. Even the 3.8 x 10⁹ terminus date is significant. It marks the time the steady influx of large asteroids ceased impacting our planet, facilitating the conditions that would immediately lead to life. But that is the subject of the third day.

In His initial statement describing the second creative era, Yahowah reveals something we have only just recently come to learn, that H₂O is the second most abundant molecule in the interstellar clouds which serve as wombs for new stars and planets like our own. “God (’elohym – the Almighty) said (‘amar – spoke with a focus on the content to follow; God thought, intended, and promised that) matter and space (rauya’ – the extended solid support base and universal expanse; from riqua’ meaning the spreading out, expanding, and broadening of things) shall exist (hayah) in the midst of (tawek – among and between) the waters (maym), existing (hayah) dividing and separating for the purpose of understanding (badal bayn – making a distinction between, selecting from, differentiating among, and setting apart, withdrawing and expelling over an interval of time to facilitate comprehension) waters (maym) in relation to (la – toward, among, and concerning) the waters (maym).” (Bare’syth / In the Beginning / Genesis 1:6)
The second day does not chronicle a creative act. According to Yahowah, and three millennia later confirmed by science, matter, space, and time were the product of light energy and the result of the Big Bang. “Matter and space,” were derivatives of that which God called into existence on the first day. By unleashing the appropriate amount of energy during the first “interval of time,” our solar system was enabled in the second. And as is suggested by this passage, our sun and the earth were literally born in the midst of molecular clouds composed of hydrogen and water vapor.

The verse goes on to highlight the process, emphasizing that things divided and separated over time. The words God continues to select have far ranging implications. Due to the complexity of the subject material, I have chosen to present the next sentence without amplification first, so that you get the gist of what God is saying.

What follows is a lecture on relativity, thermodynamics, the relationship between energy and matter and how one is exchanged for the other, as well as the nature of space-time as these things existed during the formative era of our solar system. The only way to make what follows simple would be to inadequately translate it.

“God prepared and produced matter and space dividing and separating the waters relative to and out of the orderly arrangement of time matter and space in the midst of the waters relative to and out of matter and space. And it existed therefore correct and verifiable.” (Bare’syth / In the Beginning / Genesis 1:7)

Amplified, the passage reveals: “God (‘elohym – the Mighty Ones) prepared and produced (‘asah – caused to happen, made, gained and profited from, dealt with, ordained, fashioned, and brought about) accordingly (‘eth – the association of) matter and space (raqya’ – the extended solid support and universal expanse), dividing and separating (badal – making a distinction, selecting, differentiating, and setting apart) relative things in space over an interval of time (bayn – in the midst of things and between them) from (min – part of and by way of separation, designating the source, the means, origin, and result of) the (ha) waters (maym) relative to (‘asher – demonstrating linkage and association, revealing the source and cause responsible for it) and (wa) pertaining and in relation to that which is interchanged (tahath – for the sake and purpose of establishing that which underlies everything, extending by exchanging one thing for another) concerning (la) matter and space (raqya’) by means of (min) an interval of time (bayn – in the midst of space) relative to (‘asher) the proximity of (‘al) the waters. And matter and space (raqya’) existed (hayah) therefore verifiable and correct (ken).” (Bare’syth / In the Beginning / Genesis 1:7)
Almighty God (‘elohym) is mentioned once in the passage. Relativity (‘asher and bayn) is presented four times, providing us with a frame of reference. The preparation, production, and composition of “raqya’ – matter and space,” and the “orderly arrangement of it, its sequence, source, and basis” is presented three times. By so doing, Yahowah has told us which scientific tools and insights humanity will need to develop to appreciate His creative process and genius. As for me, I’m just happy to be here, humbled in His presence, energized by His Spirit, and enlightened by His Word. I am not going to pretend that I understand how all of this occurred, but I’m glad it did.

One of the reasons this is all so complex is that we don’t have the capacity to understand the energy, the elements, forces, or dimensions that were at work here. Specifically, God is talking about separation, and these cosmic sources of repulsion exist within the realm of dark energy—something which along with dark matter collectively comprise 96% of the substance at work in the creative process. It’s not only that scientists don’t know what actually comprises 96% of the universe; we don’t even possess the capacity to understand—not now, and probably not ever. An enormous source of repulsion exists to be sure, but it’s outside our relative realm of reality. Therefore, no scientist can explain the actual processes at work in Bare’yth 1:7—even today.

All we know for sure is that the focus of the second day is on the galactic expansion occurring within molecular clouds, differentiating matter and space in an orderly and verifiable fashion—something which is consistent with recent scientific discovery. “God (‘elohym) called (qara’ – proclaimed, summoned and invited, appointed and endowed) matter and space (raqya’ – the firmament and expanse) the abode of the stars (shamaym – heaven). The end of the day (‘ereb – evening, night, darkness; the mixing together of an interwoven fabric; the mingling and joining together of things) and the beginning of the day (boqer – morning or sunrise; from baqar, meaning to seek, search, enquire, consider, and reflect) existed as (hayah) the second (sheny – second in a series) day (yowm).” (Bare’yth / In the Beginning / Genesis 1:8)

Scientifically, our solar system was created during this period. It happened in the manner God has testified. Water was present and essential. There is an association between all things because relativity and time are linked. And separation, the repulsive nature of dark energy, still lies at the heart of the effects we can observe.

Spiritually, two is the number of choice. The second day is focused on separation. We need to decide whose side we want to be on—the side of light or darkness. Are we going to remain mired in the realm of matter and space or are we going to relate to our Creator in such a way as to exist eternally in time with Him?
Likewise, from the perspective of our redemption, the second creative day is linked to the second Mow’ed Miqra’, or Invitation to be Called Out and Meet with God of Matsah, known as “Unleavened Bread.” Its purpose is to remove yeast, which is symbolic of sin, from bread, which represents our natural bodies and moral souls. It is this separation which makes us acceptable to Yah.

Historically, the second millennium of human history, consistent with Yahowah’s creative witness, is punctuated with the ultimate story of water separating mankind from life and from God. Noah was called out and separated from the midst of evil men, living in a wooden ark of protection designed by God while the waters rose and consumed those who chose the wrong side of the divide. If you want to live with Yahowah you will have to trust Him, too. And in that regard, God’s Ark of the Covenant was also built of wood—not unlike the upright pole upon which He hung.

As an interesting note, we know for certain that a flood of Towrah proportions occurred five thousand years ago (around 3000 BCE) in the region where the men created in God’s image (with a nesamah/conscience in addition to a nepesh/soul or consciousness) were said to have lived. Yahowah told us that Eden was at the headwaters of the Tigris and Euphrates Rivers, near the Black Sea, and that Adam’s and Chawah’s (Eve is the name of a pagan sun goddess) children ultimately formed the civilizations east and south of the Garden including: Babylon, Assyria, and Sumer. Archeologists have found cities 200 feet below the current shores of the Black Sea and a twelve-foot thick layer of silt and mud was laid down all at once in Mesopotamia, precisely when the oldest Scriptural texts said the flood occurred. If you keep reading, you’ll discover an entire chapter dedicated to this event.

As evidence for the obvious, consider Bare’syth / Genesis 7:22. It speaks of the aftermath and purpose of the flood. But be forewarned, to appreciate Yahowah’s insights, one has to correctly communicate what God actually revealed. English translations uniformly add three words which are not in the text, they ignore three words which are actually there, and then they inaccurately communicate the meaning of the words which remain. “All (kol) who (‘asher) had within their breath and nature (‘aph – their attitude and angry disposition) the nesamah of life (chayah), all (kol) with (‘asher) the spirit (ruwach) of (min) desolation (charabah – from charab, that which dries up, lays waste, and destroys), died (muwth).” The nesamah is that part of human nature that enables us to connect spirit to soul, to know right from wrong, good from bad, truth from deception, God from the Adversary. It serves as our conscience and is passed down through Adam. Therefore, the only people Yahowah was interested in eliminating were those with a nesamah who had chosen to associate with the spirit of desolation.
Also, so that you are not misled, the word translated “earth” in reference to the flood in most bibles, most often means “land, ground, or region.” When the account of Noah and the ark is translated to infer that every animal on the planet was aboard, that all Homo sapiens drowned, and that the whole earth was submerged to the tops of the highest mountains, the translators are errantly conveying Yahowah’s message and making a mockery of Scripture. There wasn’t remotely enough water in, on, and above the planet to reach the summit of Everest. But there was more than enough to accomplish what Yahowah claimed.

And while we are on the subject of the deluge, if you were to rely on English translations of the bible (prepared 1384 CE through 1975) or the Masoretic (prepared 1000 CE through 1550) you’d have to time the flood to 2348 BCE, a date which is inconsistent with geology, archeology, and written history. The Septuagint (prepared 300 to 200 BCE) adds exactly one hundred years to six generations between Shem and Abraham, and twenty years to a seventh—something confirmed by the Samaritan Pentateuch (prepared 400 to 600 BCE) in each case. This would place the flood very near 2968 BCE.

The reason for these textual discrepancies is actually very simple. Paleo-Hebrew used a horizontal line above an alpha-numerical representation to convey the one hundred’s place numerically. Papyrus was woven such that the fibers formed horizontal ridges and indentations. With the ink and writing instruments of the day, and with constant unfurling of scrolls, horizontal lines eventually become invisible in all but the best light. So the scribes simply left out the one hundred place in these six post-flood and pre-Abraham generations.

Now that our solar system has been formed, and our planet has had time to cool, the earth was ready for the gathering of liquid water into oceans, the cradle of life. Using the formula we were given, we can safely conclude that the third cosmological day dawned sometime around 3.8 billion years ago. This corresponds to the time the fossil record tells us that plants first flourished in our planet’s emerging seas.

God’s testimony remains consistent with the evidence at our disposal. “The Almighty (‘elohym – God) said (’amar), ‘Let the waters (maym) by way of separation in the orderly sequence of exchanging one thing for another (min – designating the source and origin; and tahat-mitchah – causing the spreading out and extending in a logical arrangement of time) under the abode of stars (shamaym – heaven) lay in wait, collected and bound together (qawah –
gathering collectively to look forward with hope and confidence for something which is beneficial, expecting to be gathered together) into (‘el – in motion toward) one (‘echad) place (maqowm – the standing place and abode). And let the yabashah appear (ra’ah – be seen, be perceived and considered, discerned and distinguished). And it existed, correct and verifiable (hayah). And God called (qara’) the yabashah (that which is dry and lifeless), ‘land (‘erets – earth or ground),’ and the gathering and binding together (qawah – collectively looking forward with anticipation) of the waters He called (qara’), ‘seas (yawm).’ And God saw and considered (ra’ah – inspected and perceived) that it was good (towb – appropriate, pleasant and agreeable, excellent and valuable, prosperous and beneficial).” (Bare’yth / In the Beginning / Genesis 1:9-10)

On the surface, this is an adroit declaration of what occurred on planet Earth at this time. Our world cooled to below the boiling point as volcanic activity began to wane. A more translucent atmosphere started to form as a result of diminished plumes of volcanic ash and as a consequence of a radically diminished asteroid bombardment. Water began to flow into the earth’s seas. And with these things, there was the immediate expectation of life.

What’s interesting here is that, once again, nothing was created on this day. One thing simply flowed from another. The sequence Yahowah laid out was substantive, orderly, and rational. His words continue to sound more like a scientific text than the “religious” musings of primitive humans.

Spiritually, the first half of the third day was devoted to “gathering the beneficial and uniting nature of the “maym – waters” while separating the yabeshah – that which is parched and lifeless.” While maym is clearly water, yabeshah can be a bit of a mystery. It is usually translated “dry land” even though there is no reference to “land, dirt, soil, ground, or earth” in the word. The term is feminine, and it is used in Yasha’yahuw / Isaiah 44:3 to depict the Maternal Set-Apart Spirit being poured out upon the spiritually parched descendents of Ya’aqob at some still future date. Let’s turn to that passage to see if Yasha’yahuw can unravel the yabeshah mystery for us.

The prophetic chapter opens with a creative flashback. “Now listen, Ya’aqob My servant, and Yisra’el, whom I have chosen. Thus says Yahowah (יהוה) who made you and created you from the womb, and will help you. Do not fear...for I will pour out (yatsaq – anoint, wash, and grant favors using) water upon the thirsty, flowing forth upon the parched (yabashah). I will pour out (yatsaq) My Spirit upon your offspring, My blessing (barakah – present, gift, prosperity, and peace) upon your descendants.” (Yasha’yahuw / Yah Saves / Isaiah 44:1-3) In this case, yabashah defines souls who are bereft of Yahowah’s...
anointing Spirit, which is akin to His gift of living waters. The passage has nothing to do with the ground, dry or otherwise.

If we search the root of yabashah we discover that yabesh means “withered and dried up”—in other words, “desolate or lifeless.” In Midabar / Wilderness / Numbers 11:6 yabesh is used in connection with nepesh to indicate “the soul is forsaken,” and therefore “desolate of life.” Thus from a spiritual perspective, we can safely conclude that Yahowah selected yabashah at the onset of His accounting of what occurred on creation’s third day to convey that without His Spiritual anointing, without His cleansing, without His gift of living waters, our soul is parched, and therefore desolate and forsaken, destined to shrivel up and die. Had Yahowah simply intended to convey “dry land” He would have used a term other than yabashah.

This spiritual insight is further evidenced in the Bare’syth / In the Beginning / Genesis passage by the word for “gathering,” qawah, which means “to provide hope, to look forward with confidence to that which is good and beneficial, anticipating the future event in eager expectation of salvation and deliverance.” Even the word for “place” is synonymous with our Savior. Maqowm is a “standing place where one lives,” and therefore analogous to Mowryah’s upright pole.

Further, the word for “appear” has redemption written all over it as well. Ra’ah means “to show oneself and become visible by way of illumination, to find delight through revelation, to be considered and provided for, aided and supported, and to be selected so as to be present with, meet and experience” God.

Since Yah could have chosen more mundane terms, but didn’t, it’s incumbent upon us to explore the reasons for His salvation references within the Bare’syth timeline. Personally, I think the answer is obvious: there are three accounts embedded in the Genesis witness. This is the story of creation, salvation, and human history. As such, the six plus one pattern presented in Bare’syth, and reaffirmed in countless other places, serves as the foundation of Yahowah’s prophetic timeline, especially as it relates to the fall and redemption of man.

Before we return to God’s narrative and decipher the events depicted on the second half of the third creative day, I would be remiss if I didn’t complete Yahowah’s prophetic announcement in Isaiah / Yasha’yahuw. He says His Spirit will fulfill the Bare’syth prophecy by providing the anointing gift of cleansing waters to the “Yahuwdym – those who know, thank, and belong to Yah.” “This one will say, ‘I am Yahowah’s’...and another will write on his hand the surname Yahowah, calling Me by name. Thus says Yahowah, the King of Yisra’el, and his Redeemer, Yahowah of hosts. I am the first and I am the last. There is no God besides Me.” Yahowah has defined Yahuwdym for us as
those who: “yada’ – know,” “yadah – thank,” and “dy – belong and are related to” Yah, and who recognize that Yah is “day – sufficient.” Yahuwdym thus describes members of Yahowah’s family and those who bear His name. It’s the equivalent of being God’s child. For more on this, I invite you to read the “Yahuwdy” chapter.

Returning now to the third yowm/day, we find plant life flourishing. “And God (‘elohym – the Almighty) said, ‘Let the land (‘erets – earth and ground) sprout vegetation (dasha’ dashe’ – shoot forth greenery, become verdant, growing plant life; be productive, live and grow green), plants (‘eseb) reproducing (zera’ – yielding an extended family; conceiving offspring, being reborn anew) in successive generations (pary – as first fruits, producing offspring by way of a harvest), trees (‘ets) producing offspring after their kind (myn – class and species), whose (‘asher) offspring (zera’ – seed and descendants) are upon (‘al) the earth (‘erets), existing upright and established (hayah ken).’” (Bare’yth / In the Beginning / Genesis 1:11)

Interestingly, dashen, a derivative ofasha, means “to anoint,” symbolic of the Ma’aseyah and of what happens to us when we are immersed in the Set-Apart Spirit. And dasha’el addresses the very purpose of the Covenant which is to “grow with God.” 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 upright and established.

It is also instructive to note that ‘ets, translated “trees” above, is often rendered “wood or timber,” especially when depicting an “upright pole or stake with a crossbeam from which people are hung.” If we are restricted into thinking that Bare’yth is only an explanation of how God created, we are destined to miss the timber upon which He hung.

Day three is the spiritual story of “Bikuwrym – FirstFruits,” the third Miqra’, and thus of temporal life transitioning to life everlasting. Once created, lives of those who heed Yahowah’s advice shall never be extinguished. If we capitalize on the merciful gift of Passover and Unleavened Bread, we follow the “bikuwr – firstborn children” of God and become part of His ultimate harvest on Yowm Taruw’ah.

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 day three is presented in two parts—life flows from the living waters of God’s Maternal Spirit.

Scientifically speaking, the word “create” was not used on this day. With a little direction, the system Yahowah had composed previously facilitated what happened naturally. The bottom line is that creation is 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 in Scripture, cosmologically the third day of Yahowah’s testimony begins when the fossil evidence dictates: 3.8 billion years ago, the time fossil finds from around the world attest that life began. This cosmic epoch ended around 1.9 billion years before our era—with our atmosphere benefiting from plants converting poisonous carbon dioxide into breathable oxygen. Consistent with Yahowah’s testimony, the instant the smoke dissipated and the earth cooled, allowing liquid water to appear, the simplest organic life forms sprouted forth in great abundance. And they “reproduced after their kind” making the earth green.

Elso Barghoorn was the first paleontologist to discover bacteria and algae fossils in rocks dating to 3.5 to 3.8 billion years ago—coterminous with the time liquid water first appeared and gathered in seas and lakes. The greenstone belt of southwestern Greenland confirms that the surface temperatures of our planet first fell below the boiling temperature of water (100° C) 3.8 x 10⁹ years ago, and the lower layer of sedimentary rocks in this region contain organic materials, evidencing the emergence of life at precisely this time. Sediments of the Warrawona in northwestern Australia, dating to 3.7 x 10⁹ years ago, record a shallow marine environment containing fossils of filamentous cyanobacterium which are procaryotes similar to modern nostoc. Procaryote microfossils of archaeopheroides eobacterium are found in Swaziland’s Fig-Tree formation dating to this period as well.

As a result of these findings, biological scientists now recognize that the first life forms on earth did not emerge following 2 to 3 billion years of random chance as previously thought—and as Darwin’s evolutionary model requires. Life came to exist concurrently with the appearance of liquid water. These facts disprove macro-evolution, 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 creation rather than 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 singular basis of his assertion (actually, statement of faith) is false, rendering his conclusion false.

This “time makes the improbable certain” position was promulgated for decades by leading biologists, and is still taught today, but it is absolutely and unequivocally untrue. *Scientific American* admitted as much in a special 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? Harold Morowitz, in his book *Energy Flow and Biology*, 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.”

The argument against macro-evolution made by *Scientific American* wasn’t just that there wasn’t sufficient time. Now that we understand the infrastructure of biological systems (something 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 (more complex and information enhanced) mutations are so uncommon, and so enormously overwhelmed by detrimental alterations in propensity (those which lose or corrupt genetic information overwhelmingly outnumber those which beneficially augment information), that macro-evolution isn’t just “improbable,” it’s rationally and mathematically impossible. Plants and animals devolve, they don’t evolve.

According to 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 two billion years, the improbable scheme was diminished to an absurdity. And that is just for the first life form to emerge—which wasn’t nearly enough. For it 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 15 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 aren’t nearly that good. Not even remotely.
So why are scientists still lying to us and to themselves? Why do the smartest people cling to the most foolish and disproven notion? Why have they abandoned evidence and reason with regard to life? The creation has become their god, and science has become their religion.

Yahowah’s concluding comment on the benefit of having established the conditions necessary for life to emerge was rather understated: “And God saw that it was good.” Yet, 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.

Three is Yahowah’s second favorite number. It represents family, especially His Family comprised of the Heavenly Father, our Spiritual Mother—Yah’s Maternal manifestation, and the Son—Yah’s physical representative. 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, gave birth to Yitschaq / Isaac, 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.

Having completed the third day, Yahowah’s most important miracle was about to be made manifest. We have reached the dawn of the fourth millennia of human development. It’s the year 1,900,000,000 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 through 33 CE on our pagan calendars. (968 BCE to 33 CE represents 1,000 years because the Catholics weren’t thoughtful enough to include the year 0 on their Gregorian calendar.)

“God (‘elohym – the Almighty) said, ‘There shall be (hayah) lights (ma’owr – luminaries) in the expanse of (raqya’ – the spreading out of) the heavens (shamaym) to divide (badal – separate and set apart) day (yowm - time) from night (layl). And let them exist as (hayah) symbols and signs (‘owth – signals, distinguishing makers, and remembrances; non-verbal representations which have meaning; omens and warnings; miraculous proof and wondrous indications; illustrations, examples, and metaphors which make something more clearly
When words like ‘owth and mow’ed, are inadequately translated “signs” and “seasons” respectively, the profound meaning and message contained in the passage, are squandered. Accurately communicated, these two sentences convey that the Mow’ed Miqra’ey (the Designated Invitations to Meet) to approach Yahowah are “wondrous signs which convey an important message” from our Creator. Understand the Mow’ed Miqra’ey and you will understand God, our relationship and purpose, the means to salvation, and the very framework of time itself from start to finish. Failing to understand the symbolism of the “Mow’ed Miqra’ey – Yah’s Designated Called-Out Assembly Meetings,” clerics and laity alike have been deceived into believing that salvation is a product of “Grace,” and that future prophetic events cannot be dated. In actuality, they are simply ignorant of the means provided to become reconciled and to ascertain the time of most every significant event—past, present, and future.

When we lose track of the prophetic nature and salvation symbolism of Yahowah’s Mow’ed Miqra’ey of Pesach / Passover, Matsah / Unleavened Bread, Bikuwrym / FirstFruits, Shabuwa’ / Seven Sabbaths, Taruw’ah / Trumpets, Kippurym / Reconciliations, and Sukah / Shelters, we become lost and blind, stumbling in the dark without a map. When we replace Yahowah’s Festival Feasts with St. Valentine’s Day, St. Patrick’s Day, Lent, Palm Sunday, Maundy Thursday, Good Friday, Easter Sunday, the Assumption of Mary, Halloween, and Christmas, we become misled and hell bent.

Since the Mow’ed Miqra’ey embody Yahowah’s seven-step plan of salvation, 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: “exist as symbols and signs (signals, distinguishing makers, and remembrances; non-verbal representations which have meaning; omens and warnings; miraculous proof and wondrous indications; illustrations, examples, and metaphors which make something more clearly known; an accounting and recording used in evaluating recompense and reward; communicative marks, standards, and banners; an ensign at the end of an upright pole conveying the leader’s message to his followers) for the appointed symbolic meeting places and times (designated periods which are related to others for a specific purpose authorized by the
authority; the set-apart feast and festival celebrations of communion), for days and for years.”

And as you should expect by now, there is a correlation between the description of the fourth creative day and the fourth Miqra’—that of Seven Sabbaths. While the first three Called-Out Assembly Meetings depict the means to our redemption, the fourth “appointment with God” features an open invitation which includes everyone. And it is during Shabuwa’ that those who have chosen to rely on the solution Yahowah has provided by way of Pesach and Matsah are immersed in His Light, separated from the world, and empowered witness on His behalf so that more people are prepared to meet with God for days and years—to campout with Him for all eternity.

Returning to the scientific aspects of His witness we discover that calibrated to the Creator’s clock, the fourth day dawned around 1.9 billion years ago and closed just 900 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 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 logical fallacy.

Scientists have recently discovered that during the epoch referenced by the fourth day of creation, the earth’s atmosphere, formally translucent, became transparent. Photosynthesis occurring in the “green vegetation” which “shot forth” on the “third day” produced an oxygen-rich atmosphere, setting the stage for the ultimate emergence of oxygen-dependent animals. But it took a long time, three billion years to be precise (all of the second and third day cosmollogically), for plants to produce sufficient oxygen to fuel more complex animal life forms. That is why there is no mention of them living at this time. Animals wouldn’t explode unto the scene until the fifth day, cosmologically speaking.

Spiritually speaking, Yahowah had more to say about His Mow’ed Miqra’ey...“They exist (hayah) as lights (ma’owr – luminaries) in the expanse (raqya) of the heavens (shamaym) to give light (’owr) to and for (’al – upon) the earth (’erets – land), existing and established (hayah ken). God fashioned (’asah – prepared, appointed, and instituted) the two large luminaries (ma’owr), the greater (gadowl – the more enormous in magnitude and intensity, the mighty, important and distinguished; from gadal, meaning “to be magnified, great and powerful; to make and do great things) luminary to rule (memshalah – have dominion and authority over, to govern) the day (yowm) and the lesser (qatan – smaller, insignificant, and unimportant, the younger chronologically, the lowly of status; from quwt, meaning loathed, opposed, abhorred, and detested) luminary
to govern the night (layl – the absence of light; gloom and shadow) and the stars.” (Bare’syth / In the Beginning / Genesis 1:15-16)

In this passage, the greater and lesser luminaries “govern;” they have “dominion over” their respective conditions—“light” and “the absence of light.” The greater source of “illumination and authority” is “important and distinguished, magnified and powerful, able to do great things.” The “enormity of his magnitude and intensity” suggest only one individual—the Ma’aseyah Yahowsha’, God in the flesh.

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 leads mankind “backwards,” away from God and to the “gloomy and lightless enclosure” known as the Abyss.

The testimony continues…“God established (natan – bestowed, permitted, and granted; entrusted and assigned) the expanse of the heavens for light (’owr) upon the earth, to rule over (mashal – to reign and exercise dominion over) the day and night to divide and separate (badal – to sever and set apart; to make a distinction between; to separate oneself onto one group and to exclude and abandon another; to select and expel; to evaluate and judge) light (’owr – enlightenment, instruction, life, and safety) from darkness (choshek – obscurity, blackness, concealment and confusion; the absence of light; ignorance, distress, and sorrow). God saw (ra’ah – perceived and considered, regarded and distinguished) that it was good (tabab – agreeable, excellent, valuable, appropriate, productive, and beneficial).” (Bare’syth / In the Beginning / Genesis 1:17-18)

The purpose of Scriptural revelation is to segregate souls. We can choose either ‘azab/separation or beryth/relationship. This is why when asked about bringing peace, Yahowsha’ said that He “came to bring division.” We can choose light or darkness, enlightenment or ignorance, instruction or confusion, safety or distress, life or death, the Creator or the creation. We can choose to love Yah and to be set apart and separated 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 and sorrow. 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 the status and ultimate fate of our soul.

Historically, in accordance with the ‘ownth/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 closing days of the fourth millennium of man, which began on 968 BCE and...
ended one thousand years later in 33 CE. And so it was on the Miqra of Tabernacles in 2 BCE (using the Gregorian calendar), in accordance with Yahowchanan’s and Luke’s testimony, the Ma’aseyah Yahowsha’ “tabernacled with us and we beheld His glory.” Just like the sun, Yahowsha’ wasn’t created on this day; He became visible to us on it. (Please ponder the significance of this statement before continuing. It is prophetic, and it is profound.)

In that this is among the most important predictions in Scripture, and the first of countless prophecies regarding the redemptive mission of Yahowah’s human manifestation, let’s linger here a while and consider what can be gleaned from the historical record. The year of Yahowsha’s arrival is broadly believed by biblical scholars to be 4 BCE because Mattanyah / Yahowah’s Gift / Matthew says that it occurred during the reign of King Herod. However, 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, 4BCE, “shortly before Herod died.” There are a number of problems with this accounting in addition to the fact that it conflicts with Scripture and 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 the Ma’aseyah’s family to flee briefly to Egypt to avoid the king’s paranoid persecution of potential rivals in Bethlehem, and thus harmonize the accounts.

Since details are important to Yah, since any deviation from the truth in Scripture would be devastating to its veracity, and since the prophecy depicted in the fourth day of creation is stunningly important relative to God’s prophetic timeline, let’s see if we can determine when Herod the Great actually died, and thus confirm when Yahowsha’ arrived in our world. But before we proceed; a word of caution: since Yahowsha’ has always existed, establishing the year of His “birth” is irrelevant, that is so long as God’s visible manifestation materialized during man’s fourth millennia after the fall. So, all that is important is for the Scriptural timetable to be consistent, and for it to be reasonable that this particular king would stoop to murdering children to protect his throne, as is depicted in Mattanyah / Matthew 2:16.

As we have just learned, for Yah’s accounting to be accurate, the Ma’aseyah had to arrive in mankind’s fourth millennia in accordance with the Bare’syth fourth day predictions, and then be around 33 years old (Luke 3:23’s 30 years plus three years of recorded ministry) when He fulfilled Passover and Unleavened Bread in 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 expulsion from Eden. The 2nd millennium of man began in 2968 BCE with 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 Solomon building Yahowah’s Temple. The 5th commenced in 33 CE with Yahowsha’ and the Set-apart Spirit fulfilling Pesach, Matsah, Bikuwrym, and Shabuwa’. The 6th got underway in 1033CE when the Bamidbar / Number’s five test for infidelity poisoned the waters under where the Temple had once stood. And the 7th will commence in 2033 with Yahowah’s fulfillment of Yowm Kippurym and Sukah.

While there are obviously six one-thousand-year epochs, Yah’s plan flows forth in increments of forty Yowbel years, or in 2,000 year increments. Forty Yowbel/Redemptive years separate Adam’s expulsion from the Garden and the initiation of the Covenant with Abraham. And exactly forty Yowbel separate the establishment of the Covenant from Yahowsha’s 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—all on the same day Scripturally, and all in harmony with “Matthew’s, Mark’s, Luke’s, and John’s” testimony. It is also a perfect match for Daniel’s prediction regarding the Ma’aseyah.

Now, regarding Herod, here is what we know. He was half Edomite and half Arab. He had two sons through Mariame, who was one of the few surviving descendents of the Hasomeans, in order to legitimize his rule. His politically inspired boys were given the Greek names Alexander and Aristobulus. However, previously Herod had fathered Antipater by way of a commoner named Doris. Jealous of Alex’s and Aristo’s royal genes, Antipater and Doris concocted a slanderous campaign against them, ultimately causing Herod, himself genetically and morally depraved, to side with the genetically and morally deprived Doris and Antipater, and have his royal sons executed. Not pleased by the proposed act of familial vengeance, Caesar Augustus revoked Herod’s “killing privileges” and demoted him to “subject,” rather than “friend” status. As a result, Herod was forced to have Alexander and Aristobulus tried by Caesar’s representatives in Beirut, Syria. But it was only a minor setback because loving the sight of blood, the Roman officials ruled against the boys and let the father kill his sons. In this sordid affair, we find confirmation of Herod’s willingness to kill children—even his own.

The death of Alexander and Aristobulus empowered Antipater. As a result, he became “co-ruler with his father and in no way was different from a king” according to Josephus (Antiquities XVII.2) in 4 BCE. Then, not yet satisfied,
Antipater schemed to kill his father. But since Herod was an accomplished murderous schemer, he uncovered the plot and had his lone remaining heir recalled from Rome for trial. Disenfranchised, Herod “the-not-so-great” had to have the Roman governor Quirinius Varus try the case. Then upon Antipater’s conviction for treason, Herod petitioned Rome again, this time to have his remaining son executed. He prevailed.

While it is assumed in scholarly circles that Herod’s death was somehow contemporaneous with Aristobulus’ in 4 BCE, the evidence does not concur. You see, when Archelaus, who ultimately succeeded Herod (as is confirmed by Mattanyah / Matthew 2:22 and history), assumed uncontested power, he “had long exercised royal authority” according to Josephus (Jewish Wars II.26), confirming that Herod lived for some time as co-regent after the aborted 4 BCE coup.

In part, it was this instability in Yahuwdah / Related to Yah / Judaea which may have prompted Caesar to conduct a census, and its requisite oath of allegiance to the emperor, and to Rome as the “Lord of the world.” This is what brought Joseph and Mary to Bethlehem. The fact that in Yahuwdah / Judaea, the census coincided with the Migra’ of Sukah, in which every Yahuwdym who was able, migrated to the outskirts of Yaruwshalaim / Jerusalem to campout with God, was political genius on the part of Augustus. By way of comparison, Caligula is recorded by Josephus (Antiquities XVIII.124) as having done the same thing upon his ascension and change of government. As further confirmation, Caesar noted in a 2 BCE speech, on his 25th anniversary of being elevated from Octavian to the title of Augustus, and later from man to god, that he was given the title of Pater Patriae (Father of the Country) by the “entire Roman people,” which would have required an oath and census at that time. (While it isn’t germane to our story, the year 2 BCE wasn’t only Caesar Augustus’ silver jubilee, it was the 750th anniversary of the founding of Rome.)

Therefore, all one has to do to put the historical and Scriptural pieces together, is to recognize that the full lunar eclipse recorded on January 1, 1 BCE was the celestial event Josephus was referencing in connection with Herod’s death, and not the partial eclipse in 4 BCE. The Roman census, Mary and Joseph’s migration to Bethlehem, Yahowsha’s arrival, and Herod’s subsequent persecution of newborns, all fit within the historical timeline to which God has attested.

But there are two more wrinkles we should examine. First, more recent studies of the earliest Josephus manuscripts reveal that a copying error made in 1544 CE contributed to the errant dating of Herod’s demise. Corrected to the oldest manuscripts, we learn that the capture of Yaruwshalaim occurred late in 36 BCE, making January 1CE the 34th year of the despot’s reign.
The second issue which requires reconciliation is a contemporaneous governorship in Syria. Luke explains that Yahowsha’ arrived during the reign of Caesar Augustus (43 BCE to 14 CE) when Quirinius was governor of Syria. The problem here is that a cursory inspection suggests that Quirinius Varus became procurator/governor of Syria in 6 CE. However, there are coins which reveal that he also ruled Syria between 7 and 4 BCE and again between 2 BCE and 1 CE, resolving the conflict.

Tertullian, a trustworthy historian and lawyer born about 160 CE, stated that Augustus began his reign 41 years before the birth of Yahowsha’ and that the emperor died 15 years after the Ma’aseyah’s redemptive advent, placing Yahowsha’s arrival in 2 BCE. The 42nd year of Augustus ran from the autumn of 2 BCE to the fall of 1 BCE. Tertullian also noted that the Ma’aseyah was born 28 years after the death of Cleopatra in 30 BCE, which is consistent with the 2 BCE date.

Irenaeus, born 75 years before Tertullian, also noted that Yahowsha’ was born in the 41st year of Augustus’s reign—consistent with the accounting of Scripture and Tertullian. Eusebius, another early historian, provides corroborating testimony, ascribing the advent of the Ma’aseyah to the 28th anniversary of the subjection of Egypt by the Romans and the death of Anthony and Cleopatra in the fall of 30 BCE. Most importantly, especially as it pertains to the Ma’aseyah prediction in Bare’syth One, Yahowchanan proclaimed that “the Word became flesh and Tabernacled with us,” connecting His arrival with the Called-Out Assembly of Tabernacles / Shelters.

As mentioned previously, Luke (3:23) explains that Yahowsha’ was around 30 when He began His ministry. The Greek text records Yahowsha’ observing three Passovers as part of His witness, and Daniel dates the last one to April 1st, 33 CE (confirmed in the “Ma’aseyah” chapter of Yada Yah’s Salvation volume). These dates correlate the time “a child was born, a son was given” to the fall observance of the seventh Miqra’, that of Sukah / Tabernacles in the fall of 2 BCE. And all of this serves to confirm that the Greater Light was indeed manifest in our presence as a sign to us in mankind’s fourth millennia in accordance with the Mow’ed Miqra’ey as they are predicted in Shemowth / Exodus, Qara’ / Leviticus, and Bare’syth / Genesis and confirmed in Mattanyahuw / Matthew and Yahowchanan / John.

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. “There exists (hayah) the end of the day (’ereb – evening, night, darkness; a mixed together and interwoven fabric; the mingling and joining together of things) and the beginning of the day (boqer – morning or sunrise;
from *baqar*, meaning to seek, search, enquire, and consider; to reflect) existing as *(hayah)* the fourth period of time *(yowm).*” *(Bare’ysyth / In the Beginning / Genesis 1:19)*

More than any day, the fourth epoch of creation serves as a lesson to me. Several years ago 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 position was based upon a misrepresentation of the Bare’ysyth testimony, I didn’t 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 the Ma’aseyah 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 choose to become mechanical engineers and biochemists, going on to Cambridge one summer to study relativity under one of Stephen Hawking’s protégé’s, my perspective was broadened. Both 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 *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 Scripture 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’s much more than just six millennia plus one. Every day is correlated to man’s existence as it is recorded both independently and Scripturally. *Bare’syth* provides the framework upon which all prophecy hangs. And while I recognized that the message imbedded in the fourth and seventh days provided significant insights into Yahowah’s plan of salvation, I have come to see that every day contains a redemptive lesson—as do all other Scriptural references to creation.

So 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 only so that you pause and reflect on what God has revealed. I do it so that you have interesting related passages to help connect the dots, thereby forming a more complete picture—perhaps even broadening your perspective. But never lose track of the fact that I am learning and discovering right along with you. I do not know what a passage is going to reveal until I jump into the middle of it and allow the Spirit to guide me. I don’t even know the next passage I’m going to amplify before I’m 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 completely unqualified. That in turn made me reliant.

According to what can be deduced from Scripture and relativity, the fifth day dawned approximately 900 million years ago and closed 450,000,000 years in our past. At this time, God’s testimony reveals that animal life flourished. It began in the sea. “*And God said, let the waters teem (sarasa – conceive, swarm, and multiply) with creatures (serasa – insects and animals), living (chay) souls (nepesh)…*” (*Bare’syth* / In the Beginning / Genesis 1:20)

God created the proper environment and recipe for life and then gave His creation a free hand. According to His testimony, the miracle of creation is in the calculation, the composition and tuning of the energy-matter formulated on day one and then in the development of DNA—the language or blueprint of life. Once these things were accomplished, nature, like man, was free to run its course.

In this verse we learn that a *nepesh/soul*, or consciousness, is not unique or distinctive to man—all animals have one, even insects. (Adam was also given a
neshama/conscience, something we’ll investigate later.) According to Yahowah, and complicit with science, animals and insects were initially conceived in water. In our genesis we are all alike, composed of the elements of the earth and born in the seas.

It should be noted that while consciousness is the determining factor between animal and plant life, there are no serious scientific studies designed to ascertain its nature. We recognize that it exists, but we are clueless as to what it is, how it works, where it comes from during conception, or where it goes upon death.

While it is seldom mentioned, Yahowah who is Ruwach/Spirit, also has a nepesh/soul—something we will confront as we unravel two very important Ma’aseyah prophecies in upcoming chapters. But for now, appreciate the fact that unlike the Ruwach/Spirit, the nepesh/soul is not, by itself, immortal. Ultimately, understanding the differences between being born of water and being born of Spirit will lead us to the realization that our nepesh/soul needs Yah’s Ruwach/Spirit to survive beyond this temporal life.

With the 21st verse of Bare’syth, God uses bara’, the Hebrew term for “create,” again. It is only the second time. Scientifically, it’s significant that the first word following bara’ is “large reptiles,” better known by its Greek derivative, “dinosaurs.” Spiritually, it is an admonition to be leery of serpents, God’s metaphor for demons.

“God created, shaped, and fashioned (bara’ – caused something new to happen through transformation) great, mighty, and numerous (gadowl) reptiles (tannyn – reptilian lizards or serpents) and every soul (nepesh) which moves about (ramas) which the waters conceived and produced (sharats – brought forth, teemed, swarmed, multiplied and made innumerable and abundant) after their kind or species (myn – groups of living organisms descended from similar ancestral gene pools), every winged flying creature after its species. God perceived that it was appropriate and productive (tabab – good, agreeable, excellent, valuable, and beneficial). God adored and blessed them (barak – knelt down to greet them and lift them up), saying (‘amar – instructing, thinking, and intending), ‘Be fruitful (parah – be productive, flourish, conceive offspring in abundance) and multiply (rabah – become many and numerous; increase). Fill (male’ – fulfill and accomplish; consecrate) the waters (maym) in the seas (yam) and let flying creatures become numerous upon the earth.’ The end and the beginning existed of the fifth day (yowm).” (Bare’syth / In the Beginning / Genesis 1:21-23)

The reason we know that “gadowl tannyn” means “giant reptiles” or “mighty lizards” is because the common Hebrew word for snake is nahas. In his first miracle before Pharaoh, Moses’ staff turned into a nahas. But later, when that
same staff was laid down beside the Nile, it became a *tannyn*, or crocodile—the mightiest amphibious reptile of the day. The Greek derived “dinosaur” and the Hebrew “*gadowl tannyn*” are therefore synonymous.

The reference to “*myn – species*” on this day is consistent with current biological science. What we perceive as new life forms actually represent a partitioning of the original gene pool, not a mutation. And that is because mutations represent a loss of information rather than a gain. Yahowah was right and so was His creation, Darwin—at least as it relates to subtle changes within species. Further, all evidence suggests that animal life emerged from water consistent with Yahowah’s 3,000 year old witness.

The Bare’syth / In the Beginning / Genesis account of this era fits beautifully with the fossil record. Each of the 34 to 35 phyla, or basic body plans that comprise the full spectrum of animal life, burst onto the scene in their entirety during the Cambrian period—700 million years ago—well within Yahowah’s timeline of 900 to 450 million years BCE. Not a single new phyla has emerged since. These findings are completely incompatible with macro-evolution, of eons of time changing inorganic minerals into humans.

And while it’s a detail, it’s an insightful one. Insects, fish, reptiles, and birds made Yahowah’s fifth day list—mammals did not. The fossil record reveals that while insects, fish, reptiles and birds all came into being between 700 and 450 million years ago, the first mammal wouldn’t exist for another 250 million years. That’s why Yahowah spoke of them on the sixth day. Scientifically, Yahowah’s accounting remains precisely accurate in substance, sequence, and duration.

Thermodynamics, the most basic of the natural laws which govern physics, dictates that without an outside influence, an engaged, intelligent and purposeful Creator, our planet’s environment and the life it spawned would have regressed, not progressed—going from order to disorder. Genetically, random mutations do not add complexity; they diminish it. Information is lost, not gained.

And then there is the matter of sex. To reproduce, animals must mate. In many species male and female perform complementary roles in gestation, nurturing, and protection. To think that this happened by chance, at the onset of each new animal form, and similarly for all animal types is akin to believing in fairy tales.

Moreover, animal biology is sustained through the interworkings of countless interconnected, mutually reliant, and astonishingly complex machines. They all have a source of energy, a mission, and a means to replicate themselves. And they all work harmoniously together based upon a language not unlike a very sophisticated, multi-dimensional, computer code. Had any of this been known in the late 19th century, Darwin’s theory of evolution would have been stillborn.
Spiritually, there is profound truth encapsulated in the message of the fifth day. The first living nepesh/souls were born of water, not Spirit. God used water-conceived life to alert us to the fact that our souls must be anointed in His Spirit, His breath of life, to live life free as a bird in heaven.

*Taruw’ah*, known as Trumpets, is the fifth of seven Mow’ed Miqra’. It is a day called out for us to shout for joy and to signal a warning. The joyous news is that the first four Called-Out Assembly Meetings present Yahowah’s plan of reconciliation. The warning is that there is an Adversary, one depicted as the “serpent” in this creation account, who corrupts God’s Word to lead as many people as possible astray. We are also being advised that Yahowah has summoned us to a meeting at *Yowm Kippurym* in which those who don’t avail themselves of spiritual rebirth shall lose their nepesh/souls—souls born of water, but not of spirit. In His Qara’/Invitations to be Called Out/Leviticus depiction of *Taruw’ah*, Yahowah even tells us that the message is one of “inheritance” and that it is a “calling out,” not unlike God calling His creation out of the water, telling them to be fruitful and multiply.

From a historical perspective, the souls created on this day were surrounded by mighty serpents, satanic deceptions of the worst possible kind. Death and dying became the counterpart to birth and living. Remember, on the fourth day we were introduced to the Savior and to Satan, the greater and lesser lights who ruled the day and the night, respectively. So this day is about which of these masters we elect to yoke our nepesh/soul. That is why God reminds us twice in the fifth day that living souls reproduce after their kind. A society immersed in satanic religious poison will breed dysfunctional and demonic souls.

In this historical context, look at the barbaric and terrorist rise of Islam and at the Dark Ages, plagued as they were by the stifling religions conceived by Paul and Muhammad. Christianity and Islam were both conceived during man’s fifth millennia.

Historically, the fifth millennium of man after the fall of Adam was our worst. Religions multiplied: Paul and Constantine’s Christianity, Akiba’s Rabbinical Judaism, and Satan’s Islam—plaguing the world and damning countless souls. Man endured the Dark Ages. Rather than following Yahowah’s instructions in His Towrah and flourishing, most every soul listened to the serpent instead. Evil begat evil from 33 to 1033CE. While the fifth millennium opened in glory and with promise it closed in darkness and despair. Spiritually, five is the number of confusion, which is why the five-pointed star, or pentagram, is the most prevalent occult symbol.

For a more complete understanding of why Yahowah despises Catholicism, read the “Ekklesia,” “Jezebel,” and “Yahuwdy” chapters of *Yada Yahowah*. 
Yahowsha’s animosity against Paul and Christianity is detailed in *Questioning Paul*. Yahowah’s criticisms of Islam and Rabbinical Judaism are made manifest in the review of the prophet Hosea starting with the “Azab” chapter and running through “Ruwach.” You will find your own reasons to despise Islam by reading *Prophet of Doom—Islam’s Terrorist Dogma in Muhammad’s Own Words*. Likewise, a review of the Ma’aseyah chapters of *Yada Yahowah* (“Yahowsha” through “Ga’al”) will more than suffice to see why God is miffed at His chosen peoples’ religious proclivities.

Scripturally, six is the number of man, so we should not be surprised that on the sixth day of creation, humanity was the last thing formed. But before He got to us, the Creator offered this spiritual and scientific insight. “And God (‘elohym – the Almighty) said, ‘Earth, proceed to bring forth (yatsa’ – deliver) living (chay) souls (nepesh) after their kind and species (myn), wild animals and livestock (bahemah), gliding, creeping, and swimming creatures (remes – moving organisms); life forms (chayah – that which is alive, conceiving, nurturing, restoring, and sustaining life) on earth after its kind or species, eternally existing, upright, and established (hayah ken).’” (*Bare’syth / In the Beginning / Genesis 1:24*) Yes, all animals have souls.

Cosmologically the sixth day begins 450 million years ago and it, unlike the others has yet to end. I say this because the seventh day, the Millennial Sabbath or day of rest, doesn’t commence until the Miqra’ of Sukah / Tabernacles in the fall of 2033. We are still living in this era.

Scientifically we know that this was the time mammals were first conceived—around 200,000,000 years ago. The first Homo sapiens walked the earth a scant 600,000 years before us.

At this point I’d like to call your attention to the fact that throughout this creative process, Yahowah has used language to conceive, compel, communicate, and control. Words are the medium of thought and creativity. Language is the means to enlightenment and to relationship. The Word is how God communes with us. In that light I’d like to examine what comes next, word by word.

“**And God said** (‘amar – spoke, thought, and promised), **Let us...**”

Yahowah said “us” rather than “me” because God is our Heavenly Father, the “Re’syth – Head of the Family.” God’s feminine nature is represented by the “Ruwach – Set-Apart Spirit,” Who serves as our Spiritual Mother. She is
responsible for our spiritual rebirth, purifying us, and then adorning us in a Garment of Light. And the “gadowl – enormous in magnitude and intensity, the mighty, important and distinguished” “memshalah – luminary” who “has dominion, the one who is great and powerful, and able to make and do wonderful things,” is the Son. They are both manifestations of the one God, set apart from the Father to serve us.

“…produce (‘asah – make, effect, bring about, fashion, observe, ordain, and celebrate)…”

All other life forms were described either “dasha – sprouting, shooting forth greenery, being productive, living and growing,” “bara’ – being created and shaped, causing something new to happen through transformation,” or “yatsa ‘chay nepesh – proceeding to come forth via the delivery of a living soul,” but not this time. Yahowah used ‘asah, which conveys the idea of “actually doing the work necessary to accomplish the required task.” When it comes to man, God is personally engaged. This is especially true as it relates to our salvation, where God Himself does all of the required work Himself.

While there are aspects of “‘asah – to do” which are similar to “bara’ – to create,” ‘asah adds the important connotations of “ordination, observation, and celebration.” Ordain means “to officially invest in and to establish with authority.” That is consistent with the extended meaning of ‘asah, “to assign a particular function or task and with it an assumption of responsibility so as to profit from it.”

In a word, we were conceived to be special. Our life was designed to be a celebration—to please God by returning His love. To facilitate this end, and unlike all other life forms, we were given freewill and a conscience to exercise it. This is the basis of choice and a requirement for love. It also means that man is held responsible for his decisions.

“…‘Adam/man (ha ‘adam – the man conceived in God’s image and the personal and proper name of the first man)…”

‘Adam is also one of several Hebrew words for “ground, as in the surface of the earth” and for the color “red.” ‘Adam can even be rendered “a precious red stone” – a humbling thought when you consider the blood which was shed by the Rock of our Salvation. It should also be noted that Hebrew has several words for “man,” including ‘ysh, which is masculine singular for “individual.” ‘Adam, however, is always specific, and is thus most always preceded by the definite article, carrying spiritual connotations with each use.

“…in our image (tselem – resemblance, pattern, and model; from an unused root meaning shade), after our likeness (damuwwth – similitude and manner; from
...and with imagination and thinking). "

*(Bare'syth / In the Beginning / Genesis 1:26)*

*Damah* is most often used “to represent a two or three dimensional painted or sculptured representation of something.” “Shade” is after all, a two dimensional representation of the three dimensional object between it and the source of the light.

*Damuwth* is “a comparison or likeness in the form of an image.” It is “a builder’s draft or sketch, a graphic representation for a future building or other construct.” The evidence is pervasive. Just as a mirror reflects our image and a shadow represents our shape in one less dimension, we were fashioned to resemble God, but in fewer dimensions. He is eternal in time, the fourth dimension. We are not. But we can be. And that is the purpose of this message. We were fashioned from the Builder’s sketch as a representation of the Tabernacle of God that we are designed to become.

But there is so much more: for Yahowah to profit from us, for Him to celebrate and commune with us, for Him to grow through experiencing our relationships with Him, we have to be similar and comparable. Let me share an example. We cannot have a relationship with an ant—as worthy, productive, strong, and industrious as ants seem to be. Their nature and intellect are too far beneath us. We have no means to communicate, much less love, ants. And since these are God’s primary objectives related to the conception of *‘Adam*, we must resemble Yahowah more closely than humans do ants. Most every aspect of our nature must be a diminished version of Yahowah’s nature. God is like us because we are like God.

By telling us that we were made in His image, not once but four times, it is obvious that Yahowah does not want us to put Him on a pedestal. He wants us to sit down beside Him, to walk with Him, to be at ease and converse with Him, to love Him; not fear Him. While He is our God, He wants to be our Father.

That said, man is not God, no matter how desperately some men want to be. God is greater than we are in every conceivable way. We are simply His shadow—diminished in dimensions, light, life, knowledge, judgment, authority, and power.

The Towrah will remind us twice more that we were “created in God’s image, resemblance, likeness, pattern, and model”—God’s “shadow” if you will. Either Yahowah is forgetful and verbose—which is unlikely in the context of His creative testimony, salvation story, and prophetic human history—or this point is so important He wanted to make certain we wouldn’t miss it.
We are like God. God is like us. The reason is hard to miss: God wants to have a close, personal relationship with us. That is the purpose of all of this.

Bringing it all together: “And God said (‘amar – spoke, thought, and promised), Let us produce (‘asah – make, effect, bring about, fashion, observe, ordain, and celebrate) the man Adam (ha ‘adam) in our image (tselem – resemblance, pattern, and model; from an unused root meaning shade), after our likeness (damuwh – similitude and manner; from damah, meaning comparable, resembling, and with imagination and thinking).” (Bar’syth / In the Beginning / Genesis 1:26)

This is followed by: “So (wa – and now) God (‘elohym – the Almighty) created (bara’) (‘eth – for association) ‘Adam (ha ‘adam – the man) in His image (tselem – resemblance, pattern, and model; from an unused root meaning shade). In the image (tselem) of the Almighty (‘elohym – God) He created (bara’) him. Male and female He created them.” (Bar’syth / In the Beginning / Genesis 1:27)

We examined ‘eth in the “Hayah” chapter. Usually it isn’t translated, but if it were in this passage it would reinforce the importance of relationship and association.

Most every time ‘adam is used in Bar’syth, it is preceded by the definite article ha. This is a subtle way of telling us that ‘Adam was a specific individual, a unique creation. That’s important because the scientific and Scriptural evidence confirms that ‘Adam wasn’t the only human. So, we need to pay close attention to ascertain what made this particular man unique.

Moving to the end of the verse, I have never met anyone who made the connection. But it is there for everyone to see: “God created man in His image…male and female He created them.” Yahowah, by His own testimony, has male and female characteristics. As shocking as this is to most people, there is no other informed and rational way to deal with these words.

So, what does it mean? In what way is God “female?” After all, Yahowah has told us that He is our Heavenly Father. We know that He manifest Himself as the Son when He arrived as the Ma’aseyah. So that means that the only other manifestation of Yahowah presented in Scripture, the Ruwach Qodesh, or Set-Apart Spirit, represents Yah’s feminine nature. She is our Spiritual Mother.

This all serves to complete Yahowah’s familial metaphor. We humans were made like God, male and female, so that we would naturally come to appreciate God’s purpose. As a result, men and women have fallen in love, bonded in marriage, built homes, and raised families. This in turn has caused us to experience the things God enjoys: communication, affection, the birth of children,
their growth, nurturing, protection, relationship, communion, trust, reliance, and especially sacrificial love.

The bottom line is: we have the capacity to understand the kind of relationship Yah wants to develop with us, and the means to it, because God created it within us. Keep in mind, the Covenant itself is a marriage vow and a familial relationship. Even the root of the Hebrew word which forms the basis or “beryth - covenant, beyth, means “home.” It is further evidence that we were created to become part of Yahowah’s family by way of the beryth/covenant, reborn of the Ruwach/Spirit, wed to the Ma’aseyah, becoming God’s sons and daughters.

Fully translated, what comes next is a surprise, except for those who see God as a devoted and loving father… “And God knelt down next to them (barak – adoring and blessing them, greeting them in love and lifting them up), saying to them, ‘Be fruitful (parah – flourish, be productive, increase) and multiply (rabah – become exceedingly great and numerous, being enlarged, reaching a very high point).’” (Bare’syth / In the Beginning / Genesis 1:28)

The primary meaning of barak is “to kneel down in adoration, to greet, and to lift up.” It is the first thing God did after creating ‘Adam and it speaks volumes about His nature, character, and especially purpose. Yah has made it clear that He is willing to come down to our level to relate to us just like a father might get down on his knees to look his children in the eyes.

The parallel to this verse is found in Revelation where Yahowsha’ says that He will scoot over on His throne so that we will be able to sit next to Him. Clearly, God did not create man to worship Him. A loving God sought to be loved. So He knelt down next to us to show that He adores us.

But His ultimate demonstration of love occurred when He stood up for us on Passover, and diminished His soul on Unleavened Bread, and thereby blessed us with the gift of eternal life. No greater love has a man than this, that he lay down his life for his friends.

Parah and rabah demonstrate Yahowah’s intent for humankind. He wants us to reciprocate His love, because when we do, not only does God’s family grow, we individually increase, becoming more than we are. We become enlarged, growing from three dimensions to at least four, and I suspect seven. By being reborn from above in His Spirit we become like God in yet another way—eternal.

Spiritually, the lesson of the sixth day is reflected in Yahowah’s selection of words. ‘Adam was made like God. The model for His love has been established. It is marriage and family. When we are joined in this way we increase, living forever with our Creator in an elevated state. And in this eternal realm God
remains our friend, albeit no longer having to get down on one knee to look us in the eye.

This day also provides the insights we need to appreciate the message which underlies the fifth Instruction. God has told us that He has masculine and feminine characteristics. Moreover, in His Bare’yth recap of this day in His Towrah, Yah will emphasize marriage and family so we might know that the mother and father we are to take seriously, appreciating their full splendor, glory, and magnitude, is our Heavenly Father and Spiritual Mother. When we do, we will indeed live forever in the Promised Land—eternity’s Eden.

The sixth day is also representative of the sixth Mow’ed Miqra’. But most miss it; just as they miss the fact Yahowah is both our Father and Mother. In the chapter devoted to a proper translation of Yowm Kippurym, the Day of Reconciliations, we will discover that God is calling us to come into the presence of our Spiritual Mother so that we might come to campout with Him in His home.

Historically, man’s sixth millennia dawned almost as horridly as it will conclude. It started with the Catholic Crusades and Inquisition. And while the Reformation was good, it didn’t go nearly far enough, and as a result we have squandered its lessons.

In this, mankind’s final millennia, the religion of man was conceived. Adam Wieshaupt, brewing a poisonous concoction of Mystery Babylon, Rabbinical Qabbalah, and Jesuit Catholicism, conceived Communism and began the march toward the Master/Slave Fascist state known as the New World Order. Today, his religion permeates the globe and controls American politics. Collectively, under the guise of Socialist Secular Humanism more people were murdered during the last century than during all of human history combined. Thinking ourselves wise we have worshiped the creation and become fools. (For a Scriptural perspective on Wieshaupt’s creation read the “Pareisago – Clandestine Conspiracy” chapter—a contemporary and stunning look at Shim’own Kephas’ (errantly known as Peter, meaning the Rock, and the One Who Listens) second letter.

Scientifically, Yahowah’s testimony regarding this day is consistent with the evidence. This is when mammals first tread the earth. Man is an animal—one who arrived very late on the scene.

Let’s reflect on what God has predicted would occur. According to Yahowah’s testimony something specific should have happened during each of
the first six one thousand year eras that was both representative of that time and also important to Him. By way of review, day one focused on God’s Spirit and on Light, something Adam experienced directly and intimately in the Garden. And yet all around him, just outside Eden’s walls was “tohuw, bohuw and chosek—destructiveness, death and separation”—something Adam would also come to know after his fall. The first day of man’s history, where a day is a thousand years, dawns with God who is one initiating a one on one, one-thousand-year relationship with the first man created in His image. Here we learn that the God named “I Am” is the source of our existence. The God who equated Himself to light, and who called light into being, is like light in that He exists in the eternal now. And He invites us to join Him there.

Two is the number of choice so it stands to reason that the second millennia of man like the creation account, was all about separation and water. The flood separated the lone family who chose God from those who did not. The deluge occurred in the beginning of this era—2968 to 1968 BCE—right when Yahowah told us it would.

Three is the number of family—father, mother, and child. And so it was that throughout mankind’s third one-thousand-year era we humans multiplied prodigiously as did our civilizations. And it was during the third millennia after the expulsion from the garden and deliverance from the ark that God established His Covenant with Abraham, who in turn created the ultimate human family. Abraham’s family sowed the seeds of salvation—giving birth to the Ma’aseyah.

Acting out a dress rehearsal for the Son of God, Abraham (whose name means Merciful Father) was asked to sacrifice his son Yitschaq (whose name means Laughter) on Mount Mowryah (meaning to Revere Yahowah) in 1968 BCE, the very year the third millennia of human history began. A thousand years later, at the close of the third era and the dawn of the fourth, on that same mountain, in 968 BCE, Solomon laid the cornerstone of the first Temple. Exactly 1,000 years later, in 33 CE, also on Mowryah, the Ma’aseyah (from Ma’aseyahuw, meaning: Doing the Work of Yahowah) was hung on a pole to redeem all mankind.

The seminal events in human history from a redemptive perspective occur every forty Yowbel (errantly rendered Jubilee, but meaning: Yahowah’s Lamb is God). This fifty year celebration of Yahowah’s Reconciliation (presented in Qara’ / Invitations to Meet / Leviticus 25) is based upon the formula of Shabuwa—“seven times seven years plus one.” During this time all slaves are freed and all debts are forgiven, symbolic of God’s redemption. And scripturally, forty is the number of completion. For example, after forty days of testing in the wilderness, Yahowsha’ began His ministry. Immediately thereafter He connected the dots for us, beginning His first public declaration by announcing the upcoming fulfillment of the second multi-millennial Yowbel. He did so by reading a passage from the
book of Yasha’yahuw (61:1-2) which focused on the quickly approaching Yowbel year of 33 CE. This is also something most people miss as a result of horrid English translations, but it is attested to in Luke 4:16-21 nonetheless. And as I mentioned, the Qara’ / Leviticus 25 presentation of the Yowbel conveys the ideas of freeing individuals, forgiving their debts, and returning things to Yahowah every fifty years.

So that you don’t miss the obvious, the last set of forty “fifties” will conclude on the Mow’ed Miqra’ of Sukah / Shelters in 2033. Yahowah, faithful to His prophetic promise, after returning five days earlier on Yowm Kippurym, will remove all evil from the world—prolonging and protecting both life and choice, while returning Earth to Eden.

From God’s perspective, and from the viewpoint of salvation, the most monumental event in human history is the redemptive advent of the Ma’aseyah (Implement Doing the Work of Yah), concluding as it does with our salvation. This occurred as promised during the fourth millennia (967BCE to 33CE) in complete and precise adherence to the Mow’ed/appointed times. It is why every aspect of the fourth day speaks to salvation. While nothing was created on this day, it remains the longest narrative for this very reason.

Yahowah manifest Himself in the flesh, arriving in human form as Yahowsha’ on the Invitation to be Called Out and Meet with God of Tabernacles in 2 BCE—just as He predicted. Then, thirty-three years later He fulfilled His mission when He allowed Himself to be affixed to the Upright Pole on Passover, sacrificially removing our sin during Unleavened Bread, so that He could make a FirstFruits offering of saved souls right on schedule during His fulfillment of Bikuwrym. The fourth annual Mow’ed Miqra’ of Shabuwa’, known as “the Feast of Weeks,” was then fulfilled on the appointed day when the Set-Apart Spirit empowered and enriched Her children on Shab’uwah.

Four of the seven Mow’ed Miqra’ey have been fulfilled on the very day they were ordained. Three remain. I’d bet my soul that Taruw’ah / Trumpets predicts a pre-tribulation harvest of saved souls, that Yowm Kippurym / the Day of Reconciliations forty Yowbel removed from His Passover sacrifice marks Yahowsha’s return, and that the Millennial Sabbath will begin five days later on Sukah / Tabernacles in 2033.

In the fifth day we learned that the first living nepesh/souls were born of water, not Spirit, alerting us to the fact that our souls must be immersed in God’s Spirit, Yah’s breath of life, to live eternally. Five is the number of repulsion and chaos so it should not be surprising that from a historical perspective, the souls created on this day were surrounded by “mighty serpents”—satanic deceptions of the worst kind. Death and dying became the counterpart to birth and living. That
is why God reminds us twice in the fifth day that living souls reproduce after their kind. A society immersed in religious poison will breed dysfunctional and demonic souls.

Historically, the thousand year epoch beginning in 33 CE and ending in 1033 was our worst. The world witnessed the rise of Islam and with it a flood of terror lasting to this day. During these Dark Ages mankind was also plagued by the stifling religion of Christianity conceived by Paul and promoted by Constantine. Not to be outdone, the fifth millennia gave rise to rabbinic Judaism with the creation of the Babylonian Talmud. Written in 500 CE, man’s oral law was steeped in the counterfeit of Mystery Babylon. It grew into Qabbalah—the mysticism of universal religion. And it did not take long for this satanic invention to consume its creators. In the next millennia Jewish mysticism would give rise to the Illuminati, Freemasonry, Communism, Nazism, Secular Humanism, the New World Order, Social Democracy, and universal Jihad—the very doctrines that hunted down and murdered men and women by the millions.

Satan’s best known symbol is his inverted pentagram. His mark is on Washington, D.C., connecting Washington’s Masonic Obelisk, with the White House, Capitol, and Washington’s Masonic Temple, replete with its throne room which designates the sun as god. During his epoch, the fifth millennia of man, we find the horrible confusion of the Roman Catholic Church, based as it was upon Paul’s repulsive letters blended together with the Whore of Babylonian via Constantine’s devotion to Mithraism. Five hundred years later the repulsive religion of Islam was born in Baghdad. Satan’s poligious scheme was founded by a demon possessed, sexual pervert and terrorist. Both corrupted the truth and made God’s chosen people their enemy. Both gave those they conquered a simple choice: convert or die. Submission was the order of the day.

So it was during this time that religions multiplied: Paul and Constantine’s Christianity, Akiba’s Rabbinical Judaism, and Muhammad’s Islam—plaguing the world and damning countless souls. While the fifth millennia opened beneficially and with the promise of renewed chay/life, it closed in darkness and despair.

Scripturally, six is the number of man. And so it would be. The sixth millennia dawned focused on the errant ways of humankind. As a result this era will terminate even more horrifically than it commenced. Years 1033 through 2033 CE began with the ugliness of Catholic Crusades and Inquisition. While the Reformation made Yahowah’s Word available to the masses and reduced the influence of the Catholic Church, the Protestants brought too much ugly baggage with them.

In mankind’s final millennia, the religion of man, Socialist Secular Humanism, became the national religion of Russia, China, and most of Europe.
Even in America, politics, the media and academia became slaves to political correctness—man’s replacement moral code. As a result, we stopped being judgmental, and with that, we ceased to be just, civil, moral, and rational.

Soon it will be all over. In the next 23 years (between 2010 and 2033) we will poison and scorch our planet, killing as many as six billion people in two horrible wars. As the era of man comes to a climactic close, humankind will come within an hour of destroying the Earth, completely eliminating choice and life. We are in for a rough ride. The road ahead is dark, serpentine, and deeply pitted—and it is headed the wrong way—at least for the preponderance of people.

Apart from God we have learned that we are a conniving lot, devious, destructive, self-serving, vicious, and cruel. Born of water and dust, most will return from whence we came. Heedless of Yahowah’s salvation story, the man of science is the sum of his existence. There is nothing more.

But for those of you who choose to know Yahowah, to value Him, to join His family and to love Him, the seventh day will be long and glorious. On it, God rested and reflected and so shall we. Those who survive the Tribulation will enter the Millennial Kingdom—one thousand years of perfect peace.

In this regard, the seventh day is symbolic of the seventh Mow’ed Miqra’. It is the culmination of all things, of God and man forming a relationship and living together as a family. Tabernacles is the result of the first six Called-Out Assembly Meetings. It is a time set apart in which the descendants of Adam get to campout with Yahowah.

There are three additional concepts presented in the opening of Bare’syth that cry out to be known. First, there was death and dying on earth during Adam’s stay in Eden. We know this because Noah’s ark was covered in pitch and Yaruwshalaim / Jerusalem is dressed in limestone—both of which are conceived in death. Further, the word for food, ‘akalah, used in the 29th verse, is often translated “meat, the flesh of animals.” And when Adam and Chawah sinned, Yahowah wrapped them in “coats made of skins,” indicative of blood sacrificed by the Passover Lamb and His ultimate victory over death. The Garden of Eden was walled for a reason, and that was to keep the predators at bay. These things also tell us what Scripture later confirms: our nepesh/soul is mortal. (Rest assured, as we progress through the Towrah, we will thoroughly examine each of these claims.)
Second, according to Yahowah in Bare’syth 2:6, the earth was enveloped in mist at this time, creating a greenhouse effect in which every portion of the planet was lush and productive. Shielded from the sun’s most harmful radiation, animals lived longer and were healthier. This explains why we are finding mammoths in the Artic with tropical fauna frozen in their mouths.

Third, ‘Adam and Chawah were not the first Homo sapiens. They were the first humans created in God’s image. That is to say that they were the first animals to receive a nesamah/conscience. On two occasions Scripture tells us that “the daughters of men roamed the earth” outside the Garden—hunting and gathering. It was only with the gift of conscience and language that man settled down and became “civilized.”

Yes, Yahowah gave Adam something He did not give other animals. He called it a nesamah. In Bare’syth 2:7 we read: “And Yahowah (‘elohym), God (‘elohym), formed (yasar – fashioned, created, and conceived) ‘Adam (ha ‘adam – the man) of the dust (‘aphar – ground, earth, small particles of loose matter) and breathed (naphach – blew) into his nostrils (‘aph) the nesamah of living/existence (chayah/hayah); and ‘Adam existed as (hayah) a living (chay) soul (nepesh).”

Before we tackle the meaning of neshamah, let’s deal with whether the word following it is hayah or chayah. There is some dispute because the only difference between them is whether the left upright leg of the first letter touches the horizontal line (cheth) or stops just short of it (hay). Hayah, the root of Yahowah’s name, meaning “to exist, I was, I am, and I will be” is rendered with the Hebrew consonants: Hay, or “h,” Yowd, or “y,” and Hay, or “h.” Chayah begins with a Cheth, or “h,” but conveys the harder “ch” sound when pronounced. Chayah means “to live, to have life, to remain alive, to sustain life, to live prosperously, to be restored to life, and to live forever.” With one exception, chayah is synonymous with hayah, “to exist in the past, present, and future.” The difference is that God does not need to be restored to life; we do.

Clearly, chayah is based upon hayah, just as restoration and eternal life are based upon Yahowah. This is further confirmed when we examine chayah more closely. The verb means: “to revive from sickness, discouragement, and death.” To chayah is “to preserve and restore to life.” Chayah “implies nurturing and affection.” As such, chayah is the basis of Chawah’s name, meaning “Life Giver.” (Eve is the name of a pagan sun goddess and as such, it has no Scriptural basis.)

To be chayah is “to be healed, to flourish, and to rise.” These are all things Yahowah enables, as they comprise His gifts of salvation and eternal life.

Yahowah breathed into us the potential to receive His loving kindness—the potential to know Him, to choose Him, and to love Him. We were given the
breath of chayah/life so that we might choose hayah/eternal existence. But to do that, to make a reasoned choice, to properly exercise freewill, and be judgmental, we would need something more.

Based upon this context and understanding, I have come to the conclusion that nesamah represents the inherent ability to make that choice—to know right from wrong, to differentiate good from bad, to distinguish that which is true from that which is not. The nesamah endows us with the potential to know God and thus to receive His gifts of salvation and eternal life. The nesamah provides us with an awareness of them and Him.

For confirmation of this we can turn to the book of Yowb (errantly rendered Job, meaning: Cry Out to Yahowah). Written hundreds of years before the Towrah, the discussions in Yowb are foundational to our understanding. “Indeed (‘aken – truly and surely) the Spirit (ruwach), She (huw’) in mortal man (‘enowsh – in the weak and frail, in humankind) and even the nesamah of the Almighty (shaday) provide understanding (byn – the ability to perceive and discern so as to apprehend information).” (Yowb / Yah’s Lamb / Job 32:8)

So Scripture defines nesamah as “the part of mortal man that can know and respond to Yahowah.” The nesamah makes the connection between facts and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing that connects us to the source of life which is why nesamah is based upon nasham, meaning “the process of childbirth.”

The nepesh makes animals conscious while the nesamah makes us human, providing us with our conscience. It is that unique human element that seeks to yada Yahowah.

LE: 2-28-13
The Plan is Unfurled, a Promise is Made...

A picture is beginning to form. By opening the second chapter of Yahowah’s first book, we discover an interwoven tapestry whose threads comprise the fabric of life: revelation, redemption, and relationship.

God begins by revealing that He is the reason for everything. He underscores the importance of light, associating it with His nature and purpose. As He telescopes down in time and space, He explains mankind’s place in the universe He has created for our fellowship. God says that He is the Architect of life, of consciousness and conscience. But why?

A thoughtful contemplation of our genesis yields a singular and undeniable conclusion: Yahowah created us in His image because He enjoys the camaraderie of close personal relationships. Our Heavenly Father’s ideal model is based upon home and family, upon husband and wife becoming one, upon a father and a mother coming together to conceive and raise children.

We have also witnessed the establishment of an essential pattern—one God will follow with calculating precision. Yahowah’s foundational formula is six plus one equals seven. Within this model, we witness seven creative epics, seven thousand years of human history, and the seven-part plan which serves as the basis for our salvation. In it, the seven essential dates which form the foundation of Yahowah’s redemptive and prophetic calendar—the fulfillment of the Mow’ed Miqra’ey—are made manifest.

Central to this line of thought, the Sabbath, or Seventh Day, was set apart for rest (because we cannot earn our salvation) and reflection (upon God’s promises). And that is because the shabat is the day of promise, the day upon which Yahowah demonstrates His love for us, lowering Himself to become one of us, greeting us, and doing all of the work required to lift us up. It is the time He settles us in His home after having settled all of the disputes which separate us. And as part of this discussion, God presents the nature of choice and freewill, because they are the prerequisites of a loving relationship.

With these things in mind, let’s pick up the story of our genesis and the reasons behind it, in the opening lines of Bare’syth 2: “Thus (wa – and now) the (ha) heavens (samaym – universe and the spiritual realm) and the earth (’erets – material realm, land, ground, and matter) were determined complete (kalah – were prepared and concluded as intended), and all (kol – the entirety of) the divisions of spiritual beings (saba’ – the...
host of heavenly messengers and envoys arranged in a militaristic regime of command and control).”  

*Kalahl* is based on *kol*, and it means “everything had been prepared and completed as planned.” This provides a clue which prompts us to ponder something profound. Based upon what I know of science and Scripture, before time and space began, God calculated the precise amount of energy required to achieve the specific creative result He desired. The result of this multi-variable equation was a universe with seven dimensions, one capable of supporting a life form which would mirror the Creator’s nature, one in which life would be temporal and could be eternal, one in which God’s timeline of six plus one creative days would play out over the course of seven millennia. It is a calculation so complex, and with so many variables, all of man’s computers combined couldn’t ascertain the formula, much less process the data.

The reasons for this are quite simple. The purpose of creation is reflected in its formula. Yahowah introduced Himself as the lone architect and builder on the first day because God is one. He created ‘Adam in His image on the sixth day, suggesting that this number would represent mankind. Alone, God lived a life void of loving relationships, an existence deprived of the growth freewill associations provide. So He conceived and created a universe capable of supporting a creature designed to fulfill that need. That matrix was designed to bring man and God together by adding six to one, and thus achieving perfection: seven. This realization suggests that Yahowah is as much plot smith as He is mathematician. Every element of revelation, redemption, and relationship relate aspects of His perfect pattern of six plus one. No matter the question, if the answer is important, it is seven.

The next most misunderstood, albeit important, word in this passage is *saba’*. It is translated “hosts” eighty-five percent of the nearly five hundred times it is found in the Torah, Prophets, and Psalms. “War, army, and battle” comprise the residual renderings. I don’t think one person in a million knows why “host” was selected or what this choice implies.

The word is defined by scholars to mean “military congregation or a large fighting unit, a division of an army.” If we were to extrapolate superficially based upon this rather human line of thought, it would imply that Yahowah has competitors, and that He either requires defending or covets conquest. After all conquest, defense, and control are the sole purposes for militaries. But since the notion of multiple rival gods is in complete conflict with His testimony and with reason, and since by definition, a Creator with sufficient energy to produce our universe isn’t short on power, there must be another reason for God selecting a militaristic term.

That is not to say that there isn’t a battle being waged. There is one to be sure. It is a spiritual battle for your soul. We will delve further into this in the next two chapters: “Eden – Joy,“ and “Nesamah – Conscience.” I share this with you now because there is some merit to the “fighting” aspects of *saba’*, at least when seen through a lens focused upon the forces which are battling for your love or your submission.

Scripture, when seen as a whole fabric, suggests that Yahowah’s *mal’ak*, or spiritual messengers, the “heavenly host” in this context, exist in a command and control regime without freewill. In this way, the beings we errantly call “angels” are just like soldiers in
America’s military, where a single refusal to obey a superior officer results in the subordinate being banished from the corps, being incarcerated, or losing their life, depending upon the severity of the rebellion.

The “mal’ak – spiritual representatives” serve as Yah’s workforce. They are His messengers, envoys, and implements. And that is perhaps why the Hebrew word mala’kah is used to speak of the “work done by heaven’s messenger.” Yahowah’s mal’ak aren’t compensated, so it would be inappropriate to consider them employees. They aren’t equals, so they are not partners. There is no indication of mutual affection, so they aren’t part of a loving relationship. They cannot procreate, so they are not family. I think it would be fair to consider them “tools engaged in the work of God.”

If I am right, and Scripture seems to support this conclusion, the mal’ak who comprise the “saba’ – host,” and who are better known as “angels” (through an improper transliteration of aggelos, the Greek word for messenger), are greater than we mortals in that they are eternal in time and to some extent, have a greater capacity to travel within the dimension of time. They are also comprised of substantially more energy than we are, making them more effective implements. As a result, these spiritual beings are considerably more knowledgeable and powerful than humans. But without the capacity to choose freely, they would be incapable of love and severely diminished in creativity and causality, as these things are dependent upon freewill.

Please consider this example: short of breaking, which would be a singular act of rebellion, a shovel has no option but to dig when and where the user dictates. That does not mean that a shovel isn’t valued or useful, only that it has no freewill, and thus no ability to create on its own. The heavenly host or messengers, even the fallen angels or demons, are like this in a way.

Therefore, while mortal, comparatively powerless, and trapped in time, we are vastly superior to the heavenly host when it comes to those things which are born of choice: creativity, causality, communion, and compassion. These, not surprisingly, are the hallmarks of God, which is why He said that we were created in His image.

There are insights related to these conclusions I don’t want you to miss. The first deals with eternity. Immortal, the spiritual messengers or envoys whom we errantly call “angels” cannot be killed, even by God. That is why Yahowah created the Abyss as a prison for Heylel ben Shachar, better known as Satan (a transliteration of satan, the Hebrew word for adversary), and for the divisions of mal’ak who rebelled with him. The Abyss is the place of perpetual anguish where he, the other rebellious mal’ak, and all human souls who associate with and serve these demons, will be eternally incarcerated. Their emotional agony will be the result of enduring eternal consciousness cognizant of their mistake in judgment.

This cause and effect is described eloquently in Mattanyah / Yah’s Gift / Matthew 23, a passage we’ll dissect in the “Krina – Damnation” chapter of the God Damn Religion volume of Yada Yah. There, we will discover that religious, political, judicial, academic, and media leaders and their associates who promote damning deceptions, thereby leading people from life to desolation, will join the demonic fallen messengers in the Abyss because they will be considered to be in league with them. Souls reborn in Yahowah’s Spirit will likewise become immortal, but they will spend their eternity with their
Heavenly Father rather than with “ha Satan – the Adversary.” The preponderance of souls will make neither connection; and they will therefore remain mortal. For them there will be nothing beyond death. These three choices and three destinations are further developed in the “She’owl – Questioning Separation” and “Ruwach – Spirit” chapters of the Going Astray volume of Yada Yah.

Second, choice is a stunningly important gift, one that we all too often devalue. Without freewill love is impossible. Love requires the option not to love. That is to say, we have been given the authority to reject or to ignore God. Further, since love cannot be compelled, the choice not to love must be compelling—or at the very least credible and persuasive. That in turn is the reason God created a division of spiritual beings who were capable of rebelling, but yet possessed very limited creative capabilities. Rebellious, and thus fallen messengers, now demons, function in this role—one which God not only foresaw, but which was actually necessary. They serve to make the choices to reject or ignore God plausible. They do so using the only means they know: submission based upon concealment, corruption, and counterfeit. More on this in a moment.

Remember, the saba’ is a command and control construct, similar in nature to most militaries. It is thus a regimen predicated upon submit and obey. To put this into a more contemporary setting, consider the fact that the institution credited for preserving freedom, the United States military, is actually among the least free institutions on earth.

Outside of the military, submission is most commonly manifest in politicized religions. It is why Catholicism prior to the Reformation was submit or die. Heretics were silenced, removed from society, tortured and then killed. It is why “Islam” is the Arabic word for submission—a religion so intolerant of criticism, anyone daring to do so earns an avalanche of death threats. It is why the religion of man, Socialist Secular Humanism, manifests itself in dictatorial regimes devoid of freedom—places where the state (read the empowered) control everything inclusive of the lives of those within their sphere of influence. These represent humankind’s most adversarial dogmas with regard to knowing and loving God, and therefore, those most opposed to choice and the informed, judgmental, exercise of freewill.

While religions provide compelling counterfeits—dogmas that distance man from God by hiding, altering, and replacing the truth—it was essential from Yahowah’s perspective that they not be creative. Should Satan have been able to conceive anything beyond “not God,” beyond concealing aspects of God’s message, beyond corrupting God’s instructions, and/or beyond counterfeiting God’s symbols, Satan and his minions would have conceived schemes capable of completely hiding the Divine Writ, of convincing people that Satan, Heyiel ben Shachar, was God. And Satan would have become sufficiently oppressive to essentially constrain the exercise of freewill. That is why Satan’s schemes are all concealments, counterfeits, and corruptions, of Yahowah’s creativity, nothing more. At their core, Rabbinical Judaism, Catholicism, Protestant Christianity, Islam, and Socialist Secular Humanism (as conceived by Order of the Illuminists) are simply variations of the politicized religious scheme first deployed in Babylon. Their common denominator is a mirror image reversal, or backwards portrayal, of Yahowah’s plan of redemption. Freedom to choose is replaced by submit and obey. Therefore, it should not be a surprise that religion is based upon the Latin word meaning
“to bind.” We will find countless insights into this beast in our long walk through Yahowah’s Word.

I realize that this is a lot to extrapolate from the Hebrew words, saba’, mala’kah, and mal’ak, but I am confident that Yahowah used these terms because He wants us to understand the nature of spirits, the importance of freewill, and the consequence of concealing, corrupting, and counterfeiting His purpose and plan.

Returning to Bare’syth, Yahowah said: “And (wa) in (ba) the (ha) seventh (shaby’y – from shaba’, meaning solemn promise and oath which fulfills and satisfies, the basis of the shabat – Sabbath) day (yowm – a unit and measure of time rendered from sunset to the following sunset), God (’elohym – the Almighty) ceased (kalah – completed and finished, withheld and restrained) His work (mala’kah – from mal’ak, the ministry and mission of the heavenly messenger and representative of God, the spiritual envoy and dispatch; the labor of God’s corporeal manifestation) which by way of relationship (’asher – by making a connection and being related) He had produced (’asah – prepared, fashioned, and accomplished by way of work).” (Bare’syth / In the Beginning / Genesis 2:2) While this verse is not yet complete, we have moved through enough to reflect upon it.

There is no way to overestimate the importance of seven. That is especially true as it relates to it being the sum of six (the number of man) plus one (the number of God) combining to equal seven. When they are joined, perfection and paradise result. When one is subtracted from the other, both God and man are diminished.

Before we ponder the full import of Yah’s essential formula, let’s defuse the bombshell laden in the last sentence. The consistent message of Scripture is that man apart from God is diminished to nothingness. For those estranged from Yahowah death becomes the end of life. The soul of those who perish unknown to God, those who do not rely on Yahowah and His seven-part redemptive plan, will be diminished to nothingness, meaning that their consciousness will cease to exist. According to the Word, such souls do not live forever in either heaven (shamaym – the spiritual abode of God) or hell (actually She’owl, which is the place of questioning). Therefore, it is precisely accurate, and in complete harmony with Scripture, to say that man apart from God is diminished.

It is also accurate to say that God apart from man is diminished. Unless God intended to grow through human relationships, there would be no reason to create mankind or the universe. In the same way we become greater through the experiences and conversations we share with our spouses and children, God grows. Seven is greater than one. To be deprived of loving, familial relationships diminishes our Creator. There is no other viable explanation for why we exist. Growth is an essential element of life and relationships. And the Author of both is God.

While it may sound like an over simplification, Yahowah’s plan is based upon the formula: six plus one equals seven. Some of the most obvious examples are: six days of creation with the seventh being a day of rest. There have been six millennia of human history since Adam separated himself from God and there will be one final Millennial Sabbath where all mankind lives in the presence of God. There are six annual celebratory Mow’ed Miqra’ey or Called-Out Assembly Meetings, which step by step lead to the
seventh: to Sukah which is camping out with God. These seven days, set apart from all others, foretell and depict the means and timing of our reconciliation.

Every seventh year the land was to rest, or lay fallow, by the divine decree of the Sabbatical Year. Then, every seven times seven years plus one, people and property are to be restored, as depicted in the Yowbel, or Year of Yah’s Godly Lamb. There are six sidelights and one central flame in the Menorah. It is one of the few objects in which Yahowah not only personally ordained the design, but also placed in His Tabernacle.

There are seven visits in corporeal form by Yahowsha’, six for revelation and redemption (all in our past) and one for reconciliation (in our not too distant future). They include: One: “God walked in the Garden with Adam—the first man with a nesamah/conscience. (Bare’syth / Genesis 3:8) Two: “Yahowah appeared to Abraham” in the form of a ‘ysh/individual natsab/standing upright.” God talked, walked, and ate with him throughout the time the beryth/covenant relationship was initiated. (Bare’syth 17 and 18) Three: In a meeting which included a wrestling match with Satan, Yahowsha’ blessed Ya’aqob, renaming the patriarch Yisra’el/one who strives with God. (Bare’syth 32) Four: God met with Moseh during the forty-day revelation of His Towrah / Teaching. (Shemowoth 24) Five: God revealed Himself, speaking to Samuel near the Ark of the Covenant in Shiloh five times. The passage reveals: “Yahowah came, stood, and spoke to Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah.” (1 Shamow’el 3) Six: A “child was born unto us, a Son was given,” when God appeared as a man to redeem us. This advent began with His incarnation in Bethlehem on the Mow’ed Miqra’ of Sukah / Tabernacles in 2 BCE and ended with His ascension from the Mount of Olives in 33 CE. (Dabarym, Yasha’yahuw, Dany’el, Mattanyah, Mark, Luke, and Yahowchanan) And Seven: Yahowsha’ will return fulfilling the Towrah’s remaining prophetic promises on Yowm Kippurym/the Day of Reconciliation in 2033. (Bare’syth 1, Qara’ 23-25, Dany’el 9, Howsha’ 6, Zakaryah, Mattanyah 24, and the Revelation to Yahowchanan)

Likewise, there are seven harvests of souls described in Scripture, with one of the seven being keyed to the Mow’ed Miqra’ of Taruw’ah, known as Trumpets. Briefly, the harvests are: One: Enoch—symbolizing the harvest of the saved souls depicted in Bare’syth / Genesis 5:24. Two: The extrication of Lot from Sodom—symbolizing the removal of God’s family prior to the town’s destruction in Bare’syth / Genesis 18 and 19 and 2 Shim’own / Peter 2. Three: ‘Elyah / Elijah – symbolizing Yisra’el’s return from Ba’al’s Babylon, their restoration and harvest in 2 Malak / Kings 2. Four: Yahowsha’s fulfillment of the Miqra’ of Bikurym / FirstFruits in Mattanyah / Matthew 27:52 and Qara’ / Leviticus 23. Five: The pre-tribulation harvest, or paralambano of the Covenant’s children. This represents the actual fulfillment of the Miqra’ of Taruw’ah. Six: The harvest of tribulation martyrs—depicting those who have come to know Yah during the trial and have been killed for their message. This event coincides with the transition between the Tribulation and Millennial Sabbath in Revelation 20:4. And Seven: The harvest of millennial mortals—something which is required as New Yaruwshalaim begins in Revelation 21.

Continuing to explore God’s fascination with seven, Yahowah is depicted having seven spirits, or manifestations, and He relies upon seven metaphors to describe His nature. The seven spirits are listed in Yasha’yahuw / Isaiah 11:1-2: Yahowah, Wisdom,
Understanding, Counsel, Power, Knowledge, and Reverence. In the same order, the seven metaphors are: 1) Yahowah is Light, 2) Wisdom is nurtured by the Bread of Life, 3) Understanding comes from the Upright Pillar, 4) Counsel is provided by the Living Waters of the Set-Apart Spirit, 5) the Mighty One is the Rock of our Salvation, 6) the Truth and the Word are equivalent, and 7) Life is associated with the Set-Apart Family.

There are seven letters written to the Ekklesia, or Called-Out Assemblies, depicting seven eras. These are: Ephesus—representing the apostolic age, Smyrna—depicting the time of persecution, Pergamum—representing Satan’s role in establishing Catholicism, Thyatira—depicting the Church’s marriage to Lord/Ba’al, a.k.a., Satan, Sardis—representing the death of Christianity, Philadelphia—embodying Yahowah’s true family which was born during the Reformation, and Laodicea—the rich, lost, and arrogant Protestant Christians in Western democracies.

Even the Tribulation, that horrible culmination of man’s and Satan’s influence on earth, is seven years long. And in it, there are seven seals, seven trumpets, seven woes, seven messengers with seven bowls and seven plagues.

So the bottom line is: if you want to understand Yahowah’s timeline, you need to think in terms of six plus one—man plus God—equaling perfection, represented by seven. This formula encapsulates Yahowah’s solemn oath and promise to His creation: Man in addition to God is perfect.

Before we leave the first half of the Bare’syth / Genesis 2:2 passage, there are two additional words deserving of closer scrutiny. It is interesting to note that kalah, translated “ceased,” has two meanings, which apart from Scripture, would be unrelated. In Bare’syth 2:1, kalah conveyed “were determined complete, prepared and concluded as intended, the grand total finished and accomplished.” Here, in Bare’syth 2:2, it was used to convey the idea that God had stopped working because His work was complete. Yahowah didn’t do any work on the seventh day. He rested. The implication is that we can cease working for our salvation because God has prepared and accomplished the grand total of what is required. As Yahowsha’ said on Mowryah’s upright pole that fateful Passover: “It is finished.”

This brings us to one of many misunderstood Scriptural terms: mala’kah. It isn’t among the ordinary Hebrew words for work, as ma’aseh (appearing 235 times plus 23 times more as part of Ma’aseyah), ‘abodah (appearing 143 times), ‘abad – ‘ebed (appearing 987 times), and ‘asah (which is used 2,633 times) fulfill those roles. Every scholastic etymological tome acknowledges that mala’kah is a cognate of mal’ak, but hardly anyone acknowledges this obvious connection. And mal’ak is the Hebrew word we errantly translate “angel,” but which actually means: “messenger, representative, ambassador, envoy, or theophany—the visible and physical manifestation of God.”

While most mal’ak are servants, tools if you will, within the heavenly host, Scripture’s most acclaimed messenger, representative, and physical manifestation of God, is the Ma’aseyah Yahowsha’. In fact, based upon a thorough investigation of the etymological roots of Ma’aseyah, it is reasonable to conclude that the title is actually a compound of ma’aseh and Yahowah, and therefore means “Implement Doing the Work of Yah.” The name, Ma’aseyah, appears twenty-three times in Scripture, whereas the title, Ma’aseyah, only appears twice (and since it was written in Aramaic or Babylonian
Hebrew, even that is subject to debate). And should you want to investigate the reasoning behind this, read the “Ma’aseyah – Implement of Yah” chapter.

An implement is a tool which is wielded to perform work. The fact that this particular tool is part of God (Yahowah’s diminished human manifestation set apart from Him to serve us) infers that the work performed by Yah’s Divine Implement is more important than any other. And so it is. The Ma’aseyah’s work is the substance of our salvation. He did this work so that we wouldn’t have to. He did it because He loves us. He did it because we were incapable of it, and He, like a loving father, came to our rescue.

Understanding mal’ak’s connection to the Ma’aseyah puts the entirety of Yahowah’s plan of redemption into focus. It explains the real significance of the Sabbath, of Passover, Unleavened Bread, FirstFruits, Sevens, Trumpets, Reconciliations, and Tabernacles. This is God’s work, designed and satisfactorily completed by Him. The result is the ransom and redemption of mankind. So rest assured, we will deal with the consequence of mal’ak and its relationship to mala’kah many more times as we walk through Yah’s Word.

Also, you’ll notice that Yahowah used both mala’kah and ‘asah twice in this passage. I believe He did this so that we might reflect upon the differences between them—especially in the context of the Sabbath. In the bigger picture, ‘asah will come to represent our ordinary work, while mal’akah will represent God’s. The Sabbath is set apart for us to cease our work so that we can reflect on His.

The passage presented in Bare’syth 2:2 continues to speak about creation beginning with Hebrew’s most oft used relational term: “And He observed the Sabbath (shabat – He celebrated seven (verb, first person masculine singular); from shaba’, meaning solemn promise and oath which fulfills and satisfies, settling us in His home by settling all disputes so that we can celebrate this) during (ba) the seventh (shaby’y – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (yowm – a unit and measure of time rendered from sunset the following sunset) on account of (min) all (kol) the divine endeavors (mala’kah – from mal’ak, the ministry and mission of the heavenly messenger and visible manifestation of God) which relationally (‘asher) He prepared and produced (‘asah – fashioned, and accomplished).” (Bare’syth / In the Beginning / Genesis 2:2)

There are many, equally valid ways to transliterate the Hebrew verb “Shabat (Strong’s 7673 (appearing 71 times)): sabat, shabat, sabath, shabath, sabbat, shabbat, shabbath, Sabat, Shabat, Sabath, Shabath, Sabbat, Sabbath, and Shabbath. But what’s important here is that shabat was written as a verb (in the third person, masculine, singular: He) affirming that “He (speaking of Yahowah) observed the Sabbath.” So, shouldn’t we?

Since it has been ingrained in us to consider “the Sabbath” to be a proper noun, a title, or name no less, it is somewhat difficult to recognize that it is actually a verb conveying the idea of “God Himself sabbathing.” In this light, the reason many lexicons render “shabat – to observe the Sabbath,” rather than “to cease,” is because they, unlike our translations, recognize the association of shabat with two of the Towrah’s most important verbs: “shama’ – to listen and heed what is said (appearing 1159 times (Strong’s 8085)),” and “shamar – to closely observe what has been written and revealed (appearing 468
times (Strong’s 8014)).” Moreover, if God had wanted to say that “He ceased” as opposed to “He Sabbathed,” He would have used “kalah – ceased” just as He had in the previous sentence.

The “ceased” connotation of shabat is derived in part from an inadequate rendering of nuwach as “rested,” as opposed to “settled” in Shemowth / Exodus 20:11. Nuwach communicates the idea that the Sabbath is the day Yahowah “settled” us in His home by “settling” our debt as well as the conflicts which separated us. And because He has done this work on our behalf, we can rest, reflect, and rely upon Him.

In our quest to know what it means “to Sabbath,” there is a Hebrew noun “shabat – the Sabbath (Strong’s 7676),” which is represented in the text by the same three letters. And while we are told that it is based upon the verb form, that doesn’t help explain the word as shabat is transliterated as a name all 108 times it appears as “the Sabbath.”

There is another vocalization of the word which appears sparingly, albeit with different definitions. Sebeth, used on three occasions, is translated “loss of time” and “still.” And sebeth is found an additional four times and is rendered “seat.” So, it’s obvious that we have to look elsewhere to learn how “to Sabbath.”

Since this is the first time the word shabat appears in the Torah, we can take our clues from the context. Yahowah has just completed His presentation of how He spoke the universe and life into existence, so on the Sabbath, we may want to listen to what else the Creator has to say.

Interwoven into His Bare’syth testimony, Yahowah predicted the future history of humankind by way of a broad outline and revealed the essence of His plan to reconcile mankind back into fellowship with Him. So, on the Sabbath, we may want observe the rest of His testimony.

It was not until after having completed all that was required for mortal and spiritual life to flourish that Yahowah ceased His work. The message then is that God has done everything required for us to live with Him, in this life and in the next. So during the Sabbath, we should reflect on what God has done for us, resting in the knowledge that we cannot earn our salvation.

Beyond the insights related to “observing the Sabbath” which can be drawn from the context, there are some obvious word associations that I’m confident God would like us to appreciate. In Bare’syth 2:2, Yahowah has set “shabat – observing the Sabbath” between two references to “ha shaby’y yowm – the seventh day.” By doing so, He has reinforced two things. The Sabbath is to be observed on the seventh day of the week, not the first as is the practice of Christians. And shabat and shaby’y—Sabbath and seven—are closely related etymologically and conceptually. That is to say, to observe the Sabbath is to closely observe the meaning of seven throughout Scripture. And in this light, sheba’ (Strong’s 7651 (found 394 times)), the Hebrew word for “seven” and shabat are related.

The most telling of Yahowah’s sevens is found in His seven Mow’ed Miqra’ey. They represent God’s promise to do His “mala’kah – spiritual work and deliver His heavenly message” to save mankind. So, since Yahowah’s mala’kah has been directly associated
with “shabat – observing the Sabbath” in Bare’syth 2:2, we should acknowledge His promise on this day.

And speaking of acknowledging God’s promise as part of “shabat – observing the Sabbath,” shaba’ (Strong’s 7650) is used 187 times in Scripture to convey: “making a vow and issuing a promise.” This is not a coincidence.

Similarly, shaba’ (Strong’s 7646) means “to satisfy and fulfill” a prediction and promise. This then unifies “shabat – observing the Sabbath” with Yahowah’s “mala’kah – spiritual work of delivering His heavenly message and solution,” whereby God personally did the work required to fulfill His seven Mow’ed Miqra’ey and settle us in His home by settling the disputes which have arisen between us. These resolutions represent the most important fulfillments in Scripture and history.

Therefore, “shabat – to observe the Sabbath” encourages us to ponder the following associated words:

One… Shabat – the Sabbath: is to be spent “shabat – observing the Sabbath.” The name defines its purpose.

Two… Shaby’y – seventh: tells us to make the seventh day special, setting it apart from all others as a day to rest and reflect upon Yahowah’s creation and testimony. We rest because He has done all of the work required for us to live with Him. We reflect because it is through understanding and respecting His plan, and viewing His willingness to settle our debts from the proper perspective, we are allowed to enjoy our Heavenly father’s company.

Three… Sheba’ – seven: encourages us to realize that every important aspect of Yahowah’s plan is based upon this number. It is a formula which tells us that God (who is one) in addition to man (who was created on the sixth day) equates to perfection (sheba’ – seven), which is symbolized by the Mow’ed Miqra’ of Sukah, and with camping out with God.

Four… Shaba’ – to satisfying and fulfilling: prompts us to recognize that Yahowah satisfied the problem of sin, settling our debts through the ransom paid by the “mala’kah – spiritual work done by God’s Heavenly Messenger” on “Pesach – Passover” and “Matsah – Unleavened Bread”—the first of seven Called-Out Assembly Meetings.

Five… Shaba’ – a vow and promise: lies at the heart of God’s message to mankind. The Towrah represents Yahowah’s vow to establish a “beryth – familial covenant relationship” with humankind and his “shaba’ – promise” to save us from ourselves.

Six… Shama’ – listen: to Yahowah’s voice on the Sabbath by reciting the Torah, Prophets and Psalms. It is what Yahowsha’ did in His first public pronouncement – reading from Yasha’yahuw on a Shabat.

Seven… Shamar – observe: what God has written to us in His Towrah on the Sabbath.

Additionally, shabar is “to contemplate favorably.” Shib’ah is the “satisfactory fulfillment of an oath or promise.” And shaber means “to interpret and explain the meaning or significance of a communication.”
Collectively then, the second chapter of Yahowah’s genesis testimony begins: “Thus the heavens (universe and the spiritual realm) and the earth (material realm and matter) were determined complete (were prepared and concluded as intended), and all the divisions of spiritual beings (saba’ – the host of heavenly messengers and envoys). (2:1) And in the seventh day, God ceased His work (the ministry and mission of the heavenly messenger) which by way of relationship He had produced (prepared, fashioned, and accomplished by way of work). And He observed the Sabbath during the seventh day on account of all the divine endeavors and spiritual messages which relationally He prepared and produced (fashioned and accomplished).” (2:2)

While virtually all Christians ignore the Sabbath, there is no denying that the seventh day means a great deal to our Creator. “The Almighty God (‘elohym) blessed and adored (barak – knelt down and lowered Himself to greet and extol) His association with (‘eth) the seventh (shaby’y – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (yowm), and (wa) He set it apart (qodesh – He separated it from others to purify by means of it) because indeed (ky – surely and truthfully) during (ba) it (‘eth) He observed the Sabbath (shabat – He celebrated seven (verb, first person masculine singular); from shaba’, meaning solemn promise and oath which fulfills and satisfies by settling our debt and settling us in His home) on account of (min) all (kol) the heavenly work and spiritual message (mala’kah) which by way of relationship (‘asher) He, the Almighty, had conceived and created (bara’ ‘elohym – God had caused to exist), prepared and produced (‘asah – fashioned and accomplished).” (Bare’syth / In the Beginning / Genesis 2:3)

Yahowah has reinforced the example He has set of observing the Sabbath. But this time He has accompanied it with a blessing—demonstrating His love for this day. Further, God has defined the nature of His blessing with qodesh, whereby the Sabbath has been “set apart as a time of purification” to “set us apart by purifying us.”

Yahowah “mala’kah – does His spiritual work and delivers His heavenly message” on the Sabbath. Yahowsha’s first public announcement and declaration was delivered on the Sabbath. He healed on the Sabbath. He saved us from our sins on the Mow’ed Miqra’ of Matsah – Unleavened Bread on a Sabbath in 33 CE. And He will return to usher in the Millennial Sabbath on the Sabbath during the celebration of Sukah, the seventh Called-Out Assembly, in 2033 CE.

Bare’syth / Genesis 2:3 is the third of 302 times barak is used in Scripture. The first occurrence was in 1:22 in the Towrah’s introductory book, where after creating animals with nepesh/souls on the fifth day, God: “adored and blessed them by kneeling down to greet them and lift them up (barak), saying: “Be productive, flourish, conceive life in abundance and be multiplied.” Therefore, barak is tied to something God does out of love which is instrumental to abundant life.

The second occurrence of barak is directly attributed to mankind. Five verses later, in Bare’syth / Genesis 1:27-28, we find: “So God created ‘Adam in His image, in the
image of God He created him. Male and female He created them. And God knelt down next to them (barak – adoring and blessing them, greeting them in love and lifting them up), saying to them, ‘Be fruitful (parah – flourish, be productive, increase) and multiply (rabah – become exceedingly great and numerous, being enlarged, reaching a very high point).’” Since barak is the first thing Yahowah does after creating man, it tells us that He adores us, and that His first priority is to get down on our level to greet us lovingly and to raise us up to Him, making us exceedingly great.

While we were made in the image of God, in the shade of God so to speak, barak provides the means to increase our dimensions and illumination sufficiently to be substantially more like God—to become exceedingly great. The source is Yahowah’s love, His willingness to diminish Himself to elevate us. This is precisely what the plan of salvation incorporated in the Mow’ed Miqra’ey, and fulfilled in part by the Ma’aseyah, are all about. God became a man to save men. He allowed His soul to descend into She’owl to redeem His children. No greater love has a man than this that He lay down what He holds dear for those He adores. The Upright One bent down so that we could stand upright with Him. (So that you know, one of the central themes of the Salvation volume of Yada Yah is an explanation of what actually occurred on Passover, Unleavened Bread, and FirstFruits in 33 CE. There you will discover the purpose and fate of Yahowah’s/ Yahowsha’s Spirit, soul, and body, and how they were all used to ransom us.)

In this context, the meaning of barak is as clear as it is profound. But the message is also resident in the term’s etymological roots. Synonyms include: “bless, kneel down, adore, provide favor, and extol.” A blessing is a communication which invokes a favor. A favor is an unearned gift. Adoration means that the gracious gift was provided by way of love. And that leaves us with “extol,” a word which is transliterated from the Latin extollere. Ex is “up” and tollere means “to lift.”

Therefore, by associating barak with observing the Shabat, we learn that: “God blessed and adored (barak – knelt down and lowered Himself to greet and extol) the seventh day, setting it apart (qodesh – separated it for the purpose of purifying)...” This being true, you can expect Yahowah to greet man, to display His love for man, and to lift man up, on this day. And so He does. All of Yahowsha’s most important work occurred on the Sabbath. And that my friends is the moral of the story.

But there is another lesson to be learned here. Yahowah did not and does not adore, lift up, or bless Sundays, the first day of the week. That is a human religious tradition, a counterfeit and corruption based upon sun god worship. Its roots are Babylonian, which is why God begins and ends His Covenant by telling His people come out of Babylon. If you are still there, worshiping on Sunday, this message is for you.

Barak isn’t the only important term in this passage. If one were to list the seven most essential words in the Word, the Hebrew word qodesh would be one of them. Everything that is important to God, from His Son to His Spirit, from His Tabernacle to His people, from the Sabbath to the Mow’ed Miqra’ey are qodesh—set apart. Even the seventh day of creation is set apart to tell us that there will be a Millennial Sabbath, a time when God will lower Himself to adore and greet mankind, living with us in a perfect paradise for a thousand years. It is the fulfillment of His six plus one formula.
Continuing on with Yahowah’s testimony, God revealed: “These are (‘eleh) the records of the birth and genealogy (towledowt – the written account of the conception) of the heavens and earth (shamaym wa ha ‘erets – spiritual and material realms) when they (hem) were created (bara’ – given birth and caused to exist; brought to being) in (ba) the day (yowm) Yahowah (), Almighty God (‘elohym), prepared and produced (‘asah) the material world (‘erets) and the spiritual realm (shamaym).”

(Bare’syth / In the Beginning / Genesis 2:4) The birth of the universe was now history, but so were the preparations for man’s rebirth from mortality to immortality.

The Creator has introduced Himself by name for the first time. God’s name is Yahowah. That means that His name isn’t God, Lord, Ba’al, Amen Ra, Osiris, Isis, Zeus, Jupiter, Jesus, Jehovah, Apollo, Allah, Shiva, Buddha, or Satan. God has a name, and now you know it. In fact, His name is so important, so relevant to knowing Him, so essential to our salvation, Yahowah will inscribe it in His Word 6,999 additional times. It’s obvious He wants us to know it and to use it.

Yahowah called His written account of creation’s history a genealogical record. By inference then, this is the story of the birth of the cosmos; it is the future history of mankind’s generations, and it is the lineage of His redemptive plan. And it should be noted, most all of the human genealogies presented in Scripture focus on families.

By reflecting on the genealogy of creation, we noticed that something specific occurred during each creative era which was prophetic of man’s future history as it would play out in one thousand year intervals. There was also an element to each day that represented a significant aspect of God’s plan of redemption.

It’s interesting that Bare’syth / Genesis 5:5 tells us: “All the days which by relationship (‘asher) ‘Adam was restored to life (chayah – remained alive after being renewed, continued to live once revived, was spared, saved, and preserved) were (hayah – existed as) nine hundred years and thirty years, and he died.” Since ‘Adam represents the first thousand years of mankind’s history, as well as our restoration to life by way of a personal one on one relationship with God, this passage suggests that Adam lived 70 years with Yahowah in the perfection of the Garden before the Adversary was allowed to slither in and corrupt His Word. God has a penchant for the number seven.

According to the cohobating genealogical testimony preserved in the Septuagint (prepared 300 to 200 BCE) and Samarian Pentateuch (prepared 400 to 600 BCE), Adam’s expulsion from the Garden occurred in 3968 BCE, year 0001 on Yahowah’s calendar.

Two is the number of choice. The second day in the creation account predicted that this era would be about separation and water. And so it would be: the flood separated the lone family who chose God from those who did not. The deluge occurred at the commencement of this era with a massive asteroid impact in 2968 BCE—right when Yahowah told us it would occur. (This is evidenced by Burckle’s discovery of an eighteen-mile wide crater 12,500 feet below the surface of the Indian Ocean which dates to 4,800 to 5,000 years ago and produced a 600 foot high tsunami which flooded Mesopotamia all the way up to the Black Sea.) And Spiritually, the message is that living and cleansing waters prepare our souls to live with God.
Regarding this choice to accept or reject God, the acclaimed historian Arnold Toynbee, in his twelve-volume *Study of History*, written between 1934 and 1961, described the rise, flower, and decline of 26 cultures from Egypt, Greece and Rome to Polynesia and Peru. After stating that “Civilizations die from suicide, not by murder,” (destroying themselves from within) the British historian queried: “So what does the universe look like?” He answered, “It looks as if everything were on the move either toward its Creator or away from Him…. The course of human history consists of a series of encounters...in which each man, woman, or child...is challenged by God to make the free choice between doing God’s will and refusing to do it. When Man refuses, he [accepts] the consequences.”

The third day represents the time life burst forth on planet earth—flourishing, reproducing, and growing. Not surprisingly, three is the number of family—father, mother, and child—the cradle of human life. Historically, during mankind’s third thousand-year era, we humans multiplied prodigiously as did our civilizations. So, right on schedule, exactly one thousand years later, in 1968 BCE (year 2000 Yah), after calling Abraham out of Babylon, the world’s religious center and lone super power, and into the Promised Land, the Covenant relationship which stands at the heart of Scripture was ratified on Mount Mowryah. In the years which followed, Abraham’s family sowed the seeds of salvation—giving birth to the Ma’aseyah.

For the next forty Yowbel (meaning Yahowah’s Lamb is God), or 2000 years, man’s history from Yahowah’s perspective and His redemptive plan are one. They are embodied in the Yahuwdym, in the Covenant, in the Towrah, in the Tabernacle, and in the Ma’aseyah. As we shall discover in the next two chapters, Abraham acted out a dress rehearsal for the Son of God during the very year the third millennia of human history began. A thousand years later, at the dawn of the fourth millennia, on that same mountain, in 968 BCE, Solomon laid the cornerstone of the first Temple. Exactly 1,000 years later, in 33 CE, also on Mowryah, the Ma’aseyah was hung on a pole to redeem mankind.

From a redemptive perspective, the seminal events in human history occur every forty Yowbel Years. These multiples of forty, fifty-year segments of time, depicted as “seven times seven years plus one,” determine the years Yahowah engages to redeem His creation. Scripturally, forty is the number of completion, especially as it relates to a time of testing. And the Yowbel is symbolic of Yahowah, our God, forgiving our debts and setting us free from human oppression. The Yowbel foreshadows the restoration provided by the Sacrificial Lamb on Passover and Unleavened Bread.

The most monumental event in human history was the redemptive advent of the Ma’aseyah (Implement Doing the Work of Yahowah from ma’ase and Yah). It is why every aspect of the fourth creative day speaks to salvation. While nothing was created on this day, it remains the longest narrative for this reason. It is the day that we were told that the greater light—Yahowsha’, God in the flesh—would become visible to us as a sign and as a symbol. And indeed, on Tabernacles, a Sabbath in 2 BCE, nearing the end of the fourth millennia of human history, the invisible God became corporeal. A child was born. A Son was given to us. By taking the form of a man to reveal Himself to us, and to point the way home, the great light of Yahowah became visible as Yahowsha’.
Then, in the final year of man’s fourth millennia, in the Yowbel year of 33 CE (year 4000 Yah), God fulfilled His mission as the Passover Lamb on the Called-Out Assembly of Passover, removing our sin during the Mow’ed Miqra’ of Matsah, a Sabbath. Fulfilling First Fruits, an offering of saved souls occurred right on schedule concurrent with the reunification of Yahowsa’s soul with Yahowah’s Spirit. The fourth annual Called-Out Assembly Meeting, the Feast of Seven Sabbaths, was fulfilled on the appointed day when the Set-Apart Spirit anointed the Called-Out Assembly, or ekklesia, at “Pentecost”—Greek for “fifty.” The prophetic significance of the fourth day of creation was thereby fulfilled, as were the first four of seven Mow’ed Miqra’ey.

In the fifth creative day, the first mortal nepesh/souls were conceived of water, helping us understand that our souls must be immersed in Yahowah’s Spirit to become immortal. On this day, Yahowah told us that “great serpents” would “move about…producing after their kind.” From a historical perspective, the souls created on this day were surrounded by them—satanic deceptions of the worst kind: religions. That is why, from a redemptive perspective, God reminded us twice in the fifth day that living souls reproduce after their kind. A society drenched in religion will breed deception, destruction, death, and damnation.

The marker for the initiation of year 5000 Yah (1033CE) is obscure to those who do not closely observe the Towrah or seek to correlate its timeline with human history. But in 1033 CE, the waters beneath where the Temple had stood were poisoned. It served as a direct fulfillment of the Bamidbar / In the Wilderness / Numbers’ 5 prophecy whereby God’s people were declared “unfaithful.” Yahowah officially divorced Himself from Rabbinical Judaism and Christianity.

Scripturally, six is the number of man, and so it was that on this day man was conceived. From the perspective of Yahowah’s plan of redemption, we have reached the object of restoration. That is why we were told in the words which precede the formation of Adam that: “renewed and restored life exists upright and established.” It is why we learn that “Adam was fashioned in God’s image, after His likeness.” It is why Scripture reveals: And God knelt down next to them (adoring and blessing them, greeting them in love and lifting them up), saying to them, ‘Be fruitful (flourish, be productive, increase) and multiply (become exceedingly great and numerous, being enlarged, reaching a very high point).’” When we are restored to life, we become like our Creator. So spiritually, the sixth era is about transforming man into the image of God so that we can live upright in His presence during the seventh day.

Historically, the sixth millennia dawned deluged in the errant ways of humankind and will terminate with a seven year tribulation of our making. During this period, the religion of man was conceived. Adam Wieshaupt built the foundation of the enlightened Master/Slave Fascist/Socialist state known as the New World Order out of a caustic and corrosive mix of man’s best lies (Jesuit Catholicism, Rabbinical Qaballah, Islam, Machiavelli, and Freemasonry). Today, his Secular Humanist religion permeates the globe and has become the national religion of American politics, the media and academia. His political children have murdered over one-hundred million souls during the last century alone. Thinking ourselves wise, we have worshiped the creation and become fools.
Soon the era of mortal man will be over. The seventh day begins on a Sabbath, the *Mow’ed Miqra’* of Sukah (better known as Shelters or Tabernacles), in 2033 (year 6000 Yah). Those rescued from the Tribulation, and those who survive it, will enter the Millennial Kingdom and will get to campout with God for one thousand years, living on an Earth restored to the status of the Garden of Eden until year 7000 Yah. Then, there will be a new beginning.

Such is the genealogical history of mankind from conception to perfection. It is the story of six plus one.

Bringing it all together, one (3968-2968 BCE) is about God who is one creating a one on one relationship with the first man. Two (2968-1968 BCE) is the presentation of choice, choosing the Ark of the Covenant or the deluge brought on by the Devil’s delusion. Three (1968-968 BCE) is the story family, and so Abraham established what would become the family of God in the third millennia of man. Four (968 BCE-33 CE) completes the time of testing and the arrival of the greater light at the twilight of the fourth millennial epoch. Five (33-1033 CE) designates the time of the great serpent and consequently the era of religious confusion. Six (1033-2033 CE) is the time of man, the time that gave rise to Socialist Secular Humanism, and its replacement moral code—Political Correctness—where being judgmental has become a sin. This has led to injustice, immorality, irrational opinions, deceit, destruction, and death at an unparalleled scale. Seven (2033-3033 CE) is the *shabat*, the time man and God come together, our debts settled so that we can settle down with Him to form a perfect paradise.

In light of Yahowah’s focus on seven and the Sabbath, if you are a Roman Catholic, Orthodox Christian, Protestant, or Evangelical attending Sunday Worship services on behest of pastor or priest, believing that you are doing something good that is pleasing to God, sorry, but you are dead wrong. Yahowah doesn’t want to be worshiped, as worship has no place in a familial relationship. Remember *barak*: God bowed down so He could lift us up. And Sunday is “the Lord’s Day,” where Bel and Ba’al, Ra and Zeus, Jupiter and Satan are worshiped—the day all wannabe gods want mankind to bow down before them. Sunday worship is why Yah called Abe out of Babylon.

Should you be wondering why the Christian religion is uniformly wrong on this day and its purpose (Sunday vs. the Sabbath and worship vs. relationship), you will find that answer in Yahowssha’s prophetic Revelation letters to the “church.” God calls General Constantine’s promotion of Paul’s creation, better known as Roman Universalism or Catholicism, the “seat of Satan.” He says that Catholics are “Jezebelian (exalting the Lord (Satan) who is Bel or Ba’al in Scripture)” and married to the Whore of Babylon (another Satanic reference). Yahowssha’ proclaims that they are “dead,” poisoned by the Devil’s deceptions.

The Catholic Church, misguided as they were by Paul, became so anti-Semitic and anti-Scripture, so pro-sun god worship and pro-religion, they made it a crime punishable by death to observe the Sabbath, the seventh day, mandating that all things required on that day be transferred to the “Lord’s Day, Sunday.” While they were at it, they also made it a capital offense to gather on any of Yahowah’s seven *Mow’ed Miqra’ey* in accordance with His Towrah instructions. The Called-Out Assembly Meetings of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and
Tabernacles were replaced with Satanic substitutes, like: New Year’s Day, Saint Valentine’s Day, Saint Patrick’s Day, Lent, Palm Sunday, Maundy Thursday, Good Friday, Easter Sunday, the Assumption of Mary, Halloween, and Christmas. Even today, most all Orthodox, Protestant, and Evangelical congregations follow their demonic example. Ignoring Yahowah’s Mow’ed Miqra’ey (Called-Out Assembly Meetings), the Ekklesia (Called-Out Assembly) has become a “Church” instead—a place that calls folks in, not out, and which borrows its name from Circe, a Germanic sun goddess.

The bottom line is Christians are lost because their Sunday religion is based upon sun god worship. As such, Christians remain in Babylon, and have not heeded Yahowah’s call to “Come out of her.” So to understand the Truth, to know the Word, to be part of Yahowah’s family, one must first walk away from the darkness, deceit, destruction, death, and damnation of religion—from schemes promoted throughout the millennium by the Whore of Babylon.

The Light, the Truth, the Life, and the Way are all made manifest by the Word. The seventh day, the Sabbath, the day to desist from our ordinary work and contemplate Yahowah’s work, is the first of many lights God placed on the path to paradise. Sunday is Satan’s false light, one placed on the broad avenue which leads to death for some and the Abyss for those who carry the Adversary’s torch. In Babylon, there were four “evil days” each month. They were the 7th, the 14th, the 21st, and the 28th. Perhaps you noticed a pattern. Satan and his religious minions routinely condemn that which Yahowah commends. Sunday, the first day of the week, wasn’t called sun-day for nothing.

Before we move on, here is a snapshot of the previous two passages: “The Almighty God blessed and adored His association with the seventh day, and He set it apart because indeed during it He observed the Sabbath (He celebrated seven; the solemn promise and oath which fulfills and satisfies) on account of all the heavenly work and spiritual message which by way of relationship He, the Almighty, had conceived and created, prepared and produced (fashioned and accomplished), (2:3) These are the records of the birth and genealogy of the heavens and earth (spiritual and material realms) when they were created in the day Yahowah, Almighty God, prepared and produced the material world and the spiritual realm.” (2:4)

You may think that one day is as good as any other. You may believe that God isn’t troubled by the details and doesn’t mind men exchanging His plan for one of their own. You may consider the Sunday substitute less significant than what is in your heart, your intent and purpose. You may justify Sunday by reasoning that since so many religious folks observe it, it can’t be contrary to God. But if you do, your god isn’t the Spirit who inspired these Scriptures.

Unaware of the redemptive significance of the special Sabbath of Unleavened Bread, you may think that Sunday worship is justified because the supposed “resurrection” was more significant than our redemption. Unaware of what the Greek manuscripts composed
by the eyewitnesses actually reveal, or that Yahowsha’s testimony reinforces the validity of the Torah, Prophets, and Psalms, you may errantly believe that the Disciples themselves replaced the Sabbath with Sunday. Indoctrinated by religion, and confused by Pauline Doctrine, you might actually think that the “Church” has been given the authority to establish doctrine, even to change God’s instructions as they see fit. You may be so lost as to suppose that there is no rhyme nor reason to Scripture, that it is no more rational than the religions spawned by it. For you, the notion that it contains a mathematical equation that defines God purpose, His pace and His plan may well be unfathomable.

If so, Hosea 4:6 was written for you. “My people (‘am) are completely destroyed and they will perish (damah – they are cut off and will cease to exist (niphal perfect – telling us that the people have actively participated in their own absolute demise)) because of (min – from) a lack of understanding (bely – corrupted information, inadequate knowledge, and deficient discernment). Indeed because (ky) you (’atah) have totally avoided and rejected (ma’as – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) knowledge and understanding (da’at – information and discernment), so then (wa) I will consistently reject you and avoid you (ma’as – I will actually disassociate from you and will rebuff you (qal imperfect)) from serving as priests and ministers (kahan – from acting as counselors and clerics) on My behalf (la – for Me). Since (wa) you have continually ignored (shakah – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) the Towrah of your God (Towrah ‘elohym – Your God’s Torah Instruction and Teaching, Your God’s Source of Guidance and Direction; derived from: tow – God’s signed, written, and enduring, towrah – way of treating people, tuwr – giving us the means to explore, to seek, to find, and to choose, yarah – the source of instruction, teaching, guidance, and direction that flows from God, which tuwb – provides answers to facilitate our restoration and return, even our response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing us, thereby towr – providing us with the opportunity to change our attitude, thinking, and direction toward God), I also (’any gam) will consistently ignore your children (shakah ben – I will overlook your sons, forget about your children, and view them as worthless).” (Howsha’ / Salvation / Hosea 4:6)

Ignorance isn’t bliss; it is the path to perishing. Those who justify aren’t justified. “I just didn’t know” isn’t an excuse. Nor is: “ Everybody else was doing it.” The truth is available. All you have to do is “shabat – stop what you are doing and reflect on” what God had to say—especially as that relates to His plan for settling our debts so we could settle down with Him.

And that is why Yahowah established the Sabbath as the preeminent Instruction among the seven focused on human behavior. One day wasn’t just as good as another. The model God established regarding time and redemption is emblazoned on every reference to the seventh day.

When Yahowah etched the Ten Statements in stone with His own hand, He reiterated the formula:

“Remember (zakar – recall, reflect upon, recognize, mark, memorialize, mention, proclaim, and be earnestly mindful) that the Sabbath (‘eth ha shabat – the seventh day, the time of promise where our debts are settled so we can settle down with Him based upon the oath of the) day (yowm) is set apart (qadash – is separated unto God for purifying and cleansing and thus special (piel stem where the object endures the action) infinitive construct (serving as a verbal noun))). (20:8) Six (shesh – speaking of that which is bleached white or adorned in fine linen) days (yowym) you can actually and continuously work (‘abād – you can labor (qal stem and imperfect conjugation)) and (wa) you can genuinely engage in the totality of (‘āsah – you can do all of, prepare and produce the full extent of, fashion and finish, advance, assign, and accomplish, institute, celebrate, and actually act upon (qal stem perfect conjugation)) all of (kōl – the entirety of) your service of representing the Messenger and proclaiming the message (mala’kah – your usefulness as a spiritual envoy; from mal’ak – spiritual messenger and heavenly envoy). (20:9)

But (wa) the seventh (shabiy’y – the solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (yowm), the Sabbath (ha shabat – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise to settle all disputes and settle down with) of (la – associated with so as to approach) Yahowah (ʾĕlohim), you should never actually engage in (lō’ ‘āsah – you should not habitually do, consistently prepare or produce, and you should not consistently fashion or finish, advance or assign, accomplish or act upon (qal stem imperfect conjugation)) any part of (kōl) the work of God’s Representative and Messenger (mala’kah – from mal’ak, the ministry and mission of the heavenly envoy, the Divine endeavors and labor of God’s corporeal manifestation) yourself (‘ātah), your son (ben), your daughter (bat), your male and female servants and staff (ʾeḇed waʾamah – your employees and those men and women who work for and with you), your means of production (behemah – your animals and beasts of burden), as well as (wa) those visitors (ger – foreigners) who relationally (‘asher) are in your home, property, or community (ba saʿar – are inside an area enclosed by a door or gate, a household, assembly, city, or nation). (20:10)

For indeed (ky – because) in six (shesh – symbolic of mankind being bleached white and purified on the sixth) days (yowym) Yahowah (ʾĕlōyim) acted and engaged, preparing and producing everything associated with completing (‘āsah – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) accordingly (‘eth) the heavens (ha šamaym – the spiritual realm) and the earth (wa haʾerets – the material world), and the seas (wa haʾyam), and all (kōl – everything) which relationally (‘asher) is in them (ba).

And (wa) He became completely settled (nuwaḥ – He rested after settling all unresolved issues) during (ba) the Almighty’s seventh (ha shabiy’y ‘al – God’s solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) day (yowm). Therefore (ken – consequently, this is true and correct) Yahowah (ʾĕlōyim) blessed and adored (barak – knelt down and lowered Himself to greet those He had created, and did everything to lift them up on (piel perfect)) everything associated with this day (‘eth ha yowm), the Sabbath (ha shabat – the
seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise God has made to settle our debts and settle us in His home on this), setting it apart (godesh – separating it from others, dedicating it to separation, cleansing, and purifying).” (Shemowth / Names / Exodus 20:8-11)

The reason that the Shabat is associated with a cessation of our work is because our inaction regarding salvation determines rather or not our souls will continue to exist. Should one work for their salvation, should they try to resolve their debts and earn the right to settle down in God’s home on their own, their soul will be dissipated to nothingness upon their death. Those who desist from considering their eternal fate, will suffer the same fate. But should we rely exclusively upon the work done by Yahowsha’, we will be saved.

The Instruction goes on to reconfirm that the Sabbath is the seventh day of the week, not the first. It is a day set apart from all others. On it we aren’t to do His work or our work. There are six days for man and one for God.

Yahowah’s instruction was unambiguous and authoritative. So what do you suppose the motivation was for the imperial edict Constantine’s historian, Eusebius, recorded in 321 CE? “All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord’s Day.” The founder of Roman Catholicism called Sunday “Sol Invictus Mithras”—“The day of the Unconquerable Sun, Mithras.” Under penalty of death, he decreed that all within his empire must cease work on Sun-Day to honor the sun god.

Did Constantine, the founder of the Roman Catholic Church, do this because he and his clerics were illiterate and thus ignorant? Was this exchange just a colossal blunder, one born out of confusion rather than intent? Or did Constantine, the founder of Roman Catholicism, issue this order because he rejected Yahowah’s revelation, revering Paul’s and the Devil’s drivel instead? Changing the day cannot be justified by Scripture. In fact it is specifically condemned by Scripture. So, I ask you, why was corrupting Yahowah’s purpose and plan a life and death issue to General Constantine and the first Catholics? Or equally important, why does every priest and virtually every pastor replicate the demonic deed every Sunday morning? Why does anyone show up? Are we so lost, so ignorant and indoctrinated that we can no longer differentiate between right and wrong, good and bad, light and darkness, life and death, religion or relationship?

I’m sorry, you don’t deserve that. By virtue of the fact you are reading this, you are not part of the problem. You already know that the reason we are encouraged not to do Yahowah’s work on the Sabbath, the seventh day, is because it is set apart as the day God knelt down, lowering Himself out of love to lift us up. You know that salvation is a gift from God, and that it cannot be earned. You understand that this is why the seven Mow’ed Miqra’ey/Called-Out Assembly Meetings are set apart as they represent the seven essential steps in Yahowah’s redemptive plan. You understand that they are prophetic of the work Yahowsha’, Yahowah’s Messenger and His Message, has and will do on our behalf.

Also, I mentioned earlier, according to the etymological tools at our disposal, nuwach wasn’t so much “rest,” as in the absence of movement, but instead it conveyed the notion that God’s mind was completely settled, having achieved exactly what He had intended.
By extension, *nuwach* even speaks of “security,” and thus of “victory and salvation.” This is confirmed in Bare’syth 2:15. There, Yahowah “*nuwach* safely settles Adam in the Garden.” Then in Bare’syth 8:4, we discover that Noah’s ark “*nuwach* settled safely on mountains of Ararat” after the flood. It is even used in conjunction with Yahuwshua’ and the Ark of the Covenant: “And it shall come to be as the soles of the feet of the priests lifting up and bearing the Ark of Yahowah, the Upright Pillar of all the Land, *nuwach* settle securely and victoriously in the waters of the Yarden / Jordan (meaning: the One who Descends), the waters of the Yarden shall be cut (*karat* – used to express “cutting the covenant”), and the waters will descend from above, and shall be present, taking a stand as one unified barrier.” (*Yahowsha’* / Yah Saves / Joshua 3:13)

Therefore, *nuwach* tells us that the Sabbath is the time Yahowah settles on the means to achieve our eternal safety, our victory over sin and death. It is the time God settled the issues which have separated us by settling our debts so that we could settle down with Him. Therefore, those who observe the Sabbath as Yahowah’s time to protect, save, and deliver us will be settled in our Heavenly Father’s Home. And in this regard, it’s hard not to see a little *ruwach*/Spirit in *nuwach*/settle and save.

Beyond this, it’s important to note that “Yahowah ‘*barak* – descended, knelt down out of love, diminishing Himself to bless’ [us on] the Sabbath.” It is the very day His soul descended to *She’owl* under the burden of our sin. This represents the single most important day in the history of the universe: the Sabbath of the *Mow’ed Miqra’* of *Matsah* in 33 CE.

The second most important Sabbath is still on our horizon: *Sukah*, the seventh *Mow’ed Miqra’*, which will be fulfilled on a Sabbath in 2033 CE, ushering in the Millennial Sabbath—a time where God blesses the entire Earth with His presence.

You will also notice that “Yahowah ‘*qodesh shabat yowm* – set the Sabbath day apart, separating the Sabbath from all other days, making the Sabbath the day devoted to separation, cleansing, and purifying’” our souls. As the beneficiaries of these blessings, shouldn’t we observe the Sabbath with an attitude of gratitude with these things in mind?

We now know that the seventh day serves as a metaphor for the purpose, plan, and pace of our redemption in Yah’s Creation account and in His Instructions. But, some, those adversely influenced by Paul, might say that “we live under grace,” that Yahowsha’s personal example and “God’s authorized instructions no longer apply.” Could it be that Yahowah was simply a Jewish god, a killjoy, and a has-been?

Having read the Word, and having come to know God, I am convinced otherwise. It’s clear to me that Yah’s Instructions serve many purposes and that they are as vital today as they were when He etched them in stone. He said that they are good for us in Dabarym / Words / Deuteronomy 10:13. Observing them makes us happier and more productive, prolonging our days unto eternity in the Promised Land, according to Dabarym 4:40. They exist so that we might learn from them, suggesting that there is profound truth beneath the plain reading, says Moseh (corrupted to Moses from the Greek, but actually meaning “to draw out”) in Dabarym / Words 5:1. Observing them is one of the ways we demonstrate our respect and reverence for Yahowah based upon the preamble in Dabarym 10:12. In other words, Paul’s position on the *Towrah, Mow’ed Miqra’ey,*
Sabbath, Beryth, and Instructions, is inconsistent with God’s Word, and thus wrong, as is the religious faith based upon Paul’s epistles.

According to God, His Torah instructions serve as the answer to the most important question ever asked: “So then (‘attah – from this time forth) Yisra’el (those who live with and are empowered by God), what (mah) will Yahowah (יְהוָה), your God (‘elohym – Mighty One), ask and inquire (sha’al – look for, question and earnestly request) from among you (min ‘im – as part of our association and relationship)?” (Dabarym / Deuteronomy 10:12) Worded differently, God’s essential question reads: “So then what will Yahowah, your God, look for from those who seek to live relationally with God?”

The answer is: “Surely (ky – verily and indeed, doubtless) if (‘im) you revere and respect (yare’ – highly value and venerate) Yahowah (יְהוָה), your God (‘elohym), that you walk (halak – proceed and travel) in (ba) all (kol) His ways (derek), and that you love (‘ahab – befriend Him, adore Him in a familial sense, and develop a close, affectionate relationship with) Him, serving (‘abad – working) with (‘eth – alongside) Yahowah (יְהוָה), your God (‘elohym), with (ba) all (kol) your heart (lebab – inner being, thoughts and emotions, passions and attitude) and with all your soul (nepesh – consciousness), closely observing (shamar – carefully examining, treasuring and celebrating, being safe and secure in, while revering, clinging to, and keeping) accordingly the (‘eth) terms and conditions of the covenant (mitswah – authoritative directions and instructions, written legal conditions which are binding with regard to the contract) of Yahowah (יְהוָה), and also (wa) the clearly communicated prescriptions (chuqah – that which has been engraved in stone describing what one should do) which relationally (‘asher) I (‘anky) instruct and direct you (tsawah) today (yowm) for (la) your good and benefit (towb – to make you good, pleasing, valuable, pleasant, agreeable, prosperous, beautiful, festive, and happy).” (Dabarym / Words / Deuteronomy 10:12-13)

God wants man to love Him, or at the very least, respect and revere Him. This is the sole reason we were created. And He wants us to demonstrate this reverence and respect by revering and respecting His instructions. He even tells us that keeping His prescriptions is for our own good—and that would include observing the Sabbath.

So I don’t suppose Yahowah is pleased with religious clerics and their congregations for having negated His Statements, in effect showing that they don’t respect Him or His advice. And while we have focused on the First of Seven Instructions Yahowah etched in stone on the second of two talbets, because this has been God’s focus, religious types have routinely rejected the first three statements on the initial tablet as well. And while secularists make a mockery of the last six instructions, we’ll deal with them later.

The first Statement, or Instruction for living, introduces God by name. Yet, there isn’t a single Christian or Jewish congregation of significance to be found anywhere in the world that consistently proclaims Yahowah’s name. And most don’t even know it.

“I am (‘anky) Yahowah (יְהוָה), your God (‘elohym – the Mighty One (suffixed in the second person singular)), who relationally (‘asher – and who as a favor) brought you out and delivered you (yatsa’ – I descended to serve you, extending Myself to guide you, doing everything which is required to lead those who respond away) from the
realm (min 'erets – out of the land and region) of the crucible of Egypt (mitsraym – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), out of the house (min beyth – from the home, household, family, and place) of slavery ('ebed – servitude, bondage, worship, and working for one’s salvation). You shall not exist with (lo’ hayah la – you shall not be moving towards) other (‘aher – someone else’s, different, extra, or additional) gods ('elohym) in relation to (‘al – near, before, or in proximity to, or in addition to) My presence (paneh).” (Shemowth / Names / Exodus 20:2-3)

The Second Statement bans carved images and false gods. Yet all Catholic Churches display carved statues of “Mary, Mother of God,” in worshipful settings as well as graven images of “Jesus Christ” hanging on a pagan cross. Knowing they were in violation of the Second Statement, for centuries the Church actually removed it from the list, dividing the tenth into two parts to keep the total unchanged.

“You should not ever do anything which associates yourself with (lo’ ‘asah la – you should never attend to, act upon, engage with, or profit from, you should never conceive or fashion on your behalf (qal imperfect – conveying a literal interpretation and ongoing implications)) a carved image or idol (pesel – a religious icon or object of worship representing any god), or any (kol) visual representation of something (tamunah – likeness, appearance, picture, drawing, painting, or form which depicts or resembles anything), which is (‘asher) in (ba) the heavens above (samaym min ma’al – the spiritual realm on high including the sun, moon, planets, and stars above), or (wa) which is (‘asher) on (ba) the earth (‘erets – land and ground, even the material realm) below (tahath), or (wa) which is (‘asher) in (ba) the waters (maym) beneath the land (tahath ‘erets).

You should not ever bow down and worship them or speak for them (lo’ hawah – you should never prostrate yourself in obeisance and homage to them, show any allegiance to them, or promote their message because doing so will influence you), and (wa) you shall not serve them (lo’ ‘abad – you should not work or labor in their cause as their ministers, nor should you submit to them in servitude, neither should you act upon them or engage with them).

For indeed (ky – because and emphasizing this point), I (‘anky), Yahowah (), your God (‘elohy), am a zealous and jealous God (qana’ el – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), counting and reckoning (paqad – literally taking stock of and actually recording, assigning, and depositing) the perversity and sin of twisting and distorting (‘awon – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) of the fathers (‘ab) upon (‘al) the children (ben – sons) concerning (‘al) the third and the fourth generations (silesym wa ‘al ribea’) of those who genuinely hate and are hostile to Me (sane’ – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).

But (wa) I will genuinely act and actually engage to literally prepare, perform, and produce (‘asah – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond)
unmerited and unfailing mercy, unearned favor, and undeserved kindness (checed – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) on behalf of (la’ – to enable the approach of) thousands (’eleph) who move toward Me and love Me (la ‘ahab – who form a close and affectionate, loving and friendly, familial relationship with Me as a result of being concerned about Me and therefore come to know Me) and also (wa – in addition) who approach Me by closely observing and carefully considering (la shamar – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) My terms (mitswah – the conditions of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (Shemowth / These are the Names / Exodus 20:4-6)

With catastrophic consequences, most every Christian denomination has edited the Third Statement so that it reinforces their abuse of the First. Yet in it, at least properly translated, Yahowah actually condemned this deceitful tactic.

“You should never deceive or delude (lo’ nasha’ – you should not ever deploy clever tricks to enrich oneself by indebteding others, and never beguile people, causing them to miss the Way / lo’ nasa’ – you should never lift up or bear, you should not ever actually support or advance, nor literally forgive or tolerate, nor promote yourself) through the (’eth – with or by way of the) name or reputation (shem) of Yahowah (), your God (’elohym), advancing worthless and lifeless deception (la ha showa’ (errantly transliterated shav’)) – deploying that which advances devastating dishonesty, nullifying one’s existence, leading to emptiness and nothingness, deceitful and lifeless lies which are ineffectual, futile, and ruinous).

For indeed (ky – because), Yahowah () will never forgive or leave unpunished (lo’ naqah – will not purify or pardon, acquit or free from guilt, exempt from judgment and sentencing or release) those who (’eth ‘asher – in accordance with that which they associate) consistently deceive, actually beguile, and habitually delude (nasha’ – use clever trickery to continually mislead / nasa’ – advance, lift up, or promote themselves) in association with (’eth – through), His name (shem – renown and reputation) to promote and effect (la – to advance accordingly) vain and ineffectual lies which lead to lifelessness and destruction (showa’ – devastating deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness, deceitful, desolate, futile, and ruinous vanity).” (Shemowth / Names / Exodus 20:7) As ironic as it may seem, their clever trickery violated the very Statement they were revising.

Listen to what Moseh said in His presentation on the Statements and Instructions.

“You shall revere and respect (yare’) Yahowah (), your God (’elohym); you shall serve (’abad – work) with (’eth) Him, joining closely to and associating with (dabaq – clinging and cleaving to, being united with, pursuing and closely associating and staying with) Him, affirming the truth (shaba’ – swearing oaths and making promises) in His personal and proper name (shem). He is your adoring source of light (tahilah – the source of love and thanksgiving, the renown source of positive words, and the manifestation of power; from halal, meaning that which radiates light). He is your God (’elohym) who relationally and beneficially (’asher) has prepared and produced (’asah – worked, fashioned and accomplished, instituted, ordained, and done) great (gadowl – magnificent and distinguished; from gadal, empowering, magnifying,
and growth promoting; praiseworthy), **reverent and respectively awesome** (yare’ – awe inspiring and astonishing) *things for you.*" *(Dabarym / Words / Deuteronomy 10:20-21)*

Reverence and respect is a two way street. God reveres and respects us. It is thus reasonable and proper that we revere and respect Him.

Sadly, many clerics and most theologians hold a contrarian position. The Talmud, for example, serves to transfer authority from God to man. Rabbis, holding a man-made title derived from *rabah*, meaning “exceedingly great and enlarged, reaching a very high point,” claim that service to them, to a group of religious men without mention in Scripture, is the highest calling—one which leads to redemption. The Talmud further claims that failure to serve these self-exalted men leads to exile from the community of Yisra’el, to death, and to eternal punishment. Since this conflicts with the Word, either Yahowah or the Jewish religious leaders are disingenuous.

It’s worth noting that *shaba’,* translated “affirming the truth,” vocalized above as *sheba’,* is the Hebrew word for “seven.” And in this regard, *shaber* means “to interpret and explain the meaning or significance of a communication.” Along with “*shabat* – the day of rest to reflect on God’s promise to settle our debts so we could settle down with Him on the seventh day,” we quickly discover that all these words and concepts are related, elucidating the meaning and purpose of the Sabbath.

And that brings us to a very important and usually misunderstood word. *Yare’* can mean “fear” or it can mean “revere and respect.” Both definitions are equally valid. So each time the word appears, it is incumbent upon the translator to choose the definition most in keeping with the intent of the passage and the whole of Scripture.

Yet, English translators universally render *yare’* “fear,” even though that definition is most often in conflict with the context of the communication and with God’s nature and purpose. But that should not be surprising; these same religious clerics replaced Yahowah’s name with Satan’s title, “Lord,” in this passage, as well as in 6,999 others.

I have chosen to render *yare’* “revere and respect” for three reasons. First, this passage, like the last one, is all about love and close personal relationships. Respect and reverence are not only completely compatible with love and relationship, they are baseline requirements. Second, since one can never draw close to, or love someone they fear, rendering *yare’* “fear” is clearly errant.

And third, Yahowah said that fearing Him was a man-made tradition. God inspired Yasha’yahuw / Salvation if from Yahowah / Isaiah to write: “*Then Yahowah* (יהוה) *said, ‘Forasmuch as these people approach Me with their mouths, and with their lip service* (sapah yapa – language that is ironic, statements which depict a false sense of light in deep shadows and utter gloom, words which vainly seek approval), *yet they removed their hearts* (rachaq leb – wandered away spiritually, emotionally, and intellectually, allowing their hearts to become distant) *from Me. Their fear* (yir’ah) *toward Me exists* (hayah) *because it is taught* (lamad – learned, studied, acquired through the instruction of, is derived) *from man-made traditions* (*iysh mitzvah* – man-made commandments, human edicts and precepts) *learned by rote.*” *(Yasha’yahuw / Yah Saves / Isaiah 29:12-13)*
Fearing God makes religions tick. It is the source of their income, and it makes them powerful. People want to be protected from a fearsome deity. And they will do most anything to avoid such a spirit’s wrath. It is why the Qur’an’s most telling verse says: “Those who fear will obey.” Perhaps that is why Islam means “submission.”

The beryth is a familial relationship; one that depends upon yare’/reverence and respect. Man was conceived for the purpose of love. And that is the reason we turned to this passage, as it unmasks a grotesque translation error. Since you cannot love what you fear, it is obvious that yare’ should always be translated “revere and/or respect” when used in reference to God.

To be absolutely certain we would understand this fundamental truth, Yahowah inspired Isaiah / Yasha’yahuw to use yir’ah in this passage because it properly depicts the doctrine of fear taught in human religious traditions. Yir’ah means “fear,” and that’s all it means. We must not fear God. In Dabarym / Deuteronomy, He taught us that He loves us and wants us to love Him in return. The fear of God is a man-made corruption, a human invention, a stifling and deadly abomination which leads to enriching men through religion.

This verse is instructive beyond its condemnation of the errant notion that God wants us to fear Him. It represents one of the 132 times the Masoretes actually removed Yahowah’s name from His Scripture and replaced it with ‘adonay—a noun usually translated “Lord.” Fortunately, the Dead Sea Scrolls correctly preserve Yahowah’s signature in the text. “Lord” is Ba’al’s title; it is what ba’al means; it is what Satan craves. Lord is neither God’s name nor His title. Although, Satan’s sun-god manifestation, Adonis, seemed pleased with it.

The reason I bring the textual error to your attention during this discussion of seven and the Shabat, is because when you add the number of times Yahowah’s name has been retained in His Word (6,868) to the number of times we know it was later removed by religious rabbis (132), we get yet another confirmation of Yahowah’s affinity for seven. Do you suppose that it’s just a coincidence that Yahowah included His name in the Torah, Prophets, and Psalms exactly 7,000 times?

Make no mistake. The removal of God’s name from His Word is the result of religion, of man controlling men by recreating God in their own image. In fact, in 2008 Roman Catholicism went so far as to officially forbid the use of Yahowah’s name in their churches. In this way, they became just like the religion of Babylonian Rabbinical Judaism they were so intent on discrediting.

When you get right down to it, most religion is nothing more than lip service, a worthless and ingenuous flicker of artificial light in an ocean of gloom—of half truths that have whitewashed and covered over the divine writ. They are based upon concealment (removing Yahowah’s name), corruption (justifying Sunday over the Sabbath), and counterfeit (replacing Passover with Easter). Yahowah is not buying it. He knows the difference between real and fake, the truth and a counterfeit, even if most don’t.

There are millions of Christians (most of whom are Catholics) who claim that it is wrong to rely exclusively on Scripture. They claim that their Church is authorized to
establish doctrine as an ongoing part of revelation. And while there is no Scriptural justification for their position, and plenty of verses which condemn this view, the claim doesn’t legitimize Catholicism. If every Catholic edict were consistent with Yahowah’s Word, confirming and augmenting what God revealed, then Catholics would be on potentially solid ground. But when their most important teachings conflict with Scripture, changing what God has said, like changing the Sabbath to Sunday and Passover to Easter, then their position falls like a house of cards in the slightest breeze. If the Word of God cannot be trusted, then God cannot be trusted. If the Word of God is not reliable, God is not reliable. If God’s teachings don’t stand the test of time, then they are incapable of extending our time. If God’s Word was for a different people in a different place, then it has no value to us today. More to the point, an organization which routinely contradicts the divine writ upon which it claims to be based, is irrefutably false—as are its teachings. Two things which contradict one another cannot both be true.

There are additional thoughts we should consider as it relates to the purpose of shabat, the Seventh Day. Since avoidance of the Sabbath, since ignorance of Yahowah’s affinity for sevens, permeates Christianity, I’m convinced that this investigation warrants the investment of our time.

Turning to the fifth chapter of Dabarym / Words / Deuteronomy, we find Yahowah speaking through Moseh. He is amplifying the meaning behind each of the Three Statements and Seven Instructions. The message begins: “Moseh called out to and invited (qara’) all (kol) Yisra’el (those who live with and are empowered by God), saying and avowing (‘amar): ‘Yisra’el (individuals who engage and endure with God), listen to (shama’ – receive this message and understand) the inscribed prescriptions for living (choq – thoughts regarding our inheritance and clearly communicated cerebral nourishment which cut us into the relationship), means to resolve disputes and achieve justice (mishpat – to make decisions and execute good judgment), which relationally (‘asher) I (‘anky) am speaking (dabar – the word) for you to hear (ba ‘ozen – in your ears) this day (yowm) and learn from and teach (lamad – acquire the necessary information and insights and respond properly to) them (‘eth), and also (wa) closely observe (shamar – carefully examine and pay close attention to them, becoming secure and benefiting from) them, so that (la) you act upon them, gaining from them (‘asah – you engage accordingly and do what God has advised).”” (Dabarym / Words / Deuteronomy 5:1)

This is consistent, if not additive, to what we read before. Yahowah’s prescriptions for living, His means to resolve disputes, and His teaching, like the entirety of His Word, are for Yisra’el—those who engage and endure with God. We are to listen to what God has told us, to learn from His Word, to revere and respect His instructions, to teach them, and act upon what He says, profiting from His advice. Whether you consider His directions to be recommendations or prescriptions, they are good for us.
But nowhere in this text, or in any other place, is there the authorization to “change the Word.” And that is a devastating blow for Christianity, Judaism, Islam, and Mormonism.

Yahowah’s instructions are integral to the formal and familial Covenant relationship He established between Himself and mankind. “Yahowah (𐤄𐤃𐤅𐤆), Almighty (‘elohym), established (karat – cut you in on and made) the Familial Covenant Relationship (beryth – alliance of friendship and marriage vow based on beyth – family, household, and home) with us (‘im) in (ba) Horeb (horeb / hereb – dry and desolate / knife, sword, and chisel for cutting stone [the desolate, knife-edge Arabian mountain also known as Sinai where Yahowah chiseled His Statements and Instructions in stone and provided water for His people]).” (Dabarym / Words / Deuteronomy 5:2)

The lessons here are once again devastating for Christianity. Yahowah established the Covenant, not man (and that would include Abraham which thereby undermines the central thrust of Galatians, which serves as the foundation of Pauline Doctrine). He cut us in on this alliance at Horeb (which is once again in direct conflict with Paul’s testimony in Galatians and Romans whereby the Covenant established on Sinai was alleged to be with Hagar and said to be of the flesh and enslaving). Yah established the Covenant “‘im – with us” as opposed to imposing it upon us (something which is also is in discord with Pauline Doctrine and thus Christianity, as Sha’uwl claims that the Towrah was imposed upon us similar to a cruel taskmaster over slaves).

And never missing an opportunity to enlighten us through the meaning of His chosen names, please notice the association between “‘karat – cutting” the ‘beryth – Familial Covenant Relationship’ ‘‘im – with us” in Horeb,” and the meaning of the name’s root: “hereb – knife, sword, and chisel.” Not only was the Covenant “cut” here, and the Statements and Instructions chiseled in stone on this mountain, the place was named after the world’s best known cutting implements. Even “horeb – dry and desolate” speaks of our need for God to provide living waters for us to survive—something He did as Moshe struck the rock on Mount Horeb. Beyond this, this name helps us locate this place. Pictures of Horeb show it to be a completely dry and desolate mountain, with its scorched and serrated knife-edge summit still piercing the Arabian sky.

I think God conceived these word pictures hoping that we’d find them, appreciate them, and share them. I even think that He smiles when we do, no matter how few of us stumble upon them.

“Yahowah (𐤄𐤃𐤅𐤆) did not cut (lo’ karat – did not establish and make) this (zo’th) Familial Covenant Relationship (beryth – alliance of friendship and marriage vow based on beyth – family, household, and home) with (‘eth – as in association or proximity to) our fathers (‘ab), rather (ky – indeed) with (‘eth – in association and proximity to) those of (‘eleh) us (‘annahnuw) here (poh – in this place) who are all living (kol hay – all of us who are alive) this day (yowm).” (Dabarym / Words / Deuteronomy 5:3)

God is not saying that He didn’t cut a covenant with Abraham, or reaffirm it with Yitschaq and Ya’aqob. And He didn’t suggest that this covenant differed in any way from the original. After all, the only reason the covenant cut with Abraham is known to us is because of Bare’syth, the first of five books which comprise the very Towrah Moseh
was proclaiming this day. So the point here is that the Covenant is for all of us who are alive. Furthermore, Moseh’s audience personally experienced this revelation as the next verse affirms.

Before we move on, you should know that this passage is also counter to Paul’s thesis in Galatians and Romans whereby the Covenant cut on Mount Sinai was with Hagar and Ishmael—who had died 400 years earlier and were never in this place. And according to Sha’uwl, Yahowah’s Covenant was incapable of providing, establishing, or prolonging life, also in direct conflict with God’s testimony.

“Face to face (paneh ba paneh), Yahowah (יָהֹוָה) talked (dabar – spoke the Word) with (‘im – together as family in proximity to) you on (ba) the mountain (har) from out of (min) the midst (tawek) of the fire (‘esh).” (Dabarym / Words / Deuteronomy 5:4) The mountain still shows signs of Yahowah’s presence among the Children of Yisra’el at this time.

“But I stood and was present (‘amad – took a stand and stood upright) between (bayn) Yahowah (יָהֹוָה) and (wa) among you (bayn – beside you) at that time (ba ha ‘eth – the right and fortuitous occasion and experience; from ‘ad – for forevermore), so that She (ha hy’) could conspicuously report (nagad – share the informative message and make known, declare, announce, and publish) Yahowah (יָהֹוָה), your God’s (‘elohym – the Almighty’s [in DSS 4QDeut but not the MT]), Word (dabar).” (Dabarym / Words / Deuteronomy 5:5)

You will notice that Moshe was not only in Yahowah’s presence, he was “‘amad – standing upright and taking a stand.” In this way, Moseh serves as a stand in for Yahowsha’, the human manifestation of the Towrah who stood up for us so that we too could stand with Him.

Equally telling, it was “‘ha hy’ – so that She ‘nagad – could conspicuously report, make known, and publish’ Yahowah, our God’s, ‘dabar – Word.’” Such is the role of the “Ruwach Qodesh – the Set-Apart Spirit,” who is the maternal manifestation of Yahowah’s Light, our Spiritual Mother, and the one responsible for enlightening us so that we understand God’s Word.

“Because indeed (ky – rather truthfully) you were reverent and respectful (yare’ – or intimidated and distressed, but likely awestruck) on account of (min) the presence (paneh) of the fire (‘esh), and did not go up (lo’ ‘alah – ascend) onto (la) the mountain (har).” (Dabarym / Words / Deuteronomy 5:5) The purpose of the Word is to make Yahowah conspicuous and known. Yahowsha’ is the Word made flesh.

There is a growing community of people who have come to know that Christianity is wrong with its notion of the Trinity, of God existing in three persons or personas. But they are unable to fathom the fact that one God can manifest Himself in different ways and still remain singular. These lost souls claim that Yahowsha’ cannot be a diminished manifestation of Yahowah, as He predicts and claims, because that would make Yahowah two and not one. Yet these same folks have no problem with God manifesting Himself as fire, or as a pillar cloud, both of which are physical entities. But surely, all of God was not in the fire or the cloud. And surely there were not two Gods during these times.
Similarly, those who would restrict God from revealing Himself however He deems fit, don’t seem troubled by God appearing to Abraham in the form of a man, even eating, drinking, talking, walking, laughing and arguing with him. Yet because Yahowsha’ spoke to the Father in addition to His creation, they say that He cannot be God.

The simple truth is that a God big enough to create the universe cannot fit all of Himself into a tiny portion of that creation, the fire for example. But He can set a part of Himself apart from Himself, to do just that. And while that part is set apart from the whole, it is only reasonable that this manifestation and representation would communicate with the whole. This is why we see Yahowsha’ conversing with Yahowah. He also did so to set an example for us.

Further, a God powerful enough to create a universe with a billion trillion suns cannot expose Himself entirely in the presence of those He created without incinerating them—something which would have been counterproductive on this and other occasions. So a diminished manifestation, set apart from Him, is the only reasonable and workable solution. And that is why the Yisra’elites heard the Spirit’s voice.

There are many Greek passages which show the inter-connectiveness, or oneness, of Father, Spirit, and Son. This exchange was part of the FirstFruits celebration as recorded in John/Yahowchanan: “Then Yahowsha’ said to them anew (palin – as a repetition of renewal), ‘Be assured of salvation (eirene – of a state of peace and tranquility, of a harmonious relationship, of freedom and safety, of prosperity and great joy) according to and in the same proportion as is present in the Father who sent Me to be used (apostello – set Me apart to convey the message). I also prepare and send you out to carry a message (apostello).’ And when He had said this, He breathed (emphusao – blew His breath) on them and said: ‘Accept and carry (lambano – receive and acquire, take hold of and use productively, choose to associate with, experience and exploit courageously) the revered, cleansing, and Set-Apart (hagios) Ruwach / Spirit.” (Yahowchanan / Yah is Merciful / John 20:21-22) The Set-Apart Spirit and the Son are both manifestations of Yahowah designed to serve us. They were one.

Apostello is used in the context of Yahowsha’ representing Yahowah. It explains what it means to be set apart. Specifically, apo designates “the separation of a part from the whole from which the part originated, whereby the part is separated from the source.” Stello means “in order to prepare and equip someone for use.” Thus, apostello communicates that Yahowsha’ is a manifestation of Yahowah, a part of Yahowah, set apart from God as an implement to do His work—which is the very definition of Ma’aseyah (a compound of ma’ase and Yah).

Likewise, “hagios – set apart” serves to convey exactly the same message regarding the “Ruwach – Spirit.” So why is this concept so difficult to accept? And why has the Babylonian notion of a “Trinity” been promoted by Christians instead of this clearly presented concept? I dare say, until you come to appreciate what “qodesh – set apart and purifying,” “hagios – set apart and cleansing,” and “apostello – separation of a part from the whole in order to equip someone for use,” explain relative to Yahowah, Yahowsha’, and the Spirit, you cannot possibly understand God’s nature or His plan of salvation. And in this light, “Yahowsha’ – Yah Saves” is more of an identifier and mission statement
than it is a name. It tells us that Yahowah is personally saving us by way of His human manifestation.

The best way I know to covey the nature of the relationship between Yahowah, Yahowsha’, and the Set-Apart Spirit is for you to picture yourself on a boat in the middle of the ocean. Dip two large buckets into the sea. Freeze one and carve it into the shape of a man. Place it in the light so that its form can be seen and felt by those in the presence of its brief physical existence. Then boil the seawater in the other barrel, allowing the steam to envelop those on your ship. Possessing more energy than the frozen form, the steam not only moves up, it can be put to work empowering things just like Yahowah’s Spirit. One radiates light and is easy to see. The other possesses more power and thus enables greater work to be done. And yet they are the same thing—both are pure manifestations of the ocean, just set apart from it.

Both buckets came from the same source and are identical in their composition. There is still only one ocean from which they both were derived. Each representation of it was set apart from the whole for the purpose of demonstration and revelation. One was corporeal in the form of a man reflecting light. The other was virtually invisible, representing the Spirit’s unseen yet real power to enlighten and empower God’s children so that we too can be apostello. Both return to the sea from which they were set apart. This metaphor, while not prefect, helps us understand that Yahowah is one in nature, one in personality, one in power, and one in purpose, manifesting Himself in the modes most beneficial to mankind.

Returning to Moseh’s declaration describing His meeting with God to receive the Towrah and its Instructions, we find Yahowah speaking in first person. God is equating the role He played in achieving their freedom from the crucible to the role He played in the redemption of our souls from bondage—in this case, from the penalty of sin—and on the Seventh Day, we shall soon learn. The Yisra’elites served as a living metaphor, depicting the benefit of Passover, Unleavened Bread, and FirstFruits—the first three steps in Yahowah’s plan of salvation.

You will notice that when Yahowah “horeb – chiseled His Statements and Instructions in stone” on the Mountain by the same name, He introduced Himself by name: “And He said (‘amar – answered, promised, and declared), ‘I am (‘anky) Yahowah (‘Eloym – Almighty), your God (‘elohym – Almighty), who by way of relationship (‘asher) brought you out (yasa’ – descended, extended Myself, and came forth to serve you by leading and delivering you) from (min) the realm (‘erets – land and region) of (min) the crucible of Egypt (Mitsraym – from mitsreph – crucible (a metaphor for judgment and separation), metsar – dire straits, matsowr – being oppressed, and mits’ar – becoming insignificant (the consequence of being separated from God)), from (min) the house (beyth – abode) of bondage (‘ebed – slavery (a metaphor for works based salvation)).” (Dabarym / Words / Deuteronomy 5:5-6)

Yahowah is our Savior. It is only through reliance upon His provision that we can be free. That is what Yahowsha’ means.

Resident in this example is the message that the house of bondage is a product of us working to stay alive, while salvation is a product of Yahowah’s work. It is a point our
Redeemer will make countless times. God’s mercy, and the unearned gift of life, is introduced in the Towrah, not in the “Gospels” as Christians believe.

And speaking of Christians, the religion is seriously impugned by what we have labeled “the First Statement” (they aren’t numbered), because Paul’s foundational thesis is based upon the ill-advised notion that the Towrah enslaves rather than liberates, that it is a burden rather than a release. The First Introductory Statement clearly states that Yahowah is our liberator, the one who personally led us away from bondage.

But far more than freeing us from slavery, God’s plan leads us out of “the crucible of Egypt.” At the time, Egypt was the world’s most oppressive religious and political realm—so it is from man’s repressive schemes that we are being saved. Further, since mitsraym is a crucible, a device which separates valuable metals from the dross, it is symbolic of judgment. And the only thing more important to God than saving us from our own “matsowr – cruel and oppressive” religious dogmas is to release us from judgment, and from separation from Him. And that is why mits’ar means “to become insignificant,” as that is the consequence of being separated from the source of life.

Also, while Mitsraym isn’t the house anyone should want to reside in, the Hebrew word for “house,” beyth, is obviously related to beryth, differing only in the addition of an “r.” From this, we can reasonably deduce that the beryth/Covenant relationship is based upon home and family, a place of protection, nurturing, sharing, growing, loving associations, and togetherness.

This affirmation of the introductory statement Yahowah wrote with His own hand concludes with: “You shall not have (lo’ hayah – there shall not exist) other (‘acher – different or additional) gods (‘elohym) in proximity to (‘al) My presence (paneh).” (Dabarym / Words / Deuteronomy 5:7) Most all Christians, Muslims, and Jews are of the impression that since they aren’t pagans that they aren’t in violation of this clause. But they are, because each religion manufactures their own god, one which bears almost no resemblance to Yahowah.

The Covenant relationship codified in these instructions is like a faithful marriage with protective parents giving birth to and raising a nuclear family. In God’s plan, a person has just one Father, one Mother, and one Marriage Partner. While you don’t have to agree to His terms, and while He granted you the freedom to be tolerant and politically correct if you choose, such a choice will exclude you from His home.

The message is simple. It’s Yahowah’s universe. He is the singular source of life. Heaven is His home, and He establishes the rules for entry. And based upon His testimony, He does not ignore, bend, or change His rules for anyone. Salvation is a take it or leave it proposition.

Continuing with this affirmation of God’s introductory statement, and moving on to what we have labeled “the Second Commandment,” Yahowah told us: “You shall not prepare or produce for yourselves (lo’ ‘asah – acquire, attend to, or ordain) a carved image or idol (pesel – a religious icon or object of worship), or any visual representation of something (tamunah – likeness, image, picture, painting, or form which resembles anything), which is in the heavens above (samaym min ma’al – the spiritual realm on high and the sun, moon, planets, and stars above), or which is on the
earth below, or which is in the waters beneath the land. You shall not bow down and worship them or speak for them (lo’ hawah – prostrate yourself to them or interpret their message) and you shall not serve them (lo’ ‘abad – not work or labor in their cause as ministers).” (Dabarym / Words / Deuteronomy 5:8-9)

I’ll wager that much of this Statement troubles you. A crucifix is a carved image, so is a cross. Statues of “Mary, Mother of God,” are an absolute violation of this Statement, as are all of the pictures and carvings which decorate cathedrals and churches alike. So is the Black Stone representing Allah in Islam’s Ka’aba. Environmentalist Mother Earth devotion is in conflict with the spirit of this divine decree, too. National flags can be in violation, especially if they use stars or the moon and if they illicit feelings of loyalty or reverence.

Yahowah’s symbols are light and words. He is a God of enlightenment. And as the God who created man, He doesn’t want men creating gods.

Yahowah has told us that He doesn’t want people serving or bowing down to any image, and that would include bowing before the crucifix or the Madonna in Catholic churches, or serving those who installed them there. The clerics, who have created and who still serve gods of their own making, love prostration and submission. The real God, like a real father, wants our respect and our love instead.

Muhammad, Islam’s lone prophet, and Allah’s singular witness, personally violated each of Yahowah’s Instructions. So we should not be surprised that the most notorious aspect of his religion (named “Submission”) is the repetitive prostrations to a god named “Allah” and his Black Stone in Mecca in direct violation of the First and Second Statements.

Moving from Mecca to Tarsus, from one deceitful imposter posing as the messenger of god to another, we find Paul writing in 1st Corinthians 13:4 that “Love…is not jealous.” God does not agree…

“For indeed, I, Yahowah (יְהֹוָה), your God (‘elohym), am a zealous and jealous God (qana’ ‘el – a God who is desirous of, even demanding of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), reckoning (paqad – recording, assigning, counting, and depositing) the consequence of twisting and distorting (‘awon – the iniquity, guilt and punishment derived from the perversity and depravity of manipulating, the liability for unfaithfulness and wrongdoing) of the fathers upon their children unto the third and the fourth generations of those who hate Me (sane’ – abhor, detest, and loathe Me, striving maliciously against Me, shunning Me).” (Dabarym / Words / Deuteronomy 5:9)

I find it interesting that “‘awon – guilt and punishment derived from perversity and depravity” is based upon ‘awah, which speaks of “bending, twisting, and distorting so as to invert, pervert, manipulate, or corrupt.” That is precisely what theologians have done to God’s Word with their horribly errant translations of the bible. And more telling still, twisting and distorting Yahowah’s testimony is the actual ploy Paul used in his letters to create the religion of Christianity.

In this light, it bears mentioning that those who are “of the belief that God would never allow someone to corrupt His Word” have been put on notice that this crime would
not only occur, but that it would have devastating consequences. We should also be mindful of the fact that the specific tactic Satan deployed in the Garden of Eden to beguile Chawah (Eve is the name of a pagan goddess and thus a corruption of God’s Word) was to twist, distort, and corrupt Yahowah’s testimony, something God obviously allowed to occur. Moreover, the proof of such corruptions is so extensive it dwarfs the evidence of fidelity by countless magnitudes. That is to say, since there are thousands of manuscripts which conclusively prove that God’s Word has been twisted, distorted, and corrupted, the evidence is ubiquitous and irrefutable that either God has allowed it or He was helpless to stop it. And while it is apparent that Yahowah has allowed His Word to be distorted so as not to violate the foundational gift of freewill, to deny that this has occurred, and will continue to occur, is blatantly stupid.

Returning to the passage, we find that by His own admission, Yahowah is emotional. He can love which means He can hate. That’s good and bad depending upon where you stand with Him. The prospect of being despised by the Creator for being unfaithful isn’t something that should be taken lightly. And yet that is exactly what most Christian clerics are wont to do. They present their god as being a jovial father figure, a jolly accepting spirit who loves all of his children regardless of their religion or behavior. That god is a myth. That god is an idol.

Some would say that “Satan’s capacity to hate demonstrates that ‘angels’ can love.” But there is no Scriptural evidence of Satan hating God or man, or any demonstration of love among the Heavenly Host. An unrestrained ego does not require an emotional motivation to rebel, deceive, or damn. Satan wants to be seen as God, and thus he has deceived man into worshiping him as such.

Tolerance isn’t a Scriptural value. God is too merciful for that. Yahowah is absolutely and irrevocably intolerant because the consequence of our religious, political, and academic perversions of His Towrah is devastating to our children and children’s children. This fact will be further reinforced as He concludes His introductory statement in a couple of verses.

With God, it’s His way or the low way. As the Creator, it’s His prerogative. Life is His matrix and He sets the parameters. Personally, I think He is intolerant because truth is absolute and because this life is nothing more than an exercise in choice. God wants to spend His eternity with those who want to be with Him, with those who respect and revere Him. And that means He doesn’t want to adopt or spend time with those who reject Him, insult Him, or ignore Him—or corrupt His message. It sounds reasonable to me.

While religions all lead to the same place, that place isn’t to God. The victims of man’s religions and human institutions were all given the gift of life and choice. But when their lifespan is over, it’s over—there is nothing more, that is unless you consider oblivion a destination. For them, the popular song with the catchy tune is right: “Imagine no heaven above, no hell below, it’s easy if you try.” The mortal souls of those who trusted in human schemes will simply vanish into nothingness.

But that’s not the end of the story. There is a “heaven” and a “hell,” God’s home and total separation from Him, places most souls will not experience. Those who hate and are hostile to the God revealed in these words will be punished for twisting, perverting, and
corrupting His testimony and leading many astray. They will join Satan and his fallen spiritual messengers in the Abyss. And those who heed this Divine instruction, for those who choose to love God and respect His prescriptions for living, they will spend eternity in the presence of their Heavenly Father.

Simply stated, here are the rules of life: Yahowah demands exclusivity in His relationships with us. There is one way, one truth, and one source of life. You can choose to ignore Him and He will ignore you. You can choose to hate Him and He will hate you. Or, you can elect to love Him, as He presented Himself in these Scriptures, and He will love you in return.

The creation of, and devotion to, false gods and twisted theology isn’t a victimless crime. There is a consequence. When we create and tolerate religions which twist, pervert, distort, and corrupt God’s Word, as Christianity, Judaism, and Islam do, or ignore Yahowah’s testimony as Secular Humanism does, our children become the unwitting victims of our perversity and infidelity. A child born into the rabbinic culture of Judaism will most likely die separated from Yahowah. So too a child born into cultures dominated by Secular Humanism, Catholicism, or Islam. Religious communities and the traditions of men are seductive, comforting, and beguiling things. They are habit-forming. But by bowing down to and serving their false gods and worthless idols, families are corrupted. Evil begets evil. We humans reproduce after our kind. A Muslim mother manufactures suicide bombers not aeronautical engineers.

Yahowah not only remembers the perverse words and depraved deeds those separated from Him commit, He records the unfaithful acts of our parents too. The only way to break the cycle is to break the idols—all of them, especially religious and cultural ones—and then return to an exclusive relationship with Yahowah. Notice, too, that I said return to Yahowah, not to God, because that is who He says He is. To *yada’* know Yahowah and to return to Him, we must know and regard His instructions. Knowing that God exists, knowing that there is one God, is of marginal utility. To be saved, one must know, respect, and revere Yahowah, know, respect, and revere His Word as He revealed it, and trust Him.

Today, our societal values are so upside down, so polluted by the moral code of Socialist Secular Humanism called “Political Correctness,” most see the condemnation of false and lifeless doctrines as hateful. Catholics and Secular Humanists are particularly adept at hypocritically applying this label. And yet, exposing the faults inherent in schemes destined to damn billions is the most merciful thing a person can do.

Let me put this in a mundane setting. If your community believed that the sun was the source of long life and if they were told by their leaders to worship the sun by exposing their bodies to its rays all day long, would you keep quiet and let them all shorten their lives based upon this destructive and deadly deception? Or would you attempt to save them by exposing the lie and sharing the truth?

Muslims take this intolerance thing to grandiose levels of hypocrisy. They claim that Islam is tolerant because the Qur’an says “There shall be no compulsion in religion.” But it also says: “Fight non-Muslims until the only religion is Islam.” Not to be outdone in contradiction, Allah’s book also says: “If a Muslim abrogates his religion, kill him.” The world over, Muslims have used blackmail, riots, assassinations, kidnapping and threats of
terrorism to force governments in (what once was) the Free World to pass laws banning any public criticism of Islam. Canada, Australia, Great Britain, France, Germany, and Italy have passed such bans on free speech. All 50 Islamic nations already have such laws and the penalty is death. Lifeless lies die when exposed to light. They thrive in darkness.

What has now been labeled “the Second Commandment” concludes with: “And I will prepare, perform, and produce (‘asah – actively effect and appoint, offer and celebrate, and do what is required to effect and deliver) unfailing mercy, unearned favor, and unmerited kindness (checed – steadfast and loyal love, an affectionate relationship, faithfulness and goodness) to thousands (‘elep) who love (‘ahab – who form a close and affectionate familial relationship with) Me and who closely observe (shamar – carefully examine, revere, cling to, keep focused upon, and are secure in, caring about and relying upon) My terms and conditions (mitswah – My authoritative directions, instructions, and prescriptions).” (Dabarym / Words / Deuteronomy 5:10)

God is forgiving, and His mercy is limitless. But, and it’s a big one, He only forgives those who seek His forgiveness in accordance with His instructions. Seek mercy from the wrong spirit, or in the wrong way, and you’ll find out just how worthless faith in the wrong object and institution can be.

For those who believe that expressing one’s faith in Paul’s “Gospel of Grace,” overcomes the Towrah’s restrictive legalism, think again. Here Yah is equating love for Him with a reverence and respect for His “terms and conditions, His directions, instructions, and prescriptions,” which is to say: Towrah. If you disregard your father’s instructions, especially those which are good for you, you are disrespecting him. That is especially true of our Heavenly Father—and that is why this same message serves as the basis of the Second Instruction.

Finally, “‘elep – thousands” isn’t a very big number, especially compared to the tens of billions who have been born of Adam. Compared to billions, it suggests that one in a thousand thousand will benefit from Yah’s mercy.

According to the message chiseled in stone, Yahowah said: “I will produce what is required to deliver mercy and unearned favor to thousands who love Me and who closely observe and heed My terms and conditions, My directions, and instructions.” Just as Yahowsha’ said at the conclusion of His Teaching on the Mount, the Way to Life is narrow and few there are who find it. Heaven will not be a very crowded place. Ten thousand from ten billion is one in a million. It is, however, a whole lot more than Adam, and God created all of this to enjoy a relationship with him.

Be cognizant of the fact that there are over a billion Christians and a billion Muslims, and therefore, based upon their popularity alone, these religious paths to God are disqualified as being recipients of Yah’s mercy. It is yet another sobering thought for believers.

Since loving Yahowah is directly related to closely and carefully observing His Word, corrupting His message would be the antithesis of love. That is why this review of what we now call “the Third Statement” says:

“You shall not (lo’) lift up, bear, or advance (nasa’ – support or desire, forgive or dignify, respect or tolerate / deceive or delude, deploy clever tricks, beguiling people and
causing them to miss the Way) through (‘eth – with) the name or reputation (shem) of Yahowah (עְשֶׁר), your God (‘elohym), accordingly (la – with the intent to promote or effect), lifeless and worthless deception or devastating and destructive falsehood (shav’ / showa’ – lies which nullify our existence leading to emptiness and nothingness, vain promises which are deceitful, desolate, ineffectual, futile, and ruinous), for indeed (ky – because) Yahowah (עְשֶׁר) will not (lo’) forgive or leave unpunished (raqah – free from guilt, exempt from judgment and sentencing, pardon or release) those who relationally (‘eth ‘asher) deceive, beguile, or delude (nasa’ – advance, lift up, support, bear, or desire, forgive or dignify, respect or tolerate / use clever trickery to mislead) in association with (‘eth – through) His name (shem – renown and reputation) to promote and effect (la – accordingly) vain and ineffectual lies which lead to lifelessness and destruction (shav’ / showa’ – devastating deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness, deceitful, desolate, futile, and ruinous vanity).” (Dabarym / Words / Deuteronomy 5:11)

So now you know what Yahowah will not forgive. The God who is intolerant of false gods and bowing down in a religious environment is also intolerant of those who promote lifeless religious deceptions. As a result, “God damn” is a sentence, not a slur, and “God damn religion” is a complete statement.

Before we examine the operative words Yahowah selected, let’s first consider how clerics have corrupted and distorted this Statement to infer that we should not swear. This nonsensical interpretation is predicated upon universally errant “translations” which claim that God’s name is “the LORD,” that His name “shalt not be taken,” and “vain,” a word which means “ego or failure” and thus is not applicable in the context of “taking a name.” (It’s also contrary to God’s Word, because Yahowsha’ explicitly says that He is offering us Yahowah’s name when we become His children.)

Our search for corruption begins with the Roman Catholic Church. In his blend of wildly divergent Old Latin texts and the Septuagint, Jerome wrote the following on behalf of his pontiff in the Vulgate: “non usurpabis nomen Domini Dei tui frustra quia non erit inpunitus qui super re vana nomen eius adsumpserit,” which translates as: “You shall not take the name of the Lord thy God in vain: for he shall not be unpunished that takes his name upon a vain thing.” And yet, neither of the Hebrew words for “Lord” were written on the stone tablet, and Yahowah’s name, which Jerome omitted, God wrote twice. Further, nas’ does not mean “take,” and while showa’ / shav’ can convey “vain,” there is no basis for “thing,” and it is senseless to say: “take his name upon an ‘ego or failure,’” which serve as definitions for vain.

The King James Version, which is little more than a revision five times over of the RCC’s Latin translation of the Greek translation of the Hebrew text, published: “Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.” Once again, there is no justification for “LORD,” and it was used twice. Yahowah’s name was included twice, but it did not appear once. Nasa’ does not mean “take,” and it is senseless to say “thou shalt not take the name…’egotistically or ineffectually’.”

But as a direct result of these ridiculous perversions of God’s Word, we end up with the bizarre interpretation that the message of the 3rd Statement is that “God won’t forgive
us if we swear and say ‘God Damn’.” Such an absurd interpretation, or more correctly, corruption, makes the Christian god so thin skinned, so fixated on minutia, that He would conclude His handwritten introductory statements by telling us that saying “God Damn” is an unforgivable offense.

To their credit, most Jews know that the Statement is inadequately, even inaccurately, translated, and believe it asks us not to “do bad in God’s name.” But to their shame, they are unwilling to acknowledge that Judaism’s removal of Yahowah’s name from His testimony was the most egregious crime ever committed.

The New American Standard Bible, which deceives its readers by claiming to be a literal translation of the oldest manuscripts, wrote: “You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain.” They did so because familiarity sells, and they are publishers after all.

The loose, albeit popular, modern paraphrase known as the New Living Translation authored: “You must not misuse the name of the Lord your God. The Lord will not let you go unpunished if you misuse his name.” The only punishment associated with Yahowah’s name is directed at those who seek to negate its use and value—which is precisely what the NLT did by copyediting it out of Yah’s Word.

Then completing this consortium of corruption, we find the following regurgitation of the original Roman Catholic distortion in the New International Version: “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.” They were therefore guilty of this very crime.

Returning to the words Yahowah actually chiseled in stone, we find two terms which benefit greatly from an etymological review. Depending upon how nasa’ is pointed, the Hebrew letters Nun Sin/Shin Aleph נָשָׂא can be used to convey two distinct ideas. The Masoretic pointing suggests: “You shall not ‘nasa’ – lift up, advance, support, or tolerate,” while the alternative, and equally valid, rendering of these three letters warns us: “You shall not ‘nasa’ – deceive or delude, cleverly tricking people, beguiling them and causing them to miss the Way.” Both variations are correct, which is why nasa’ and showa’ are repeated, giving us the opportunity to ponder both meanings.

As such, what’s known as the 3rd Commandment is a referendum on the promotion of false and lifeless teaching in the name of God. If this were a gun, the crosshairs would be on religion—man-made schemes which lead to the unnecessary nullification of human consciousness, to the destruction of our souls.

Moving on to the second interesting term, since there is no “v” in paleo or Babylonian Hebrew (corrupting the Waw so that it conveys the “v” sound instead of “o” or “u” is a modern contrivance), shav’ is actually showa’. Its connotations range from “ravage and devastate” to “lifelessness and desolation,” from “emptiness and falsehood,” to “vanity, futility, and failure,” even “deceit, deception, and fraud.” Shav’ / showa’ can be rendered “worthless lying” as well as “ineffectual teaching” which leads to “nothingness,” but also “ravaged, devastated, wasted, and ruined.”

Since shav’ / showa’ in conjunction with nasa’ comprise the Towrah’s only unforgivable sin, let’s consider other verses where the Hebrew word currently vocalized shav’, but originally showa’, is used. In Yirmayahuw / Jeremiah 18:15, speaking of the
consequence of choosing religion over a relationship with Yahowah, we read: “Indeed, because My people have ignored, overlooked, and forgotten Me, they have made smoke offerings and burned incense to empty lies and vain and worthless deceptions (shav’/showa’) and they have caused them to stumble and falter, walking in the ancient ways, along a path, and in a way of life which does not build up or lift up.”

Here, “showa’ – empty lies and vain worthless deceptions” is being explicitly disassociated with God and directly associated with traditional religious and social traditions. This perspective renders the 3rd Summary Statement as Yahowah’s overt attack on clerical teachings.

Then, in Mizmowr / Psalm 24:3-4, we discover that the Ma’aseyah is the living embodiment of the 3rd Statement. In the context of “shaba’ – the promise of seven which defines the Sabbath,” God refines the meaning of lo’ nasa’ show’: “Who is He who shall ascend, rising up on Yahowah’s mountain? And who is He who will take a stand and establish on His set-apart and purifying dwelling place? The one whose hands are innocent and whose nature and heart are pure radiant light. The one who by association does not lift up, support, tolerate, or forgive (nasa’) the soul who promotes vain and ineffectual delusions which lead to lifelessness and destruction (shav’ / showa’ – devastating and deceitful deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness). And He does not swear oaths or make promises (shaba’ – the promise of seven as embodied in the Sabbath) which are deceitful, deceptive, misleading, or dishonest (mirmah).” (Mizmowr / Song / Psalm 24:3-4)

This represents Yahowah’s, and by implication Yahowsha’s, answer regarding how to properly interpret the 3rd Summary Statement. So why do you suppose every English translation ignored God’s instruction on this life and death matter, rendering the Divine edict in a nonsensical manner?

While we have found the affirmation we were searching for, considering the power of Yahowah’s prose, it would be a crime to ignore what follows. Speaking of Yahowsha’, the human manifestation of Yahowah, we discover: “With (’eth) and by means of (min) Yahowah’s (֑וֹּלָה) blessing (berakah – gift of the covenant), He will bear our burdens, forgive us, lift us up, and carry us away (nasa’). And as a result (min) of God’s (’elohym) righteousness and justice (tsadaqah – means of vindication), He will save (yasha’uw) this (zo’th) generation (dowr) which diligently seeks and searches for Him (daras – which inquires about and yearns to learn everything which can be known regarding Him), which cares deeply about developing a relationship with Him (daras – which cherishes and desires doing everything which is required to nourish a close affiliation with Him), those who desire and seek after (baqas) the presence of Ya’aqob (Ya’aqob – son of Yitschaq and grandson of Abraham; a metaphor for Yisra’el and Yahowah’s Covenant).” (Mizmowr / Song / Psalm 24:5-6) This is specifically addressing Yahuwdym who will return to the Promised Land of Ya’aqob (Yisra’el) during the Tribulation, with their minds set on coming to know Yahowah prior to the fulfillment of Yowm Kippurym—the Day of Reconciliations.

The Song concludes by associating Yahowsha’ with Passover, the Doorway to Heaven. “Lift up, honor, and respect the initial and crucial (ro’sh – first (as in step),
summit’s (as in Mount Mowryah), and uppermost (as in Heaven’s)) Gate and lift up, honor, and respect the eternal and everlasting Doorway. And He, the glorious, honored, and revered King who is the living manifestation of power shall arrive and return. Who is this glorious and honorable King, this royal manifestation of power, Yahowah’s Authorized One, Yahowah’s Mighty One, mighty in battle? Raise Heaven’s Gate, lift up the eternal Doorway. The Glorious King shall return. Who is He, this King? Yahowah of Hosts, His manifestation of power and glorious presence is King.” (Mizmowr / Song / Psalm 24:7-10) Yahowah has just told us that the manifestation of His power and authority whom we know as Yahowsha’, is Yahowah.

This profound teaching brings us to the Torah’s final perspective on the Sabbath Instruction, the very reason we turned to Dabarym / Deuteronomy in the first place. “You shall observe (shamar – be aware of, pay attention to, carefully consider, revere, cling to, and be secure in, keep and rely upon) the Sabbath (shabat – the seventh day, the time of rest and reflection to observe the fulfillment of God’s solemn promise to settle us in His home and settle all disputes, completely satisfying us so that we can celebrate this) day (yowm) set apart (qodesh – separating it for purification, making it special) as Yahowah (יהוה), your God, instructed (sawah – guided and directed).” (Dabarym / Words / Deuteronomy 5:12)

The Seventh Day remains of paramount importance to God. Our Creator asked us to observe it, appreciating its significance. And that is accomplished when we rest and reflect on the work He has done to settle our debts so that we can settle down and campout with Him.

“Six (shesh – purification by bleaching mankind (represented by six) white) days (yowm) you shall labor doing your ordinary work (‘abad), and (wa) you shall do (‘asah) all (kol) your spiritual service (mala’kah – work associated with declaring Heaven’s message; from mal’ak, spiritual messenger and heavenly representative), but (wa) the seventh (shaby’y – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (yowm) observe the Sabbath (shabat) unto (la) Yahowah (יהוה), your God (‘elohym – Mighty One). On it you shall not do (‘al lo’ ‘asah) any (kol) spiritual service (mala’kah – work associated with declaring Heaven’s message; from mal’ak, spiritual messenger and heavenly representative), not you (‘atah), your son, daughter, male and female servants, animals, or means of production (behemah – domesticated animals), or foreigners (ger – visitors from other places and races) which are within your gates, spiritually resting and reflecting (ruwach) with you.” (Dabarym / Words / Deuteronomy 5:13-14)

The message is that Yahowah, by way of His Spiritual Representative and Heavenly Messenger has already accomplished everything which was required to ransom and reconcile us. So we are encouraged to rest and reflect on what He has done to settle our debts and settle us in His home.

The verse which follows is virtually identical to the Shemowth / Exodus 20 text, but in it we find two additional reasons the Sabbath is important. Previously, Yahowah told us that it was the day He rested and reflected after six days of creation. We were told that it was the day He would bow down in adoration to greet and extol us—lifting us up.
Now, further tying the Sabbath to our salvation, He speaks of being mindful and to remembering, which is to reflect:

“And you should be mindful (zakar – remember and recall, being thoughtful) that indeed (ky), you existed as (hayah) a slave (‘ebed – were in bondage) in the realm (‘erets) of the crucible of Egypt (mitsraym) and Yahowah (), your God (‘elohym), led and brought you out (yasa’ – descended and extended Himself to serve) from (min) there (sham) with (ba – in and by way of) a strong and mighty hand (chazaq yad – firm and resolute, authoritative and capable hand, which prevailed against a loud and severe spirit [Satan]), and (wa) with (ba – in and by way of) the Almighty’s (‘el) outstretched (natah – by giving and revealing, bending down as an inclined extension, and camping out by setting apart a) Sacrificial Lamb (zarowa’ – the arm strong enough to shoulder the burden).” (Dabarym / Words / Deuteronomy 5:15)

The “Zarowa’ – Sacrificial Lamb” chapter of Yada Yah emphatically demonstrates that Scripture defines zarowa’ as the “Sacrificial Lamb” of God. The Zarowa’ is the Lamb who is slaughtered in Yasha’yahuw / Isaiah 53 to bear the burden of our sins. According to Yasha’yahu’s inspired prophetic testimony, He is the Ma’aseyah Yahowsha’, our Savior. This Lamb is the outstretched hand of the Mighty One. He is the one who adored us enough to diminish Himself, extending and manifesting Himself as a man, bowing down to our level to greet us and lift us up by redeeming us.

By tying the Sabbath to His mighty hand, to His Sacrificial Lamb, and to the liberation of His children, God has revealed insights which are germane to our salvation. All of these things are connected, they are related. The Sabbath, or Seventh Day, is the day of the Sacrificial Lamb of God, and therefore the day of our Redemption. It is the day we were emancipated, the day Yahuwydym (those who are related to Yah) were freed from the House of Bondage, from the Crucible—which is symbolic of judgment. So, that means that Yahowah conceived and consecrated a plan in which He would set the ultimate example of what to do on the Seventh Day. He engraved the plan of six plus one, of man with God, in stone with His own finger. Then He demonstrated this principle tangibly by freeing His family from man’s oppressive schemes.

But much more than that, natah, translated “outstretched,” tells us that Yahowah, in the form of Yahowsha’, “pitched His tent” with us, “camping out” with humankind. Natah explains that God “gave us the gift” of His Son, whom He “revealed” to us in order to “reveal” Himself. Natah, by conveying the idea of “bending down as an inclined extension,” reveals that Yahowsha’ is Yahowah on His knees, His “diminished” corporeal manifestation, part of God, “set apart” from Him to serve us.

Natah, therefore, embodies the purpose and symbolism of the Mow’ed Miqra’ of Sukah—the Seventh Called-Out Assembly Meeting of Tabernacles—where Yahowah will campout with His creation for one thousand years. And it is also indicative of a Sabbath Day in the Fall of 2 BCE when Yahowah entered our world to “tabernacle” with us—demarking the time a child was born to us, a Son was given to us who was Almighty God.

And it was on a Sabbath in 33 CE, Saturday April 2nd, on the Mow’ed Miqra’ of Matsah, that the Ma’aseyah Yahowsha’ fulfilled His promise by bowing His soul down into the depths of She’owl, personally paying the price on the Seventh Day to settle our
debts, settling the disputes required to redeem us—lifting us up on the Mow'ed Miqra’ of Bikuwrym so that we could “bakar – be among the first children born anew” into our Heavenly Father’s family. And so it will be on the Seventh Day, on the Seventh Miqra’, that the Seventh Millennia of mankind will commence, ushering in a Millennial Sabbath rest for one thousand years—a time of six plus one, of man living in the presence of God.

This tells us that God’s plan is consistent, right from the beginning, a plan He has revealed to us in His Torah, Prophets, and Psalms. Everything of consequence happens on His schedule—one that is made manifest by and on the promise of the Seventh Day.

And this, my friends, is the reason Sunday Worship is so deceitful, destructive, deadly, and damning. Like lost sheep, religious Christians cast Yahowah’s plan of salvation aside, trusting instead in the edicts of man. They are lost without a program, blind without a guide. Sunday leads to the sun god. The Sabbath leads to Yahowah.

Continuing to explore what Yahowah revealed regarding the Sabbath, we learn: Therefore, in this manner (ken – likewise), Yahowah (יְהוָה), your God (אֱלֹהִים), instructed (שָׁמַר – provided the direction) you to observe (שָׁמַר – [from DSS 4Deut whereas the MT authored ‘asah – do] be aware of, pay attention to, carefully consider, revere, cling to, and be secure in, keep and rely upon) the Sabbath (שַׁבָּת – the seventh day, the time of rest to reflect on God’s fulfillment of His solemn promise to settle the disputes which separate us, settling our debts, completely satisfying them so that we could celebrate this) day (יָوم), setting it apart (גּוֹדֶשׁ – separating it to be purified, making it special [from DSS 4QDeut, not in MT]).” (Dabarym / Words / Deuteronomy 5:15) So it is in the context of His Sacrificial Lamb, of God saving us from judgment and oppression, that we are to observe our Heavenly Father’s Sabbath instructions.

What follows is found in the Dead Sea Scroll known as 4QDeut, but not in the Masoretic Text. “For indeed in (ky – because surely and truly in) six (שֵׁשׁ) days (יָומִים) Yahowah (יְהוָה) made (‘asah – prepared and produced, fashioned and finished, instituted and celebrated) accordingly (‘eth) the heavens (שָׁמַיִم – the spiritual realm) and the earth (‘에ֶרֶץ – the material world), and the seas (יָם), and all (קֹל – everything) which relationally (‘אשר) is in them (בָּהֶם). And (וַא) He became completely settled (נְעוּחָה – rested, having settled all unresolved issues so as to settle down with us) during (בָּא) the seventh (שָׁבָּטִי – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (יָומִין), setting it apart (גּוֹדֶשׁ – separating it from others, dedicating it to separation, cleansing, and purifying).” (Dabarym / Words / Deuteronomy 5:15/16 from 4QDeut)

Shabat is שַׁבָּת in Hebrew. In Ancient Hebrew, the letter shin was represented pictorially by teeth ר, and thus symbolized “language and words, instructions and directions, in addition to nourishment. Therefore, it isn’t a coincidence that “שָׁמַר – observe” begin with shin. The letter beth was originally depicted by using a graphic representation of a sheltered enclosure and home ב, and thus symbolized being part of a family and being inside a home. As affirmation of this, “בֶּית
family and home” and “beryth – familial covenant relationship,” both begin with beth. The final letter in shabat, taw, was conveyed in Ancient Hebrew using an upright pillar with a cross member †, signifying “the mark, sign, symbol, and message of the upright pillar and the Doorway of Passover—all of which are symbolic of Yahowsha’. For example, Towrah, which is God’s message depicting how the Upright Pillar became the Doorway to Heaven, begins with the letter taw.

Therefore, שׁ י ת convey: “instructions regarding being in the family and home established by the Upright Pillar on Passover.”

There are seven essential insights encased in the Sabbath. The primary spiritual message is that we cannot work for our salvation. Yahowah alone provides the way and the means. If we want to be with Him, we must “rest” and rely on Him to ‘nuwach – settle us safely” in His home, “completely settling all issues” related to our adoption into His family.

Second, we are asked to “qodesh – set apart” time for Yahowah, prioritizing our relationship with God, getting to know Him better. The Sabbath is designed to yada’ Yahowah. It is a special time to reflect on our relationship. This is what it means to “shabat – observe the Sabbath.”

Third, the Sabbath is a time to celebrate Yahowah’s “shaba’ – promises.” He has sworn an oath and made a solemn vow to save us, even adopt us, allowing us to live with Him in His home, if only we will listen to our Heavenly Father and follow His advice. In this light, shib’ah is the “satisfactory fulfillment of an oath or promise.”

Fourth, the Sabbath is defined by “shama’ – listening to” and “shamar – closely observing” Yahowah and His Word. The better we hear, the more diligently we examine, the closer we grow to God.

Fifth, man (who is represented by the number six, the day upon which we were created) in addition to God (who is one) equates to “sheba’ – seven” which describes “shaba’ – being completely satisfied and fulfilled, lacking nothing.” This not only depicts Yahowah’s plan of salvation, it describes the result. Creation like salvation is an equation. Yahowah’s redemptive plan is based on six plus one pattern depicted in the seven Mow’ed Miqra’ey. It begins with a sacrifice at Passover and concludes with a celebration of our relationship during the seven days of Tabernacles.

The sixth lesson imbedded in the Sabbath is prophetic. All human history as well as Yahowah’s plan of salvation, unfolds based upon the pattern of six plus one. It is the key which unlocks God’s timeline. (Adam’s choice to separate from God, disrupting the equation, occurred in 3968 BCE—year 1 on Yahowah’s Calendar. Noah’s Flood took place a thousand years later in 2968 BCE (1000 Yah). Abraham’s reliance upon Yahowah, and His willingness to listen to and trust God, facilitated the ratification of the Covenant on Mount Mowryah in 1968 BCE (2000 Yah). Yahowah’s Tabernacle was constructed by Solomon in 968 BCE (3000 Yah). Exactly 1,000 years later (and forty Yowbel from the Covenant’s commencement), Yahowsha’ enabled the Covenant on Mount Mowryah, fulfilling the Mow’ed Miqra’ of Pesach/Passover, Matsah/Unleavened Bread and Bikuwrym/FirstFruits in the Yowbel of 33 CE (4000 Yah). In 1033 (5000 Yah), Mowryah’s spring was poisoned, consistent with the Towrah’s test for infidelity.
And seventh, there are multiple literal, spiritual, and prophetic teachings embedded in most everything Yahowah communicates. The Word comes alive when we search for them.

What we have come to call “The Ten Commandments,” is actually comprised of three sweeping introductory Statements and seven actual Instructions. None of these are numbered. Few are understood.

In fact there is a reason that we were told that Yahowah’s only handwritten communication to His creation was inscribed on “two tablets,” not one. In the original text, considering the use of prefixes and suffixes in Hebrew to denote prepositions, pronouns, and conjunctions, God’s Towrah summation and His seven Instructions were each comprised of 77 words. Therefore, should Yahowah have been consistent and used the same sized letters, filling the same percentage of similar-sized tablets, the entirety of the first tablet was devoted to His three-point summation of the Towrah while the second was used to delineate His seven specific instructions—all of which served to illustrate and underscore the message written on the first tablet.

To begin, the Author of the Towrah introduced Himself by name, Yahowah, although most Christians aren’t aware of this because their theologians have robbed them of this vital information by removing God’s name from His testimony and replacing it with Satan’s title: “the Lord.” And in spite of the fact that Yahowah emphasized the role He personally played in our liberation from judgment, from human oppression, and from works-based salvation schemes in His handwritten summation of the Towrah, the faithful reject this message because they have been indoctrinated by Paul into believing that the Towrah is an oppressive taskmaster and a legalistic burden which enslaves those who observe its instructions.

Jews (who were formally known as Yahuwdym (those who are related to Yah)) were told by Rabbi Akiba, and later by the Rambam, that “Ha Shem” should never be spoken, and that allegiance to rabbis and their “mitzvah” would be equated to righteousness. Equally sinister, Muhammad, by plagiarizing and bastardizing their Babylonian Talmud, hoodwinked Muslims into believing that “the god of the Torah, Prophets, and ‘Gospels’ was Allah,” and that killing Jews, Christians, and peaceful Muslims for him would be rewarded with an honored place in the perverted Islamic paradise replete with virgins.

As a result, the message Yahowah engraved in stone is lost on believers the world over. “And God conveyed all of these statements providing perspective in our presence, saying: I am Yahowah, your God, who relationally brought you out and delivered you from the realm of the crucible of Egypt, out of the house of slavery. You shall not exist with other gods in proximity to My presence.” (Shemowth / Names / Exodus 20:1-3)

This simple statement undermines every religion, from Hinduism (many gods) to Buddhism (no god), from Judaism (animosity for God’s name) to Christianity (wrongly named god), from Islam (Satan as god) to Mormonism (fables about god), even the
Jehovah’s Witnesses (wrong name for god), Christian Scientists, Scientologists, and Socialist Secular Humanists (where man denies god) are impugned by Yahowah’s introduction. God has but one name, and Yahowah alone is God. The countless corrupted and errant variations of Him created by men on behalf of their religious schemes are not to be tolerated—including: Krishna, Shiva, Vishnu, Buddha (curiously, a Hindu god but not a Buddhist deity), Ha Shem, Jesus Christ, Allah, and Jehovah.

In this opening statement, Yahowah has encouraged us to develop a monogamous personal relationship with Him on a first-name basis. Then, because He is Spirit, Yahowah asks us to avoid all associations with false gods by way of their religious imagery. And as we shall soon see, He even asks us not to worship them, bowing down to them in a religious setting.

But more than this, Yahowah has emphatically stated that His “dabar – Word” lies at the heart of His relational “dabar – conversation” with humankind. That is why dabar was repeated twice in the opening stanza, first as a verb, and then as a noun. By doing so, His promise is that His Word will provide the means to our liberation from judgment and oppression.

More fully amplified and illuminated by way of the Hebrew words God, Himself, wrote, we are afforded the opportunity to learn even more about Yahowah’s nature and purpose.

“And (wa) God (‘elohym – the Almighty) conveyed (dabar – communicated, spoke, and wrote, provided instruction and direction with) all of (kol) these words (dabar – conversations, statements, warnings, and promises), providing perspective (‘eleh – from a relatively close vantage point) in our presence (‘eth – in association with us and in proximity to us), saying (‘amar – explaining, claiming, answering, counseling, warning, and promising): ‘I am (‘anky) Yahowah (ֶלֹהֵיָם – Yahowah) your God (‘elohym – the Mighty One (suffixed in the second person singular)) who relationally (‘asher) brought you out and delivered you (yasa’ – descended to serve, extending Myself to guide, lead, and carry you away) from the realm (min ‘erets – out of the land and region) of the crucible of Egypt (mitsraym – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), out of the house (min beyth – from the home, household, family and place) of slavery (‘ebed – servitude, bondage, and worship, even work). You shall not exist with (lo’ hayah la – you shall not have) other (‘aher – someone else’s, different, extra, or additional) gods (‘elohym) in relation to (‘al – near, before, or in proximity to, in addition to, or on account of) My presence (paneh).’” (Shemowth / Names / Exodus 20:1-3)

As you know, religious institutions are wont to call this and what follows “The Ten Commandments.” But according to “‘elohym – God Almighty,” their Author, He “dabar – conveyed and communicated” “dabar – statements using words.” These “statements” are not numbered, and He did not call them “commandments.” There are few things more relevant to developing a relationship with God than understanding this.

As I’ve already mentioned, the first thing which should strike us is that God selected two words for “communicate” and deployed them three times in the first sentence of His only handwritten note to His creation. Examining His opening stanza word by word, we find: “wa-dabar ‘elohym – And He, God, communicated” “kol-ha dabar – all these
words” “’eleh – providing this perspective from a relatively close vantage point” “’eth – in proximity to, and relationally in association with, accordingly” “la-’amar – to say, tell, explain, and claim, to answer, promise, and declare.”

As a noun, dabar is most often translated “word,” but as a verb it is routinely rendered “speak, spoke, speaking, and spoken,” in addition to variations of “talked, conversed, stated, acted, wrote, declared, told, conveyed, counseled, answered, warned, or promised.” In the active form it appears 1,143 times in the Torah, Prophets, and Psalms, and another 870 times as a noun. And as ubiquitous as this appears, ’amar, rendered “saying” in this essential passage, is deployed a staggering 5,434 times, underscoring Yahowah’s intent, which is to openly and clearly communicate with humankind.

Most translators ignore ‘eleh and ‘eth in the preamble to the Statements God etched in stone, and as a reader, you are free to do the same. But since I elected to translate them, I thought you might want to know why.

‘Eleh, which I have rendered “providing perspective,” can be translated “these or those.” But since it is deployed a scant 20 times among the 600,000 words which are found in Scripture, since it is the singular of ’elohym which is used 2,346 times to convey God’s title, and since it is surrounded by the definite article “ha – the” on both sides, ‘eleh seemed to beg for greater elucidation. In this light, our lexicons tell us that ‘eleh is used “to provide perspective,” and to convey that “the subject is being presented from a relatively close vantage point.” Therefore, I rendered it as such because “providing God’s perspective” is the primary purpose of the Torah and the Instructions. Moreover, since the proper perspective is “God’s,” it is instructive to know that “’eleh is the prolonged form of ’el” which can be translated as the preposition “to” or “God.” It is, after all, the proper perspective which gets us “to God.”

As for ‘eth, as “a structural marker of the case of the direct object” it is seldom translated even though it is the single most repeated word in Scripture, appearing 11,000 times. And yet it is a most telling term, comprised as it is of the first (aleph) and last (taw) letter in the Hebrew Alphabet—signifying that it is the alpha and omega, the beginning and the end, which equates directly to God’s eternal existence—even to the basis of His name.

This connotation, which is particularly relevant in the context of considering God’s perspective, is underscored by the fact that “’eth is the contracted form of ’owth,” where the ’owth are God’s “signs, metaphors, symbols, miracles, and proof.” ’Owth in turn is from ’uwth, which is defined as “a consent agreement,” also known as “a covenant.” In this light, ’ath, which is identical to ‘eth in the Scriptural text, means: “miraculous signs, symbols, and wonders.”

The most distinguished lexicons also tell us that ‘eth is from ‘anah, which is then translated: “to meet, to seek, and to opportunistically approach and encounter.” So, combining these roots, we find “the signs and symbols” which facilitate us “opportunistically approaching and encountering” God by way of His “consent agreement or covenant.”
From this perspective, when ‘eth’ is translated, it is not surprising that it is rendered relationally as “together with, near, and among,” or “to accompany, to be included in association and thus be present,” even “concerning or accordingly so as to correspond.”

So, now that you are aware of these potential definitions, you are equipped to translate ‘eleh and ‘eth or ignore them. But if nothing else, at least consider the possibility that God “provided perspective in our presence.”

As we move deeper into the only passage God actually wrote with His own hand, we discover that “Yahowah” is the Almighty’s name, and that “‘elohym – God” is His preferred title. His name is not “the Lord,” nor is “Lord” His title.

Yahowah is based upon the Hebrew verb “hayah – to exist.” Likewise, Yahowah is the source of our existence. And if we want to continue to exist, we must come to understand Yah’s “dabar – Word,” Yah’s “‘eleh – perspective,” and Yah’s “‘eth – relational symbols.” While the Divine moniker has been purposefully hidden by the religious community, Yahowah signed His personal and proper name in His Scriptures 7,000 times. And beyond this, God included Yah in an additional 260 Scriptural names and titles, collectively using them 4,400 times. On average therefore, every fiftieth word conveys Yahowah’s name, a name which appears an average of seven times per page in the Torah, Prophets, and Psalms. When it comes to knowing it, we are without excuse.

God’s favorite title, one which He alone qualifies, is ‘el and ‘elohym in Hebrew. And while all names should be transliterated (conveyed phonetically so that they can be pronounced accurately), titles can be transliterated or translated (accurately conveying the meaning). Moreover, the fact that God has a preferred title and a name does not equate to God having many names as religious scholars want you to believe. God is simply a title, not unlike president or king. Further, the fact that ‘el, in addition to its plural form, ‘elohym, are also rendered ‘elowah, is not unlike the equivalent titles prime minister and premier.

There are two valid roots for ‘el and ‘elohym worth considering. They are “‘wl – strong” for ‘el, which is how we get “Almighty” and “Mighty One,” and “‘lh – to revere” for ‘elohym, which is the only reason God created us in the first place.

Graphically in paleo Hebrew, the aleph (‘e), depicted as a ram’s or ox’s head , denotes “strength, power, authority, might, capability, and leadership. And the lamed (l) is a shepherd’s staff ℳ, which is invocative of “guiding, protecting, nurturing, and caring.” Therefore, “‘el – God” is presenting Himself as “a powerful leader with the authority and capability of protecting and guiding us in a caring and nurturing way,” and thus as a “Mighty Shepherd.”

Digging deeper, the “o” sound found in ‘elohym is from the “w” in elowah. In paleo Hebrew, the wah is depicted using a tent peg , which conveys the idea of “providing security,” especially in the sense of “establishing a tent shelter.” This is Yahowah’s primary symbol for protecting us in His home by way of the Set-Apart Spirit so that we can campout with Him in heaven.

The soft “h” in ‘elohym comes from the Hebrew hey, which is represented by a picture of a person , arms raised, pointing to the heavens so as to say, “look up and
know God.” The hey can denote “humankind, to look, to notice, to observe, to reveal, and to live.”

Collectively then, ℰ𐤌𐤉𐤇𐤈 ‘elohym expands the meaning of “‘el – a powerful leader with the authority and capability of protecting and guiding us in a caring and nurturing way” to include “mankind becoming secure in God’s shelter, continuing to live when we look to Him.” The “ym” suffix simply denotes the plural form and thus isn’t germane to this graphic depiction of ‘elohym.

As for the plural, God represents Himself as ‘elohym for three reasons. First, what’s known as the “royal we” not only represents majesty, but also humility in the sense of not being self-centric. Second, while Yawwhah presents Himself to us as our Heavenly Father, He uses the Set-Apart Spirit (our Spiritual Mother) and the Ma’aseyah Yawwhsha’ (the Son or corporeal representation of God) to communicate with us and enable us to join His family as His children. And third, the purpose of creation is relationship, something which is decidedly plural. God is incomplete without us. And that is why ‘elohym was suffixed in Yahowah’s opening statement with the pronoun “your.”

Also please note: God began by introducing Himself, spelling out His name so that we might know it, etching “‏‘𐤉𐤏𐤅‬” in stone. He said that His Word would provide us with the perspective we would need to exist in His presence. He positioned Himself serving us, working as our savior and guide, personally leading us away from judgment and human oppression—from works-based salvation schemes. And all He asks in return—at least of those who wish to live in His presence—is that we respond to Him and recognize that He alone is God.

The next phrase, “who relationally (‘asher) brought you out and delivered you (yasa’ – descended to serve, extending Myself to guide, lead, and carry you away) from the realm (min ‘erets – out of the land and region) of the crucible of Egypt (mitsraym – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), out of the house (min beyth – from the home, household, family and place) of slavery (‘ebed – servitude, bondage, and worship, even work),” is inadequately understood principally because mitsraym is inadequately translated. The Hebrew word means “crucible” which is a metaphor for “judgment,” because it is in the fiery realm of a crucible that valuable metals are separated from the dross.

But more than this, mitsraym is also the Scriptural name for the Black Land we know today from the Greek as “Egypt.” And at the time, Egypt deployed a caustic brew of religion and politics to oppress God’s Chosen People, forcing them to work to live, and thereby as slaves deprived them of their freewill. Egypt thus stood for works-based salvation schemes and human religious and political oppression, both of which had a detrimental influence on freewill.

Collectively then, Yawwhah is using this story as evidence that He is willing to “yatsa’ – deliver us” from “mitsraym – judgment and human religious and political oppression.” He “yatsa’ – descended to serve us, extending Himself to guide us, so that He could lead us and at times carry us away from” “‘ebed – trying to work for” our salvation and from “‘ebed – serving” oppressive men by “‘ebed – worshiping” their false gods.
Should you not see the combined symbolism of “mitsraym – crucibles” representing human oppression and divine judgment, God spells it out for you with “beyth ᑳ mıtdown – the house of slavery and bondage.” The epitome of religious, political, military, and economic oppression is enslavement and servitude. And the consequence of judgment is the loss of freedom and incarceration.

Yahowah is our Savior and the Tawrah, His Word, is the means to our liberation. God is personally engaged, doing everything which is required to save us from ourselves.

This verb, “yatsa’ – I brought you out,” was scribed using the hiphil stem while bearing the perfect conjugation. By considering what they collectively convey, we come to better understand how we are expected to respond to what God is offering. With the hiphil stem, the object of the verb, in this case, those God was leading, participate in the action. In other words, to benefit from God’s willingness to deliver us from judgment, we must recognize the offer and then respond. Such is the nature of the Covenant Relationship, where we must engage to participate. And such is the nature of our salvation, where we must answer Yah’s invitation and walk to God along the path He has provided.

By using the perfect conjugation, Yahowah is telling us that He has done everything that He can do, leaving nothing to be done. The perfect speaks of a completed action, irrespective of time. It reveals that God would, and now has, “descended to serve us, extending Himself to guide us, so that those who respond will be lead away from the crucible of human oppression and will be delivered from judgment.”

Therefore, when we reflect the full implications of the way yatsa’ was written, God said: “I have done everything which is required to lead those who respond away” from the ill effects of subjugation.

The final clause of Yahowah’s initial introductory statement is so simple, it’s a wonder so many people ignore it: “You shall not exist with (lo’ hayah la – you shall not have) other (‘aher – someone else’s, different, extra, or additional) gods (‘elohym) in relation to (‘al – near, before, or in proximity to, in addition to, or on account of) My presence (paneh).”

And yet the Christian god is “the Lord Jesus Christ,” a misnamed and errantly-titled caricature which bears almost no resemblance to Yahowah. In fact in Christianity, the God of “the Old Testament” is unknown, irrelevant, and even demeaned and disliked. The Jewish g-d, “ha shem,” is deprived of His name, His title, and His authority. And the Islamic god, well, Allah, was modeled after Satan.

As a consequence, the victims of these religious schemes “shall not exist” in Yahowah’s “presence.” That is to say, their souls will either cease to exist, or they will be separated from God and thus be imprisoned in the Abyss.

The operative verb in this sentence, “hayah – to exist,” was modified with lo’, serving as a form of negation, thereby nullifying your existence. It was suffixed with la, a preposition meaning “to, toward, or concerning,” telling us that there is a consequence that will move us in one direction or another. In addition, hayah was suffixed in the third person singular: you, revealing that these words are all about us.
More than this, *hayah* was written in the qal stem and imperfect conjugation. This stem speaks of that which is genuine and actual, and should be interpreted literally as an expression of reality. That distinguishes it from something which is hypothetical or symbolic. Therefore, it reads: “you literally will not exist.” As the voice of relationships, the qal reveals that the subject of the verb, which would be you and me, are subject to the verb’s action, which is the termination of our continued existence. That is to say that our soul’s survival is predicated upon our response to this statement.

In a world which has distanced itself from most overt expressions of paganism, this statement may not resonate sufficiently to save the religious. But here is the rub: The Christian “Lord Jesus Christ” was modeled after Bacchus, Dionysus, Osiris, and Tammuz, and not Yahowah, and thus he represents a different and additional god – albeit a false one. And worse, Allah’s persona is a perfect match for Satan.

Further, rather than using the perfect conjugation as God did with *yatsa’, hayah* was scribed in the imperfect. It conveys the idea that there is an ongoing and unfolding consequence of this statement which will endure throughout time. So, we ought to be very careful in our observations and considerations.

The verb, *hayah*, is as important as any word in the whole of God’s Word. It literally serves as the basis of Yahowah’s name – explaining what it means. In Ancient Hebrew, *hayah* was written . I see this telling us that how we respond to Yah’s “yad – hand” determines if we transcend our mortality. Said another way, those who observe what Yahowah has revealed to us in this life, as a result of what He has done, will get to live with Him in the next. And since this speaks of time, as does *hayah* itself, please note that this verb reads the same right to left as it does left to right. It is not stuck in the ordinary flow of grammar or time as we currently are, with us moving away from the past into the future. With Yah, the past, present, and future all exist as one.

Since the verb, *hayah*, means “to exist,” and speaks of “being” irrespective of time, by negating it as *lo’* does in this case, the statement reveals that those who embrace other gods will “cease to exist.” And that is because false gods will never be tolerated in Yah’s presence. That is what She’owl is for, not Shamaym.

It is also telling that *lo’ hayah-la ‘aher ‘elohym ‘al-paneh* is a simple statement of fact. It isn’t a command, much less a commandment. Rather than commanding: “You must not go to Venus,” it is similar to saying: “You cannot breathe the air on Venus.”

I find it interesting that after mislabeling these statements as “Commandments,” religious institutions universally skip over Yahowah’s name, the relationship He established with us, and the role He personally plays in our salvation, only to misrepresent *hayah* to say “you shall not have” as opposed to “you shall not exist.” That is a lot of mistakes considering that we’ve only read the first twenty Hebrew words.

Here now is the second of the three statements Yahowah etched in stone on the first of the two tablets. As you consider God’s words, compare them to man’s truncated “You shall not make a graven image.”

Following the same procedure, let’s quickly review the next instruction Yahowah etched in stone, and then carefully examine the most telling words under the lens of our lexicons. “You should not ever do anything which associates yourself with (*lo’ ‘asah
(la) a carved image or idol religious icon or object of worship (pesel), or any (kol) visual representation of something (tamunah) which is (‘asher) in (ba) the heavens above (samaym min ma’al), or (wa) which is (‘asher) on (ba) the earth (‘erets) below (tahath), or (wa) which is (‘asher) in (ba) the waters (maym) beneath the land (tahath ‘erets). (4) You should not ever bow down and worship them or speak for or to them (lo’ hawah), and (wa) you shall not serve them (lo’ ‘abad). For indeed (ky), I (‘anky), Yahowah (א ר ו ה א), your God (‘elohy), am a zealous and jealous God (qana’ ‘el), counting and reckoning (paqad) the perversity and sin of twisting and distorting (‘awon) of the fathers (‘ab) upon (‘al) the children (ben) concerning (‘al) the third and the fourth generations (silesym wa ‘al ribea’) of those who genuinely hate and are hostile to Me, shunning Me (sane’). (5) But (wa) I will genuinely act and actually engage to literally prepare, perform, and produce (‘asah) unmerited and unfailing mercy, unearned favor, and undeserved kindness (checed) on behalf of (la’) thousands (‘eleph) who move toward Me and love Me (la ‘ahab) and also (wa – in addition) who approach Me by closely observing and carefully considering (la shamar) My terms for participating in the relationship (mitswah). (6) (Shemowth / Names / Exodus 20:4-6)

Yahowah is extraordinarily passionate about exclusivity when it comes to protecting the familial covenant relationship He has established with the relatively small number of souls who know and love Him. Therefore, aware of mankind’s tendency to express beliefs in religious myths, Yahowah has warned His creation about the consequence of infidelity, telling us that perverting His Word would be counted against our children and children’s children. And this is precisely what we have done to them with our distorted English Bible translations—all of which add insult to injury by including Paul’s twisted testimony.

As a result of what we have done to corrupt God’s message, the vast preponderance of people are ignorant of His willingness to tangibly express His mercy to the thousands (among billions) who come to love Him as He revealed Himself, and who carefully observe His instructions. If asked, not one in a million religious individuals could explain what Yahowah said after: “Thou shall not make graven images.”

God’s position on what follows is therefore lost on Christians, Muslims, and Jews. Most people do not appreciate the “consequence of perverting and corrupting His Word,” or how that relates to the “corruption of our children.” The Towrah’s position on “mercy and undeserved favor,” is unknown to religious practitioners, as is Yahowah’s “desire to be loved.” But most especially, believers are callous to the correlation between “observing Yahowah’s instructions” and the “application of His mercy.”

Therefore, while Yahowah’s opening statement is poorly understood, and universally neglected, what He wrote thereafter is seldom even considered. Very few people have ever pondered the insights into God’s persona provided by qana’, the specific nature of ‘awon or its consequence, the presence of chased in the heart of the Towrah, or considered that it is limited by ‘eleph and by shamar – the word most responsible for enlightening the path to God. Therefore, I invite you to ponder one of the great, hidden treasures in Yah’s Word, as we review the same instruction, but more fully amplified.
“You should not ever do anything which associates yourself with (lo’ ‘asah la – you should never attend to, act upon, engage with, or profit from, you should never conceive or fashion on your behalf (qal imperfect – conveying a literal interpretation and ongoing implications)) a carved image or idol (pesel – a religious icon or object of worship representing any god), or any (kol) visual representation of something (tamunah – likeness, appearance, picture, drawing, painting, or form which depicts or resembles anything), which is (‘asher) in (ba) the heavens above (samaym min ma’al – the spiritual realm on high including the sun, moon, planets, and stars above), or (wa) which is (‘asher) on (ba) the earth (‘erets – land and ground, even the material realm) below (tahath), or (wa) which is (‘asher) in (ba) the waters (maym) beneath the land (tahath ‘erets).

You should not ever bow down and worship them or speak for them (lo’ hawah – you should never prostrate yourself in obeisance and homage to them, show any allegiance to them, or promote their message because doing so will influence you), and (wa) you shall not serve them (lo’ ‘abad – you should not work or labor in their cause as their ministers, nor should you submit to them in servitude, neither should you act upon them or engage with them).

For indeed (ky – because and emphasizing this point), I (‘anky), Yahowah (יְהוָ֑ה), your God (‘elohy), am a zealous and jealous God (qana’ ‘el – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), counting and reckoning (paqad – literally taking stock of and actually recording, assigning, and depositing) the perversity and sin of twisting and distorting (‘awon – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) of the fathers (‘ab) upon (‘al) the children (ben – sons) concerning (‘al) the third and the fourth generations (silesym wa ‘al ribea’) of those who genuinely hate and are hostile to Me (sane’ – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).

But (wa) I will genuinely act and actually engage to literally prepare, perform, and produce (‘asah – I will effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) unmerited and unfailing mercy, unearned favor, and undeserved kindness (checed – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) on behalf of (la’ – to enable the approach of) thousands (‘eleph) who move toward Me and love Me (la ‘ahab – who form a close and affectionate, loving and friendly, familial relationship with Me as a result of being concerned about Me) and also (wa – in addition) who approach Me by closely observing and carefully considering (la shamar – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) My terms (mitswah – the conditions of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (Shemowth / These are the Names / Exodus 20:4-6)

Every church and religious institution the world over remains overtly opposed to this Divine edict, as are all of their parishioners, immersed as they are in an environment slathered in crosses, altars, icons, sunbursts, religious paraphernalia, and pictures of
“saints.” And that’s somewhat surprising since there is nothing complicated about God directing us to avoid expressing reverence for any form of religious imagery.

As we dig deeper, qana’ conveys a host of marvelous insights into Yahowah’s nature and personality. It tells us that God is “jealous” in the sense of “desiring our relationship with Him to be faithful and exclusive.” In fact, qana’ conveys qualities which denote “a strong emotional response and possessiveness—in the sense of being hostile to anyone or anything which disrupts or threatens the relationship.” Qana’ says that God is “passionate and zealous,” and that He is “deeply devoted to committed and loving partnerships.” Qana’ lets us know that God can be “envious,” even “angry,” when we pander to religious images, illusions, and counterfeits.

But that’s not all. Qana’ means “to purchase and acquire,” which is symbolic of Yahowah ransoming us by paying the price to free us from judgment, separation, and death.

Qana’ speaks of the “One who creates,” the “One who gives birth,” and the “One who brings forth.” Yahowah created the universe and gave birth to life. And He is the One who brings renewed life to those souls who love Him and who observe His Word.

Qana’ is the “branch,” a metaphor for the Ma’aseyah. And qana’ is the “measuring standard,” a metaphor for the Towrah. So we should not be surprised that the Ma’aseyah is the human manifestation of the Towrah—its living metaphor and symbol.

Equally important, but from an entirely different perspective, it is instructive to know that ‘awon, translated “the perversity and sin of twisting and distorting” is based upon “‘awah – to pervert, distort, manipulate, and twist.” It in turn is from “‘awel – dishonest acts which are contrary to the standard,” especially when these “‘uwel – corruptions are fed to children.” Further, ‘awon is related to “‘awlah – the crime of unjustly harming and damaging others,” as well as “‘owlam – for all time.”

Collectively, ‘awon and the words associated with it serve as a lesson on the consequence of clerics manipulating Yahowah’s Word, twisting and perverting it to serve their religious agendas. This perverse crime, whereby Yahowah’s Towrah was corrupted, and the “New Testament” was perverted, has been devastatingly destructive to God’s children, harming them for all time.

But, we can’t say that we were not warned. God knew that we would twist and pervert His Word, so He lovingly revealed the consequence of us doing this very thing.

So with these words, Yahowah has asked us not to be religious. God is overtly opposed to religious imagery, opposed to religious behavior, and antagonistic toward religious service. He is intolerant of the promotion of any message associated with any god by any other name (and that would include Allah, Jehovah, the Lord, and Jesus Christ). This is because, more than anything, Yahowah is committed to developing a monogamous relationship with us. Endearing Himself to us, and protecting us, is the very essence of His nature—something He is passionate about, which is why He is personally engaged in our salvation.

For these reasons, Yahowah warns us about the consequence of distorting, twisting, and perverting His message—something every religion has done. By corrupting His
testimony, we condemn our own children—as they are then raised in a milieu of religious deceptions.

By contrast, God has affirmed in writing that those who “shamar – closely observe, who carefully examine, and who revere and rely upon His instructions,” will “cheeced – receive mercy—an unearned and undeserved gift” Yahowah has personally prepared and delivered. And yet, His unearned favor and unmerited kindness will be enjoyed by one in a million people. That is precisely what “thousands” among billions conveys. As such, all popular religions have been summarily excluded as a means to Divine mercy.

And should you want to be among the few who will benefit from Yahowah’s “cheeced – mercy,” please note: when God etched this advice in stone there was but one place where His “mitswah – the terms and conditions of His covenant contract” were written— the Towrah. According to God, the Torah is the source of “cheeced – unmerited, undeserved, unearned, and unfailing favor which leads to a loving relationship” with Him.

Before we press on and consider what more Yahowah etched in stone, I’d like the opportunity to more systematically review each of the four sections which comprise this sweeping summary statement. As we just read, God wrote: “You should not ever do anything which associates yourself with (lo’ ‘asah la – you should never attend to, act upon, engage with, or profit from, you should never conceive or fashion on your behalf (qal imperfect – conveying a literal interpretation and ongoing implications)) a carved image or idol (pesel – a religious icon or object of worship representing any god), or any (kol) visual representation of something (tamunah – likeness, appearance, picture, drawing, painting, or form which depicts or resembles anything), which is (‘asher) in (ba) the heavens above (samaym min ma’al – the spiritual realm on high including the sun, moon, planets, and stars above), or (wa) which is (‘asher) on (ba) the earth (‘erets – land and ground, even the material realm) below (tahath), or (wa) which is (‘asher) in (ba) the waters (maym) beneath the land (tahath ‘erets).” (20:4)

Since these were written by God to teach us so that we might respond appropriately to Him, the verbs which are designed to guide our actions are especially important. Here ‘asah, which was negated by lo’, was written using the qal imperfect, which is to say that we “should never have anything to do” with God’s laundry list of religious objects. The qal stem dictates a literal interpretation, telling us that God is serious about us disassociating from the kind of images which permeate Christian churches, while the imperfect conjugation refers to any behavior that is ongoing over time. In addition to advising us “not to do something,” lo’ ‘asah also encourages us “not to act upon and not to engage with” these things. It says: “not to serve or profit from any association” with religious or political symbols.

While ‘asah can be translated “make, conceive, or fashion” using its secondary connotation, there are many Hebrew words which are far better suited to describe the act of conceiving, creating, building, carving, or engraving an idol. For example, to carve in Hebrew is: qala’, chaqah, chatubah, migla’ath, or charosheth. To engrave is: pituwach or pathach. To create is bara’. And to build is banah. So with so many words which more adeptly describe the construction of a religious icon, we ought not look to the secondary connotation of ‘asah to fill this role. And that brings us to its primary meaning,
which when negated and then suffixed with *la*, tells us “not to ever do anything which associates ourselves with, to never attend to, to act upon, or to never engage with” a “*pesel* – object of worship.” Therefore, just because you never personally carved a crucifix, you are not exonerated if you worshipped in a church where a cross was present. And you’d be guilty of violating this instruction if you preached on behalf of the cross, pledged your allegiance to a flag, or felt patriotic while standing before a political statue in a national monument.

A “*pesel* – object of worship and religious icon” can come in many forms, from the wine and bread of Communion and the Eucharist, to the crosses or crucifixes which are on prominent display in most churches and cathedrals. And a “*tamunah* – visual representation and likeness” is especially all encompassing. It would include the pictures and busts on the walls and the images depicted in the stained glass windows. But if you look closely, especially in an orthodox church, you’ll notice how many references there are to the sun, moon, and stars, with circles around the crosses, halos above the heads of the saints, and starbursts embellishing objects used in church rituals. Not only are men and animals on display, both carved and painted, the Christian god is depicted as a man. But that is not the end of it. The pope wears a Dagon hat, symbolic of the fish god of old, and evangelicals often adorn their cars with an ICTHUS, which is also a fish from the waters beneath the land.

I’d like you to think about something else, something I think is directly related to an “object of worship.” And that is the Christian caricature known as “the Lord Jesus Christ,” whereby god is not only modeled after pagan deities, this god was formed in the very image of man. His likeness is ubiquitous in places of worship and prostration. And he is most often adorned with a halo, symbolic of the sun.

Moving on to the second of the four instructions, in this the second of three statements inscribed on the first of two tablets, we read: “**You should not ever bow down and worship them or speak for them or to them** (lo’ *hawah la* – you should never prostrate yourself in obeisance and homage to them, show any allegiance to them, or promote their message because doing so will influence you), **and (wa) you should not serve them** (lo’ *’abad* – you should not be coerced into working or laboring in their cause as their ministers, nor should you ever be beguiled into submitting to them in servitude, neither should you act upon them or engage with them).” (20:5)

This instruction is designed to clearly distinguish the kind of images Yahowah considers inappropriate, as well as to affirm that it is our response to these political and religious symbols, not the act of “making” them that is destructive to the relationship God is seeking to achieve. To engage in the Covenant, we have to walk away from political, religious, and societal allegiances. And yet look how often people sing national anthems to their flag, pledging to serve what it represents. By standing at attention, removing our hats, and placing our hands over our hearts while others salute, we transform this political symbol replete with stars into an object of worship, and then we speak for it by bellowing out its anthem in the presence of roaring cheers. In America, the Lincoln Memorial is a shrine, a temple to man. And the Statue of Liberty, the national image of freedom to which countless patriots opine, is the Greek goddess Athena, complete with her light and sunburst crown.
Since it is our response to these pagan and political symbols which is at issue, we should not be surprised that there are two verbs in this brief statement. The first, hawah, was once again negated by lo’. It was inscribed in the imperfect because Yahowah realized that we “would make a habit of continually bowing down to, worshiping, and speaking for” the images mankind had crafted. But more than this, hawah was engraved using the hishtafel stem, something so rare it is only found 170 times in the Hebrew text. It is known as the causative reflexive form. And it reveals that the subject, which would be you and me, are influenced by the way we act with respect to the verb. Those who bow down in the presence of religious imagery will find themselves prostrate before God in judgment. Those who worship will be associated with the object of their faith. Those who speak for and promote the gods and institutions man has created will be seen as being allied with them. The truth is: religion and politics change people, just as the military does, in a way that displeases Yah, thereby, disassociating those who fall prey to their beguiling nature from Him.

The most obvious, and indeed egregious, violation of this divine edict today is the example of Catholic and Orthodox Christians bowing down before and praying to one of the millions of statues of Mary, whom they believe is “the Mother of God and Queen of Heaven,” albeit, those titles are both Babylonian, as is the religious festival named in her honor: Easter.

So by using “lo’ hawah la” to say “you should not ever bow down and worship, speak for or to, nor show any allegiance for” what could only be construed as political and religious symbols,” and by announcing that “you should never promote their message because doing so will influence you,” Yahowah has expressed His utter disdain for humankind’s propensity to place its collective faith in that which is conceived and controlled by man. But He was not done. You see, the next verb is “lo’ ‘abad – you should not serve them.”

Once again, Yahowah used the imperfect conjugation when He scribed ‘abad, which speaks of habitual, ongoing behavior with unfolding consequences. But this time He used the hophal stem. It is the passive counterpart to the hiphil, which is to say in this case that religious imagery and political symbols influence an individual based upon how an individual acts towards them. So then here is an example of the hophal: “Satan compelled Paul to coerce billions of souls into worshipping him as god, convincing them that he died and was bodily resurrected ala the pagan gods of old.” So while the lost souls are participating in the action, they were beguiled into doing so.

‘Abad, which is the Hebrew word for “work,” depicts “the expenditure of considerable energy or intensity” toward a goal, which in this case is being religious or political. But more than that, ‘abad speaks of service, which today we typically associate with the big three: a religious service, public and thus political service, and military service. And while I would argue that none of these equate to providing a service because the participants are paid and the work is counterproductive, I’d like to draw your attention to the military where “service” is considered to be a sacrifice, both honorable and heroic, for which a debt of gratitude is expected. And yet militaries are trained and equipped to kill. That is their job. And most are good at it. And while that is irrefutably true, there is something equally problematic with fighting: the conditioning that makes it possible. Indoctrinated by their superiors, a soldier’s judgment is altered and the
conscience is seared. Even worse, the public is brainwashed into believing that their safety and liberties are provided by these trained killers, their deadly institutions and vicious weapons.

And lest I forget man’s economic systems where most “‘abad – work” is applied, next time you have a chance look at your nation’s currency, if you are an American, you will see the eye of Osiris, a temple to Ra, and inscriptions promising a New World Order written in the language of Rome, the nation which destroyed Yahowah’s Temple and tortured the Ma’aseyah.

One more thought before we move on. Is there any difference between what Yahowah has thus far written and the initial requirements of the Covenant where we were asked to walk away from human schemes and then to trust and rely exclusively on Yah? Hasn’t God simply reinforced those requests with these statements?

The Creator of the universe and the Author of life does not need to justify His position and explain His overt opposition to us engaging on behalf of religious, political, militaristic, and economic schemes, but He does nonetheless. Nor is He required to reveal the consequence of such behavior, and yet He does that as well. Listen...“For indeed (kī – because and emphasizing this point), I (‘anky), Yahowah (ʾĕlish-), your God (ʾelohy), am a zealous and jealous God (qanaʾ ‘el – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), counting and reckoning (paqad – literally taking stock of and actually recording, assigning, and depositing) the perversity and sin of twisting and distorting (ʿawon – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) of the fathers (ʿab) upon (ʿal) the children (ben – sons) concerning (ʿal) the third and the fourth generations (sīleysm waʿal ribea’) of those who genuinely hate and are hostile to Me (saneʾ – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).” (20:5)

Since Yahowah’s presentation thus far has focused on the need for our relationship with Him to be exclusive, and thus completely devoid of religious affiliations, it is obvious that qanaʾ conveys “being passionate and zealous and thereby jealously protecting those God loves.” But there is another meaning. Qanaʾ depicts “paying the price to acquire something valuable.” And I’m sure that I don’t need to remind you that Yahowah personally paid a hellish price to ransom us so that He could reconcile His relationship with us. And in this light, qanaʾ speaks of “redemption.” It is therefore not unreasonable for God to want what He paid for.

I would be remiss if I did not expose the fact that when Paul wrote of “love” in his first letter to the Corinthians, he lied when he said that “love is not jealous” and the “love does not seek its own.” True love is always jealous and it always seeks to be loved in return. Moreover, no one’s love is truer than Yah’s, and He is jealous, thereby proving that Paul cannot be trusted.

There are two verbs in this statement. The first is paqad, which means “to count or reckon.” Written in the qal stem, God isn’t kidding. So while He has chosen to turn a blind eye to the victims of religion and to turn a deaf ear to their prayers, He not only
pays attention to those who “‘awon – twist and distort” His testimony, He keeps a record of their corruptions.

Scribed as a participle, pagad becomes a verbal adjective, thereby modifying ‘awon, which addresses the “depravity of perverting” God’s message, and thereby “manipulating people so that they miss the way.” And from this perspective pagad’s other meanings come into play. Those liable for perpetrating babel will be “summoned, judged, called to account, and punished” for having committed the most heinous of all crimes. So you may rest assured, all religious and most political leaders will be judged and condemned. Their souls will spend an eternity in She’owl, better known as Hell. God does not take kindly to deception, and in such matters He is unforgiving.

There are few if any Hebrew words worse than ‘awon. Derived from ‘aw’ah, it denotes “distorting, perverting, and warping,” and thus represents a particular type of sin: babel. Affirming this, ‘aw’ah is from ‘awah, which is “to bend, twist and distort.” Therefore, ‘awon depicts “corruption, perversion, distortion, and manipulation,” the very things religious institutions have done to Yah’s Towrah teaching, “twisting” His Word so that people “miss the way.”

No one was better at this or more influential than Paul, the founder of the Christian religion. His letters routinely remove God’s statements from their context, misquote what He actually said, and then twist the corruption to warp the minds of those who believe him. And the consequence has been grievous, because from God’s perspective ‘awon is “perverse, depraved, and reprehensible.” It is “wrong.” It is “delusional.” And “the guilty will be punished” as a “result of deviating” from the truth.

And speaking of truth, there is a sobering aspect of this statement that not one in a million people appreciates. Religious parents kill their own children, infecting them with a disease which destroys the souls of their sons and daughters. Raised to be religious, children become religious. The child of a Muslim is a Muslim, just as the child of a Christian is most always Christian. ‘Awon fosters a never ending cycle of death and destruction. It is why Abraham was asked to leave Babel. It is why God is pleading with us to leave it as well.

‘Awon is the single most hostile thing a person can do to God. He and His Word are one. When you twist His Word you are attacking God. And since Yahowah’s primary goal is to form a relationship with His creation, by perverting and corrupting His Towrah on how this can occur, a person positions themselves in direct opposition to Yah’s will. Nothing is more hateful because it forestalls His ability to love.

And that is why the concluding verb, sane’, was scribed using the qal stem. The hatred being shown to God is genuine and the opposition actual. Also as a participle, those who hate Yahowah are despised by Him. Those who are in opposition to God are opposed by Him.

We began our review of this, Yahowah’s second of three introductory statements to us, seven pages ago, and yet the most important section still remains unexplored. I share this with you because everything we have learned thus far is routinely dismissed by the Christian Church with a trite: “Second Commandment: You shall not make an idol.”
Now that we know the fate of those who twist Yahowah’s testimony, and understand the consequence of doing so with one’s children, let’s consider the alternative. “But (wa) I will genuinely act and actually engage to literally prepare, perform, and produce (‘asah – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) unmerited and unfailing mercy, unearned favor, and undeserved kindness (checed – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) on behalf of (la’ – to enable the approach of) thousands (‘eleph) who move toward Me and love Me (la ‘ahab – who form a close and affectionate, loving and friendly, familial relationship with Me as a result of being concerned about Me and therefore come to know Me) and also (wa – in addition) who approach Me by closely observing and carefully considering (la shamar – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) My terms (mitswah – the conditions of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (20:6)

Etched in stone as a qal participle, ‘asah tells us more than just Yahowah “will genuinely act, actually engaging in our world to literally prepare, perform, and produce” mercy. It reveals that this undeserved favor and unearned kindness is a participatory endeavor. In that ‘asah serves to modify checed, we have to act and engage to participate in our salvation. That is not to say that we earn it, but only that “checed – favor” as a relational term requires mutual participation. So to receive God’s “checed – favor,” we have to engage and act relative to the terms and conditions of His Covenant.

Just as ‘awon is bad, checed is good. Just as Yah is opposed to “‘awon – corruption,” He is the source of “checed – mercy.” We are distanced from Him by ‘awon and we come to Him through checed. One is of man; the other is of God.

And make no mistake, Yah’s “checed – unearned favor and undeserved kindness” is born out of His zeal for us and His passion for the Covenant relationship. God, Himself, makes this point when He says that He favors those who “‘ahab – love” Him. And therein, Yahowah has defined the nature and purpose of His Covenant, and indeed for creation.

But, Yahowah’s mercy isn’t for everyone. Very few are saved. In fact it is so few that it is thousands among billions. And that is for one in a million.

‘Eleph is a cardinal number, an actual mathematical representation, designating “one thousand.” Emphasizing this point, 500 of the 505 times ‘eleph appears in the Torah, Prophets, and Psalms, it is translated “thousand.”

Fortunately, God wrote it as ‘elephym, thereby denoting “thousands.” And while billions and millions are comprised of thousands, Hebrew is fully capable of expressing the concepts of tens of thousands, hundreds of thousands, and even millions and billions, but God did not communicate those numbers here. So, perhaps no fewer than two thousand, nor much more than twenty thousand, souls will be reconciled and thus saved. Of the tens of billions of souls who have been born on this planet that is less than one in a million. All of the rest have either been “‘awon – corrupted” by their parent’s babel, or of their own accord, they chose to ignore or oppose God.
As we consider what we must do to get on our Heavenly Father’s short list, let’s examine the verbs which explain how this is done. First we have ‘ahab, which describes the Covenant: “a close, personal, affectionate and loving relationship which is both friendly and familial.” God chose to write it as a qal participle – something which must not only be genuine and interpreted literally, but as a verbal adjective influences the accompanying nouns, which in this case are both God and the thousands who reciprocate His love.

Most translators ignore the fact that ‘amar – love was prefixed with the preposition la. In its simplest form, la means “to.” It denotes “movement toward a goal,” which in this case describes approaching Yahowah in love. La speaks about “being concerned about someone,” and of “being in accord with them.”

To my mind, the inclusion of the preposition “la – toward” in reference to God, especially in the context of receiving His “cheeced – unmerited favor,” explains God’s third requirement for participating in the Covenant. As you know, Yah asks us to “walk to Him and become perfect,” which is to be considered innocent.” Therefore, three of the five things God asked us to accept if we want to develop a relationship with Him have been scribed in His own hand.

And so we should not be surprised, the fourth requirement is emblazoned in: “la shamar mitswhah – approach Me by closely observing, carefully examining, and thoughtfully considering the terms of My relationship agreement.” Since the mitswhah serve as the “conditions of the covenant,” to shamar mitswhah is to shamar beryth.

Once again, Yahowah has used la as a prepositional prefix, which when used in conjunction with shamar mitswhah, tells us that His mercy is for those who “approach Him by observing and considering the terms of My relationship agreement.” Further, written in the qal stem, these directions relative to our salvation are to be interpreted literally. So if you want to go to heaven, you need to observe the Towrah – the only place where the mitswhah can be examined and considered. Further, by communicating this as a verbal adjective in the construct form, we learn that God’s terms not only influence the observant, but also that these conditions are absolute and our consideration of them should never cease.

God has reiterated four of the Covenant’s five requirements. And while they have been presented in no uncertain terms, it is possible to derive the fifth condition from this inscription even though God presented it in the inverse, thereby revealing the consequence of not raising our children within the friendly confines of the Covenant. If you recall, God’s final instruction regarding forming a loving family-oriented relationship with Him instructed us to circumcise our sons. This act is the sign of the Covenant, demonstrating not only our acceptance of its terms, but also our willingness to share its benefits with our children so that they too will remember what God has promised. I can think of nothing which is more effective in keeping fathers from corrupting their children than this.

Now that we know that Yahowah is our Savior, and have seen the Covenant’s conditions reaffirmed, let’s turn to the third and final introductory statement Yahowah engraved upon the first of these two tablets.
As we approach His next statement, curious as to how we are to be counted among the few who are saved, we are confronted with a considerable challenge – one that has been compounded by the fact that the actual contents of the tablets Yah wrote are not extant among the Dead Sea Scrolls. And that means we are dependent upon the Masoretic Text which was written by placing diacritical markings on Babylonian Hebrew characters. This then becomes an issue for us because at present we have no way of telling whether Yahowah intended to convey nasa’ or nasha’, words which would have been written identically in the Ancient Hebrew (יהוה), the Paleo Hebrew (יְהוֹ), and also in the Babylonian Hebrew text (נשה), but are now differentiated in the Masoretic as נָשָׂא versus נָשָׁא. For reasons only known to these rabbis, the Masoretes invented a second means to denote the s sound originally conveyed via a Samech by dividing the Shin into two letters. And that means, while there was originally no distinction between nasa’ and nasha’, one now exists as a result of a marker added in the eleventh century of the common era to either the left (שׂ) or right (שׁ) side of the Shin.

The reason for concern is because by dotting the Shin one way or the other, two words with different meanings have been arbitrarily made out of one by religious clerics. Moreover, nasa’ or nasha’, depending upon which vocalization you prefer, along with show’, represent two of the three verbs in Yah’s next statement.

Therefore, without actually looking at the tablets or reading the original autograph of the Towrah, determining whether God meant to say “lo’ nasa’ – you should never lift up or bear” or “lo’ nasha’ – you should never deceive or delude,” requires considerable diligence on our part. But that isn’t to say that we can’t use the context of Yah’s testimony to guide us, especially since the consequences are so enormous. At the very least, our response to this next statement is life or death, and for many it may actually be salvation versus damnation. And that is because God said that He “will not forgive” anyone who commits the offense presented in what has been mislabeled “The Third Commandment.”

So with death or damnation serving as the consequence or penalty for failing this instruction, it is reasonable to conclude that the crime must be relatively serious. And in that light, it is hard to miss the fact that “lo’ nasa’ – you should not lift up or bear” lifeless deception is a far less significant sin than “lo’ nasha’ – you should not beguile” with destructive falsehoods.

Furthermore, as we strive to understand what Yahowah conveyed, it is also important to recognize that the primary and secondary definitions of nasa’, which are “to lift up” and “to bear” are both awkward in each of the two sentences which comprise this next statement. It is only by extrapolating “lift up” to mean “advance or promote” and “bear” to mean “tolerate or support” that nasa’ can be made to work in either. And since nasa’s third definition is “to forgive,” its fourth is “to respect,” and its fifth is “to desire,” the further we go down the line, the hope for nasa’ begin to fade.

But that is not the case with nasha’, whose primary connotation is “to beguile, to delude, to deceive, and to lead astray.” Even the secondary meaning of nasha’ works, which is “to unfairly enrich oneself by indebting others.” These are things that God detests because they separate Him from those who would otherwise be His children. Nasha’ isn’t something Yah would be prone to forgive.
Ignoring everything we have just learned, whether it is nasa’ or nasha’ that they are “translating,” most every English bible reduces this wealth of information down to a single and unjustified word: “take.” According to these publications God wrote: “You shall not take...”

The second verb we have to contend with is showa’ (שֹׁ֫הַ), although you won’t find it in any lexicon. It is usually transliterated shav’ even though that is obviously wrong on three accounts. First, there is no letter or sound “v” in Scriptural Hebrew. The Wah is a vowel, and it conveys either the “o” or “u” sound. And the concluding Aleph is pronounced “a” or “e.” Therefore, the word is most likely showa’, but with decreasing reliability could be pronounced: showe’, shuwa’, or shuwe’. But under no circumstances can Shin Wah Aleph be shav.

Now that we know the range of permissible pronunciations, our job has only begun. And that is because showa’ also conveys a range of meanings, albeit, they are at least related because one variation leads to the other. Showa’ speaks of “emptiness and nothingness, worthlessness and failure, lying and falsehood,” as well as “deception, idolatry, and futility” which causes someone to be “ravaged, devastated, ruined, and laid waste by being hastily rushed over and hostiley trodden down, leaving only lifelessness and desolation.” Showa’ is therefore the epitome of “badly mistreating someone or something.”

Discounting all of this, or perhaps oblivious to it, most every English bible distills showa’ down to “in vain.” And while “vain” does convey “failure,” the Hebrew preposition ba, denoting “in,” isn’t “ba – in” either sentence.

All of these things known, I have decided to embolden the translation of nasha’ in both sentences, providing you with the alternative meaning nasa’ provides inside the parentheses. I have also elected to blend the cause and effect of showa’ into both sentences, emphasizing different aspects in each.

I suspect that God repeated Himself here to provide us with the unique opportunity to consider every aspect of both words, because He does not want us to be among those who are “lo’ naqah – not forgiven.” So without further ado, here then is the third and final statement Yahowah engraved on the first of two tablets: You should never deceive or delude (lo’ nasha’) through the (’eth) name or reputation (shem) of Yahowah (Y’HWH), your God (’elohym), advancing worthless and lifeless deception (la ha showa’). For indeed (ky), Yahowah (Y’HWH) will never forgive or leave unpunished (lo’ naqah) those who (’eth ’asher) consistently deceive, actually beguile, or habitually delude (nasha’) in association with (’eth), His name and reputation (shem) to promote and effect (la) vain and ineffectual lies which lead to lifelessness and destruction (showa’).” (Shemowth / Names / Exodus 20:7)

This is perhaps one of the most misunderstood and yet powerful statements ever written. So it should not be surprising that clerics the world over have nullified its intent, and caused God to appear trivial, even egotistical and mean-spirited in the process.

As we discovered a moment ago, depending upon how nasa’ is pointed, the Hebrew letters Nun Sin/Shin Aleph can be used to convey two distinct ideas. The Masoretic pointing suggests: “You shall not ‘nasa’ – lift up, advance, support, accept, or
tolerate,’” while the alternative rendering of these three letters warns us: “You shall not ‘nasha’ – deceive or delude, cleverly tricking people, beguiling them and causing them to miss the Way.” Since both definitions are valid, and since nasa’ and shav’ / showa’ are repeated, we are compelled to consider both meanings.

Therefore, this statement is a powerful warning to those who promote false and lifeless teaching in the name of God. It is a declaration against religion. Yahowah will not forgive those who unnecessarily nullify and destroy souls.

Earlier in this chapter we invested considerable time unveiling the full implication of showa’, which is errantly transliterated shav’ in most lexicons. It is defined by Yahowah’s prophets as “empty lies and vain worthless deceptions” which disassociate us from God by way of religious institutions. The Mizmowr / Psalms suggest that showa’ is the unforgivable sin of “promoting vain and ineffectual delusions which lead to lifelessness and destruction.”

To this, our lexicons flesh out showa’ by defining it as something which “ravages and devastates” souls using “empty promises and falsehoods.” Showa’ is called: “vanity, futility, and failure, deceit, deception, and fraud.” It is: “ineffectual teaching” which leads to “nothingness, waste, and ruin.”

So by using showa’ Yahowah is conveying the consequence of accepting deceitful religious deceptions. Souls are “ruined and wasted,” ultimately “dissipating into nothingness,” which means believers will cease to exist. Religion is not a victimless crime, and that is why Yahowah holds clerics accountable, punishing them for destroying the souls of those who put their faith in them.

The Divine introduction is now complete. We have learned that Yahowah is God’s name, and that He alone is God. He is our Savior, the one who liberated us from religious and political oppression, from work’s-based salvation schemes, and most of all from judgment. Our very existence is predicated upon forming an exclusive relationship with Him.

Yahowah is opposed to the creation of religious imagery, to us bowing down in a religious setting, and to us ministering on behalf of false gods. Yahowah is emotional and possessive. He is intolerant of infidelity.

God was so sure that His creation would corrupt His Word, He warned us that twisting and manipulating His testimony would be devastating to our children. As a preemptive strike against Pauline Doctrine and Christianity, He declared that He is merciful, and that He would personally do everything which was required to deliver undeserved favor and unmerited forgiveness to thousands. But this gift is only for those who love God and who carefully observe His instructions.

Yahowah tells us that promoting lifeless deceptions in His name and reputation is an unforgivable sin, replete with an appropriate punishment—which will be eternal separation. The victims of such delusions, those who accept them, will cease to exist—their souls dissipating into nothingness.

Once again, for your benefit and mine, here is Yah’s third and final statement as written on the first of two tablets:
“You should never deceive or delude (lo’ nasha’ – you should not ever deploy clever tricks to enrich oneself by indebting others, and never beguile people, causing them to miss the Way / lo’ nasa’ – you should never lift up or bear, you should not ever actually support or advance, nor literally forgive or tolerate, nor promote yourself) through the (’eth – with or by way of the) name or reputation (shem) of Yahowah (יְהוָ֥ה), your God (’elohym), advancing worthless and lifeless deception (la ha showa’ (errantly transliterated shav’)) – deploying that which advances dishonesty, nullifying one’s existence, leading to emptiness and nothingness, deceitful and lifeless lies which are ineffectual, futile, and ruinous).

For indeed (ky – because), Yahowah (יְהוָ֥ה) will never forgive or leave unpunished (lo’ naqah – will not purify or pardon, acquit or free from guilt, exempt from judgment and sentencing or release) those who (’eth ‘asher – in accordance with that which they associate) consistently deceive, actually beguile, and habitually delude (nasha’ – use clever trickery to continually mislead / nasa’ – advance, lift up, or promote themselves) in association with (’eth – through) His name (shem – renown and reputation) to promote and effect (la – to advance accordingly) vain and ineffectual lies which lead to lifelessness and destruction (showa’ – devastating deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness, deceitful, desolate, futile, and ruinous vanity).” (Shemowth / Names / Exodus 20:7)

Regardless of how you pronounce or translate the words Yahowah inscribed, God will not forgive those who deceive others—especially when they do so using His name or reputation. And that means the world’s religious leaders, Rabbi Akiba, the Apostle Paul, General Constantine, and the Prophet Muhammad, will all be spending time together with the spirit they served – although I don’t suspect they will enjoy it very much.

There is only one thing Yahowah hates more than deadly and beguiling religious and political deceptions, and that is when they are promoted by those who claim to be speaking for Him. And that known, when it comes to judgment, you don’t want to be in the same line as religious clerics, including popes, priests, pastors, monks, rabbis, or imams.

So that you know, since every verb was presented in the imperfect, which speaks of that which is continuous and ongoing, in the shadow the negation lo’ provides, rather than simply saying “you should not,” it is more accurate to say: “you should never...” This perspective is further developed by the qal stem, which in addition to requiring a literal interpretation, conveys a sense of authenticity, sincerity, and genuineness.

Also interesting, God hasn’t written any part of this using the imperative mood, which is the only form of Hebrew grammar where the opportunity exists to render a statement as a command. (Although to be fair, the imperative is most often used to convey an exhortation which is subject to volition.) As such, there haven’t been any “Commandments” communicated thus far. Instead these instructions are as Yahowah wrote: “dabar – statements” comprised of “dabar – words.” God is providing direction. He is guiding us. Yahowah is attempting to teach us what is required to know and understand to properly respond and relate to Him.

Contrary to more popular translations, God was not so trivial or vain that He asked us not to swear, or say “God Damn,” as Christians would have you believe. Knowing and
using Yahowah’s name is essential to our salvation, and yet there isn’t a single significant religious institution on earth proclaiming it—and indeed most hide it or deny it, removing it from their bibles, sermons, and churches. But more than this, Yahowah is too merciful and compassionate to be tolerant of lies, of deceptions, of empty religious promises, because they are destructive, deadly, and damning.

There is something here that I don’t want you, or anyone, to miss. Yahowah just said that those who “nasha’ – deceive” in association with His “shem – name” will “lo’ naqah – never be forgiven nor left unpunished.” And while not being pardoned by God equates to death and to the destruction of a person’s soul, being sentenced and punished by God is nothing short of eternal damnation. If you or someone you know is an outspoken advocate, apologist, or evangelist for any religion, regardless if it is Judaism, Christianity, Islam, or Socialist Secular Humanism, shut up. Death beats damnation any day. And you have been warned.

The first of two tablets complete, God has provided us with the vantage point required to facilitate our understanding of His revelation. He has introduced Himself by name. He has told us that His written Word provides the perspective we need to appreciate the role He personally played in rescuing us from the crucible of judgment and oppressive political and religious schemes. And He told us that we will cease to exist if we continue to worship gods of our own making.

Yah said that He is opposed to religious rituals, to religious rhetoric, to religious art, to religious statuary, icons, and imagery. He has stated that He is passionate about our relationship with Him. He wants it to be exclusive—like a faithful, monogamous, and loving marriage. By telling us that He would hold those hostile to Him accountable for the perverse act of twisting and manipulating His message, God not only affirmed that many people would distort and pervert His testimony, editing His Scriptures to their liking, but also that our children would be victimized by society’s willingness to deviate from His Way in this way.

Having reiterated the five conditions of the Covenant, Yahowah’s testimony has undermined every popular religious scheme. God declared that He would personally prepare, perform, and produce on behalf of thousands, not millions or billions, the unearned favor of unfailing mercy. This means that the Savior is Yahowah, Himself, and that just one in a million people will avail themselves of His generosity. Further, those who rely upon God’s provision so as to be saved, love Yahowah and His “shem – personal and proper name, reputation, and renown.” But more than this, they have all approached God by closely observing and carefully considering His Terms—all of which are enshrined in His Towrah. He has delineated the way home—the path to eternal life in heaven. And yet this path, one where our devotion is directed toward the God of the Towrah, one where we are asked to observe the Towrah, is in direct conflict with the path prescribed by Christians, Jews, Muslims, and Mormons.

Few statements have been as inadequately and errantly translated as what God said in what has become known as the first three “Commandments.” And yet collectively the convoluted biblical renditions serve to prove the validity of Yahowah’s prediction that men would corrupt His Word. Accurately rendered, we find God asking us not to twist or pervert His testimony and thereby deceive others, causing them to miss the way. But
knowing that many would do this very thing in the names of their religions, Yahowah warned those who mislead, promoting ineffuctual lifeless and destructive lies, that He would not forgive them and would punish them. And that my friends will make Hell a very political and religious place.

This profoundly important introduction is then followed by seven Instructions. They are presented in the usual six plus one formula emblazoned in Yahowah’s plan of salvation. The first of these therefore focuses on Yahowah’s Sabbath—the promise of seven.

“Remember (zakar) that the Sabbath (‘eth ha shabat) day (yowm) is set apart (qadash). (20:8) Six (shesh) days (yowmym) you can actually and continuously work (‘abad) and (wa) you can genuinely engage in the totality of (‘asah) all of (kol) your service of representing the Messenger and proclaiming the message (mala’kah). (20:9) But (wa) the seventh (shaby’y) day (yowm), the Sabbath (ha shabat) of (la) Yahowah (הַיָּהוּ), your God (‘elohym), you should never actually engage in (lo’ ‘asah) any part of (kol) the work of God’s Representative and Messenger (mala’kah) yourself (‘atah), your son (ben), your daughter (bat), your male and female servants and staff (‘ebed wa ‘amah), your means of production (behemah), as well as (wa) those visitors (ger) who relationally (‘asher) are in your home, property, or community (ba sa’ar). (20:10) For indeed (ky) in six (shesh) days (yowmym) Yahowah (הַיָּהוּ) acted and engaged, preparing and producing everything associated with completing (‘asah) accordingly (‘eth) the heavens (ha shamyim) and the earth (wa ha ‘erets), and the seas (wa ha yam), and all (kol) which relationally (‘asher) is in them (ba). And (wa) He became completely settled (nuwach) during (ba) the Almighty’s seventh (ha shaby’y ‘al) day (yowm). Therefore (ken) Yahowah (הַיָּהוּ) blessed and adored (barak) everything associated with this day (‘eth ha yowm), the Sabbath (ha shabat), setting it apart (qodesh).” (Shemowth / Names / Exodus 20:8-11)

As promised, Yahowah’s Spiritual Representative and Heavenly Messenger has accomplished everything which was required to ransom and reconcile us on the Sabbath of Matsah. Therefore, God has asked us to rest and reflect on what He has done on this day to settle our debts and settle us in His home. We are encouraged to remember, being mindful of the fact that Yahowah personally liberated us from the crucible of religious oppression, political tyranny, working for our salvation, and from judgment. And He did so by kneeling down to us, diminishing Himself to lift us up, cleansing and purifying us on the Sabbath.

Fully amplified, the longest and most detailed Instruction reads:

“Remember (zakar – recall, reflect upon, recognize, mark, memorialize, mention, proclaim, and be earnestly mindful) that the Sabbath (‘eth ha shabat – the seventh day, the time of promise where our debts are settled so we can settle down with Him based upon the oath) day (yowm) is set apart (qadash) – is separated unto God for purifying and cleansing and thus special (piel stem (where the object endures the action) infinitive construct (serving as a verbal noun))). (20:8)

Six (shesh – speaking of that which is bleached white or adorned in fine linen) days (yowmym) you can actually and continuously work (‘abad – you can labor (qal stem and imperfect conjugation)) and (wa) you can genuinely engage in the totality of
(‘asah – you can do all of, prepare and produce the full extent of, fashion and finish, advance, assign, and accomplish, institute, celebrate, and actually act upon (qal stem perfect conjugation)) all of (kol – the entirety of) your service of representing the Messenger and proclaiming the message (mala’kah – your usefulness as a spiritual envoy; from mal’ak – spiritual messenger and heavenly envoy). (20:9)

But (wa) the seventh (shaby’y – the solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (yowm), the Sabbath (ha shabat – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise to settle all disputes and settle down with) of (la – associated with so as to approach) Yahowah (‘elohym), you should never actually engage in (lo’ ‘asah – you should not habitually do, consistently prepare or produce, and you should not consistently fashion or finish, advance or assign, accomplish or act upon (qal stem imperfect conjugation)) any part of (kol) the work of God’s Representative and Messenger (mala’kah – from mal’ak, the ministry and mission of the heavenly envoy, the Divine endeavors and labor of God’s corporeal manifestation) yourself (‘atah), your son (ben), your daughter (bat), your male and female servants and staff (‘ebed wa ‘amah – your employees and those men and women who work for and with you), your means of production (behemah – your animals and beasts of burden), as well as (wa) those visitors (ger – foreigners) who relationally (‘asher) are in your home, property, or community (ba sa’ar – are inside an area enclosed by a door or gate, a household, assembly, city, or nation). (20:10)

For indeed (ky – because) in six (shesh – symbolic of mankind being bleached white and purified on the sixth) days (yowymym) Yahowah (‘elohym) acted and engaged, preparing and producing everything associated with completing (‘asah – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) accordingly (‘eth) the heavens (ha shamaym – the spiritual realm) and the earth (wa ha ‘erets – the material world), and the seas (wa ha yam), and all (kol – everything) which relationally (‘asher) is in them (ba).

And (wa) He became completely settled (nuwach – He rested after settling all unresolved issues) during (ba) the Almighty’s seventh (ha shaby’y ‘al – God’s solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) day (yowm).

Therefore (ken – consequently, this is true and correct) Yahowah (‘elohym) blessed and adored (barak – knelt down and lowered Himself to greet those He had created, and did everything to lift them up on (piel perfect)) everything associated with this day (‘eth ha yowm), the Sabbath (ha shabat – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise God has made to settle our debts and settle us in His home), setting it apart (godesh – separating it from others, dedicating it to separation, cleansing, and purifying).” (Shemowth / Names / Exodus 20:8-11)

We have been asked to follow Yahowah’s example, resting on the seventh day, so that we can remember and reflect upon the promise He has made, and subsequently fulfilled, to settle our debts, resolving every issue which has separated us. Considering
what He has done to serve us on this day, especially on the Sabbath of Unleavened Bread in 33 CE, it’s not too much to ask.

While the superficial perspective on this instruction encourages us to cease working on the Sabbath, the deeper spiritual message is that Yahowah has promised to save us so long as we rest and rely on Him to do His job.

As with most everything Yahowah reveals, there is more to the First of Seven Instructions God etched in stone on how to live our lives than initially meets the eye. The title, *Shabat*, Yahowah chose to describe the “seventh” day tells us that this is the time to “observe,” and thus carefully consider His “promise,” His “sworn oath” to save us.”

More than this, the Sabbath is about “nuwach – resting,” because God wants us to realize that we cannot earn our salvation. It is a gift, one whereby we must rely on Him to do everything which is required to redeem us. And He accomplishes this merciful result by way of “nuwach – settling” our debts so that we might become “qodesh – cleansed and purified,” and thereby be “set apart unto” Him. This in turn enables our Heavenly Father to “nuwach – settle” us in His home. It is the reason *Shabat* and the *Ruwach* are both described as: “qodesh – set apart, purifying, and cleansing.”

God is also telling us that when it comes to our existence, and to life itself, He has a plan, one which He has and will continue to follow, and one which He wants us to understand. It is based upon six, which is symbolic of man who was created on the sixth day, in addition to God who is one, equaling the perfect result, represented throughout Scripture as seven. For example, there are seven Called-Out Assembly Meetings, six steps we must follow to receive God’s mercy: Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations. Collectively, these six steps lead to the Called-Out Assembly Meeting of Shelters, the seventh Festival Feast, where we are allowed to campout with our Heavenly Father.

And lest we forget, by proclaiming the importance of observing the Sabbath, God has once again placed Himself in conflict with the world’s two most popular religions: Islam and Christianity, whose adherents pray and worship on Friday and Sunday. So I ask you: why do you suppose the founders of these religions collectively thumbed their noses at God’s instructions by selecting days on either side of the Sabbath? The answer, while unpopular, is obvious: Muhammad and Paul were opposed to God.

And please, don’t buy into the Christian myth that we “should worship God every day, making Sunday as good as any other.” Not only doesn’t God want to be worshiped, there is but one day, at the exclusion of all others, set apart to focus upon our relationship with Him. The Babylonians, Assyrians, Egyptians, Greeks, and Romans worshiped their false gods on Sunday, which is why Sunday Worship was mandated by Roman Catholicism in direct conflict with God’s instructions. There is absolutely no justification for it in Scripture.

But this leads to another question: do the billions of Muslims and Christians who thoughtlessly stumble into mosques and churches on Fridays and Sundays without resolving this conflict believe God is capricious (and thus unreliable), or that God has given religious clerics the authority to contradict Him? Or has their faith preempted thinking?
As we have discovered, there are tremendous insights to be gleaned by those who go back in time and view the picture painted by the Ancient-Hebrew alphabet with which these instructions were originally inscribed. Shabat, written as שַׁבָּת by the Masoretes, and as שַׁבָּת by Moseh, begins with the letter ש Shin. In Ancient Hebrew it was represented pictorially by teeth, and thus symbolized language and words, instructions and directions, in addition to nourishment. Affirming this legacy, “shama’ – listen” and “shamar – observe” both begin with the letter Shin.

The second letter, ב Beyth, was depicted by a graphic representation of a sheltered enclosure or dwelling place. It symbolized being part of a family protected inside of their home. Even today, beyth means “family and home,” and beryth, which is derived from it, is the title of Yahowah’s “Family-Oriented Covenant Relationship.”

The final letter in shabat, ת Taw, was conveyed in Ancient Hebrew using an upright pillar with a horizontal support beam. It conveyed the ideas of an upright pillar used to hold up and enlarge a tent, especially the Tabernacle. It also represented a doorway, in addition to a mark, a sign, and a signature—all of which are symbolic of Yahowsha’. And since the Taw and Theth were once indistinguishable as a כ Theth, the final letter of Yah’s promise even more adroitly bears His signature—His mark placed inside of His protective enclosure.

Therefore, the letters which form shabat convey: instructions regarding the doorway which provides access to God’s home, to being part of His family, to being sheltered and protected by the Upright One.

The six instructions which follow are ordered according to their significance—a fact suggested by the next word: “kabed – significant.” The Hebrew verb habitually translated “honor” in the context of the instructions actually means “heavy or weighty” And yet while this root and its derivatives appear 376 times in the Torah, Prophets, and Psalms, there are only two passages, both in Samuel, where kabed can be translated literally as “weighty or heavy.” On all other occasions we are required to render kabed symbolically using phrases like: “very significant, awesomely impressive, great, massive, and enormous, valuable and beneficial, worthy of respect, honorable, and weighty in the sense of something which is especially important to consider carefully.” Therefore, with kebed, we are being alerted not only to the relative significance of the following instructions, but also to God’s proclivity to use symbolism.

The second of seven Instructions reads: “You should choose to carefully consider, view as worthy, enormously valuable, and significant (kabed) accordingly the symbolism of (‘eth) your Father (‘ab) and (wa) that which is represented by your (‘eth) Mother (‘em) for the purpose of (le’ma’an) continuously lengthening (‘arak) your days (yowm) within and upon the Almighty’s (‘al) land (‘adamah) which relationally and as a blessing (‘asher), Yahowah (יהוה), your God (‘elohym), has actually given to you (natan la).” (Shemowth 20:12) On the surface, apart from symbolism, God appears to be saying that we should respect our parents, and that by doing so we will live longer lives.

More fully amplified, this Instruction reveals: “You should choose to carefully consider, view as worthy, enormously valuable, and significant (kabed – I want you of your own volition to elect to respect and honor, and to perceive as awesomely impressive,
intensely relevant, extremely great, and massively important, even glorious so as to influence and engage (written in the piel stem revealing that our Heavenly Father and Spiritual Mother are influenced by and respond to our perceptions of them, and in the imperative mood which expresses either a command, an intent, or an exhortation which is subject to volition)) accordingly the symbolism of ('eth – that which is represented by) your Father ('ab – biological, adoptive, or heavenly father) and (wa) that which is represented by your ('eth – the symbolic nature of your) Mother ('em – biological, adoptive, or spiritual mother) for the purpose of (le’ma’an – for the intent of) continuously lengthening ('arak – choosing of your own volition to constantly elongating and always prolonging, growing and continuing (written in the hiphil stem, imperfect conjugation, and paragogic nun ending)) your days (yowm) within and upon the Almighty’s ('al) land ('adamah – ground; from ‘adam, the name of the first man created in God’s image with a nesamah – conscience) which relationally and as a blessing (asher), Yahowah (Elo -), your God (’elohym), has actually given to you (natan la – has literally produced, provided, and genuinely bestowed freely to you as a gift (qal participle)).” (Shemowth / Names / Exodus 20:12)

Considering that these instructions are listed in order of their relevance, and that kabad is a symbolic term, as is ‘eth, the contracted form of ‘owth, the Hebrew word for symbolism, we are compelled to consider this Instruction metaphorically.

This is especially appropriate considering the context. Yahowah has just told us that fathers would corrupt their children. So “carefully considering and respecting” one’s human parents would actually be counterproductive. Further, our biological parents are seldom if ever “awesome, extremely great, massive, or glorious.” Moreover, it would be extraordinarily unlikely that “honoring” them or viewing them as “worthy” would add so much as a single day to the length of time 99.99999% of us will spend in the land of Yisra’el. And it would be another forty years before anyone in this audience would cross the Jordon River, excluding most of them and limiting the time the few survivors would live in the land.

And speaking of “land,” the “Land of Yisra’el” is almost always designated by ‘erets, not ‘adamah. But ‘adamah is used in Yownah / Jonah 4:2 in the context of Yahowah’s mercy to describe the “‘adamah – homeland” of Yownah, a man whose very name is a metaphor for “Yahowah’s Spirit.” In Yasha’yahu / Isaiah 14:2 we find a correlation between the “be’eth – house” or Yisra’el and the “‘adamah – realm” of “Yahowah.” ‘Adamah is then associated with “Yahuwdah – those who are related to Yah” in Yasha’yahu / Isaiah 19:17. And more telling still, while the root of ‘adamah is ‘adam, in Bare’syth / Genesis 2:7 we learn that Adam is from the ‘adamah. In Bare’syth 3:23, Yahowah sent a spiritual messenger to till the ‘adamah in the Garden of Eden. And in In the Beginning 2:6, we find that the ‘adamah was well watered. Even Noah is blessed in association with the ‘adamah in Bare’syth 28:14-15. Then in Qara’ / Leviticus 20:24 we learn that the ‘adamah is a gift of God. And thus in Dabarym / Deuteronomy, the fruitfulness of the ‘adamah is predicated upon our willingness to carefully consider and respect Yahowah’s instructions. Therefore, it’s apparent that ‘adamah was chosen to represent paradise, that of Adam in the Garden of Eden, and of Yahowah’s children living in His home.
Reinforcing the fact that something is different between this instruction and the statements which have preceded it, this is the first time and the only time one of the verbs Yahowah etched in stone was scribed in the imperative mood. It thereby sets the guidance God is providing here apart from the affirmation of the Terms of His Covenant and His Sabbatical Plan of Salvation He has previously conveyed. By using the imperative, our Heavenly Father has revealed that He wants us to choose to engage in a family-oriented relationship with Him.

The imperative mood is the only form of Hebrew grammar capable of expressing a command – although it far more comfortable conveying an intent or exhortation because it is always, without exception, the mood of volition. And that means that the fifth of the ten statements Yahowah wrote upon the two tablets is the only potential candidate for a “commandment.” So using the most constrained and least likely interpretation of the imperative mood there is at the very most but one “Commandment.”

And yet in actuality there are none.

By using the imperative mood in association with kabed, Yahowah is “encouraging us to choose of our own volition to value and respect” His familial nature. It is His desire, but it is our choice. It is His intent, but the option is all ours.

There are seven trillion reasons to fall in love with Yah, and while this isn’t leading the parade, it is nonetheless an important part of the chorus. Sure, it’s a subtle thing, but so are many of the best things in life and learning. Here in this statement about our Father and Mother, the supposed “Commandment” least comfortable being rendered as a command, Yahowah interjects the imperative mood. By doing so, He has accomplished two things – at least for those who are observant. First, He has revealed that not one of these ten statements was scribed as a “command.” And second, He has affirmed that the imperative mood serves as a means to expresses volition. This is what God wants, and He wants us to want it too.

But that isn’t the end of the grammatical treasures. The second verb, “‘arak – to lengthen,” which denotes the “le’ma’an – purpose” of “kabed – choosing to properly consider and respect” our Father and Mother was presented using the hiphil stem. This means that the subject of the verb, which is our Heavenly Father and Spiritual Mother, causes the object of the verb, which is “yowm – our days” to participate in the action – prolonging them – as a secondary subject. Or more simply stated: our respect for God enables and motivates Him to bless us with eternal life. And even more than this, the hiphil stem suggests that eternal life is a derivative or subset of God’s nature, intent, and purpose.

This in turn prompts us to consider the prime directive – the Covenant – from God’s perspective. He would find no pleasure in extending the lives of those who find no pleasure in Him. That is to say, eternal life must be a byproduct of the relationship. It is: Covenant one, salvation two.

Since Yahowah etched ‘arak in stone using the imperfect conjugation, we discover that the “lengthening and prolonging” isn’t finite, but is instead infinite – continuously growing without ceasing. The effects are ongoing and unfolding throughout the whole fabric of time. God is speaking of eternal life.
In addition to these insights we should also note that Yahowah presented ‘arak using the paragogic nun ending, which, like the cohortative, is an expression of volition. This tells us that it is God’s desire that we choose to avail ourselves of His offer to lengthen our days. But while it is His intent for us to do so, the choice is ours. That is the essence of freewill.

Considering that these instructions are listed in order of their relevance, and that kabed is a symbolic term, as is ‘eth (the contracted form of ‘owth which is the Hebrew word for symbolism), this is one of many times where we are actually compelled to consider a verse metaphorically—making it an especially relevant one to analyze at this juncture.

As we approach this passage, seeking to understand it, remember, Yahowah just told us that fathers would bring harm upon their own children by corrupting His testimony. Therefore, “carefully considering and respecting” what one’s human parents have to say would be counterproductive in this context. So considering all of these factors, a superficial interpretation of this instruction does not lead to a rational result.

To ascertain the spiritual meaning of this divine prescription for living let’s consider the graphic symbols Yahowah used to write the most telling words in this instruction. “Father,” from ‘am, is written Aleph ∂ Beth α, the initial characters in the Hebrew alphabet—and indeed the origin of the English word. When we say “alphabet” we are essentially saying “father.” The ∂ Aleph was originally drawn in the form of a ram’s head, which was symbolic of “power, might, leadership, and authority.” A ram represented the “ability and authority to perform, doing whatever work was required.”

In Ancient Hebrew, the α Beth was shaped to depict the floor plan of a tent enclosure – one with a single entrance. It was symbolic of “entering and being protected by a shelter, family, and home.” And thus we may infer that the “∂α– Father” being represented in this exhortation is the “Mighty One with the power and authority to build His home, doing the work required to lead His family inside, sheltering them” so that they come to live with Him in the Promised Land.

The Hebrew word “‘em – Mother” begins the same way, with the original version of the Aleph ∂ conveying all of the power, authority, and capability symbolized by a ram. But now it is combined with the Hebrew letter Mem μ, which was originally drawn to depict the “life giving, sustaining, and cleansing properties of water.” The letter was drawn to depict waves upon the sea. So we may conclude that the “∂μ – Mother” depicted in this Godly instruction, who has the “power to impart life, the ability to sustain it, and the will to do whatever is required to cleanse Her children, perfecting them,” is: Our Spiritual Mother.

For those who may be thinking that I’m reaching here by referring to the symbolism inherent in the ancient Hebrew letters Yahowah actually etched in stone, you may find it comforting to know that of the eight Dead Sea Scroll parchments written in Ancient and Paleo Hebrew, seven of those were Towrah manuscripts, which is where Yahowah’s Terms and Instructions are found. And as we shall see as we dig deeper into God’s revelation, most every Hebrew word, name, and title, including His own, are best understood when we consider the alphabet originally chosen to convey them.
In this light, while most people are comfortable envisioning God as our Heavenly Father, relatively few are open to the realization that the Set-Apart Spirit (errantly depicted as the “Holy Spirit” or worse, the “Holy Ghost”) is maternal. And yet in Bare’syth / Genesis 1:27 Yahowah unequivocally revealed: “So God created ‘Adam in His image (tselem – resemblance, pattern, and model). In the image (tselem) of the Almighty, He created him. Male and female He created them.” God, therefore, in addition to being paternal, has a maternal nature.

When we consider the three ways He manifests and describes Himself, as our “‘ab – Father,” as the “ben – Son,” and in the form of the “ruwach qodesh – Set-Apart Spirit,” we find that only one of the three titles is feminine. Moreover, in keeping with the alphabetic symbols which comprise “ – Mother,” ruwach, a feminine noun, is defined as the “breath of life.” It is directly associated with ruwah, which means “to completely cover and saturate with water.” Further, while the primary meaning of qodesh, the adjective which describes the Spirit’s nature, is “set apart,” it also conveys the idea of “purifying and cleansing” someone or something so that they may exist in Yahowah’s presence and serve His purpose—further associating ’s etymology with the handwriting found on the Divine Instruction.

Two last thoughts for those who might still cling to the notion that God is telling us to honor our birth mother as opposed to our Spiritual Mother. First, speaking to Yisra’el through the prophet Hosea, Yahowah said: “Rebuke (rib - quarrel in a state of hostility, be in opposition and contend with) your mother, bring a lawsuit forth to prosecute her: for she is not my wife, neither am I her husband.” (Howsha’ / Salvation / Hosea 2:2) Their mothers, like their fathers, had corrupted and ignored Yah’s advice, and they had chased after false gods whom they called “ba’al – the Lord,” and were thus leading their children astray.

And second, there was more than one reason for us to consider Yahowsha’s summation of these instructions. You may have noted that in the Mattanyah / Yah’s Gift / Matthew 19:18-19 account both “Father” and “Mother” were presented by Divine Placeholders in the oldest manuscripts. And that means Mattanyah recognized that Yahowsha was encouraging us to choose to consider and respect our Heavenly Father and Spiritual Mother.

Since it is relevant, if I might indulge your patience a bit longer, in the very same prophetic book, we find: “My people (‘am) are completely destroyed and they will perish (damah – they are cut off and will cease to exist (niphal perfect – telling us that the people have actively participated in their own absolute demise)) because of (min – from) a lack of understanding (bely – corrupted information, inadequate knowledge, and deficient discernment). Indeed because (ky) you (‘atah) have totally avoided and rejected (ma’as – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) knowledge and understanding (da’at – information and discernment), so then (wa) I will consistently reject you and avoid you (ma’as – I will actually disassociate from you and will rebuff you (qal imperfect)) from serving as priests and ministers (kahan – from acting as counselors, judges, and emissaries) on My behalf (la – for Me). Since (wa) you have continually ignored (shakah – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect
waw consecutive)) the Towrah teaching of your God (Towrah ‘elohym – Your God’s Instruction, Guidance, and Direction), I also (‘any gam) will consistently ignore your children (shakah ben – I will overlook your sons, forget about your children, and view them as worthless).” (Howsha’ / Salvation / Hosea 4:6)

Those who neglect Yahowah’s Towrah Instructions are disassociated from Him. But more than this, by doing so parents prevent their children from developing a relationship with God.

The tendency of a child to adopt and respect their parent’s religion is the cause of this predicament. “So as (ka) they grew and became more powerful (rabab – they became more numerous and influential), so much the more (ken) they missed the way (chata’ – they sinned, retreated, and went in the wrong direction). They exchanged (muwr – substituted) their reputation and reward (kabowd – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) for (ba) shame (galown – dishonor and disgrace, ignominy and infamy). (4:7) They feed upon (‘akal) the wrongdoing and sin offerings (chata’t – the iniquity and propitiations, the errant ways and misguided beliefs) of My people (‘am – My family). And so (wa) therefore (‘el – accordingly), their perverse distortions (‘awon / ‘aown – their errant perversions and corruptions, their tendency to twist and distort) carry away and beguile (nasa’ – sweep away, deceive, and indebt) their souls (nepesh). (4:8) And so (wa) it will come to be (hayah – it was, is, and will be) as with (ka) the people (ha ‘am) so as with (ka) the priest (kohen – the minister and cleric). I will record and consider (wa paqad – I will impute and reckon) against them (‘al) their ways (derek – their conduct and way of life). And (wa) their deeds and practices (ma’alal – their actions and activities), I will turn upon them (suwb la – I will return to them, paying them back for what they have done).” (Howsha’ / Salvation / Hosea 4:7-9) If you needed more assurance that we aren’t to honor the ways of our human parents, you have it now.

So in keeping with the alphabetic symbols which comprise “‘em – Mother,” ruwach, a feminine noun, is defined as the “breath of life.” It is directly associated with ruwah, which means “to be completely cover and saturate with water.” Further, while the primary meaning of qodesh is “set apart,” it routinely conveys the idea of “purifying and cleansing” someone or something so that they exist in Yahowah’s presence and serve His purpose.

And so it is by revering our Heavenly Father and Spiritual Mother, by carefully considering what they have to say, seeing them as awesome and glorious, and by valuing their instructions, that our days are elongated, continuing forever, enabling us to live in the garden conceived for Adam as part of Yahowah’s family. And therein is not only the symbolic meaning behind this Instruction, but also the only rational interpretation of its instructions.

That is not to say that we should not respect the role good parents play in raising their children. Yet, honoring what our parents tell us about God is seldom advisable. My father, for example, was anti-Semitic. He did not know Yahowah. He was abusive to my mother and to my brother. He sent me scores of hate letters and threatened to kill me. Had I not sought a restraining order against him, my family would have left me for their
own protection, and I might well be dead. So I am a living example of the fact that there is more to this Instruction than what we read on the surface.

This symbolic and spiritual understanding is why this Godly directive regarding our Heavenly Father and Spiritual Mother is more vital than: “You should never murder, nor kill (lo’ rasah – you should not ever take the life of another (qal imperfect)).” (Shemowth / Names / Exodus 20:13)

Just two words long, this is the Third of Seven Instructions. But by ignoring, or worse corrupting, disregarding or twisting, Yahowah’s Towrah, which includes these Terms regarding His Covenant, many commit spiritual murder, foreshortening their own lives and those of their children. God is imploring us not to do that.

Before we move on, I’d be remiss if I didn’t resolve an issue which has become the subject of many heated debates. Those who say that God asked us not to commit “murder” are correct, but so are those who insist that He instructed us not to “kill.” There is no distinction in Hebrew between “killing” and “murdering” in “taking the life of another.” The Hebrew word, rasah, can be translated either way. The ramifications are of course significant, especially as one considers what soldiers are asked to do in religiously and politically inspired wars.

Also relevant, this instruction was conveyed using the qal stem and imperfect conjunction. This stem not only tells us not to associate with the killing of others, but also ties the verb’s subject, which is us in this case, with the verb’s action, which is refraining from killing others. Then by deploying the imperfect, God is telling us that the habit or practice of killing should be avoided, thus disassociating Himself from the military whose troops are trained to kill. In the imperfect then, lo’ rasah says that we “should never take the life of another.”

It has become popular among those who are proponents of the death penalty, or advocates of military invasions, to say that “killing can be justified because this instruction only speaks of premeditated murder.” But now you know that this distinction is not valid. Rasah encompasses the full range of “killing others with premeditation, by accident, by way of government sanctioned execution, political assassination, religious persecution, or military engagement.” In BaMidbar / In the Wilderness / Numbers 35:11, the same word is used to describe the “cities of refuge, asylum, and safety which shall exist for those to escape if they kill (rasah) a soul (nepesh) unintentionally and accidentally (shagagah – inadvertently by mistake).”

It is interesting to note that Cain’s punishment in Bare’syth / In the Beginning / Genesis 4:12 for murdering his brother Abel spoke of ‘adamah and natan, and thus is particularly telling flowing out of the previous Instruction. Also, providing a perspective into this Instruction, a different word, harak, was used to describe Cain’s premeditated murder of Abel. Speaking of Cain’s curse, Yahowah said: “Indeed, when you work with the earth (’adamah), she will no longer enable you to grow and be included (yasap – increase, add, unify, or join) nor give (natan) her authority, power, and might (koah – the ability to establish), causing you to stagger (nuwa’), and you will (hayah) stray (nuwd – go astray wandering away) in the land (’erets).” Particularly insightful, the ‘adamah is not only depicted as a homestead, a place where one would settle to cultivate the land, it is being contrasted with “’erets – the land” in which Cain “would go
astray and wander away” from “’adamah – the homeland” and garden where Adam lived in paradise with God.

Before I share my understanding of this Instruction, I’d like to dissuade you from accepting a superficial interpretation. While Cain was cursed, and caused to wander away from God, as a result of “harak – murdering” his brother, Yahowah, Himself, will soon annihilate the multitudes who come to ravage Yisra’el in both the Magog and Armageddon wars. If therefore, the third of seven Instructions is to be interpreted simplistically rather than spiritually, God would be in violation of His own statute.

Therefore, I invite you to consider the context. God’s handwritten summation of the Towrah has focused on choice and consequence by presenting the positive and negative aspects of respecting or rejecting His testimony. To begin, Yahowah introduced Himself by name and told us that He alone was our God and our Savior. But for those who reject these notions, or elect to modify them, Yahowah puts us on notice that our manipulation and perversion of His instructions will be a curse upon our children. Then reinforcing the positive, He says that the relatively few who choose to love Him, and who closely observe His directions, will be the recipients of His gift of unmerited favor.

So that there would be no misunderstanding, Yahowah expanded upon the crime which plagues our children. He said that He would not forgive those who promote deceitful and lifeless delusions which lead to needlessly squandering souls. So then, consistent with His pattern, He explained the alternative, focusing upon His promise of salvation, the Sabbath. On the seventh day God does all the work required to settle our debts so that we can settle down with Him in His home. Then beyond the plan, the means to prolonged life in paradise is revealed. God tells us that carefully considering and respecting our Heavenly Father and Spiritual Mother will elongate our time in paradise. So then to be consistent, He must reveal those things which would serve to foreshorten that which He wants to extend: life.

And therein lies the spiritual meaning of the third of seven Instructions. Twisting and perverting God’s word and promoting delusions leads directly to the dissipation of life. It is what causes our children to die prematurely just as certainly as if we had killed them in an act of premeditated murder. You see, the consequence is the same if we knowingly or inadvertently rob them of Yahowah’s gift of life.

In this light, I encourage you to once again carefully consider Yahowah’s prophetic proclamation, to a man whose name means “salvation,” regarding the consequence of ignoring the information contained in His Towrah. In this passage, which is Hosea 4:6, I am going to provide you with an equally valid, but especially appropriate translation of bely: “My people are destroyed and perish (damah – they are cut off and separated, and cease to exist) as a result of a corrupted and destructive (bely – lack of and lifeless) understanding (da’at – information and knowledge). Indeed because (ky) you have avoided, rejected, and despised (ma’as – spurned, disdained, and avoided an association with) knowledge based upon the information which leads to understanding (da’at) I will reject (ma’as – and avoid an association with) you from serving as ministers (kahan) for Me. And because you have ignored, overlooked the significance of, and forgotten (sakah – have not carefully considered, valued, revered, or remembered) the Towrah (towrah – prescriptions for living, instructions and
directions) of your God (‘elohym), I also (gam) will ignore, overlook, and forget (sakah) your children (ben).” (Howsha’ / Salvation / Hosea 4:6) This is not only an explanation of, but also the key to understanding, what others have labeled the first, second, third, fourth, fifth, and sixth Instructions.

The fact that lo’, rather than bely, is the ubiquitous Hebrew word for “not,” we are compelled to consider the additional insights bely provides. And here we have hit a goldmine. Bely reinforces the consequence of “corrupting” Yahowah’s witness to the point that the God of Scripture is no longer known. The result is “bely – lifelessness” leading to the “destruction” of lost souls, with them “ceasing to exist.”

Worth noting in this context, the next line includes kabowd, a derivative of kahed in Shemowth / Names / Exodus 20:12. Therefore I will substitute (muwr – exchange) glory (kabowd – splendor, honor, status, wealth, value, abundance, power, and respect) for disgrace (qalowm – shame, ignominy, confusion, reproach, dishonor, insult, and scorn).” (Howsha’ / Salvation / Hosea 4:7) We inherit Yahowah’s “kabowd – glory” when we are faithful, loving, and observant. But “qalowm – confusion and ignominy” are the lot of those who corrupt God’s instructions.

By ignoring or corrupting, disregarding or twisting, Yahowah’s Towrah Teaching, which includes the Covenant and the Called-Out Assemblies, we commit murder, foreshortening our lives and those of our children. For the sake of our children, God is asking us not to do that.

Before we leave this Godly instruction, there are some additional thoughts worthy of our consideration. We are being told not to kill others. And in that light, when America sought retribution against Imperial Japan for their surprise attack on the Naval base at Pearl Harbor by murdering 50,000 Japanese civilians, most of whom were elderly, women, and children, every night for weeks on end, that act was more egregious quantitatively and qualitatively than what the Japanese had done. Likewise, America’s invasion of Iraq to depose a dictator cannot be justified because 850,000 civilians have been killed as a result.

Yahowah, however, is in a unique position when it comes to terminating a life prematurely, because He conceived that life and it was His gift. It is very much like a government deciding to cease giving someone the gift of a welfare check after having done so every month for a score of years. The cessation of their generosity does not diminish the gifts they have already given, nor does it take anything away from the undeserving recipient. The same thing is true when Yahowah decides not to extend His gift of life in the case of those He knows will never avail themselves of an extension, or from those who will preclude others from seeking an extension.

This explains why Yahowah was justified in asking Yisra’el to slay those who lived in a handful of villages in the Promised Land. The time had come when “their perversity and sin of twisting and distorting (‘awon – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) was complete (salem).” (Bare’ syth / In the Beginning / Genesis 15:16)
It is the same instruction, using the same word, we witnessed just eight verses ago in Shemouth 20:5. There we were told that “awon – the perversity and sin of twisting and distorting” would be reckoned against the children, preventing them from obtaining Yahowah’s mercy. God recognized that the religion practiced in those communities was so perverse, so corrupted and twisted, so complete, that not one person in those towns had any chance of ever coming to know Him. And He knew that the only way to keep their perverted religion from killing others was to eliminate its hosts.

But don’t get carried away. We are not God. We do not provide the gift of life so it is not ours to take. And God only asked His people to kill those whose delusions were beyond redemption one time, in one place, for one reason, 3,400 years ago so that His people might begin their new lives separated from religion.

This next Instruction, the fourth of seven, is also problematic on its surface, compelling us to consider its deeper, spiritual insights. “You should never commit adultery (lo’ na’ap – you should not ever be unfaithful and never have relations with more than one marriage partner).” (Shemouth / Names / Exodus 20:14)

“Na’ap – adultery” differs from “zana – illicit heterosexual relations” only in that the former speaks of violating the “beryth – covenant marriage vow” upon which the whole of Scripture is based. The Covenant, therefore, continues to reign supreme. It is the prime directive. It is the means to form a familial relationship with God and to life eternal. That is what each of these instructions have underscored with their focus on our Heavenly Father and Spiritual Mother, and with the admonitions that we should neither take the life of another or be unfaithful.

Abraham, Ya’aqob, and Dowd all had multiple wives, and while Yahowah neither endorses nor recommends the behavior, He doesn’t explicitly condemn it either. Although, throughout Scripture we are confronted with the reality that multiple wives multiply man’s problems. And God’s intent is clearly spelled out in Bare’syth / Genesis 2:24, where He says: “For this reason a man will leave his father and mother and will be united with his wife [not wives], and they will become one flesh [not two or more].” Further, in Dabarym / Deuteronomy 17:14-20, Yahowah tells us that royalty should not multiply their wives. And just a chapter removed from the Three Statements and Seven Instructions, God provides insights for those who “take another woman” to assure that they are not mistreated.

Now turning to Howsha’ 2:2, here is what we learn: “Rebuke (rib – quarrel in a state of hostility, be in opposition and contend with) your mother, bring a lawsuit forth to prosecute: for she is not my wife, neither am I her husband.

Let her therefore turn away from (suwr – change direction, move on a different path, be removed from and remove, forsake, reject, and abolish) illicit relationships to false deities (zenunym – fornication, prostitution, adultery, and idolatry) away from her presence.... And I will not love (raham - show affection for, have mercy on, demonstrate compassion or pity to) her children; for they are the children of fornication (zenunym – prostitution, adultery, idolatry, and illicit relationships with false deities).

For their mother wantonly committed adultery and idolatry (zanah – she was a
harlot and a whore). **She who conceived them made a serious mistake** (*bowsh* - did something wrong and lost hope by acting shamefully).” (*Howsha‘ / Salvation / Hosea 2:2-4*)

Yahowah divorced Himself from Yisra’el because Yisra’el was unfaithful, and chased after other gods. And as is always the case, the children were corrupted as a consequence of these corrupt religious schemes.

This Instruction, therefore, serves to explain Yahowah’s use of “jealousy” in the context of not tolerating a rival. He wants nothing more than for us to love Him, but not if that love is devalued by devotion to a deity of man’s making.

On the surface, the Instruction provides sound advice. We should be faithful in marriage because it is honorable, honest, moral, loving, and beneficial. But once again, the primary message is spiritual, not superficial. There is only one God, and one way to Him.

Of the seven Instructions, this is the fifth most important: **“You should never steal** (lo’ *ganab* – you should not ever take something from others without their permission).” (*Shemowth / Names / Exodus 20:15*)

*Ganab* speaks of taking something which does not belong to us by stealth, not force—always without consent and often without knowledge. It smacks of “deceit,” of “outwitting” one’s victim, and “cheating” them out of something valuable—and of “carrying it away.” While this admonition condemns the basis of Islam, burglary (*Shemowth / Exodus 22:2*) and kidnapping (*Shemowth 21:16*), there is more to *ganab* than this.

The spiritual meaning of this Divine edict is presented in Yowb / Job 21:16-19 where the “stealing someone away” aspect of *ganab* is addressed. “**The counsel, plans, and schemes** (*‘esah* – the purpose and advice) of the condemned (*rasa’*) are far (*rahaq*) from me (*min*). As (*ka*) when (*mah*) the lamp (*ner*) of the wicked (*rasa‘*) – the guilty and condemned, those who are separated and who trouble) is snuffed out (*da’ak*) – is extinguished and vanishes, **calamity and destruction** (*‘ed*) – disaster and distress, from ‘*uwd*, the branding of the fire) comes (*bow‘*) upon them (*‘al*), the unfavorable circumstance of pain and anguish (*habal / hebel*) – broken pledges, a ruinous state, and labor pangs, the fate of sorrow and destruction) in (*ba*) anger and hostility (*‘ap* – wrathful and resentful speech and animosity). **They are (hayah – exists and will be)** as (*ka*) brittle and lifeless stubble (*teben*) – dry and light stray devoid of the grain which has been cut off and serves as fodder) **before (la) the presence (paneh) of the Spirit** (*ruwach* – the maternal component of God’s capacity to extend our lives), and **like chaff** (*mos* – the husk devoid of the grain) **carried away** (*ganab* – deceived and kidnapped) **by the whirling wind** (*supah* – the blowing storms of a tempest gale; from *suwph*, that which causes someone to perish in the end), **God (‘elohym) conceals and protects** (*sapan* – gathers into a sheltered place, saves, cherishes, and treasures) **His children (ben), restoring (salem – healing, saving, receiving, and repairing) their vigor** (*‘own* – power, energy, strength, and health), **making Him known** (*yada‘*) – revealing and showing Himself) **to them (‘el).”** (Yowb / Yah’s Lamb / Job 21:16-19)
In this case, it is the “whirling wind,” a metaphor for the circular reasoning of schemes sponsored by Satan’s spirit, which “ganab – carry the chaff away”—in essence using deception to steal their souls away from God. Chaff and stubble are the antithesis of purified grain (a metaphor for saved souls) and represent those whose wasted lives are snuffed out for having been deceived by the Adversary’s false light. But the termination of life is a superior state to that which awaits those who purposefully plan to lead people astray. These schemers will be condemned, earning the unfavorable circumstance of eternal anguish for their animosity toward man and God.

Therefore, the spiritual message behind the fifth of Yahowah’s seven Instructions serves as a continuance of God’s overt condemnation of religious deception in the prologue to these instructions. We are not to steal souls away from God. This known, we shouldn’t steal anything from anybody. Paul, Muhammad, and Machiavelli were wrong: the ends never justify the means.

The Sixth of Seven Divine Prescriptions continues the same theme. And as has been the case with the prior three statements, this instruction was not written in the imperative, but was scribed in the qal imperfect.

“You should never respond and testify (lo’ ‘anah – you should not ever question, answer, or make a declaration) against (ba) your neighbor (rea’ – countryman, friend, companion, or associate) as a deceptive or misleading (seqer – false, conniving, clever, mistaken, vain, or unreliable) witness (’ed – source of evidence by way of testimony).”

(Shemowth / Names / Exodus 20:16)

The essence of religion and politics is “false testimony.” Nothing is more damaging, destructive, deadly, or damning. It is how Satan beguiled Adam and Chawah in the Garden of Eden. He misquoted God. It is how Rabbi Akiba, the Apostle Paul, and the Prophet Muhammad deceived billions of gullible souls throughout the centuries. They were all false witnesses – the very worst of the breed because they all attributed their misleading testimony to God.

This is such a horrible crime, it is the only unforgivable sin.

If you are going to speak for God, quote Him accurately. If you are going to be a witness, recite His testimony. Don’t change it, subtract from it, or add to it.

And yet, in defiance of the qal stem and imperfect conjugation in association with lo’ ‘anah, all manner of clerics have made a practice of misleading and deceptive testimony. It isn’t that everything pastors, priests, rabbis, and imams have claimed through the ages is false, but that so many lies have been woven into their testimony that what has emerged from their mouths has consistently been more poisonous than nurturing.

In the end, all we really have from God is life, freewill, a conscience, and His testimony. If we corrupt it, the first three gifts are for naught.

Those who have read An Introduction to God are especially familiar with ‘anah – the operative verb in this statement. It became our constant companion throughout our journey to meet and embrace Yah. We first encountered ‘anah in Qara’ / Called Out / Leviticus 23:26-27: “Then Yahowah declared the Word to Moseh, saying, ‘On the tenth of the seventh month is the Day of Reconciliations. This exists as a set-apart and cleansing Called-Out Invitation to Meet with you. And your soul shall respond

80
and answer (‘anah – reply to the summons, making a declaration after engaging in thought, vocally communicating while), appearing before and approaching the feminine aspect of the light unto Yahowah.’’

But even in light of the fact that Yahowah etched the explicit instruction not to respond by testifying falsely in stone, Jewish and Christian clerics have almost universally rendered ‘anah as “afflict,” falsely communicating the religious notion that the means to reconcile our relationship with God is to injure ourselves. And as a result of their misleading witness, as few as one soul in a million properly responds to Yahowah’s invitation to reconcile our relationship with Him.

God concluded His written testimony by encouraging us not to covet that which belongs to others. And yet even in this, man’s governance is rooted in this very thing. Rabbis craved the authority which was rightly God’s and thereby empowered and enriched themselves. Paul, a rabbi by training, alleged God’s authority to claim the Gentiles as his own. The Roman Catholic Church sought the allegiance of pagans, and so it stole their religion and claimed it as their own. Muhammad was a thief. His religion was little more than a means to satiate his lust for power, sex, and money. Communism exists because the poor covet their neighbor’s wealth. And in our Western democracies, voters have consistently displayed their desires, craving tax and spend policies which redistribute wealth from those who earn it to those who want it.

“You should not ever desire (lo’ hamad – you should never covet, lust for, crave, nor seek pleasure from) your neighbor’s (rea’ – countryman’s, friend’s, companion’s, or associate’s) house or family (beyth – home and household). You should never desire (lo’ hamad – you should not ever covet, lust for, crave, nor seek pleasure from) your neighbor’s (rea’ – countryman’s, friend’s, companion’s, or associate’s) wife (‘isah – woman), nor his male or female servants (‘ebed / ‘amah – employees), his cattle or donkey (sowr – domesticated animals; read: assets, belongings, and means of production), or anything (kol) which is associated (‘asher) with (la) your neighbor (rea’ – countryman, friend, companion, or associate).” (Shemowth / Names / Exodus 20:17)

The violation of this, Yahowah’s Seventh Instruction, is the root of all evil. Desiring that which did not belong to them has motivated cleric, king, and general throughout the ages. They have conquered, plundered, and subjugated the masses, stealing their wives, enslaving their children, robbing their land, and confiscating their possessions.

Here the qal stem serves to discourage us from associating with the covetous schemes of religious, political, military, or economic institutions. And the imperfect affirms that there are ongoing and unfolding consequences of habitually desiring that which belongs to others. So, by scribing this in the imperfect, lo’ hamad reveals that we “should never covet.”

In reality, neither our neighbor, countryman, friend, companion, nor associate owns anything of enduring value. Why covet power when the Covenant empowers us? Why covet wealth when the Covenant enriches us? Why covet a neighbor’s wife and children when Yahowah’s Covenant incorporates us into God’s family?
After recording the very message God had etched in stone, Moseh, the first to receive these words, wrote: “These are the words (dabar) Yahowah (יְהוָה) communicated, speaking (dabar) to (‘el) everyone (kol) assembled (qahal – gathered together) beside (ba) the mountain (har), from (min) in the midst (tawe’ek) of the fire (‘esh – radiant energy and light) and the water-laden (‘aranphel cloud (‘anan) with a great and powerful (gadowl – substantial and magnificent, important and distinguished, and glorious) voice (qowl). He did not add anything more (lo’ yasap). He wrote them, engraving them (y-katab-m – He inscribed them using letters and words) on (‘al) two (samaym) tablets (luwach) of stone (‘eben) and gave them (natan – prepared and bestowed them as a gift) to me (‘ely – as God to Moseh).” (Dabarym / Words / Deuteronomy 5:22)

So let’s review what God shared with Moseh and then wrote on the Two Tablets of Stone. “And (wa) God (‘elohym) conveyed (dabar) all of (kol) these statements using words (dabar), providing perspective (‘eleh) in our presence (‘eth), saying (‘amar):...” (1)

Next we find the first 77 Hebrew words of Yahowah’s handwritten message to His creation inscribed on the first of two tablets, effectively summarizing His Towrah. In English, they read:

“I am (‘anky) Yahowah (יְהוָה), your God (‘elohym), who relationally and as a favor (‘asher) brought you out and delivered you (yatsa’) from the realm (min ‘erets) of the crucible of Egypt (mitsraym), out of the house (min beyth) of slavery (‘ebed). (2) You shall not exist with (lo’ hayah la) other (‘aher) gods (‘elohym) in relation to (‘al) My presence (paneh). (3)

You should not ever do anything which associates yourself with (lo’ ‘asah la) a carved image or idol religious icon or object of worship (pesel), or any (kol) visual representation of something (tamunah) which is (‘asher) in (ba) the heavens above (samaym min ma’al), or (wa) which is (‘asher) on (ba) the earth (‘erets) below (tahath), or (wa) which is (‘asher) in (ba) the waters (maym) beneath the land (tahath ‘erets). (4) You should not ever bow down and worship them or speak for or to them (lo’ hawah), and (wa) you shall not serve them (lo’ ‘abad). For indeed (ky), I (‘anky), Yahowah (יְהוָה), your God (‘elohym), am a zealous and jealous God (qana’ ‘el), counting and reckoning (pqaqad) the perversity and sin of twisting and distorting (‘awon) of the fathers (‘ab) upon (‘al) the children (ben) concerning (‘al) the third and the fourth generations (silesym wa ‘al ribea’) of those who genuinely hate and are hostile to Me, shunning Me (sane’). (5) But (wa) I will genuinely act and actually engage to literally prepare, perform, and produce (‘asah) unmerited and unfailing mercy, unearned favor, and undeserved kindness (chesed) on behalf of (la’) thousands (‘eleph) who move toward Me and love Me (la ‘ahab) and also (wa – in addition) who approach Me by closely observing and carefully considering (la shamar) My terms for participating in the relationship (mitswhah). (6)

You should never deceive or delude (lo’ nasha’) through the (‘eth) name or reputation (shem) of Yahowah (יְהוָה), your God (‘elohym), advancing worthless and lifeless deception (la ha showa’). For indeed (ky), Yahowah (יְהוָה) will never forgive or leave unpunished (lo’ naqah) those who (‘eth ‘asher) consistently deceive, actually
beguile, or habitually delude (nasha’) in association with (‘eth) His name and reputation (shem) to promote and effect (la) vain and ineffectual lies which lead to lifelessness and destruction (showa’).” (7)

The next 77 Hebrew words of Yahowah’s handwritten message to mankind were inscribed on the second of two tablets, providing His creation with seven specific instructions on how to live, all of which served to illustrate and underscore His Towrah summation. In English these words read:

“Remember (zakar) that the Sabbath (‘eth ha shabat) day (yowm) is set apart (qadash). (20:8) Six (shesh) days (yowym) you can actually and continuously work (‘abad) and (wa) you can genuinely engage in the totality of (‘asah) all of (kol) your service of representing the Messenger and proclaiming the message (mala’kah). (20:9) But (wa) the seventh (shaby’y) day (yowm), the Sabbath (ha shabat) of (la) Yahowah (תָּבִיאֱלֹהִים), your God (‘elohym), you should never actually engage in (lo’ ‘asah) any part of (kol) the work of God’s Representative and Messenger (mala’kah) yourself (‘atah), your son (ben), your daughter (bat), your male and female servants and staff (‘ebed wa ‘amah), your means of production (behemah), as well as (wa) those visitors (ger) who relationally (‘asher) are in your home, property, or community (ba sa’ar). (20:10) For indeed (ky) in six (shesh) days (yowym) Yahowah (תָּבִיאֱלֹהִים) acted and engaged, preparing and producing everything associated with completing (‘asah) accordingly (‘eth) the heavens (ha shamaym) and the earth (wa ha ‘erets), and the seas (wa ha yam), and all (kol) which relationally (‘asher) is in them (ba). And (wa) He became completely settled (nuwach) during (ba) the Almighty’s seventh (ha shaby’y ‘al) day (yowm). Therefore (ken) Yahowah (תָּבִיאֱלֹהִים) blessed and adored (barak) everything associated with this day (‘eth ha yowm), the Sabbath (ha shabat), setting it apart (qodesh). (11)

You should choose to carefully consider, view as worthy, enormously valuable, and significant (kabeled) accordingly the symbolism of (‘eth) your Father (‘ab) and (wa) that which is represented by your (‘eth) Mother (‘em) for the purpose of (le ‘ma’an) continuously lengthening (‘arak) your days (yowym) within and upon the Almighty’s (‘al) land (‘adamah) which relationally and as a blessing (‘asher) Yahowah (תָּבִיאֱלֹהִים), your God (‘elohym), has actually given to you (natan la). (12)

You should never murder, nor kill (lo’ rasah). (13)

You should never commit adultery (lo’ na’ap). (14)

You should never steal (lo’ ganab). (15)

You should never respond and testify (lo’ ‘anah) against (ba) your neighbor (rea’) as a deceptive or misleading (seger) witness (‘ed). (16)

You should not ever desire (lo’ hamad) your neighbor’s (rea’) house or family (beyth). You should never desire (lo’ hamad) your neighbor’s (rea’) wife (‘isah), nor his male or female servants (‘ebed / ‘amah), his cattle or donkey (‘sowr), or anything (kol) which is associated (‘asher) with (la) your neighbor (rea’).” (Shemowth / Names / Exodus 20:1-17)

In conclusion: “These are the words (dabar) Yahowah (תָּבִיאֱלֹהִים) communicated, speaking (dabar) to (‘el) everyone (kol) assembled (qahal) beside (ba) the mountain
(har), from (min) in the midst (tawek) of the fire (‘esh) and the water-laden (‘araphel) cloud (‘anan) with a great and powerful (gadowl) voice (qowl). He did not add anything more (lo’ yasap). He wrote them, engraving them (y-katab-m) on (‘al) two (samaym) tablets (luwach) of stone (‘eben) and gave them (natan) to me (‘ely).” (Dabarym / Words / Deuteronomy 5:22)

LE: 02-28-13
Living with God…

This is the story of man. We will discover Adam’s and Chawah’s nature, and how and why they came to exist. We will explore their relationship with Yahowah, detailing their rebellion and its consequence. But more than all of those things, God will reveal the nature of choice, and the role freewill plays in forming loving relationships—the most important and valuable commodity in the universe.

Love is the one thing that cannot be compelled, even by an omnipotent deity. It can’t be forced, bought, stolen, held for ransom, or even manufactured, but it can be earned. It can’t be sold or bartered, but it can be given away.

Here’s the bottom line: the capacity to love requires the capacity not to love. If the object of Yahowah’s affection cannot reject Him, then accepting Him becomes meaningless. As mankind’s history unfolds, this will become increasingly clear.

It’s all about choice. And that is the reason religions exist. They are the sinister consequence of freewill, the residue of men concealing, corrupting, and counterfeiting Yahowah’s Word.

The story of Adam and Chawah in Eden’s Garden communicates on many different levels, not unlike the creation account. We are about to encounter an accurate historical presentation, one which starts man’s time clock ticking. It is a spiritual parable, communicating the importance of the familial model. And Eden is a referendum on the nature of choice and freewill. This presentation of paradise serves as a treatise on the laughter and tears inherent in loving relationships. And it is also prophetic. Our future is made known by our past. Yahowah’s seventh Mow’ed Miqra’, Sukah – Shelters, is invocative of our return to paradise, to camping out with God in a timeless realm of perfect joy.

To appreciate these intertwined testimonies, it is incumbent on us to scrape away the centuries of religious muck which has been smeared on top of the
Bare’syth / Genesis account. In doing so, we must ask ourselves why “Eve,” the name of a pagan Mother Earth goddess, was substituted for “Chawah,” a name which means “source of life.” In Babylon, the Mother Earth goddess, Asherah, also known as the Queen of Heaven and Mother of God, became Eve when she wed the Evening Star, a.k.a. Satan. Asherah, in this guise, became known as a Serpent Goddess.

So why does this obvious error remain uncorrected? Setting aside the satanic associations, all names should be transliterated and Eve bares no similarity to Chawah (also vocalized in Modern Hebrew as Chavah or Chavvah). Setting the lost meaning aside, there is no rational justification for this corruption.

Along these lines, why does the church teach that Adam was the first human, rather than the first soul created in Yah’s image (with a “nesamah – conscience” in addition to “nepesh – consciousness”)? God goes out of His way to tell us that Adam was not the first animal, the first mammal, nor the first Homo sapiens, as He speaks of human communities living outside the garden at the time of Adam’s expulsion. Moreover, archeologists and paleontologists have verified that the species we consider human (Homo sapiens) has roamed the earth approximately 100,000 years, and thus was thriving well before the fall.

Therefore, I find it ironic that the oldest Homo sapiens fossil was found in, of all places: Israel. A decade or so ago, there were twenty-one individuals discovered in a Qafzeh cave. A male was carbon-dated to around 95,000 years old. He was around twenty when he died. His nearly complete skull was found next to the remains of a small child. So in this cave, we witness the full circle of life.

This begs the question: why have Christians been led to believe that plants and animals didn’t die or decay outside the garden or prior to Adam’s ouster when all evidence is to the contrary? Why are we told that children must be baptized to expunge the effects of initial sin when this is unsupported Scripturally? The continued promotion of these myths in light of evidence to the contrary makes it seem as if religious clerics are purposefully trying to make God appear unenlightened and errant. And yet, Yahowah’s testimony is precisely accurate and remarkably profound. It is written such that the simplest child can understand its message while at the same time being brilliant beyond comparison.

With the stage set, and questions lingering, let’s begin our review. In the previous chapter, which served as a summary of the creation account as well as an introduction to the story of man, Yahowah said: “This is the record of the birth and genealogy (towedowth – the written account of the conception) of the spiritual realm (shamaym) and material world (’erets) when they were created (bara’ – caused to exist and brought to life) in the day (ba yowm)
Yahowah (), Almighty (‘elohym), prepared and produced (‘asah – did what was required to make) the earth (‘erets) and the heavens (shamaym).” (Bare’yth / In the Beginning / Genesis 2:4)

Yahowah, whose name means “I Exist,” caused the universe to exist so that life could exist. We are the product and purpose for which Yah prepared everything. Scripture is the story of life—abundant, purposeful, productive, joyful, familial, and eternal life.

Before we examine the next verse, recognize that scientifically, we have discovered that the earth was shrouded in water vapor for millions of years, creating a nurturing greenhouse effect. The climate was temperate from the equator to the poles. As a result, the evaporative heating process required to produce water vapor and then rain did not occur. We know this because we have found tropical fauna in the mouths and stomachs of mammoths recently freed from their icy graves north of the Arctic Circle. And most petrified wood is bereft of tree rings, confirming consistent growing conditions and a lack of seasonal temperature variations and rain. Even the emergence of dinosaurs is related to this condition. Without the direct assault of the sun’s damaging rays, reptiles, unlike other species, have virtually unlimited growth potential. That is not to say that there were not places and periods when the vapor canopy gave way to rain, only that there were extensive regions and extended periods when precipitation didn’t occur as it does today.

“Everyone (kol) ponder and consider (shyah – imagine, meditate upon, and think about) the time before (terem – previous to the time of) the spreading out of the land (sadeh – expansion of the ground, open fields, and the terrestrial environment) came to exist (hayah) on (ba) the earth (‘erets) and (wa) before (terem – previous to the time of) all (kol) the growth of (samah – springing to life, and the increase in size, quantity, and vitality of) green plants (‘eseb – vegetation) on the expanding ground (sadeh – growing terrestrial environment). For (ky) Yahowah (), Almighty (‘elohym), had not (lo’) caused it to rain (matar) upon (‘al) the land (‘erets –region). And (wa) *Adam (‘adam – mankind) was not there (‘ayn) to work (‘abad – toil in) the associated (‘eth) soil (‘adamah – ground or earth).” (Bare’yth / In the Beginning / Genesis 2:5)

While the primary definition of shyah is “to ponder and consider,” and its secondary meaning is “to communicate thoughts with words,” its tertiary definition is “shrub,” singular. So most translations enlarge the scope of this connotation from “bush” to “plant” and render the beginning of this passage “Every plant.” And while that is justifiable, albeit a stretch, the primary definition of shyah yields a much more profound statement. “Imagine,” God says, “the world before the land began to emerge from beneath the seas, before rain, and
before man.” This is difficult for us because we humans are self-centric and see most everything from our own perspective.

In a way, this is the antithesis of John Lennon’s “Imagine there’s no heaven. It’s easy if you try. No hell below us, above us only sky. Living for today…” Unknown to most who love the haunting tune, Lennon’s attack on politics and religion was written to promote a one-world government apart from God—one without “countries or possessions” a “brotherhood of man…sharing all the world.” All of life is a choice: you can go John’s way, the Church’s, or Yahowah’s Way.

I am always intrigued with words which begin or end with “yah” as does shyah. Translated, shyah encourages us “to consider Yah,” “to think about Yah,” “to give serious consideration to Yah,” “to ponder all of the information pertaining to Yah,” and “to meditate upon the thoughtful words Yah has communicated.” As a singular word, shyah summarizes the purpose of the Torah, Prophets, and Psalms.

Digging a little deeper, we discover that the message of shyah speaks to us from the paleo-Hebrew characters from which it was comprised. The shin was depicted by teeth, and thus symbolized the “nourishing nature of words.” The yowd was written using an arm and hand, which graphically and Scripturally convey the “authority and power to do whatever work is required.” And the hey in shyah was inscribed using the image of a person pointing up to heaven, telling us to “observe and consider God.” Bringing these thoughts together, shyah conveys: “observe and consider how God’s nourishing words do the work which is required for us to know” Yah. In this case, the alphabetic characters which comprise “shyah – consider Yah’s Word” define it.

Recognizing our tendency to consider ourselves as the highest form of life, God helps put us in our place. ‘Adam is the basis of the Hebrew word for “ground,” for “dirt,” and for “soil”—‘adamah—inferring that temporally and materially, we are little more than a combination of dirt and water—something He also added. And yet with the addition of a nepesh soul or consciousness and a nesamah conscience, we are alive and vital. We become capable of choosing and accepting Yahowah’s Spirit, and that is why living waters were sent down from heaven.

“A mist (‘ed – water vapor, dew, and moisture, artesian springs and streams of fresh water) rose up (‘alah) from (min) the land (‘erets – ground or earth), watering (saqah – providing drink to) the whole (kol) surface (paneh – face and presence) of the ground (‘adamah – dirt and soil).” (Bare’syth / In the Beginning / Genesis 2:6)
Yahowah is presenting Himself as the source of living waters and suggesting that He can satisfy the thirst of those who want to come into His presence. And by revealing this passage thousands of years before these scientific realities were known, He is also confirming that He is God and that we can trust Him.

Yahowah’s 15-billion-year, six-day, timeline, is precisely presented in Bare’syth One. So now in the second chapter, we are reacquainted with the order of things, and of man being a late arrival on the scene. But this time we are not given any hints as to how many years transcended the time plants first sprouted and ‘Adam was conceived. And I suppose that’s because Bare’syth One is told from Yah’s perspective, from the vantage point of the Creator at creation. Bare’syth Two was revealed for the benefit of man, and it is presented from our frame of reference.

“Yahowah (יהוה), Almighty (‘elohym), formed (yasar – forged and fashioned, planned and prepared) for association and accompaniment (‘eth) ‘Adam (ha ‘adam – the man) from (min – out of) the powdery dust (’apar – fine dirt or very small natural material particles) of (min) the ground (’adamah – soil or earth). He blew (napah – breathed) into (ba) his (huw’) nostrils (‘ap – nose or breathing passageway) a life-giving, restoring, and sustaining (chayym / chayym – lives, the plural of hay, a reviving, renewing, and prolonging) conscience (nesamah – seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination). And ‘Adam came to exist as (hayah) a living (hay / chay) soul (nepesh – consciousness).” (Bare’syth / In the Beginning / Genesis 2:7)

There are two names listed here. They are linked for the purpose of “close association and accompaniment” by ‘eth, a word which “symbolically represents the beginning and the end, the premise and conclusion.” In the beginning, Yahowah Almighty prepared Adam for the purpose of an association—a close and personal relationship which would endure throughout time.

In the pictographs of ancient Hebrew, the taw in ‘eth is depicted by way of an upright pole which represents “Passover, the Doorway to Heaven, the Ma’aseyah Yahowsha’,” as well as a “sign and symbol which visibly and tangibly represent someone and communicate their message.” That someone is identified in the ram’s head of ancient Hebrew aleph—the first letter in ‘eth. He is “Almighty God, the Mighty One, with unlimited power and authority.” And we are reading His message now: the Towrah.

Yahowah’s name – יהוה – is written Yowd Hey Wah Hey. The Yowd, which is depicted by way of an outstretched arm and hand, conveys “the willingness, authority, and ability to reach out and do whatever work is required to accomplish a task.” That mission is identified in the tent peg of the ancient
Hebrew י Wah, because it speaks of “securing and enlarging a protective enclosure.” Initially this sheltered living place, or home, was represented by the enclosed and protected Garden of Eden. And in the end, it will be Sukah – Shelters, depicting the time that we are afforded the opportunity to campout with God in paradise. Then on either side of the tent peg, we find a couple of  Heys in Yahowah’s name. And it is through them that we discover the beneficiaries of Yahowah’s work: men and women who look to their Heavenly Father and Spiritual Mother for salvation and protection. The ancient Hebrew Hey is the most complex letter, showing a man or woman with both arms raised, pointing to the heavens.

Before we consider the basis of Adam’s name, let’s see what we can learn about Yahowah’s title: ‘elohym. It is the plural of ‘el, which is the contracted form of ‘elowah. Comprised of two roots, ‘wl means “mighty” and ‘lh conveys “reverence.” The message is: “revere the Almighty and the Almighty will revere you.”

As we have just discussed, in ancient Hebrew, the א Aleph (‘e) was written using a ram’s head. This served to denote: “strength, power, authority, might, capability, and leadership.” The ל Lamed (l) is depicted by way of a shepherd’s staff, which is invocative of “guiding, protecting, nurturing, and caring for one’s sheep (a metaphor for God’s children).” Therefore, “’el – God” is presenting Himself as “the Almighty, the Mighty One, who has the power, authority and capability to lead, direct, guide and protect His children in a caring and nurturing way.” He is the “Mighty Shepherd.” The aleph is also the first letter in “Father.”

Continuing to learn, we discover that the “o” sound found in ‘elohym is from the “w” in elowah. In ancient Hebrew, the ו Wah is depicted using a “tent peg” which, as we have just affirmed, was used to convey the idea of “providing security,” especially in the sense of “establishing and enlarging a tent shelter in which a family was protected from harm.” In Yasha’yahuw / Isaiah 54, Yahowah explains the symbolism of the “tent peg” and its association with our Spiritual Mother “enlarging God’s family” and “protecting His children” so that we can “campout with our Heavenly Father.” Should you be interested, that passage is reviewed in the “Douleia – Bondage” chapter of Questioning Paul.

The soft “h” in ‘elohym is derived from the Hebrew  Hey, which is represented by a picture of a person, arms raised, pointing to the heavens so as to say, “look up, observe, and know God.” The Hey is symbolic of “men and women searching for and carefully considering God’s revelation so that they might live.” And you’ll notice that those who observe Yah’s witness are standing in His presence, and they are not bowing down.
The *ym* suffix, which denotes plural in Hebrew, tells us that God represents Himself as He would like us to be: family—as in Father, Mother, and Child. While the “*ym*” suffix may not be germane to this graphic depiction of ‘*elohym*, should it be, the Ṭ Yowd, as I’m sure you recall, was depicted by way of an outstretched arm and hand. It conveyed God’s “willingness and ability, power and authority, to do all of the work which is required to complete any task or mission.” And the  Mem, depicted by waves upon the waters, speaks of the “source of life and purification,” the Set-Apart Spirit.

Collectively then, ‘*elohym* expands the meaning of “‘el – a mighty and powerful leader with the authority and capability of protecting and guiding us in a caring and nurturing way” to include “observant men and women becoming secure in God’s shelter, continuing to live when we look to Him.” To which we may add that this is all achieved “by God’s outstretched hand doing all the work required for us to live, purified, and thus saved.”

Turning to ‘Adam, it begins with  Aleph, the first letter of the Hebrew alphabet, telling us that he was the first man. And by using Aleph, the first letter in Yahowah’s title, ‘el, we learn that ‘Adam was created in Yahowah’s image and that he was given the ability to do what was required to know God. The  Dalet in ‘adam denotes a “doorway,” suggesting the path we must follow to transition our mortality and become ever more like God. And as we have just discussed, the concluding  Mem speaks of “water being the source of our mortal lives,” and of needing to “be purified” before we can walk through the doorway to Yahowah’s home and live forever with Him.

You may have noticed that Yahowah associated each of the following things with ‘Adam: “*apar* – the fine dirt, powdery dust, and very small natural material particles” of the “*adamah* – ground, soil and earth,” indicating that humans have a physical nature. We are material beings, comprised of the same elements from which the universe was conceived.

Next we discover that Yahowah “napach – blew breath” into ‘Adam’s “*ap* – nostrils” a “*chayym* – life-giving, restoring, and sustaining, reviving, renewing, and prolonging” “*nesamah* – conscience,” which is mankind’s “seat of judgment which enables us to discern between right and wrong, truth and deceptions.” Therefore, the *nesamah* is something unique, something associated with “*chayym* – lives” plural, and thus to the restoration of life.

And Adam came to exist as a “*chay* – living” “*nepesh* – soul.” A “soul” represents the third component of Adam’s nature. Therefore, man is a material being with consciousness and a conscience.
Napach, which means “blew and breathe,” is only one letter removed from nepesh, which means “soul,” as in “mortal animal consciousness.” It in turn is from naphash, “to take a breath and refresh oneself.”

Since we are examining key words, “nepesh – soul” is written: nun pey shin. The ancient Hebrew nun looks like a sperm, but is said to be a seed taking root. It speaks of “children, heirs, inheritance, and the continuance of life.” The letter pey was drawn in the shape of a mouth, and thus conveyed “the breath of life and speaking.” Similarly, the shin was depicted using teeth, and thus spoke of “language and nourishment.” So in this case, nepesh is: “the breath of life which is nourished by words.”

Hay or chay, depending upon how one chooses to transliterate the Hebrew term, denotes “life,” making chayym, “lives.” The reason for the plural is that God gave us a “nesamah – conscience” so that we could chose to become reborn spiritually and thus live two lives: one mortal the other eternal. We do this by capitalizing upon the gift of life and choice, by choosing to be restored and sustained, and thereby living forever. That is to say, we must be born twice, once of water and once by Spirit.

And this is why chayym in its various derivations is translated “life-giving, that which “renews and restores life,” that which “invigorates and sustains life,” and that which “protects and preserves life.” We should not be surprised then that hayah, existence, and hay, life, are related, or that hayah is the basis of Yahowah’s name. Also, written as chayyah, the Hebrew word designates “the home of life and the residence of renewal.”

We should also not be surprised that hay is defined as “a sworn oath and promise,” to “nourish us,” and thereby “sustain our existence,” so that once we are “renewed and restored,” we might enjoy “eternal and abundant life.”

Returning to the pictographs of paleo-Hebrew, the cheth of “chay – life” is represented by a tent wall and conveys the idea of “being protected by being separated from that which is destructive and deadly.” And the yowd, depicted by an arm and hand, signifies the “authority and power to do whatever work is required.” Therefore chay depicts God “having the power and authority to do all of the work required to protect us, separating and sheltering us from that which is deadly and destructive.”

By juxtaposing chayym, “life-giving, restoring and sustaining,” and nesamah, “the seat of judgment, discerning, and discrimination,” Yahowah has linked the terms and defined the purpose of our nesamah/conscience. In this context, the nesamah represents the ability to choose life over death, to accept restoration rather than annihilation. Our nesamah, or conscience, enables us to be discerning and judgmental, to distinguish that which is true from that which is not. It
therefore endows us with the potential to know God and to receive His gifts of salvation and eternal life, or to reject Him and them.

In Yowb / Job, which serves as the ultimate referendum on good and evil, Yahowah revealed: “Indeed (‘aken – truly and surely) the Spirit (ruwach), She (hy’) in (ba) mortal man (‘enowsh – in the weak and frail, in humankind) and the nesamah of the Almighty (shaday), provides understanding and teaches them (byn – provides the ability for them to perceive and discern so as to apprehend information, to be rational and judgmental).” (Yowb / Yah’s Lamb / Job 32:8)

Based on this, we can reasonably conclude that it is the nesamah which makes the connection between information and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing that unites us with the source of life, which is why nesamah is based upon nasham, meaning “the process of childbirth.”

Our nepesh, or soul, makes us conscious, similar to all other animals. Our nesamah, however, makes us like God, providing us with the ability to distinguish between right and wrong. It is this unique human element that seeks to yada Yahowah.

The reason the concept of the nesamah, or conscience (sense of knowing right and wrong, of justice, of principled morality, ethical behavior, ability to reason and judge, and to discriminate and thus choose wisely), is introduced at the beginning of the Garden story is because it provides the foundation for what follows. It reveals the path to God and to life, the purpose of freewill, the nature of choice, the difference between good and bad, and the consequence of choosing unwisely. The nesamah explains that man exists as the shadow, or diminished likeness, of God. And similarly, it reveals what made Adam unique, different from all other animals created with a nepesh/soul or conscious awareness. Understanding the nature and purpose of the nesamah makes this message come alive.

There are many passages which benefit from amplification, but few more than this one. “Yahowah (יְהוֹוָה), Almighty (‘elohym), planted (nata’ – established, firmly embedded the seed for) an enclosed garden (gan – a covered, surrounded, protected, and defended shelter suitable for sustaining life) in (ba) ‘Eden/Great
Joy (‘eden – delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness)….” (Bare’syth / In the Beginning / Genesis 2:8)

Gan, which literally means “covered and protected enclosure,” is from ganan, denoting: “to surround, cover, shelter, and defend, shielding from danger.” According to etymological resources, ganan “strongly implies a spirit of care and concern on behalf of those being protected.” And therein lies an important key to understanding the Garden and its relationship to the Festival of Shelters, the Millennial Sabbath, eternity in heaven, and the Set-Apart Spirit. As a reflection of His care and concern for us, the Spirit covers us in a Garment of Light, protecting and sheltering us in Yah’s perfect enclosure.

The Garden is therefore a metaphor for the Miqra’ of Sukah, which is a metaphor for the Millennial Sabbath, which is a metaphor for eternal life in heaven—all of which depict camping out with God in His sheltered garden. In this gan, Adam was protected from pain, work, disease, and dying. He was the charter member of Camp Yahowah.

One of the reasons we know that the gan is symbolic of the seventh Festival Feast, the Miqra’ of Sukah, is because ‘eden (blissful joy, gladness, pleasure, and delight) is synonymous with both descriptive terms Yahowah used in Qara’ / Invitations to be Called Out and Meet / Leviticus to depict the attitude and emotional state of those engaged in the observance of the Called-Out Assembly Meeting of Tabernacles. There we find that ‘asarah is a “joyous assembly of people who are participants in a festive celebration,” or simply, “party-goers,” and samah means: “rejoice and be glad, be happy and express your joy, be merry and party, flourish, take pleasure in, and celebrate.”

This blissful state is attributable to the Spirit’s protective Garment of Light. ‘Eden is “a fine and beautiful jeweled material used to make a garment.” This remarkable wardrobe makes us appear perfect in Yah’s eyes, thus enabling us to campout for all eternity with our Creator. It is a “favor” He has bestowed on us, the gift which brings “great joy.”

It should also be noted that ‘eden is derived from ‘ed, which means “to repeatedly and continually witness, providing testimony and evidence,” and from ‘ad, speaking of a “future continuous and eternal existence.” And ‘eden is directly associated with ‘uwd, “to continuously surround and restore.”

There are very few things as foundational to our understanding of Yahowah’s prophetic timeline or His plan of salvation than this. The “gan ‘eden – protective shelter which is conducive to life and provides total satisfaction,” a.k.a. the Garden in Eden, is synonymous with: 1) the purpose for which we were created, 2) with the result of Yahowah’s plan of salvation as it is delineated in the seven Called-Out Assemblies, 3) with eternal life in heaven, 4) with the seventh Mow’ed
Miqra’, Sukah, a.k.a. the Festival Feast of Shelters, and 5) with the Millennial Sabbath, where we campout with God on Earth restored to the conditions in Eden for one thousand years. Life comes full circle and mankind is restored and returns to full fellowship with Yahowah.

While it’s a small thing among big ones, God did not say He “planted the Garden of Eden.” Ba is “in or with,” not “of,” and there isn’t a definite article before gan. Further, nata’ literally means “to establish upright,” making nata’ the foundational concept behind and the purpose of the Covenant. Yahowah stood up for us so that we could stand with Him, established upright for all eternity. Therefore, Bare’syth 2:8 is saying: “Yahowah (), Almighty (‘elohym), established an upright protective shelter conducive to life which provides complete satisfaction and a most favorable state.” By comparison, “planting the garden of Eden” loses something in the translation.

Yasha’yahuw, meaning “Salvation is from Yah,” but errantly known as Isaiah, spoke of Eden, and of the realm outside the protected enclosure, in a passage which presents Abraham as a prototype of our Heavenly Father’s role as our Savior, while at the same time referring to Sarah metaphorically as our Spiritual Mother. He equates our Spiritual rebirth with the pain of that sacrifice, using words which ground the prophetic message in the story of Adam and Chawah in the Garden. In that the Savior and Spirit provide the lone means back to Eden, let’s consider what Yah’s prophet revealed.

“Listen (shama’ – choose to actually pay attention (qal imperative)) to Me, to God (‘ely), those who are genuinely pursuing (radaph – those actually focusing upon and exerting considerable effort to move toward (qal participle construct – influencing and linking the pursuit with)) vindication (tsedeq – becoming innocent and righteous).

Those seeking to know (baqash – those searching by learning information about, those desiring and inquiring about, those requesting (piel participle construct – which tells us that Yahowah not only responds to those who seek Him, but also that He and the means to learn about Him are one)) Yahowah (-) should be observant so as to interpret and understand, looking (nabat – should choose to pay attention, to consider and to demonstrate their regard (hiphil imperative – here the seeker, by making this choice, causes what the rock enclosure represents to participate, thereby facilitating understanding)) to the Godly (‘el) rock and enclosure (tsuwr – the rock summit (speaking of Mount Horeb where the Torah was revealed), the rock cliff (speaking of Golgotha where Passover was fulfilled), and the enclosure (speaking of the Garden of Eden where the relationship began)) you were cut out of, set apart from, and engraved (chatsab – you were cleaved, divided, and inscribed (speaking symbolically of the
Covenant, Yisra’el, and the Towrah) (pual perfect – telling us that the separation and inscription set us totally apart from the world), and (wa) to God’s (’el) hammering out (maqabah – chiseling out (speaking of the Instructions on the two tablets of stone) and piercing (symbolically addressing Yahowsha’s fulfillment of Passover)) of the cistern (bowr – source of water carved out of rock (a Scriptural metaphor for living waters, the source of life and purification emanating from the Rock of our Salvation)) from which you were picked out (naqar – bored out and dug out (denoting the fact that we would return to the dust from which we were made if not for the work of God)).” (Yasha’yah / Yah Saves / Isaiah 51:1)

Throughout this prophetic revelation, one thing above all else has become clear to me—and I hope to you as well. Yahowah is making this interesting for us, but not easy. He has made it so that in order to know Him, we have to spend time with Him—doing so by studying His Word.

He genuinely wants us to “radaph – exert considerable effort in the pursuit” of “tsedeq – vindication.” But not for the purpose of saving ourselves, instead for the purpose of “baqash – learning, of seeking to know” Him. It is only in this way that we will come to “nabat – properly interpret, understand, and appreciate” the many words and symbols He uses to enlighten us. For indeed, without “nabat – careful observation and thoughtful consideration,” virtually everything Yahowah conveyed throughout this instruction would be missed by the casual reader.

These challenges exist for two reasons. Being adopted into God’s family, and being invited to camp out with Him, is personal and forever. Yahowah does not want to spend His eternity or share His home with apathetic dimwits who have ignored His instructions and turned a deaf ear to His guidance. If you are not willing to be observant, to explore His Word, consider His universal symbols, and engage in this voyage of discovery, then heaven would be hell for you, because that is what we will be doing.

And second, exploration is fun. It is how we learn, how we grow. And there are few more interesting ways to spend our time than considering words—as they are the ultimate symbols. This is something God obviously enjoys.

In this light, while it is possible that I’ve alluded to metaphors Yahowah didn’t intend, it is highly more likely that I failed to mention others He wanted to bring to mind. Also, since I’ve included the full benefit of the Hebrew tenses and the symbolism behind each of the words, within the text of this revelation, there is no reason to provide further commentary on the passage. But that does not mean that you shouldn’t go back and interpret God’s words for yourself, because understanding has its rewards.
Before we move on to God’s next statement, you should know that when one compares the Great Isaiah Scroll to the Masoretic Text, they will discover that only four of the twenty-three verses of the 51st chapter agree. That is an 83% discrepancy rate—a flunking grade by any scholastic standard. And looking at the surrounding chapters, this is not uncommon.

And that is a shame, because to know what the Covenant represents, to appreciate the Covenant’s benefits, to know how to engage in the Covenant, we must...“Observe so as to properly interpret and understand, looking (nabat – choose to pay attention, to consider and to show your appreciation (hiphil imperative – the seeker, by making this choice, causes what Abraham represents to act upon them, thereby including us in the Covenant)) to the Godly (’el) Abraham (’Abraham – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), your father (’ab), and to (’el) Sarah (Sarah – to contend with, to engage with, to persevere and endure with, and to be empowered by (thereby explaining our Spiritual Mother’s role in Yisra’el – ysh (individuals) who sarah (engage and endure with and are empowered by) ’el (God)) who bore you (chyl – she gave you birth after turning around her attitude, thinking, and perspective, bringing you all to this place by experiencing the pain associated with labor and the joy associated with the birth of a new life (polel imperfect – telling us that we can experience this same change of thinking, and thus be born anew, and that by doing so we will experience the ongoing benefits of being a child in God’s family)).

For indeed (ky – this is important so pay attention), I invited him to meet with Me (qara’ – I called out to him, I summoned him, I met with him, and he encountered Me (qal perfect – suggesting a literal interpretation of a completed act)) as one (’echad – as a unique and solitary individual (associating him with Yah who is “’echad – one”)). But then (wa) I descended to bless him (barak – I diminished part of Myself out of love and knelt down to favor him (piel imperfect – saying that Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)) and (wa) I caused him to become numerous and great (rabah – I enabled him to be much more than he previously was, empowering and enriching him, causing him to have many descendants, and facilitating their continued existence (hiphil imperfect – telling us that Yah was responsible for what happened and that He engaged on behalf of the ongoing consequences)).” (Yasha’yah / Yah Saves / Isaiah 51:2) (To this, the Great Isaiah Scroll adds that Abraham “parah – was made fruitful” by Yahowah.)

Those familiar with Paul’s letter to the Galatians know that the Devil’s advocate associated the Covenant memorialized in the Towrah with Hagar, and thus with slavery. Methinks Yah does not agree.
Everything you need to know about the Covenant is provided by Yahowah, as He discusses its terms and conditions, and equally important, its benefits, with Abraham. And this presentation is found in one, and only one place: the Towrah.

When we study the Towrah, especially in the light provided by the Prophets, it becomes clear that we will return to the very place we began. We were once perfect and immortal, and we camped out with God in paradise. And while that was nearly six thousand years ago, in just two score and two years from the time of this writing (in 2011), Yahowah’s return, and the completion of His work, will bring us back home. The entire earth will be like the conditions experienced in the Garden of Eden—the Enclosure of Great Joy.

So here Yahowah is predicting that as we celebrate the Millennial Shabat, Yisra’el, and perhaps the entire earth, will become a perfect paradise. “Indeed (ky – this is completely reliable) Yahowah ( ) will comfort (nacham – will demonstrate compassion by consoling) Tsyown (Tsyown – the signpost along the Way). He will console, demonstrating compassion to (nacham) all of (kol) her destroyed and depopulated places (charabah – her deserted ruins).

And even (wa) her lifeless places devoid of the word (midbar sym – those desolate wilderness areas without the word) will be as (ka) Eden (‘Eden – Great Joy, that which is delightful and pleasurable), and also (wa) her desert wasteland (‘arabah) will be as (ka) the Garden Enclosure (gan – that which is covered, protected, and surrounded to promote the growth of life) of Yahowah ( ).

Overwhelming happiness (sasown – exultation, great gladness, rejoicing) and (wa) joy (simchah – pleasure and delight, cheerfulness and gladness) will be found in her (matsa’ ba – will be attained in her (from 1QIsa)) – songs of Thanksgiving (towdah – expressions affirming the character of God)) and (wa) the sound (qowl) of singing with the accompaniment of musical instruments (zimrah – songs with lyrics and melody).

Sorrow (yagown – grief and anguish) and (wa) mourning for the dead (‘ebel) shall disappear (nuwc – flee away).” (This concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.) (Yasha’yah / Yah Saves / Isaiah 51:3)

This is the story of our relationship with God coming full circle and returning to the place it began. This is the message behind the Miqra’ of Sukah, where we are invited to campout with our Heavenly Father in the ‘Erets, which is now ‘Eden. We will sing songs and be joyous. And also, since Tsyown is the heart of the Land, the metaphor which is the realm of God, has been defined. It is paradise.
Yahowah wants us to understand that Abraham and Sarah, God’s human partners in the establishment of the familial covenant relationship, represent Him as our Merciful Father and His Set-Apart Spirit, the Maternal aspect of Yahowah’s nature responsible for our long-awaited spiritual birth. Through them, Yahowah invited us to become His children, diminishing Himself to bless us, making us infinitely greater than we currently are as mortal souls. But, as much of Scripture confirms, before we can benefit from God’s compassion, we must first change our thinking regarding the conspicuous signs He has posted along the way to this life.

We are told that the beneficiaries of God’s promises will witness the transformation of the earth. That which man has destroyed with his lifeless words will be restored as God reestablishes Eden on Earth. He is, of course, speaking of the one-thousand-year-long celebration of the Called-Out Assembly of Shelters, where all of the damage we have done to ourselves and our planet is undone, enabling us to enjoy Yahowah’s company in a protected place conducive to life and total satisfaction. As a result of what He has done for us, we, who have been perfected and placed in this perfect place, will express our gratitude in voice and song. Indeed, like the Mow’ed Miqra’ of Sukah, this celebration of life and relationship will be a party, a time of merriment and music.

In the context of us changing our thinking regarding the tsyown/signs Yahowah has provided “along the path to restoration and life,” it is especially instructive to reaffirm that ‘eden is derived from ‘ed, which means “to repeatedly and continually produce a witness, providing testimony and evidence,” of “‘ad – a future eternal existence” where we are “‘uwd – surrounded and restored.”

There is a great and multiplicitous result derived from Yahowah’s Covenant with Abraham. Yahowsha’ is Abraham’s/the Merciful Father’s seed, and His redemptive sacrifice has restored thousands of souls, all of whom have been reborn spiritually. That is the reason the text recorded in the Dead Sea Scrolls adds “I multiplied him and made him productive” as opposed to the Masoretic version which simply says: “I blessed him and made him productive.” Along these lines, the name, Yahcepheh, corrupted to become Joseph, means “Yahowah adds, increases, and multiplies.” It’s a perfect moniker for someone cast in the metaphorical role of the Savior.

It is also instructive to know that ‘edon and ‘eden are differentiated in the Hebrew text solely by the initial letter, which is considered silent. ‘Edon, meaning the foundation of the Tabernacle, the upright pillar, and the golden legs of the Ma’aseyah in the Song of Solomon, begins with an Aleph, while ‘Eden starts with an Ayin. Eventually, they will become one, ‘Edon existing as the foundation of the New Jerusalem (Yaruwshalaim – Source of Teaching on Reconciliations), the
eternal Tabernacle of Yahowah, and ‘Eden, the place and time of joyous, satisfied living, will become one.

This will occur in stages. Yahowah will allow men to virtually destroy the planet and most all life on it before He wipes all wickedness and evil, desolate lifelessness, from the face of the earth, reconstituting the Garden in Eden, creating a paradise on earth where Yahowsha’ shall rule for a thousand years during mankind’s final Sabbath. Then, the heavens and the earth will be destroyed and replaced with a new creation devoid of deceit and desolation. In this regard, the story of Eden is prophetic of the Millennial Sabbath, and in so doing, it sheds considerable light on the purpose of Tabernacles.

Along these lines, gan speaks more about the Set-Apart Spirit’s protective garment of deliverance and Yahowah being our protector than it does of an actual “garden.” Eden is established as the model for eternal life in heaven. To that end, that is why the end of the passage reveals: “And even her lifeless places will be as Eden (‘Eden – Great Joy, that which is delightful and pleasurable), and also her desert wasteland will be as the Garden Enclosure (gan – that which is covered, protected, and surrounded to promote the growth of life) of Yahowah. Overwhelming happiness (sasown – exultation, great gladness, rejoicing) and joy (simchah – pleasure and delight, cheerfulness and gladness) will be found in her – songs of thanksgiving and the sound of singing with the accompaniment of musical instruments. Sorrow and mourning for the dead shall disappear.”

While there is joy in the midst of sorrow, and joy is more than the absence of sorrow, perfect joy requires an abolition of sorrow. This is the reason Yah must abolish the existing universe at the end of the Millennial Sabbath and replace it with a new one. In our current realm, our curiosity might cause us to explore our past and thereby enable us witness many of man’s worst deeds, a sorrowful experience to be sure. But in a new universe, one without our painful past, there would be no limits to our curiosity and exploration.

This sounds like a wonderful place. And fortunately, we have a confirmed reservation. While I can’t prove it, knowing Yahowah, I suspect that our eternity is going to be exciting, a time of great adventure, discovery, entertainment, and joy. I think, and these words seem to confirm, that we will be able to sense and see more than we can now. When we are elevated from three dimensions to a minimum of four and perhaps to as many as seven, I think Yahowah is going to provide us with the ability to discover and discern things which we can’t even imagine—even if they were explained to us.

Returning to the first Eden, the “joyous enclosure” was more than a metaphor; it was a real place. After reprising the beginning of the passage, we discover:
“And Yahowah, Almighty, planted and firmly embedded a sheltered and protected garden conducive to life in Eden from (min) the east (qedem – the former or earlier time and pertaining to eternity)…” While we are given many more specific clues, Eden was east of Yisra’el. And figuratively, qedem tells us that ‘Eden is indicative of eternity in the Promised Land.

“…and He established him (sym), relationally (‘asher) fashioning and forming (yasar – conceiving, planning, forging, and creating) the man named ‘Adam (‘Adam) there (sam – in that position and place).” (Bare’syth / In the Beginning / Genesis 2:8) All of creation, like the joyous shelter, was established for man. From God’s perspective, we exist in the center of the universe.

There is something else worth pondering here. By using sym, translated “established,” but also meaning “placed,” God could be inferring that mankind was created outside of the garden, and that this unique man, one named Adam, was placed there after receiving the nesamah. You see, this passage could have been translated: “…and He put there the man whom relationally He had formed.”

Moving on to the next verse, we read: “Yahowah (), Almighty (‘elohym), enabled life to sprout up and grow (samah – initiated and caused life to increase in stature) from (min – out of) the ground (‘adamah – soil or earth); all kinds of (kol – many) trees (‘es) which are desirable (hamad – pleasing, delightful, and pleasurable) in appearance (mar’eh – visually) and good (towb – beautiful and beneficial, agreeable and pleasant) to eat (ma’akal – as food to be consumed). The Tree (‘es – upright timber) of Lives (chayym – renewals and restorations, revivals and nurturing, homes and dwelling places where lives are preserved and flourish) was in (ba) the midst (tawek – middle or center) of the protective enclosure (gar – sheltered, covered, and defended garden)…” (Bare’syth / In the Beginning / Genesis 2:9)

First, let’s begin at the beginning with samah, translated “enabled life to sprout up and grow.” That which doesn’t grow, dies. Even Yahowah grows to live. And that is the purpose of man. Just as our children complete us, fulfilling our lives, and making us richer with each experience, entertaining us, God gains something from His relationships with humankind. Each added member of His eternal family, each unique camping experience, each loving and grateful conversation, each meaningful question, and each profound insight grasped, adds to Yah’s happiness and satisfaction. Our Heavenly Father is not so big that He doesn’t grow a little each time one of His children calls out His name and spends some quality time with Him.

An infinite entity, by definition, must continually grow. The souls created independent from Yahowah, who choose to love and exist with God, make Him
more than He was. While it is completely inconsistent with the religious concepts of God being omniscient and omnipresent, the idea of God growing through loving familial relationships is the only rational explanation for creation.

Another amazing detail we discover when pondering Yahowah’s Word, is that samah, a term which embodies “abundant life growing up and increasing in stature,” is the root of nesamah—the unique gift of judgment given to Adam which not only made him like God, but more importantly, made Adam capable of liking God. Our nesamah is our conscience, the seat of judgment and discernment. This ability to reason enables us to know Yah, choose Yah, trust Yah, and love Yah. It is the unique human quality which makes it possible for us to transcend our own mortality and live forever with God, growing up with Him while living life abundantly.

Therefore, you may not be surprised to learn that as a feminine noun, samah is “an ornamental covering” and thus it is symbolic of our Spiritual Mother’s Garment of Light. As a masculine noun, semah is “the Branch,” as in “the Ma’aseyah.” As a verb, in addition to meaning “causing life to grow and increase abundantly,” samah conveys the result of the Covering and Branch: “to complete life and thereby achieve a successful result.” And that is why in Yahowchanan/John 10:10, we find the Ma’aseyah Yahowsha’ saying: “I came that they may have life, and might have it more abundantly.”

The second insight gleaned from this Bare’yth / Genesis 2:9 passage is that God is the architect of beauty, and the most brilliant designer. His creation, from sunrises to waterfalls, and from spring flowers as they reach up to heaven to falling leaves as they carpet the earth, are “visually pleasing to the eye.” The Creator is not only inventive, He is a maestro. The universe is beautiful. And that is because Yahowah is beautiful.

Third, trees which produce fruit are deciduous. That means that their leaves die as part of the cycle of life. The fallen leaf is then transformed, its essence rising through the roots to provide the nutrients for spring’s blossoms. Those who say that there was no death and decay prior to the fall are ignoring the obvious.

Fourth, in its singular form, chay is the word Yah used as an adjective to define animal consciousness in Bare’yth 1:24: “the earth will bring forth living (chay) souls (nepesh) after their kind, animals (bahemah)” who are “moving organisms and established (remes) life forms (chayah).”

Then in Bare’yth / Genesis 2:7, Yah uses the plural of chay, chayym, to suggest that mankind’s nesamah could be deployed to add an extension, and perhaps another dimension, to this mortal life: “And Yahowah ( Elohyim), Almighty (‘elohym), formed for association and accompaniment ‘Adam (ha ‘adam – the man) from the dust (‘aphar – small particles of loose matter) of the
ground and He blew (naphach) into his nostrils the life-giving, restoring, and sustaining (chayym – a reviving, renewing, and prolonging) conscience (nesamah – seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination). And ‘Adam came to exist as (hayah) a living (chay) soul (nepesh).”

While considering the application of chay life to man and as well as to animals, please note that Yahowah did not use it in reference to plants in BaRe’syth / Genesis 1:11. Plants simply “grow (dasha) sprouting vegetation and reproduce after their kind by way of seeds (zera’).” Therefore, there must be a reason chayym, the plural of chay, has now been used as an adjective to modify the nature of our conscience and as a proper name when applied to this singular tree.

To appreciate the reason, consider the fact that the root of the noun, chay, is the verb chayah, which in turn is based upon hayah, as is Yahowah’s name. Affirming this, chay is sometimes translated “to exist.” This infers that restoration and eternal life are based upon Yahowah’s name and existence. Along these lines, as a verb, chayah means: “to live and to remain alive, to be revived from sickness, discouragement, and death, so that life is renewed and sustained life.” To chayah is “to preserve and restore to life.” Therefore, chayah also “implies nurturing and affection.”

In this regard, chayah serves as the basis of Chawah’s name, which means “Life-Giver.” And as such, this earthly mother serves as a metaphor for the work of the Set-Apart Spirit, our Spiritual Mother. Therefore, we shouldn’t be surprised to learn that to be chayah is “to be healed, to flourish, and to rise.” These are all things Yahowah enables through His Spirit, as they comprise His gifts of salvation and eternal life. Additionally, chawah speaks of the purpose of God’s Word: “to declare, to reveal, to make known.” It is only after we come to know God that life eternal is possible.

In what will soon become a referendum on choice, the Tree of Lives provides us with the potential to know God, to choose Him, and to love Him. We were given the “chayym nesamah – life restoring and sustaining conscience” so that each “nepesh – soul” might choose “hayah – eternal existence.” So to do that, to make a reasoned decision, to properly exercise freewill, and be judgmental, we not only require a nesamah/conscience, but also two different options—one which leads to renewed life as well as one which results in death. The Tree of Lives yields the better result.

Fifth, as you now know, it is the “Tree of Lives,” plural. God had a plan for restoring that which had not yet fallen. He knew that Adam would marry, that he would rebel, and that he and his wife would have children, so He conceived a plan
to restore many lives, which is one of many reasons why *chayym* is plural. In the opening stanza of the Covenant Scriptures, we have been given a glimpse into Yahowsha’s fulfillment of them.

And speaking of the Familial Covenant Relationship, *chay* is occasionally translated “family,” “relatives,” and “kin.” It is also rendered “solemn promise,” “revival,” and “the blessing of abundant life.” As such, the Tree of Lives serves as a metaphor. It represents our Heavenly Father’s promise to adopt those who respond appropriately into His Family.

And sixth, this tree is indicative of the upright pillar upon which Yahowsha’ would be hung, making the “tree of restored lives, of nurturing and protection,” the fulcrum upon which life and death is determined for all of us. It is the lone door back into fellowship with God and thus into paradise. It is in the center of the garden enclosure because the upright pillar is central to Yahowah’s plan of salvation. It represents the source of eternal life—the better of the two choices.

But there would be another option: “...and the Tree (‘es) of the Knowledge (da’at – acquisition of information with a focus on the application of discernment and judgment for the purpose of understanding) of Good (towb – that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) and Bad (ra’ – evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad).” (Bare’syth / In the Beginning / Genesis 2:9)

*Da’at* is a derivative of *yada’,* meaning “to know in a relational sense, to be acquainted with, to consider, perceive, discriminate, distinguish, recognize, and acknowledge.” When it comes to God, in most cases, the more one *da’at* / knows, the more likely one will come to *yada*’ Yahowah.

However, knowledge without the proper perspective and associations, devoid of a conscience and judgment, can lead to arrogance and self-reliance. Alone, unconnected to the source of life, knowledge has caused many men to believe that they are all that matters, and that they have all the answers. Some even come to think that they are responsible for life and death. A few consider themselves as gods. In this light, Satan has *da’at/knowledge of God’s existence and yet he does not yada/know and recognize Him in a relational sense.*

*Da’at/knowledge, and our nesamah/conscience (the ability to be discerning, discriminating, judgmental, and moral) are collaborative. One without the other has limited value. They are the prerequisites of meaningful choice, of justice, of morality and wisdom, even of logic and reason. To make an informed choice, to render a wise decision, to issue a moral judgment, to deliver a just verdict, or to reach a reasoned conclusion, one must first know the facts. But to process that information in a reasonable and rational way, we must use our conscience to be*
discriminating and judgmental. It is through making connections and understanding the relationships between things that we arrive at reasoned conclusions regarding the evidence. This is the very essence of yada’ Yahowah—and of Scripture.

The intersection between Scripture and “da’at – knowledge” is powerfully presented in Howsha’ / Salvation / Hosea: “My people (‘am) are completely destroyed and they will perish (damah – they are cut off and will cease to exist (niphal perfect – telling us that the people have actively participated in their own absolute demise)) because of (min – from) a lack of understanding (bely – corrupted information, inadequate knowledge, and deficient discernment). Indeed because (ky) you (‘atah) have totally avoided and rejected (ma’as – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) knowledge and understanding (da’at – information and discernment), so then (wa) I will consistently reject you and avoid you (ma’as – I will actually disassociate from you and will rebuff you (qal imperfect)) from serving as priests and ministers (kahan – from acting as counselors and clerics) on My behalf (la – for Me). Since (wa) you have continually ignored (shakah – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) the Towrah of your God (Towrah ‘elohym – Your God’s Torah Instruction and Teaching, Your God’s Source of Guidance and Direction; derived from: tow – God’s signed, written, and enduring, towrah – way of treating people, tuwr – giving us the means to explore, to seek, to find, and to choose, yarah – the source of instruction, teaching, guidance, and direction that flows from God, which tuwb – provides answers to facilitate our restoration and return, even our response and reply to that which is towb – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, tahowr and tohorah – purifying and cleansing us, thereby towr – providing us with the opportunity to change our attitude, thinking, and direction toward God), I also (‘any gam) will consistently ignore your children (shakah ben – I will overlook your sons, forget about your children, and view them as worthless).” (Howsha’ / Salvation / Hosea 4:6)

The message is simple: a person who elects to ignore Yahowah’s Towrah (as Christians do as a result of Paul’s perverted letters) will destroy themselves and ultimately cease to exist—as will their children. There is a direct connection between “da’at – knowledge” and life in association with God.

I only know one person with whom what I’m about to share resonates. Hoping that there will be more, let’s ponder something which I think is profound. The reason that there is no longer any hope for the world as a whole (only a limited
number of individuals will be saved) is because egocentric and greedy, conscienceless religious and political, men and women have deliberately corrupted both sides of this da’at/knowledge and nesamah/conscience equation.

In totalitarian societies, like those found in fascist, socialist, and Islamic nations, access to information is constrained and that which is available is often inaccurate. Without access to good data, reason is useless, and thus wise choices are impossible. In so-called “free and democratic” countries, information is so abundant we nearly drown in it. So as to rob people of their ability to choose wisely between man and God, good and evil, right and wrong, elitists created the immoral code known as “Political Correctness.” Based upon the irrational notion of “being intolerant of intolerance,” it makes being judgmental, and thus discerning and discriminating, a sin. No matter how prevalent or accurate the facts are, without the ability to process them judgmentally, wise conclusions, and thus good choices, are impossible. As a result, men and women have abrogated their freewill as most everyone on the planet has been rendered unable to rationally process truth based upon one of these two human schemes.

Political Correctness has become the moral code of most all Western universities, of the media, of politics, and for society in general. It is the soul of America’s national religion: Socialist Secular Humanism—the doctrine of man. And make no mistake; it is a control mechanism, one designed to condition the masses so that they are easier to manipulate, indoctrinate, and fleece.

In this regard, I can provide a mountain of evidence which proves conclusively that the religions of man, Islam, Judaism, and Christianity, are wrong, but it makes no difference to those who are unable to process that evidence rationally. I can provide overwhelming proof that Yahowah exists and that He revealed His plan of salvation to man in these Scriptures, but it seldom resonates with those who have been poisoned by man’s schemes. I can reveal the fate that awaits mankind over the next twenty years without motivating people to change, because their consciences are no longer engaged.

As a result, all of man’s political and religious schemes oppress and fleece the masses by controlling access to information or by criminalizing thoughtfulness. For example, during the millennia-long political and religious domination of Catholicism, the union of Church and State kept the population ignorant and enslaved. The same can be said of Communism during the last century. And throughout most of these periods, anyone who challenged the edicts of a Catholic or Orthodox Christian cleric, a Communist or Fascist dictator, or Islamic caliph, was tortured and killed. Discernment was not allowed, because reason is the enemy of all political and religious schemes. Today in the West, the universal application of political correctness assures that anyone in the public arena who is judgmental will be condemned, humiliated, and silenced.
Having traveled in nearly 150 countries and having studied history, I can tell you that man’s legacy is abysmal. For nearly six-thousand years across the face of this planet, a malignant concoction of politics and religion has served to enslave the masses for the benefit of cleric and king. And even that was not enough for an unending line of ruthless, egocentric leaders. They have always coveted more. So with revolting regularity, cleric and king would send their subjects off to war to confiscate more power, tribute, and territory for themselves. On a global scale, man’s history, both ancient and modern, is very troubling, with only occasional (outside of family and friends) moments of good brightening an otherwise hideous tapestry. Given the choice between good and evil, leaders with a choice have almost universally chosen evil. Throughout time, the overwhelming preponderance of people have had their freedoms decimated through a mix of oppression and fear. Choosing to live outside the religious and political constructs of these men and their schemes enjoins such severe consequences, most people abrogate whatever freedom they may otherwise have enjoyed.

For those who read the whole of Yada Yahowah, you will discover that God told us this would happen. He prophetically predicted that the consciences of the world’s hypocritical political and religious leaders (those who say one thing and do another) would be seared beyond recovery. He warned us that, while knowledge would increase, man would become increasingly foolish, listening only to those who would tickle their ears—telling them what they wanted to hear. To this end, George W. Bush announced that “central to making good decisions was being positive.” Information and reason have given way to false hope. But the crowning achievement in hypocrisy goes to the Nazi Pope Pius XII and his army of armed priests who brutally slaughtered hundreds of thousands of Orthodox Christians and Jews and then danced around their corpses.

By way of our schools and media, an entire generation has been raised to view Political Correctness as an appropriate moral code. They have been taught that man can solve his problems and that science has the answers—even to the conception of life itself. Knowledge, apart from the source of our very existence, has led to the death and decay of humankind on an unprecedented scale. The more we know, the more foolish and lethal we have become.

Turning our attention back to the text of Bare’syth / Genesis 2:9, and: “the Tree of the Knowledge (da’at – acquisition of information with a focus on the application of discernment and judgment for the purpose of understanding) of Good (towb – that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) and Bad (ra – evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad),” we discover that towb and ra are opposites. They are: prosperous and valueless, favorable and harmful, moral and inappropriate,
beneficial and malignant, joyous and sad. Behaviors and attitudes, ambitions and deeds, doctrines and teachings, even foods, can be judged as such, and be placed in one or the other of these categories. And that is the purpose of our nesamah—the seat of judgment.

Before we consider why there would be such a tree in the sheltered enclosure, be aware that there was nothing unique about its towb/good nature. Earlier in the same verse, we read: “Yahowah, Almighty, caused to sprout up and grow from the earth every (kol) tree which is desirable and pleasing in appearance and good (towb – beautiful and beneficial, agreeable and pleasant) to eat.” Towb/good was kol, “ubiquitous and unlimited, completely and totally, collectively and entirely” present and available within the garden.

Likewise, there has been no limitation on da’at/knowledge. Yahowah had already provided us with more information regarding the purpose and nature of creation than we could process, and there is no reason to suspect He was any different with Adam. So the only thing that was unique regarding the “Tree of the Knowledge of Good and Bad” was an awareness of evil—the one thing that is routinely expunged from God’s presence and paradise. That which is harmful and morally inappropriate, malignant and disagreeable, valueless and unpleasant, depraved and displeasing, causing sadness and distress is the antithesis of God—meaning they are not God.

Yet without access to evil, without a way to reject God, deprived of the opportunity to choose that which He is not, there would be no way to love Yahowah. Love requires choice. It is the only thing that cannot be made, compelled, or purchased, making love the most valuable and powerful commodity in the universe.

Freewill is the primary, but not the only, prerequisite for a loving relationship. A person must also come to da’at/know the other party as they really are, otherwise the emotional response is delusional, and can be no deeper than frivolous fascination. True love requires us to be able to judge whether the potential object of our affection is worthy of this level of trust. And once again, this is the purpose of our “nesamah – conscience.

There are two additional insights related to the Tree of the Knowledge of Good and Bad, especially with regard to knowing things which are “evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad.” Man brought these things upon himself. It is therefore inappropriate to blame God for pain and suffering, for crippling diseases, for disabilities and death. Rather than saying “a loving God wouldn’t allow suffering to occur,” we should recognize that love requires the choice we humans made to become acquainted with them. Pain and suffering are a direct
derivative of the choice Adam and Chawah made in the Garden, and of the subsequent choices we humans have rendered after them.

For those who fail to appreciate the purpose of freewill, or acknowledge its value or consequence, and who continue to lament over a God who would allow any or all of the many atrocities and misfortunes to occur on our planet, please consider what you are asking of Him. If Yahowah were to intervene and stop all bad things from happening, the result would be to remove consequence from choice. Doing so would completely undermine the benefit of freewill, which would in turn make love impossible and our very existence pointless. There would be no reason for the universe to have been created, because Yahowah would no longer be able to grow through the loving relationships we are able to form with Him.

The idea of God allowing people to choose to be bad rather than follow His instructions is fairly easy to understand. However, when it comes to a child suffering or dying prematurely, it is difficult for us to appreciate how even the most trivial decisions we make can change our futures and those of others.

Should God intervene and stop a company from dumping pollutants into the air, ground, and water to keep a child from getting cancer? If so, what about altering trivial events which might cause someone to drive a little slower or faster on a trip, consume an additional drink, or get distracted, when the result leads to an accident? The smallest thing might not only affect the rest of their existence but also might impact the lives of otherwise innocent bystanders. And even the initial victims of an accident don’t stand alone. What about the parents of a child struck by a car; what about the family members, close friends, coworkers, and neighbors of an adult victim? What if one of those killed would have become a great teacher, doctor, inventor, or philanthropist?

And this works the other way as well. There may have been an Austrian with a great affinity for painting landscapes, who, for some reason, turned down a position on the admissions board at the Vienna Academy of Art. The person, who was hired instead, rejected an 18-year-old boy’s application. In his opinion, the lad’s work “lacked an appreciation of the human form.” How much different would the world be if Adolph Hitler had spent his life as an artist?

Every decision has a ripple effect, and on and on the consequences go. So, who knows what confluence of events brings us to a situation where something horrible happens to an innocent person. Even if it were possible, at what point should God stop meddling in the minutia of an endless stream of variables to prevent a seemingly senseless tragedy to occur? What repercussions would His intervention have?
What should also be considered is that if Yahowah does prevent certain bad things from happening, at what point should He stop? If God engages in terminal illnesses for newborns, at what age does He stop intervening? And if God cures all diseases (ignoring the obvious enormous ramifications), then should He stop all fatal accidents? And if He stops all fatal accidents, should He then stop all random acts of brutality? It’s a slippery slope that can easily result in an existence where there are no bad consequences for any actions, making choice irrelevant, and love impossible.

All this said, other than the option to choose them, “bad, evil, distress, and sadness” don’t exist in Yah’s paradise, nor will they be knowable in heaven. By the time we arrive, we will have already made our choice.

In Revelation, God specifically tells us that there will be no pain or suffering during our eternal existence with Him. And since the remembrance of evil and displeasing things would surely bring anguish, all things bad must be banished from heaven. This is why Yahowah obliterates our record of wrongdoing, pronouncing us innocent when we accept the Redeemer’s gift. He even goes so far as to say that there will be no remembrance of our transgressions—not by Him, nor by us.

There are two additional thoughts I’d like you to consider before we move on to the next verse. First, Yahowah has intervened on occasion to preclude the exercise of freewill when He recognized that the cost of not doing so would be catastrophic. Examples include the flood, Egypt’s choice to retain their Hebrew slaves, the eradication of a handful of villages in the Promised Land at the terminus of the Exodus, and the elimination of the Assyrian army surrounding Jerusalem in the time of Hezekiah. And yet, God is routinely assailed for these interventions even though each was merciful because by nipping these rapidly escalating problems in the bud, God ultimately prevented far more grievous wholesale slaughters. Each case was not unlike God preventing the one hundred thousand people most responsible for Hitler’s Germany, Stalin’s Russia, Hirohito’s Japan, and Mao’s China from living, thereby saving one hundred million lives. But the very people who cry out to God to intervene to prevent future perpetrators from harming innocent people, criticize Him for doing this very thing three-to-five thousand years ago.

The second ramification of limiting His involvement in the suppression of freewill pertains to Scripture. The first sin recorded in God’s Word is the corruption of God’s words. Satan misquoted and manipulated Yahowah’s instructions to Adam and Chawah to beguile them. And since God obviously allowed this, why are Christians in particular so reluctant to accept the obvious reality that He has allowed this same crime to continue unabated for millennia? There are tens of thousands of old manuscripts of the Torah, Prophets, Psalms and
Greek eyewitness accounts and yet they all differ materially from one another. So God, as a result of freewill, either allowed His Word to be manipulated and twisted, as He had in the Garden, or He was powerless to stop it, making the Christian god feeble in comparison to man. The facts are clear: clerics conspired to corrupt Yahowah’s testimony to serve their religious agendas and their victims have seldom cared enough to correct or thwart them. Both sides of this perverse equation have made a choice and must live with the consequence.

In the next passage, God reveals the location of Eden’s Garden. There is a reason. He wants us to know where it was located so that we will understand the story which flows out of Eden. Without this context, we are prone to believe religious myths which turn thinking people away from their Creator.

“A river (nahar – stream) flowed out (yasa’ – extended and descended) from (min) Eden (‘eden – great joy, delight, ultimate pleasure, extreme satisfaction and luxury, and a favorable state of great gladness) with (la) water (saqah – that which quenches thirst) of the protective enclosure (gar – sheltered garden, covered and defended place suitable for life), and from (min) there (sam – that place and relative position) it separated (parad – parted and divided) becoming (hayah – coming to exist as) four (‘arba’ – from raba’ meaning square, four-sided, place to stretch out, rest and relax) headwater sources (ro’s – beginning points). The name (shem – proper designation) of the first (‘echad) is the Pishon (pyshown – from puwsh, meaning to spring up, act proudly, and scatter). It winds its way through (sabab – meanders, constantly changing course through and encompassing) all of (kol) the region (‘erets – land or realm) of Hawylah (hawylah – from huwl, to twist and encircle, bringing fear, pain, and anguish) where relationally there is (sam ‘asher) gold (zahab – considerable wealth, money, and splendor).” (Bare’syth / In the Beginning / Genesis 2:10-11)

In Bare’syth / Genesis 25:18, speaking of Hawylah, Yahowah tells us that Ishmael, the father of today’s Arab Muslims, “settled from Hawylah to Shuwr, which is east of Egypt as one goes toward Assyria, in defiance of all of his relatives.” Assyria was located between the Tigris and Euphrates in what is today northern Iran and Iraq. If you were to travel from Egypt to Assyria, you would pass through southeastern Turkey near its borders with Syria, northern Arabia, Iraq, and Iran. But, more on this later.

“And the gold (zahab – considerable wealth, money, and splendor) of that land (‘erets – region or realm), the bdellium resin (badolah – translucent,
odoriferous, amber gum from an Arabian tree; from *badal*, to divide, separate, and exclude) and **precious** (*soham* – reddish onyx, lapis lazuli, malachite, and beryl) **stones** (*’eben* – rocks and gems) are beautiful (*towb*).” (*Bare’syth* / In the Beginning / Genesis 2:12)

While the reference to “gold, great wealth, money, and splendor,” as well as “gem stones,” could be a reference to mines which exist in this region, I think Yahowah was referring to the opulence of Nineveh, the capital of the first Babylon and later the principle city of the Assyrian Empire. Man’s first known religious and political schemes were conceived and perpetrated there. It was the birthplace of the sun-god religion practiced today as Catholicism. It remains a religion of “considerable wealth, money, and splendor” which “separates” the masses from God.

“The name (*shem* – proper designation) of the second (*seni* – from *shanah*, to change) is the Gihon (*Gychown* – to burst forth). It winds its way through (*sabab*) the whole (*kol*) land (*’erets* – region) of Kuwsh (*kuwsh*).” (*Bare’syth* / In the Beginning / Genesis 2:13)

Kuwsh, more commonly rendered Cush, was the son of Ham in addition to Mitsraym, Put, and Canaan. Biblical scholars want Cush to represent Ethiopia because its root means “black.” But what is today Ethiopia was often part of Egypt at the time, and Egypt is called Mitsraym in the Towrah. And while there is plenty of Scriptural evidence to connect Kuwsh with ancient Egypt, that nation’s genesis was still a thousand years hence, meaning that Yahowah wasn’t describing an emerging culture in northern Africa. Further, the Nile flows north from central Africa, not south from eastern Turkey.

But here’s a clue: Nimrod, the patriarch of religion and the king of Nineveh, which was in Assyria (then called Babylon), was a descendant of Cush, and was known to have been a black man. So, we might surmise that Kuwsh at least at this time, represents what is today northern Iran and Iraq. It is a region America has recently (and foolishly) unified under Shia Islam. It is the area which will one day soon serve as the headquarters of the all-Islamic Magog Federation—something the scriptural genealogies will also confirm.

As evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, “Kusheh Dagh” or “Mountains of Kush.” Located in the upper, northwestern finger of Iran, near Lake Urmia, the Kush range is fewer than two-hundred miles from the headwaters of the Tigris and Euphrates, the next two rivers on this list. Also potentially telling is the association of “*kuwsh* – black” with the name of the world’s largest inland sea: the Black Sea—which, not so coincidently, is adjacent to the headwaters of the next two rivers.
“The name of the third (salisi – to stretch out, to send out and away) river is the Tigris (Hiddekel – from hadar, to rapidly surround, to close in and besiege bringing impending doom) which travels (halak) east (qidmah) of ‘Asshur (‘ashuwr – Assyria, named after the goddess Ashur, who became Ishtar and Easter over time). And the fourth river is the Euphrates (parat – known as “the great river”).” (Bare’syth / In the Beginning / Genesis 2:14)

Hiddekel is the Akkadian (ancient Assyrian and Babylonian language) pronunciation of what has since been renamed “Tigris,” in Greek, following Alexander’s conquests. Likewise, Parat or Great River, was the Hebrew term for the waterway the Greeks renamed the “Euphrates” in the third century BCE.

Both tributaries of the Tigris begin their 1,300-mile trek to the Persian Gulf in the mountains west and southwest of Lake Van in Eastern Turkey (200 miles due south of the easternmost shore of the Black Sea). The east branch begins its journey to the sea 20 miles south of Lake Van, and the western source emerges 100 miles due west of Turkey’s largest lake.

Moving on to the Euphrates, its twin tributaries emerge 100 miles northwest and 50 miles due north of Lake Van; the later not far from the mountains of Ararat. From here, the waterway travels a great 1,700-mile arc west, east, south, and then southeast to the Persian Gulf.

Walled in by volcanic mountains, Lake Van, like its neighbor Lake Urmia (150 miles southeast of Lake Van), has no natural outlet and is thus saline (as are the Black and Caspian Seas). Lake Van is considered to be the largest and deepest lake in the Middle East. Satellite photos depict it as a royal blue oasis surrounded by inhospitable rugged and desolate terrain.

Turning our attention to the Gihon/Gychown, I have every confidence that it is the Aras (shown on some maps as the Araxes). This mighty river’s tributaries emerge northeast of Lake Van. During the century-long Islamic invasion which followed Muhammad’s death in 632 CE, the river’s name was changed from the “Gaihun,” making the original moniker quite similar to that found in Genesis. Today, the Aras, formally Gaihun, flows eastward from Turkey into the Caspian Sea.

Ignoring the fact that God said that the headwaters of these four rivers, two of which are the Tigris and Euphrates, flowed from the same place and same source, renowned religious scholars continue to postulate claims that the Pishon is the Ganges, Indus, or Nile. Others place Eden at the delta of the Tigris and Euphrates as if they don’t understand the difference between the beginning and the end of a stream. I share this with you for two reasons. First, don’t trust religious scholars. Second, the Garden in Eden and the location of Noah’s Flood are essentially coterminous—the latter just east of the former. The mountains of Ararat are
located two-hundred miles east by northeast of headwaters of the Tigris and are within a stone’s throw of the Euphrates’ beginnings. This area is in eastern Turkey, between the Black and Caspian Seas, near the border of Iran and Armenia.

Identifying the Pishon is more challenging. But having identified the river which flows to the east as the Gihon / Gaihun / Aras, to the southwest as the Parat / Great River / Euphrates, and to the southeast as the Hiddekel / Tigris, symmetry would suggest that we would be wise to look for one which flows north or northwest of Lake Van. In this regard, I think the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. The Red River is a good fit since Yahowah told us that it would be known for its red stones. Also, the original name of Turkey’s longest river was the Phasianus, confirming that it is a worthy candidate for the Pishon moniker. Most all etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same p-s-n root.

The Red River’s source is less than 100 miles west by northwest of Lake Van. Unlike the other three rivers, it flows west and then north before draining into the Black Sea. Neolithic civilizations along the Kizilirmak River date back to 4000 BCE, with Assyrian, Phrygian, and Hittite colonies emerging around 1900 BCE. The control of this volcanic region passed to the Tubals, Persians, then Greeks under Alexander, before falling to the Romans, Byzantines, and Seljuks (Mongolian Muslims who invaded the Christian capital, forming the Ottoman Empire). It was on the Red River’s shores that the Turks annihilated over a million Armenian Christians in genocidal rage in the aftermath of World War One—turning the waters red.

David Rohl, a superb antiquities scholar, speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, 200 miles southeast of Lake Van, eventually emptying out into the Caspian Sea. While there is no initial “p” sound, the remainder of the name is similar. And the Uizhun is known as the Kezel Uzun or Long Gold River, and as such, it fits the Towrah’s depiction of this waterway meandering through the land of gold. And I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward. (While Rohl and I disagree regarding the Pishon, his work on establishing a valid Egyptian chronology which synchronizes with Scripture in *A Test of Time* is an essential read for those who love archeology.)

Putting it all together, both tributaries of the Euphrates and Tigris, the headwaters of the Gihon / Aras and Kizilirmak / Red River / Phasianus / Pishon emerge within one hundred miles of each other, all with Lake Van at the epicenter. And as I mentioned earlier, this blue oasis can be found two hundred
miles south of the easternmost shore of the Black Sea and due west of the Caspian. That’s important because what appears to be mankind’s oldest civilization is buried beneath the shores of the Black Sea. And archeologists are beginning to discover that mankind first mixed religion and politics in this environ. We’ll consider what is known about their culture in the next chapter as it relates to the flood.

Before we move on, be aware that Yahowah referred to each of the specific places in which the rivers flowed as kol ‘erets, or “whole land, area, or region.” And yet, when He uses the exact same phrase with reference to the flood, it is errantly translated “the whole earth.” It’s little wonder people are confused.

But working to eradicate confusion, at least for those willing to closely examine all of the Torah’s “jots and tittles,” in this next passage Yahowah reveals something that helps us tie the Sabbath and Sukah together, while explaining the purpose of both…

“Yahowah (ֶלֹּהֵי), Almighty (‘elohym), relationally (‘eth) grasped hold of (laqah – selected, received, and accepted) the man named Adam (‘Adam) and He settled him restfully (nuwach – He set him down after settling all unresolved issues so as to foster an association and alliance) in (ba) the sheltered garden (gan – protected, defended, enclosed, and covered place of care and concern for life) of ‘Eden (‘eden – great joy, delight, and pleasure, of total satisfaction, in the favorable state of great gladness) to work with Her (lo ‘abad hy’ – to labor, serve, and cultivate on behalf of Her) and (wa) to closely observe Her (lo shamar hy – to pay attention to Her, to revere, care for, and cling to Her, and to become secure in an association with Her).” (Bare’syth / In the Beginning / Genesis 2:15)

Before we dissect the operative term which is “nuwach – settle,” I’d like to resolve why the third person, singular feminine pronoun, “hy’ – Her,” was included suffixed to the verbs “‘abad – to work” and “shamar – to observe.” It is because the “gan – sheltered garden” (which is both feminine and masculine in Hebrew) is designed to provide a visual portrait of our Heavenly Father’s home, and especially of the role our Spiritual Mother plays in protecting and defending us so that we are prepared to enjoy God’s company. Like any mother, Her concern for the lives of Her children prompts Her to shelter them in love and clothe them with great care. It is in Her Garment of Light that those of us who “shamar – closely observe Her, revere Her, and cling to an association with Her,” and who choose to “‘abad – work with Her,” are adorned. Inside this sheltered covering, we are protected from the consequence and penalty of sin, enabling us to live forever in Yahowah’s “gan ‘eden – joyous paradise.” If we want to eternally exist with God, we need to pay attention to and associate with our Spiritual Mother.
In this context, our first consideration with regard to “nuwach – settle” is its similarity to “ruwach – Spirit.” This association highlights the role of our Spiritual Mother, the Ruwach Qodesh, to purify, perfect, and protect us, settling all disputes between our souls and the Towrah so that She can lift us up on Her wings and bring us into our Heavenly Father’s home born anew as God’s children—forever restfully settling us there.

And it is from this perspective that we should come to see the “gan – protective shelter for life” and “Sukah – Shelters” as one and the same. Yahowah’s “gan ‘eden – joyous paradise” and His “chag sukah – festival feast of shelters” both serve to describe His home and to depict eternal life in heaven.

The reason that this is important is because the path we are invited to walk through Yahowah’s Mow’ed Miqra’ey arrive at Sukah. God’s home is our destination, and camping out with Him is the desired result. As such, we should view and observe Pesach, Matsah, Bikuwrym, Shabuwa’, Taruw’ah, and Kippurym as the Way to Heaven. God is telling us that His seven Called-Out Assembly Meetings provide the means for Him to “nuwach – settle our debts” and “nuwach – settle us down to live” with Him in His “gan ‘eden sukah.”

So, now that we understand the association between Eden’s Garden and the Festival of Shelters, you may be asking how “nuwach – settle” is associated with the Sabbath. Simply stated, nuwach is the purpose of Shabat.

As we learned in the previous chapter, the “ceased” connotation of shabat was originally derived from an inadequate rendering of nuwach as “rested,” as opposed to “settled” in Shemowth / Exodus 20:11. But as we have now affirmed, nuwach communicates the idea that the Sabbath is the day Yahowah “settled” us in His home by “settling” our debt. He paid the ransom required to resolve the conflicts which have separated us. And because He has done this work on our behalf, we can rest, reflect, and rely upon Him.

Once again, here is the First of Seven Instructions for your consideration: “For indeed in six days Yahowah ( Elohou) made (prepared and produced, fashioned and finished, instituted and celebrated) accordingly the heavens (the spiritual realm) and the earth (the material world), and the seas, and all which relationally is in them. And He became completely settled (nuwach – rested after settling all unresolved issues) during the seventh (shaby’y – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day. Therefore Yahowah ( Elohou) blessed and adored (barak – knelt down and lowered Himself to greet those He had created and lift them up on) the Sabbath (shabat – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise God has made to settle our debts and settle us in His home on this) day,
setting it apart \( (qodesh – \) separating it from others, making it special while dedicating it to separation, cleansing, and purifying).” \( (Shemowth / Names / Exodus 20:11)

According to the best etymological resources, \( nuwach \) wasn’t used to convey “rest,” as in the absence of movement, but instead to communicate the idea that God’s mind was completely settled because He had achieved exactly what He had set out to accomplish. He had not only created a companion and settled him safely in a joyous garden conducive to life, He had conceived the means to an everlasting familial covenant relationship. Yahowah had invented matter and life, the ability to communicate and think, freewill and with it the choice to love, as well as the means to justly resolve future misunderstandings and disputes.

In the context of the Sabbath and Shelters, \( nuwach \) represents the “security and victory of salvation.” As such, \( nuwach \) was deployed in Bare’syth 8:4 to affirm that Noah and his family were saved because the Ark “\( nuwach/settled safely \)” on the mountains of Ararat after the flood. More telling still, \( nuwach \) was used in conjunction with the Ark of the Covenant: “And it shall come to be as the soles of the feet of the priests lift up and bear the Ark of Yahowah, that the Upright Pillar of all the Land, \( nuwach/will settle securely and victoriously \) in the waters of the Yarden (Jordan), the waters of the Yarden shall be cut \( (karat – \) used to express “cutting the covenant”), and the waters will descend from above, and shall be present, taking a stand as one unified barrier.” \( (Yahuwshua’ / Joshua 3:13) \) Nuwach speaks of favorably resolving the consequence and penalty of our rebellion against God—death and separation—so that God can save us by paying our debts, enabling our Heavenly Father to invite us to live securely in His home.

Therefore, \( nuwach \) tells us that the Sabbath is the time Yahowah settles on the means to achieve our eternal safety, our victory over sin and death. It is the time God settled the issues which have separated us by settling our debts so that we could settle down with Him. Therefore, those who observe the Sabbath as Yahowah’s time to protect, save, and deliver us will be saved and allowed to endure forever in God’s joyous garden.

There is another lesson we can learn from Bare’syth 2:15. While “joyous, delightful, pleasurable, satisfying, and restful,” paradise isn’t being idle. Adam had a job, a purpose, something to do which needed to be done. And that’s wonderful news. Lounging around for all eternity isn’t my idea of a good time. I want to learn and to explore the universe, to be productive and useful—something \( shamar, \) “pay attention and observe,” used in harmony with ‘\( abad, \) “work and serve,” suggests will occur.

This passage also tells us that man could have been created anywhere on earth. All we know for sure is that Adam’s conception did not occur in the garden,
because God “grasped hold of Adam and settled him down in Eden’s Garden.” With that in mind, I’d like to venture into the realm of speculation. Reading between the lines, here is what I have deduced: I think we are still living in the sixth day of creation and that there is more to this story. As we contemplate this thought, keep in mind that our time began with the creation of animals and was followed by the creation of the most godlike animal—a creature made unique by the addition of Yah’s blessing…

“God said, ‘Let us produce (‘asah – make, effect, bring about, fashion, and celebrate) man (‘adam) in our image (tselem – resemblance, pattern, and model), after our likeness (damuwth – comparable to us). So God created mankind (‘adam) in His image, in the image of God, He created him. Male and female, He created them. And God knelt down next to them, blessing them (barak – greeting and adoring them in love and lifting them up), saying to them, ‘Be fruitful (parah – flourish, be productive, increase) and multiply (rabah – become exceedingly great and numerous, being enlarged, reaching a very high point and status).’” (Bare’syth / In the Beginning / Genesis 1:26-28)

In this passage, Yahowah didn’t reveal what caused Adam to be uniquely like Him. But as you know from the opening of this chapter, He would do so just ten verses later… “Yahowah, Almighty, formed for association and accompaniment ‘Adam/man from the natural material particles of the ground, and He blew into his nostrils a life-giving, restoring, and sustaining conscience (nesamah – seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination), and ‘Adam came to exist as a living soul.’” (Bare’syth / In the Beginning / Genesis 2:7)

Therefore, the living soul known as man was the last animal God created on the sixth day. He fashioned us male and female, as with all other forms of life, from natural elements of the earth by manipulating the DNA code. But something was different about the species Homo sapiens. God designed a unique animal with a special capacity to think, to communicate, to be creative and to be productive, to walk upright, and to conceive and raise children in a loving and nurturing family, teaching and protecting them in a manner which would embrace the covenant He envisioned. Our very nature is symbolic of Yahowah’s character and purpose. We are the residue of God’s design, the living embodiment of His plan.

In this regard, of the millions of animal forms on earth, man is unlike any other. Unlike the others, our species was crafted in the likeness of God. Simply stated, if you can picture a man and woman, who are husband and wife, standing before the protective shelter of their home with a child between them, you envision Yahowah and understand His purpose.
After watching His special creation for some unspecified period of time, God took a member of our species, named him Adam, and gave him a nesamah/conscience so that He could begin a relationship with this solitary soul. Yahowah designed and built a perfect paradise for him, and He placed Adam inside. And hoping that we’d come to appreciate God’s perspective on all of this is the reason that the creation account of Adam and Chawah is told twice, once generally of all humankind and once specifically of two unique individuals.

This vantage point on humankind, on those both inside and outside of Yah’s protection, suggests that they were divergent only in the sense that Adam and Chawah had a nesamah/conscience which enabled them to develop a personal relationship with God. This relationship, in my judgment, was perfect for seventy years. Then, using their nesamah, or seat of judgment, poorly, Adam and Chawah were banished from the garden and exposed to the rest of the world—even to the rest of humanity. If I am right, including his time in paradise, Adam would live one-thousand years. And in this way, he came to symbolize mankind’s first millennium.

These things considered, it matters not if my time estimate is accurate. My purpose was only to provide you with a scenario which was both plausible and completely consistent with Scripture and science. Humankind is a special animal and Adam and Chawah were an especially unique couple. Their ancestry is common, but not their conscience.

Returning to the known and certain, Yahowah provided Adam with some directions. He has done the same thing for us. “And Yahowah (יהוה), Almighty (אלהים), provided direction (בזאת – instructed, spoke clearly and unequivocally with authority) near (בעד – beside and on behalf of) ‘Adam, the man (האדם), saying (אמר – communicating), ‘Eat (אכל) and consume food (אכל) from (—he) every one of (—all) the sheltered garden’s (גן – protected, defended, and covered enclosure’s) trees (עץ).’” (Bare’syth / In the Beginning / Genesis 2:16) As it is with us, the Creator’s prescriptions for living are contained in His Word. Today, we should think of Scripture as “The Owner’s Manual”—God’s instructions for fruitful and productive lives.

You’ll also notice in this passage that Yahowah didn’t cry out from above, from a distant heaven. He was “near,” even “beside,” Adam when He spoke. Further, since Eden is a word picture of paradise, when we spend our eternity exploring the universe, this verse suggests that there will be a countless variety of good options from which to select. It isn’t going to be boring.

As God has endeavored to share, for there to be love, there must be choice. So…“But (ו), from (—he) the tree (עץ) of the knowledge (добין – acquisition of information with a focus on discernment, judgment, moral application, and
understanding) of good (towb – that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) and bad (ra’ – evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad), do not (lo’) eat (‘akal) from (min) it.” (Bare syth / In the Beginning / Genesis 2:17)

They could eat the fruit of every tree without consequence, save one. In a way, the lone path among countless other choices which led away from camping out with Yahowah in paradise was akin to the singular way, among an infinite variety of fruitless options, which leads to heaven. There was one way out, just as there is but one way in.

The product of choice is consequence. If you choose God, you get to live with Him. That is the most beneficial option. If you opt to reject God, however, based upon whatever knowledge you obtain, you will die separated from Him. This is an inferior selection. “Indeed, because (ky - surely) in (ba – near) the day (yowm) you (‘atah) eat (‘akal) from (min) it, you will become mortal (muwth) and die (muwth).” (Bare syth / In the Beginning / Genesis 2:17)

This is the first time the consequence for rejecting Yahowah’s direction has been specified. It is death, the end of life. And that means that the consequence of disregarding Yah’s instruction is not eternal suffering. Yet every mainstream Christian derivation—Catholic, Orthodox, Protestant, and Evangelical—officially teaches that those who reject God are damned to an eternity of being tortured in hell. Their god is a liar, because Yahowah just said the opposite. Moreover, the Christian god is sadistic. Only a demented deity would say: “Love me or I’ll torture you.” (As it turns out, hellish torture is a derivative of the Babylonian religion, as are the preponderance of Christian corruptions.)

Not only is the Hebrew word for death repeated twice in this passage, muwth is the antithesis of living forever. Therefore, if the Church is right, God is wrong. It is that simple, that obvious, that cut and dry. And yet, not one religious cleric in a million comprehends this divine mandate. It’s as if the fear they engender by errantly presenting their own religious hell serves their interests by frightening the faithful into compliance and contributions. Or else, why would they all promote the same lie?

As you read Yada Yah, you will discover overwhelming evidence that Yahowah lists three consequences related to the choices we make, not just two. Therefore, it is reasonable to conclude that there must be three, not two, potential fates which await human souls. The most often-presented, and most common result, is death—the cessation of life, as is depicted here. Those who choose not to yada Yahowah, not to trust and rely upon Yah, will live for a short while, but ultimately death will be the end of their brief existence. Upon their mortal demise,
their souls will cease to exist. God doesn’t know them and they don’t know God. For the overwhelming preponderance of people, there will be no eternal life in the Father’s home, nor hell by any definition. As Yahowsha’ explained: “The way is broad, and many there are who find death and destruction.”

The two better-known consequences exist as well. There is a place of eternal anguish. While there is no fire in it, nor torture, there will be plenty of emotional suffering in this lightless prison called the Abyss. The closest known allegory to it is a black hole, where nothing escapes but yet time remains eternal. Only those who are actively engaged in leading people away from God (which would be most religious and political, and many media, academic, and societal, leaders) will endure this fate. They will join Satan and his fellow false messengers, known as demons, there. If you go, you will have the opportunity to meet every pope. The Abyss will be a very religious place.

The consequence of carefully observing Yahowah’s instructions and heeding His advice is to live forever with Him in His paradise. Those who rely on Yah become Yahuwdym, His children, and they inherit all that is His to give. After serving with Him during the Millennial Sabbath (starting on the Called-Out Assembly of Shelters in 2033 (year 6000 on Yah’s calendar) and ending one-thousand years later), they will be equipped to campout with God for all time. If you make this choice, look me up and we’ll go off and explore a galaxy together.

As we press deeper into the story of Eden, we discover that Yahowah’s testimony is focused upon developing a relationship with His creation. This loving association is set into the context of family, companionship, of sharing, of marriage, children, and parenting. This essential phase of God’s presentation begins with: “Yahowah (יָהוֹ, Almighty (‘elohym), said (‘amar), ‘It is not (lo’) good (towb – productive and beneficial) for the man, Adam (‘adam), to exist (hayah – to be) separated (bad – apart and alone). I will make for (‘asah – I will fashion and prepare for) him a helper and supporter (‘ezer – one who assists and serves, a succor who rescues, aids, renews, and benefits) like (ka – in the manner of) his corresponding counterpart (neged).” (Bare’syth / In the Beginning / Genesis 2:18)

This is brilliant. The opening sentence of the passage delineates the consequence of choosing to be separated from God—which is not good. Then in the second sentence, Yah speaks of the epitome of love, which for a man in this temporal world is to be with the perfect woman. This is why God called paradise ‘eden: “great joy, delight, ultimate pleasure, and extreme satisfaction.” But more than this, Chawah (a name which will be revealed later in this story) is being presented as a metaphor for the Set-Apart Spirit. She is our “helper and supporter, the one who assists and serves us, our succor who rescues, aids, and renews us,” providing the “benefit” of eternal life based upon a reestablished relationship with...
Yahowah. She is the “life-giver” and “protective shelter” which is what the name Chawah means.

Also interesting in this regard, neged means “to correspond,” which is “to be in conformity and in agreement.” The Spirit brings us into conformity with Yah’s instructions. “Neged – to correspond” is “to compare closely, and to be equivalent to someone or something.” When we are born anew from above by our Spiritual Mother, we become more like God, ever more equivalent to Him. Our souls become like Yahowsha’—God in human form. Neged/corresponds even means: “to communicate with someone,” which is the reason Adam and Chawah were created and placed in the Garden.

Before we leave this verse, recognize that while Yah said that Chawah would be Adam’s “helper and supporter,” God also routinely refers to Himself as our helper, so this is not a pejorative term. In truth, the one who serves, the one who rescues, renews, and restores, is greater than the beneficiary.

But there is more. Yahowah said that it would not be productive or beneficial for man to be bad. The primary meaning of this Hebrew word is “alone,” which in this case would mean to be “separated, and be apart by one’s self.” Spiritually, those who are separated from God are forbidden entry to heaven, most ceasing to exist. But even in this temporal realm, there are few things as destructive as being alone. Man is a social creature by design. And that is why very few people can survive the anguish of solitary confinement in prison. Further, the joy of a loving marriage and family supersedes the enduring pleasure of all other human experiences.

Yet that is not the only reason God doesn’t want us to be bad. You see, it’s Yahowah’s job to be bad. Bad’s secondary meaning is “pole with a cross beam (designating the upright pillar upon which God was hung)” which is used “to carry heavy objects (indicative of removing the burden of our sins),” which can be deployed “to embed or facilitate entrance through a doorway (symbolic of Pesach representing the lone door to heaven).” Depending upon how you view these things, and the choices you make regarding them, they will determine your eternal fate.

And if that were not enough, the “bad – branch” is Scripture’s most enduring symbol of the Ma’aseyah. It is through the Ma’aseyah (the Implement Doing the Work of Yah) that the doorway to heaven is opened.

The next two verses speak of hayah nepesh, of living souls, of animals that God created for man’s benefit, and of their introduction to Adam. This passage culminates with the verdict that none of these souls qualifies as “a helper and supporter (’ezer – one who assists and serves, a succor who rescues, aids,
renews, and benefits) like (ka – in the manner of) his corresponding counterpart (neged).”

So…“Yahowah (יְהֹוָה), Almighty (‘elohym), caused the man, Adam, to fall (napal) deeply asleep (tardemah), and while he slept (yasen), He grasped hold of (laqah – selected and took) one (‘echad) of his ribs from his side (sela’ min – bones and cartilage from around the heart and lungs) and closed up (sagar) its place with flesh (basar – living soft tissues). And the rib (sala’) Yahowah (יְהֹוָה), Almighty (‘elohym), took (laqah) relationally (‘asher) from (min) the man, Adam (‘adam), He built (banah – made and erected, constructed and established) a woman and wife (‘isah – female partner in marriage). And He brought her (bow) to (‘el) the man, ‘Adam (‘adam).” (Bare’syth / In the Beginning / Genesis 2:21-22)

Just as the Set-Apart Spirit is a part of God, taken from God, and sent to us for the purpose of association and life, so it was with Chawah. And in a more plebeian sense, the rib was selected because it surrounded the heart, the seat of love, and the lungs, synonymous with the breath of life, known as the nepesh/soul.

The moral of this story is manifest in the value of fidelity and family, especially as they are enjoyed in a loving, productive, marriage relationship. “Then the man, Adam (‘adam), said (‘amar), ‘This (zo’th) is the foundation for living (‘esem – the skeleton upon which life hangs, the essential substance and essence of an upright life), the way to conduct one’s life (pa’am – the pattern of behavior to be followed): out of (min – from) my (‘any) essence (‘esem – bones and substance, essential nature), life (basar) from my life (basar – flesh, body, and humanity). This (z’oth) shall be called (qara – summoned) woman and wife (‘isah – female) because (ky) out of (min – from) man and husband (‘ish) she was taken (laqah – grasped and obtained, selected and received).” (Bare’syth / In the Beginning / Genesis 2:23) This is the story of life and how to conduct it.

The Scriptural word for “Covenant,” beryth, describes a “marriage relationship. It is based upon beyth, meaning “home,” and thus is symbolic of “building, nurturing, and protecting a family.” So, in this passage, Yahowah is disclosing the model upon which His Word is based. The Towrah is predicated upon God wanting to develop a loving familial relationship with mankind based upon the model of marriage, of a man and woman coming together to conceive and nurture life in a loving home. This is “‘esem – the foundation for living, the essential substance of an upright life,” and “pa’am – the way we should conduct our lives.”

“Accordingly, therefore (‘al ken – so based on this it is also right that) a man (‘ish) shall leave (‘azab – abandon and reject, desert and forsake, be absent
from) **his** (huv’) **father** (’ab) and **his mother** (’em) and cling to (dabaq – join fast to, cleave to, stay close to, be united in close association with) **his wife** (’isah – woman and female partner in marriage). **And they shall exist as** (hayah – be) **one** (’echad – a singular unity in the) **flesh** (basar – living being and body).”

(Bare’syth / In the Beginning / Genesis 2:24)

There are many much softer, less jolting, Hebrew words Yahowah could have used in reference to a man “leaving” his father and mother. Of the 215 times ’azab appears in the Tanakh, it is translated “forsaken” on 130 occurrences. To forsake is to “reject, abandon, and damn.” I bring this to your attention because it sheds considerable light on what’s known as the fifth commandment (or more accurately, the Second of Seven Instruction). Based upon this advice, the “Father and Mother” we are to “value and revere, holding in the high esteem” so as to “prolong our days in the land,” cannot be our earthly parents—from whom we are instructed to “’azab – abandon” when we engage in marriage. Not only is it impossible to “reject and forsake” that which you “highly esteem and honor,” showing reverence for a mortal being bears no influence on our longevity. Therefore, to be consistent, Yahowah could not tell us to “’azab – be absent from, reject, and forsake” our father and mother while at the same time tell us to “honor and glorify” the very same people. That is unless, the Instruction is speaking of our Heavenly Father and Spiritual Mother, and this marriage is equated to the “beryth – familial covenant relationship” Yahowah established with mankind. When these instructions are viewed from that perspective, everything fits, including God’s insistence that this is “’esem – the foundation for living, the essential substance of an upright life,” and “’a’am – the way we should conduct our lives.”

The second profound truth encapsulated in this message relates to God’s very nature. Scripture says: **“Hear O Yisra’el, Yahowah, your God, is one (’echad).”** Yah is a singular unity, manifesting Himself as Father, Mother, and Son. There is one God serving man through the Set-Apart Spirit and Ma’aseyah Yahowsha’. There is no Trinity. God does not exist in three persons or in three personas. The Father manifests Himself in human and spiritual forms to serve us. Adam and Chawah were one in marriage, just as we are one in the Covenant. Simply stated, the Covenant upon which all Scripture is based begins with a casual association which includes two individuals, and it evolves into a close friendship, kinship, a nation, and kingdom. It exists as a marriage, one in which a divorce was declared due to man’s infidelity. But this ’azab – separation” will be resolved on the day of reconciliations leading all who choose to be associated with Yahowah to be adopted into God’s eternal family. (More on this in a moment.)

The third lesson derived from this verse is that Yahowah, like the human family, has male and female characteristics, something made evident in: **“So God**
created ‘Adam in His image (tselem – resemblance, pattern, and model), in the image of God, He created him. Male and female, He created them.” (Bare’syth / In the Beginning / Genesis 1:27) To join God’s family, to become one with Yah, you must be born anew from above by way of the Set-Apart Spirit, our Spiritual Mother.

Fourth, the relationships embodied in marriage and family are synonymous with the beryth/Covenant. Eden represents God’s home, and Adam and Chawah represent the kind of relationship Yahowah designed us to celebrate.

Fifth, while it’s a small point relative to the others, ‘isah, meaning “wife and woman,” is singular, not plural. Yahowah’s wants a monogamous relationship. That is the message inherent in the first three Summary Statements. While there were individuals in the unfolding story of God’s Word who had many wives, most notably, David and Solomon, the quality of their lives deteriorated with each addition to their harems. And with each new wife, they became a less vital part of Yah’s plans. David was forbidden from building the Temple and Solomon was left to call everything he touched “vain”—failed and useless as a direct result of his disdain for marriage.

In this regard, this single verse also destroys Islam’s credibility. Allah repeatedly states that his Qur’an confirms the Towrah, and yet the Qur’an says that a man can have four wives. By saying these things, Islam is rendered false, whether or not Yahowah’s revelation is true.

Properly cared for, the human body is beautiful, and in the right kind of relationship, it is something to be enjoyed and to bring pleasure. “The two (shanaym), the man (‘adam) and his wife (‘isah – woman), were (hayah – existed) naked (‘arowm – unclothed and bare-skinned with no barrier between them) and they were not (lo’) ashamed (bows).” (Bare’syth / In the Beginning / Genesis 2:25)

Most people consider sin to be bad behavior, and along those lines they would condemn nudity. But what God is saying here, is that physical things aren’t necessarily shameful. It’s our attitude which gets us into trouble. A bad attitude is the most disabling of all disabilities. And the right attitude is the catalyst for a good relationship.

As we turn the page and move into the next chapter, be mindful of the shift in attitude which led to Chawah’s exodus from Eden. And contemplate how this change in perspective caused her to consider nakedness offensive. Was it her body or her new attitude that caused her to be ashamed and want to hide?
As stated a moment ago, all of Scripture from beginning to end is based upon the simple notion that Yahowah wants to have a relationship with us and that He is willing to do everything necessary to facilitate it. This relationship is called a “covenant” and it is based upon the Hebrew word, *beryth*, meaning “relationship, partnership, and marriage vow.” *Beryth* in turn is based upon *beyth*, meaning “household, home, and family.” And while these are directly related concepts, they evolve as we turn the pages.

First, the relationship with Adam wasn’t well-defined, yet through it we see the first hints of marriage and child-rearing. The terms of this initial covenant agreement focused on a simple choice: do this and be happy and live, or do that and die. The Word was spoken, not written.

Second, with Noah, there was only enough substance to the relationship to invoke trust. And still, nothing was documented in writing. However, we know that the builder of the ark knew Yahowah and revered Him. As a result, Yah spared Noah and his family. Furthermore, in this story, we have the first formal announcement of the covenant; one where God makes promises to Noah, and through him to us.

Third, Abraham became Yahowah’s friend; one with whom God delineated a very specific agreement. He asked Abraham to leave the religious and political practices of Babylon, to walk with Him, to talk with Him, and to be honest and upright with Him. If Abraham did these things, Yahowah agreed to bless him in countless ways, from then and to immortality. The Covenant with Abraham, and through him with us, was affirmed when Abraham chose to trust Yahowah with that which was most dear to him—his only son.

Fourth, with Ya’aqob, who became Yisra’el, the Covenant was enlarged and came to be based upon kinship. An individual relationship had grown to include twelve sons who in turn fathered many children. The friendly relationship had grown to include many children.

By the time we reach Moses, the Chosen People became a liberated nation with a homeland to call their own. Based upon the Towrah, the fifth evolution of the Covenant grew to include a substantial number of tenets—all of which were committed to writing.

Dowd / David’s passionate love for Yahowah was very similar to Abraham’s, but it was manifest in very different circumstances. Yisra’el became a kingdom and the sixth expression of the covenant was now the dominant influence in the land. Through the judges, kings, and prophets, most everything Yahowah had to share with His people was documented for our benefit. The Word had become
many words. And at this time, Yahowah considered His Covenant to be a marriage vow where Yisra’el became His bride.

However, within a generation, Yisra’el, like Christians after them, became unfaithful. They ignored and violated most every tenet of the Covenant—from the Sabbath to the Feasts. As a direct result, Yahowah divorced Yisra’el, and what was once an expanding and prosperous nation became the world’s most notorious and perpetual victim. And yet even though the consequence of infidelity, of sun-god worship, had been clearly delineated in the text of the Towrah, and the resulting hardships had all been predicted and properly recorded, Yahuwdym became Jews, resentful and removed Yahowah from their lips and lives. They even went so far as to create their own religion; one based on their traditions and words rather than God’s.

And this brings us to the seventh iteration of the Covenant—an agreement which hasn’t changed, but has grown. As always, the Covenant’s renewal is designed to reestablish God’s family. But this time, the familial covenant relationship is unambiguous and unwavering—no longer subject to interpretation. And that is because God will place the gift of His Towrah inside of us so that we might come to know Him personally and perfectly, enabling us to live forever as His adopted children. It marks a time when the Word of God and the Family of God become one—indivisible and inseparable. It is about spiritual rebirth based upon the promises contained in the Towrah.

So now before we contemplate the introduction of this seventh and final iteration of the Covenant relationship, it’s important to understand how the marriage vow previously delineated came to naught. And for that we turn to Howsha’ / Salvation / Hosea. There we discover the reasons behind the separation:

“Let her [Yisra’el] turn away from (suwr – turn around, change direction, move on a different path, be removed from, forsake, reject, and abolish) illicit relationships with false deities (zenunym – unfaithfulness, prostitution, adultery, and idolatry) from (min – out of) her presence (paneh) and the marks of unfaithfulness (na’apuwpm – signs of adultery and jewelry which indicates she is a whore and available for illicit service) from between her breasts.” (Howsha’ / Salvation / Hosea 2:2) In this passage, Yahowah is reaffirming that an unfaithful marriage which is not monogamous is symbolic of forming illicit relationships with false deities.

Then, explaining the spiritual message underlying His Instructions, Yahowah tells us that our infidelity affects our children, separating them from God. “And I will not love (raham – show affection for, have mercy on, demonstrate compassion to, or pity) her children (ben); for they are the children of
fornication (zenunym – of prostitution, adultery, idolatry, and illicit relationships with false deities). For their mother wantonly committed adultery and idolatry (zanah – was a harlot and a whore). She who conceived them made a serious mistake (bowsh – did something wrong and lost hope by acting shamefully).” (Howsha’ / Salvation / Hosea 2:4-5) The children of those who are unfaithful, who are lost in their devotion to the Christian, Jewish, and Islamic god, are unknown to the only true God.

As a result, through the prophet Howsha’ / Salvation, God said: “My people (‘am) are destroyed and will perish (damah – they have ceased to be effective and are cut off, they are in a ruinous state, separated and no longer engaged in the mission and will be wiped out, ceasing to exist) as a result of a lack of knowledge and corrupted information (bely da’at – ignorance and a failure to understand, a dearth of wisdom and a deficiency in awareness).

Indeed, because you have rejected and avoided (ma’as – have limited your association with, despised, spurned, refused, disdained, and been adverse to, even scorned and loathed) understanding (da’at – knowledge, the acquisition of information with a focus on the application of discernment and judgment), I will also reject and avoid (ma’as – shun an association with, spurn, disdain, and be adverse to) you, so you shall be separated from serving as My ministers. And since you have ignored and forgotten (kasach – have overlooked and are not mindful of the significance of, have responded inappropriately to and ceased to care about) Almighty God’s (‘elohym) Towrah (towrah – instructions, teaching, directions, and guidance), I will ignore, cease to care about, and forget (kasach – become oblivious to) your children also.

So then as (ken) they became more numerous and influential (rabab – when they exalted themselves [read: when Rabbis imposed Rabbinical Judaism]), they continued to sin against Me. Therefore I will substitute (mur – exchange that which they possessed) their glory (kabowd – splendor, honor, respect, status, wealth, value, abundance, power, and the reward of a special gift) for disgrace (galown – shame, ignominy, confusion, reproach, dishonor, insult, and scorn).” (Howsha’ / Salvation / Hosea 4:6-7)

No matter where you look, Yahowah’s message is consistent. His glorious gift and special reward is for those who search His Word for answers. As for others, they are unknown to Him.

Therefore, the first step toward reestablishing a relationship with God requires us to acknowledge the fact that our religious infidelity, our ignorance and apathy, have separated us from Him. We must then come to recognize that Yahowah is ready, willing, and able to heal us and receive us so long as we rely exclusively upon the path He has provided. So in this profoundly important prophetic
proclamation, we find that, at a time certain, Yisra’el will be reconciled unto Yahowah.

“Let’s start walking (halak – let’s move away from this place) and (wa) let us return to (suwb ‘el – turn around, change our attitude and perspective and be restored, let’s reestablish our relationship with) Yahowah (יהוה). For indeed (ky), He (huw’) has torn us (taraph – expelled us, chased us away, and banished us), but He will heal us (rapha – promote restoration, cure our diseased and injured state, thoroughly mend and completely repair us, and make us whole).

He has stricken us (nakah – smitten and inflicted us, subjugated and chastised us, sent judgment upon us to punish us), but (wa) He will heal and repair us (rapa’ – promote restoration so that we might mend the relationship and recover). He has stricken us (nakah – destroyed us), but (wa) He will wrap Himself around us (chabash – heal us by bandaging our wounds, wrapping clothing around us, binding us to Him to lead and encourage us, speaking words which hearten and enliven our feelings and attitudes).

After (min – from this time and event in) two days (yowm), He will revive us (chayah – restore us to life and keep us alive, save us, spare, sustain, and preserve our lives, heal us so we can live forever). And in (ba) the third day, He will raise us up, establishing us upright (quwm – He will accomplish what is required to confirm and fulfill His promises to restore and support us) and we shall live (chayah – be restored to life, our lives saved, sustained, and preserved forever) in His presence (la paneh).” (Howsha’ / Salvation / Hosea 6:1-2)

Through His prophet Howsha’, Yahowah has told us that the Towrah provides the information which is required for us to know Him. In these words, God has issued an essential warning, telling us that mankind (as a result of Paul, Akiba, and Muhammad) would come to ignore His Towrah, effectively executing our own children, sacrificing them to human religious schemes. Then, in spite of our ignorance and infidelity, Yahowah promised to do what was required to heal us, curing and restoring those willing to change their thinking, those willing to turn away from religion, so that they could return to Him. One aspect of this promise was fulfilled by Yahowsha’ in 33 CE, seven-hundred years after Howsha’ scribed these prophetic words on a parchment scroll. It was then over the course of two days that Yahowsha’, by fulfilling Passover and Unleavened Bread, facilitated the means to restoration and life, so that on the third day, represented by FirstFruits, those who comprise Yisra’el could stand with God.

Equally profound, there is a second aspect of this promise I don’t want you to miss. As you know, most people, especially the adherents of Judaism, Christianity, and Islam, remain oblivious of what the Ma’aseyah accomplished on these three days. So in particular, the lives of those who comprise Yisra’el
wouldn’t actually be renewed until Yahowsha’s return on the Day of Reconciliations, and that would not occur for another “two days,” which speaks of “two thousand years.”

The final fulfillment then of this prophecy isn’t in Year 4000 Yah (33 CE), but is instead two thousand years later in Year 6000 Yah (2033). It is only then that Yisra’el is “chayah – restored to life” with Yahowah. And so it is then that on the next day, or one thousand years, that Yisra’el is able to “quwm – stand with and be established by” God during the millennial celebration of the Shabat.

Howsha’ 6:1-2 therefore declares that “two days” after God heals mankind, or two-thousand years from 33 CE, He would “restore” those Yahuwdym willing to change their attitude toward Him. This reconciliation will occur as promised on Yowm Kippurym, the Day of Reconciliations, in 2033. And as a result, at the beginning of the “third day” after “repairing us,” and as a result of what He has done, we will be able to “live forever in His presence.” God is thereby predicting the one-thousand year celebration of Sukah which will commence on the Called-Out Assembly of Shelters in the fall of 2033, five days after His glorious return.

Collectively then, these insights are among the most important in Scripture relative to our salvation, especially as it relates to God’s prophetic timeline. Yahowah has told us when He will return us to the “gan ’eden – the totally satisfying shelter which is conducive to life,” as well as enlightening us so that we might come to be assured that He will grant us admission.

Now, from this perspective, let’s consider the passage Yahowah used to describe the renewal of His Familial Covenant Relationship. For this revelation we must move forward in time to the prophet Yirmayahuw / Jeremiah, properly known as Yirma’yahuw. There is reason to conclude that his name is based upon yari’ah, which means “shelter or dwelling place,” and thus conveys “Living Sheltered by Yah.” Based upon the introduction to his book, some Hebrew lexicons suggest that the prefix means “appointed by,” in this case, Yahowah. But most suggest that yirma’ is derived from ruwm, meaning “Rise Up to Yah.” Collectively then, I see the prophet’s name as conveying: “Rise Up to Live in Yah’s Shelter.”

As we consider God’s prophetic prediction regarding the renewal of His Covenant, please note that He ties His “beryth – covenant relationship and marriage vow” to His “beyth – home, family, and household” in this verse. Also recognize that in this passage, Yahowah provides the same benefit to “’Yisra’el – those who strive with God” and “Yahuwdym – those who are related to Yah.” But, there is no mention whatsoever of “gowym – people from different races and places” in this, Scripture’s most important proclamation on the future of the Covenant.
Additionally, I would encourage you to consider why God chose to convey His willingness to “create” a “Renewed Covenant” using karat, a word which literally means “to cut, especially in the sense of circumcision.” I suspect that this is relevant because circumcision is the sign prescribed by the Torah to acknowledge our desire to be included in God’s family and to live with Him. This act served to set Yahowah’s chosen people apart from all others—a procedure which severs and separates the part of the male anatomy at the place responsible for the conception of new life.

With this introduction, let’s reflect upon God’s Word:

“Behold (hineh – look, listen, and pay close attention to what follows), days (yowmym – times) are coming (bow’ – will arrive and will return), prophetically declares (na’um – foretells, predicts, and reveals) Yahowah (יהוה – Yahowah), when (wa) I will cut (karat – I will create, completely establishing and totally stipulating, I will actually make by way of separation (qal stem affirms reality and perfect conjugation speaks of an act which is total, complete, and indivisible)) relationally with (‘eth – as an eternal symbol on behalf of) the household and family (beyth – the home) of Yisra’el (יסראֵל – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God) and relationally with (wa ‘eth – as an eternal symbol on behalf of) the household and family (beyth – the home) of Yahuwdah (יהוּדָה – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) a renewed and restored (chadash – a renewing, restoring, repairing, and reaffirming) Family-Oriented Covenant Relationship (beyth – family and home, a mutually binding partnership promise, solemn oath, and active alliance, and a participatory pledge based upon a marriage vow which fosters and encourages).” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:31) And in this way, Yahowah is saying that His Covenant “is renewing,” that it “is restoring,” and that it “will be affirmed,” as it “will repair” the relationship He has had with Yahuwdah and Yisra’el.

While this rendering of the 31st verse of Yirmayahuw is accurate, it isn’t necessarily the conclusion you would come to if you casually looked up chadash in a favored lexicon. Strong’s, for example, presents S2319 chadash (חָדַשׁ) as “new,” and then claims that it was translated “new” 48 times [in the King James Version for which their concordance was created]. But look closely. The initial Strong’s entry regarding this word reveals that it is “From S2318 chodesh (חֹדֶשׁ),” which they define as “to renew, to make anew, and to repair.” But even that is somewhat misleading because it is actually the same word as is chodesh (חֹדֶשׁ), which is translated “month” 254 times according to Strong’s. Therefore, the same
three letters can be used to convey a verb, an adjective, and a noun—something which is quite common in Hebrew, as well as most ancient languages.

While there is no textual distinction between these three forms of *chadash* in the Divine Writ, the Masoretes created one—and it is that variation which has caused modern lexicons to make three words out of one. I share this with you because the verbal definition, which in the case of *chadash/hadas*, is “to renew, to repair, to restore, and to reaffirm,” should have prevailed. In fact, it is from the root meaning of “*chadash* – renewal and restoration” that *chodesh/hodes* became “month,” as the light reflected from the moon’s surface was “renewed and restored.”

That is not to say, however, that the adjective, *chadash*, cannot be translated “new.” It can when the context dictates. But if there are two equally viable options, as there are in *Yirmayahuw* / Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would have God contradicting Himself.

Further affirmation of “renewed and restored” being an appropriate translation of *chadash* in this context is found within the prophetic writings of *Yirmayahuw* and *Yasha’yahuw*. Each time Yahowah inspired either man to scribe *chadash*, by rendering it “renewed” or especially “restored,” we achieve a substantially more enlightening result than translating this word “new.”

Then reinforcing the conclusion that this “Covenant” will be “renewed and restored, even affirmed and repaired,” as opposed to being “new,” we consistently find that *chodesh* depicts the renewal of the moon’s reflected light, designating the start of a month. This reestablishing connotation is affirmed in *Yasha’yahuw* / Isaiah 61:4, where the “ruins of former cities were *chadash* – rebuilt.” In 2 Chronicles 24:12, the king had “masons and carpenters *chadash* – repair the house of Yahowah.” And in 2 Chronicles 15:8, we find that after “the prophet courageously cast aside the abominable idols from the land of Yahuwdah,” he had the “altar of Yahowah *chadash* – renewed and restored.” Then in 1 Samuel 11:14, we discover: “Shamow’el said to the people, ‘Let’s start walking and return to Gilgal and *chadash* – renew the kingdom there.’” Lamentations 5:21 is especially relevant in this specific context: “Turn us to You, Yahowah, and we shall return. Renew our days as of old.”

And while we could continue to reinforce the fact that *chadash* means “renew,” as opposed to “new,” especially with regard to the Covenant, let’s consider two final passages, both from the Psalms. The first is from Mizmowr 51:10. It asks of Yah: “Create in me a clean heart, O God, and *chadash* – renew the right spirit within me.” The second, Song 104:30, says: “You send forth Your Ruwach/Spirit to create us and You *chadash* – renew the presence of the land.”
Therefore, we can now say with complete confidence that Yahowah has promised to Renew His Covenant with Yisra’el (those who engage and endure with God) and with Yahuwdah (those who are related to Yah and thus relate to Yah). Also, it is particularly telling that there is no mention of Gowym, or Gentiles, in this discussion.

As we ponder God’s next prophetic statement, keep in mind that the Exodus wasn’t just a historic event. It serves as a metaphor to explain that Yahowah is saving us from the crucible of oppressive religious and political doctrines, of the bondage of works-based salvation schemes, and from judgment. Salvation is God’s doing. We are merely engaged beneficiaries via the Covenant.

With this in mind, and speaking of the renewal of His familial covenant relationship with Yisra’el and with Yahuwdym, Yahowah said:

“It will not be exactly the same as (lo’ ka – it will not be identical to) the (ha) Covenant (beryth – familial relationship, marriage vow, binding agreement, and pledge) which relationally (‘asher) I cut (karat – created through separation) with (‘et) their fathers (‘abowtam) in the day, when (ba yowm) firmly grasping Me (hazaq – I repaired, renewed, and restored them, I established, sustained and supported them, I caused them to prevail and grow, as they were strengthened and encouraged by My power and authority) in their hand (ba yad – by them taking initiative, engaging, and reaching out), I led them out (yasa’ – I descended, extended Myself, and I served them by guiding them away) from (min) the realm (‘erets) of the crucible of Egypt (mitsraym – a metaphor for human religious, political, economic, and military oppression and divine judgment), which relationally (‘asher) they broke, disassociating themselves (parar – they violated and nullified, they frustrated, tore apart, and shattered, and they split away) from (‘eth) My Family-Oriented Covenant Relationship (beryth – My nurturing and engaged relational agreement established on the foundation of beyth – family and home, My mutually binding partnership promise, My solemn oath and active alliance, and My participatory pledge based upon a marriage vow which fosters and encourages), though (wa) I (‘anky) was married to them (ba ba’al hem – I was their husband), prophetically declares (na’um) Yahowah (- – Yahowah).” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:32)

This affirms that God honored the promises of His Covenant when He “hazaq – reached out to His people, and grasped hold of them, to renew and restore them,” “yasa’ min – leading them away from” “mitsraym – the crucible of religious and political oppression and divine judgment.” But, now, since Yisra’el and Yahuwdah subsequently “parar ‘eth beryth – broke their end of the agreement, and disassociated themselves from the relationship, the “beryth –
Covenant Agreement” must be “chadash – reaffirmed, repaired, renewed and restored.”

The verb hazaq, which again was translated “firmly grasping Me” was written using the hiphil stem which infers a relationship between the subject, in this case “the Covenant [Yahowah] cut,” and the action of the verb which in this case is “to be repaired, established, sustained, and supported by firmly grasping hold of [God’s] hand, His power and authority.” This interaction tells us that for the Covenant to be of benefit to us, we must not only trust God, we must take the initiative to reach for Yahowah’s hand, thereby demonstrating that we are willing to rely upon Him to take us away from religious oppression, work’s-based salvation schemes, and judgment. But more than this, by using the hiphil stem with hazaq, Yahowah has formed a “firm, authoritative, and powerful” connection between His Covenant and our salvation. To benefit from the Covenant’s “power and authority to repair and renew, to establish and sustain,” us so that “we might prevail and grow,” we must first “firmly grasp hold of” God’s hand. In the full context of the word, beryth, which describes a “loving family relationship which grows out of the vows of a faithful marriage,” there are few visual images more in keeping with God’s intent than grasping our Heavenly Father by the hand and relying upon Him to lead us from harm’s way.

So now that Yahowah has delineated the purpose of the Covenant, and described the means to capitalize upon it, He must now explain why this marvelous and merciful solution to what ails mankind must be “chodesh - reestablished and renewed.” In that God is universally consistent, in that He never changes, and knowing that He is always reliable, never failing to honor His promises, the problem must lie on our end.

The “beryth – covenant” is a “relationship,” and in all relationships something is required of both parties. In this relationship, Yahowah promises to save us from the crucible of judgment, from working for our salvation, and from human oppression. But to benefit from this promise, we must honor our side of the bargain, which is to say, we must observe God’s instructions, distance ourselves from the worship of false gods, and respect Yahowah’s authority and ability sufficiently to rely exclusively upon Him to lead us in this marriage relationship.

To appreciate this, ba’al, translated “I was married,” was scribed as a verb using the qal stem and perfect aspect. In Hebrew, unlike English and Greek, the context rather than the verb tense, determines whether the action has taken place in the past, whether it is occurring at the present, or will occur in the future. Therefore, in this clause, “was” is a product of the context, not the verb. But that is not to say that the verb tenses aren’t telling. In this case, the perfect suffixed conjugation denotes the proper perspective in which to think about the verb, in this case the “act of being married.” It conveys the idea that Yah’s marriage with
Yisra’el and with Yahuwdym was “perfect and complete,” but more importantly, “has always been and will always be.” It even says that this “marriage is indivisible,” in that it “cannot be divided or even separated into distinct periods of time.” The idea is: once married, always married.

The qal stem used with “ba’al – being married” simply reinforces the relationship between the subject, in this case Yahowah’s “Covenant,” and the action of the verb, in this case “being married to [God] for all time.”

It is also instructive to know that as a verb, “ba’al – to be married” and “to create,” is not only positive, it is in complete harmony with Yahowah’s “creation” of his “beryth – covenant.” As we have seen, “ba’al – marriage” is part and parcel to the “beryth – familial covenant relationship” because the beryth is based upon a “marriage vow”—the promise to “love and be faithful.” It is only when ba’al is used as a noun, as a title depicting a “lord, master, and owner who possesses and controls,” that this word works in opposition to the Covenant. In a loving relationship between husband and wife, and in a loving family between children and their parents, there can be no lord, no owner, no master, no possession or control. Love is predicated upon freewill, which is the opposite of being controlled, possessed, owned, or being lorded over.

As we know, through the prophet Howsha’, Yahowah told Ephraim and Benjamin (who collectively represent the whole nation of Yisra’el save the tribe of Yahuwdah) that they were being divorced for infidelity. This separation was their doing. God’s position didn’t change, nor did any of His promises. He did not choose “ba’al – to marry” someone else in their place. They chose to associate with “ba’al – the lord,” and thereby “parar – breached and broke, violated and nullified, frustrated, tore apart and shattered, annulled and voided” the “beryth – Covenant.” Yirmayahuw is simply confirming this sad reality. And by having him do so, Yahowah is highlighting the consequence of choosing to be faithfully engaged in the marriage covenant He created or instead electing to associate with the Adversary: “the Lord – Ba’al.”

The benefits of the relationship delineated in the Towrah had been nullified, because Yisra’el and Yahuwdah had violated their marriage vows. They were unfaithful, having chosen to incorporate many of “Lord/Ba’al’s sun-god religious practices, symbols, rituals, festivals, and teachings into their culture, just as Christianity has done. God was intolerant of this then, just as He is now.

Before we press on, I’d be remiss if I didn’t remind you that Yahowah provided the basis for understanding this presentation of the renewal of His Covenant in the introduction to His Seven Instructions. But so as not to disrupt the flow of this passage in Yirmayahuw, I’ll simply encourage those of you who
are not familiar with what Yahowah wrote on the first tablet to read the second half of the “Shabat – Seventh Day” chapter which is dedicated to this topic.

Exemplifying the same characteristics of consistency and fidelity Yahowah desires in us, God did not let mankind’s flirtation with Lord/Ba’al frustrate His purpose—that being to establish an everlasting familial relationship with humankind. Therefore...

“Indeed (ky – surely and truly) with this (ha zo’th – in conjunction with these conditions and provisions the) Familial Covenant Relationship (beryth – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge, based upon a marriage vow) which relationally (‘asher) I will cut (karat – I will create and establish through separation) with (‘eth – and alongside) the House (beyth – household and family) of Yisra’el (visra’el – those who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by God) after (‘ahar – following) those days (ha yowm hem – that time), prophetically declares (na’um – predicts and promises) Yahowah (יהוה), I will actually give My Towrah, completely providing and producing My Teaching and Instruction (natan ‘eth Towrah – I will reliably bestow and totally devote My Direction and My Guidance as a gift, putting it (here the qal stem affirms that this will actually occur and the perfect conjugation tells us that the gift of the Towrah will be whole and complete, indivisible and uninterruptible throughout time)) within their inner nature (ba qereb – internally, inside their person, within their core and midst, becoming part of their psychological makeup, thoughts, and emotions). And (wa) upon (‘al – as the Almighty concerning) their heart (leb – speaking of their source of life, and the seat of love, volition, feelings, attitude, and character), I will actually write it (katab – I will genuinely engrave and inscribe it (written in the qal relational stem, telling us that we can rely upon this occurring, and in the imperfect conjugation, affirming that it will produce ongoing results throughout time, with the first person singular prefix, saying that God, Himself, will be doing the writing, and with the third person feminine singular suffix, telling us that it is the Towrah, which is a feminine noun, which will be inscribed)). And (wa) I shall be (hayah – I will always, reliably, and without interruption or exception be (qal stem perfect conjugation)) God (‘elohym) to and for them (la la), and (wa) they (hem), themselves, shall be (hayah – they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be ongoing and unfolding assistance and advantages associated with being considered)) to and for Me as (la la) family (‘am).” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:33)
Before we contemplate the awesome message Yahowah is communicating in this verse, please note that, in this case, “karat – I will cut” was inscribed using the qal imperfect conjugation. This tells us that the renewing of the relationship was: “in process and unfolding, providing ongoing results over time.” And that perspective serves to affirm that the Covenant was being “renewed and reestablished,” as opposed to being replaced by something new and different. And as it relates to God’s timeline, it should be noted that in Howsha’, as we have just read, Yahowah told us that Yahuwdah would not be divorced until after the Ma’aseyah’s arrival, and also that in “two days” (read two-thousand years), He would “heal the relationship,” so that “on the third day,” as a result of His mercy, they would be reunited.

Now, here is the crux of the message: the only difference between the existing Covenant, the one in which Yahowah saved those who demonstrated their reliance upon Him by reaching up to grasp His hand, and the renewed and reestablished Covenant, is that the Towrah will be placed inside of us, making it part of our very nature. And by incorporating the Towrah in this way, we will enter an eternal and irrevocable relationship with God, enabling Him to adopt us into His family.

This means that the Covenant hasn’t changed, but instead the nature of our relationship with God will be restored. And for this to occur, at least in this way, humankind will have had to have reached the terminus of our mortal existence—a time in which everyone will have chosen to accept or reject Yahowah. That makes this Yowm Kippurym – aptly known as the Day of Reconciliations – in year 6000 Yah. This is sunset on October 2nd, 2033 following seven years of tribulation. It is only then, at this time, that God can, and indeed must, transform all of those who have chosen to rely upon Him for their salvation.

I said “can” because the midpoint of the Tribulation, and the acceptance or rejection of the mark of the beast, demarks a temporary end of choice, the last time people will be free to choose their own destiny prior to Yahowah’s return. It therefore designates the first time Yahowah will be able to “place His Towrah within us” and not interfere with His gift of freewill. And that is because by so doing He will make it impossible for the beneficiaries of His mercy to corrupt, conceal, misinterpret, or rebel against His Word.

I said “must” because there has to be a control mechanism in place to keep those of us who are adopted into Yahowah’s eternal family from doing something irresponsible in the next life. I expect that we will be allowed to learn and grow, to explore and enjoy God’s newly created universe, exercising freewill along the way, and therefore there has to be a blueprint for how to behave. So by placing His Towrah teaching within us, Yahowah is assuring that those of us who are now considered “family” will continue to live in eternal harmony with “our God.”
From my perspective, this plan is simply brilliant. Every nuance and subtlety of the Towrah will be known to us, its every word, metaphor, symbol, and meaningful association will be revealed, enabling us to know and understand ourselves and our Creator perfectly. By observing the Towrah, we will laugh, love, learn, and live, while growing to be evermore like our God.

Frankly, this takes my breath away. It affirms the timing of Yahowah’s return on Yowm Kippurym at the end of the Tribulation, fulfilling His Towrah promise to reconcile His relationship with Yisra’el and Yahuwdym. It affirms the role of the Towrah in our salvation, and of it continuing to guide us during the Millennial Sabbath and beyond. It affirms that the purpose of the Covenant is to establish a family—to be God’s children.

And with all of this affirmation, it is astonishing, even debilitating, to know that Christians routinely convolute this passage to justify Paul’s proclamation of a “new covenant,” one based upon faith, one unrelated to the Towrah or its God. According to the author of Christianity, the “old covenant” was “annulled and obsolete” because it was a “cruel taskmaster” which could “neither save nor impart life.” And yet the only distinction between the Covenant which saved Yisra’el and Yahuwdym from religious oppression, work’s-based salvation schemes, and judgment, and its renewal is that the renewal is perfect and complete. The source of our salvation becomes part of us, making us family.

I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion.

The Covenant has not changed, but instead like those of us who have benefited from it, it has grown, evolving from a casual association to a close friendship, maturing from kinship to a kingdom, transitioning from marriage to divorce, and ultimately to reconciliation, enabling us to live forever as part of God’s eternal family. The renewal of the covenant demarks the end of the beginning and the beginning of forever.

While the benefits of this renewal are ongoing and everlasting, this promise has yet to have been fulfilled. This day has not yet dawned. It did not commence in 33 CE with the Ma’aseyah Yahowsha’s fulfillment of Pesach – Passover, Matsah – Unleavened Bread, Bikuwrym – FirstFruits, or Shabuwa’ – Seven Sabbaths. It does not demark the age of Christendom, as the Towrah has been expressly removed from all of those victimized by Paul. No, the renewal of the Covenant is still on our horizon, one score and three years distant from this writing in the summer of 2010.

As a result of having the gift of the Towrah placed inside of us, man’s religious traditions, his justifications, concealments, corruptions, and counterfeits will no longer pollute our relationship with God. As a result, Yahowah said:
“And (wa) they will not teach or learn (lo’ lamad – they will not be trained in nor indoctrinate, instruct or respond to) man’s (‘iysh – mankind’s and individual people’s) errant pronouncements, thoughts, thinking, or reasoning (ra’ – evil ways and improper principles, bad judgment, false pretenses, and regrettable communications) any longer (’owd – ever again), or mankind’s (‘iysh) despondency and grief (’ah – his tale of woe) claiming (’amar – saying, boasting, and declaring) to actually know (da’at – to be acquainted with and be aware of the evidence regarding) Yahowah (יָהוָה). Because then, indeed (ky – rather surely and truthfully at that time), they all (kol) will actually know and recognize Me (yada’ ‘owty – they will be familiar with, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from (min) the smallest, youngest, and least significant (qatan) up to (’ad) the biggest, oldest, and most influential (gadowl), prophetically declares (na’um – predicts and promises) Yahowah (יָהוָה). For indeed, then (ky), I will have forgiven (salah – will have pardoned and removed) their sin (’awon – their guilt, liability, and consequence of perversity) and accordingly (wa la) their offenses against the standard (hata’th – their sinfulness and wrongdoing, their propensity and history of missing the way) will not (lo’) be remembered (zakar – recalled or mentioned) any longer (’owd – now or ever again).” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:34)

This is a direct result of the gift of the Towrah being placed within us. It will preclude us from forming errant thoughts, from corrupting God’s Word, and this in turn will deliver us from despondency and grief. Men will no longer pretend to know God or to speak for Him. He will be known to all who survive the Tribulation, to all of those who choose to reach up and grasp His hand, relying upon Him, His Covenant and His Towrah, for their salvation. And as a result of the plan of salvation delineated in the Towrah, and most especially Unleavened Bread and Reconciliations, our sin will be a thing of the past, no longer even remembered by God.

We have reached mankind’s seventh millennium, the celebration of Sukah/Shelters known as the Millennial Sabbath. Everyone living at this time will enjoy a close, personal, and familial relationship with Yahowah—so close, He exists within all of His children. The story of God’s love for us began with the first family, with Adam and Chawah, and ends with those who know and trust God through His Towrah being adopted into our Heavenly Father’s eternal family.

Considering the importance of this message, and the fact that it is often convoluted and misunderstood, let’s review God’s position on religious infidelity and human mortality, on how corrupted information leads to being rejected by God, on the consequence of ignoring the Towrah, on the value of changing our
perspective and thinking so that God can heal us, on the purpose of the Covenant, and the timing and nature of its renewal:

“Let her [Yisra’el] turn away from illicit relationships with false deities from her presence and the marks of unfaithfulness from between her breasts.” (Howsha’ / Salvation / Hosea 2:2) “I will not love her children; for they are the children of adultery, of idolatry, and illicit relationships with false deities. For their mother wantonly committed adultery and idolatry as a harlot and a whore. She who conceived them made a serious mistake.” (Howsha’ / Salvation / Hosea 2:4-5)

“My people are destroyed and will perish as a result of a lack of knowledge and corrupted information. Indeed, because you have rejected and avoided understanding, I will also reject and avoid you, so you shall be separated from serving as My ministers. And since you have ignored and forgotten Almighty God’s Towrah, I will ignore, cease to care about, and forget your children also. So then as they became more numerous and influential, they will continue to sin against Me. Therefore I will substitute and exchange their glory for disgrace.” (Howsha’ / Salvation / Hosea 4:6-7)

“Let’s start walking and let us return to Yahowah. For indeed He has torn us and banished us, but He will heal us. He has chastised us, but He will heal and repair us. He has stricken us, but He will wrap Himself around us. After two days, He will revive us. In the third day, He will raise us up, establishing us upright.”

“Let us start walking (moving away from this place) and let us return to (turn around, change our attitude and perspective and be restored, let’s reestablish our relationship with) Yahowah. For indeed He has torn us and banished us, but He will heal us (promote restoration, thoroughly mend and completely repair us). He has chastised us, but He will heal and repair us (promote restoration so that we might mend the relationship and recover). He has stricken us, but He will wrap Himself around us (heal us by bandaging our wounds, wrapping clothing around us, binding us to Him to lead and encourage us). After two days, He will revive us (restore us to life and keep us alive, save us, spare, sustain, and preserve our lives, heal us so we can live forever). In the third day, He will raise us up, establishing us upright (He will accomplish what is required to confirm
and fulfill His promises to restore and support us) and we shall live (be restored to life, sustained and preserved forever) in His presence.” (Howsha’ / Salvation / Hosea 6:1-2)

“Behold, days are coming, prophetically declares Yahowah, when I will cut (create and stipulate) relationally with the household and family of Yisra’el (individuals who strive with and are empowered by God) and relationally with the household and family of Yahuwdah (those who are related to Yahowah) a renewed (a renewing, restoring, and repairing) Covenant (familial relationship). It will not be exactly the same as (not be identical to) the Covenant (familial relationship, marriage vow, and pledge) which relationally I cut (created through separation) with their fathers in the day, when firmly grasping Me (strengthened by reaching for and relying upon My power and authority they were repaired, renewed, and established, sustained and supported, causing them to prevail and grow) in their hand, I led them out (served them by guiding them away) from the realm of the crucible of Egypt. Relationally they broke (violated and nullified, frustrated, tore apart and shattered, annulled and voided, separated) away from My Covenant (marriage and family relationship), though indeed I was married to them, prophetically declares Yahowah.” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:31-32)

“Indeed with this Familial Covenant Relationship which relationally I will cut with the House (and family) of Yisra’el (individuals who live with God) after those days, prophetically declares (predicts and promises) Yahowah, I will give My Towrah, placing it (I will bestow My instructions, teaching, guidance, and directions) in their midst (set it inside their inner nature). And upon their hearts I will write that I shall be their God and they shall be family.” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:33)

“And no longer (never again) will they teach (indoctrinate, instruct or respond to) mankind’s errant thoughts or corrupt reasoning, or mankind’s despondency and grief, his tale of woe, claiming to know Yahowah. Because then indeed they will all know Me relationally (recognize, be familiar with, respect, revere, and choose Me, and be known to Me), from the smallest, youngest, and least significant to the biggest, oldest, and most influential, prophetically declares Yahowah. For indeed I will forgive (pardon and remove) their sin (their guilt and consequence of iniquity and perversity) and remember their offenses against the standard no longer (ever again).” (Yirmayahuw / Rise Up and Live in Yah’s Shelter / Jeremiah 31:34)
Nesamah – Conscience

Freewill, Judgment, Choice, and Consequence...

While very few people are able to reason, there is a reason for everything—even for Satan. Through Yasha’yahuw, Yahowah tells us that He created evil, and in the first book of the Towrah, God demonstrates why. Bad must exist for us to have the opportunity to choose good. And for that choice to be credible, an Adversary must exist to be its champion. If everything were wonderful, if all of life were sunshine and joy, no one would have a reason to rebel against Yah or separate themselves from His love.

Heylel (sometimes written “Halal”) ben Shachar, better known as Satan, is a spiritual being who was created by God. He was part of the “saba’ – command and control regime” Yahowah calls malak or “messengers.” As we move out of Bare’syth in the Towrah and into Yasha’yahuw in the Prophets, you will discover what caused Heylel ben Shachar and his fellow demons to be expelled from Yah’s service. But that’s less important now than what he did...

“The serpent (nahas – snake, viper, and poisonous cold-blooded reptile) was, is, and will be (hayah – exists as) reasonable and cunning (‘aruwm – shrewd, subtle, and sensible, prudent and judicious, clever, circumspect and cautious, perceptive, elusive and obscure, a highly skilled sagacious expert who is mischievous, abusive, and dangerous, even piercing) more than (min) any (kol) living thing (chayah – life form) relative to (‘asher – in relation to) the open field (sadeh – expanse of land [i.e., outside the Garden]) that Yahowah (‘Elohim), God (‘elohym), had made (‘asah). He [Satan] said (‘amar – told and claimed) to (‘el) the woman and wife (‘isah), ‘Indeed (ky – surely, truly, and clearly), so what if (‘ap – even if, by contrast on the other hand, nevertheless) God (‘elohym – the Mighty One) said (‘amar – claimed and told you) not to (lo’) eat (‘akal – consume food) from (min) any (kol) tree (‘ets) in the protected garden enclosure (gan).’” (Bare’syth / In the Beginning / Genesis 3:1)
In Revelation, Satan, which is merely a title meaning “Adversary” and not a name, is specifically identified as “the serpent.” By using ‘aruwm in relation to this dark spirit, Yah is telling us that our adversary is not only “shrewd,” but also “sensible.” He is “clever and cunning,” which means that he is “tricky,” even “sly.” More important still, our adversary is “elusive,” “obscuring” his role in malicious schemes. As such, don’t expect an ugly fellow with horns advancing a mantra which is purely evil. He wouldn’t fool anyone with such a routine.

The simple statement above is comprised of two elements which collectively form the basis of every religion on earth. Lies are made credible when they are based upon something which is true. God actually said: “You may eat from any tree in the garden except don’t eat from the tree of the understanding of good and evil.” That is considerably divergent from the statement Satan attributed to Yahowah. In academic circles, this ploy is called “revisionist history.” In debate, it’s called a “straw man.”

The Adversary’s whitewash of Yahowah’s Word was a clever corruption or counterfeit, which is the most effective way to convince people that a fraud is true. No one would be fooled by a pink, three-dollar bill with a picture of a rabbit riding a turtle. (Although most have no problem with “In God We Trust” inscribed on a bill depicting Satan’s sun-god religion by way of an Egyptian pyramid and the eye of Osiris.) Simply stated, every aspect of the Babylonian religion, and thus Catholicism, was and remains a concealment, corruption, and counterfeit of something Yahowah said. One does not have to be creative to counterfeit, only “crafty and cunning, shrewd and sensible.” From Babylon to the present day, this singular strategy has deceived more people and caused more harm than all other ploys combined.

Created without freewill, I don’t think Satan possesses the capacity for creativity. His only trick is to beguile by concealing, corrupting, and counterfeiting something God conceived and created. (For those who may be confused, there is a difference between choice and freewill. For example, the military is a command and control institution and thus soldiers do not have the freedom to refuse an order. As with Halal, those who choose to rebel are punished and drummed out of the corp. Those without freewill cannot choose their own destiny.)

Moving on, the second element of the Adversary’s plot to mislead Chawah was to say: “so what if God said something. What gives Him the right to make the rules?” Today, this ploy forms the basis of Catholicism’s condemnation of those who are “Sola Scriptoria.” Popes consider themselves authorized to alter, even completely change, God’s directions. In Socialist Secular Humanism, man claims god never existed, making mankind the ultimate authority, and thereby rendering Yahowah’s message moot. In Islam, Allah was modeled after Satan, so everything
Yahowah said was simply contradicted. Rabbis were especially cunning, openly claiming Yah’s authority for themselves.

“So what if God set the Sabbath apart, we want Friday, or Sunday, or the weekend,” as the case may be. “So what if God summoned us to observe the seven Miqra’ey, we prefer Easter, Ramadan, Hanukah, or May Day.” “So what if God chose the name Yahowah, we prefer Mother Nature, Evolution, Ha Shem, Allah, Jesus, Jehovah, or the Lord.”

As you travel along life’s way, and you confront a tradition or teaching that is somehow attributed to God, ask yourself: Has God said this? Or is what is being claimed an alteration, a corruption or counterfeit, of something God actually stated? In the process of fooling Chawah, Satan exposed a test we can use to avoid being fooled ourselves.

Lingering a bit longer on this verse, I find it interesting that most English bible translations render Genesis 3:1 as a question even though there is no interrogatory in the Masoretic text. As a statement, Satan’s line suggests that the Adversary isn’t interested in soliciting mankind’s opinions. He is much better informed and smarter than we are. He isn’t interested in small talk or companionship, either. Satan is simply inferring that God’s instructions don’t matter. He is saying what Catholicism and Judaism have now inferred.

However, there is the possibility that the interrogatory was removed by Masoretic rabbis in order to make the statement better reflect their own doctrine. The 4QGen Qumran scroll renders the text: “Did God really say not to eat from any tree in the garden?”

Regardless of format, in debate parlance, Satan has set up a straw man. Since he knows that he cannot prevail on the merits of his case, on evidence and reason, he has misrepresented God, and thereby presented a foe he can defeat. While “crafty and cunning, shrewd and tricky,” the tactic is pragmatic because most people only know enough to be dangerous, and they are incapable of disciplined reasoning. Every time I engage a Muslim in debate, for example, this is also their first ploy. And it’s effective because there are too few informed and logical people around to properly identify and judge the obvious chicanery.

Chawah started off well. She relied on the Word to defeat Satan. But then as Catholics and Muslims do today, she added her own embellishments and lost her way. “The wife and woman (‘isah) said (‘amar) to (‘el) the serpent (nahas – poisonous snake), ‘We can eat (‘akal) the fruit (pari – crop and harvest) from (min) the trees (‘es) in the protected garden enclosure (gan), but (wa) from (min) the fruit (pari) of the tree (‘ets) which relationally (‘asher) is in the middle (tawek – center and midst) of the sheltered enclosure (gan), God (‘elohym – the mighty one) said (‘amar), “Do not (lo’) eat (‘akal) from this one
(huw’re), don’t (lo’) even touch (naga’ – make contact with) it (huw’re), lest (pen) you die (muwth).””” (Bare’syth / In the Beginning / Genesis 3:2-3)

God did not say anything about “touching” the fruit, only that its consumption would lead to death. Chawah, with freewill, and thus the capacity for creativity, fashioned a rule which God did not delineate. Catholic prayers to Mary and the Mass are more modern examples.

It is interesting, however, that pen, meaning “lest,” is from panah, which means “to turn away.” And that genuinely is the point of all of this. Chawah’s augmentation was based upon an important nugget of truth. Evil leads us away from God and that in turn leads to death. Apart from God there is no life.

The reason that Yah didn’t instruct us “not to touch the understanding of evil” is because to refute it, we must know it, and to know it, we must examine it closely. For example, in Prophet of Doom, I exposed and condemned Islam, proving the religion was a complete sham, based entirely upon what its five oldest scriptural sources revealed. While the information contained in these books was repulsive and deadly, I had to thumb through the rubbish and endure the stench to do the job. However, I didn’t ingest anything Muhammad and Satan in the guise of Allah had to say.

In reply, the Adversary relied on a half truth. Death has two phases. Our bodies and souls are both corruptible and therefore mortal but they don’t fail concurrently. “But (wa) the venomous reptile (nahas – serpent and poisonous snake) said (‘amar) to (‘el) the woman and wife (‘isah), ‘You shall not die (muwth) a physical death (muwth – be assassinated or killed).’”” (Bare’syth / In the Beginning / Genesis 3:4) That was true up to a point. And that is what made Satan’s deception credible. Outright lies seldom fool anyone. But when truth is twisted, when the counterfeit resembles the genuine article, it’s beguiling.

Islam, Catholicism, and Mormonism are effective because they have piled their lies on top of Yahowah’s Word, concealing the truth. This gives them credibility they wouldn’t otherwise engender and at the same time precludes most people from posing the most effective argument against them. If a religion contradicts that which it derives its authority, it cannot be true. It’s as simple as this: If Yahowah’s Word is true, religions like Catholicism, Islam, and Mormonism which contradict Scripture cannot be true. If Yahowah’s Word is not true, religions which claim it is divinely inspired, and which garner their authority from it, as Mormonism, Islam, and Catholicism do, are false. While this simple logical exercise renders all three religions false, something any informed and rational person will immediately recognize, the false dogmas prevail because very few people are informed or rational.
So Satan responded, enticing Chawah: “Because truly (ky – rather surely), the Mighty One (‘elohym – God) knows (yada’ – is aware and acknowledges, relationally recognizes) that indeed (ky) in (ba) the day (yowm) you eat (‘akal) from (min) it, your (‘atem) eyes (‘ayn) will be opened (paqah – will see and understand, perceive, judge, and decide) and you will exist (hayah – be) like (ka – similar to) God (‘elohym), knowing, being aware of and acknowledging (yada’ – recognizing, discerning, discriminating, distinguishing, experiencing, and respecting) good (towb – that which is festive, pleasing, prosperous, and beautiful) and bad (ra’ – evil, that which is fierce and sad, morally impure, harmful and distressing).” (Bare’syth / In the Beginning / Genesis 3:5)

Up to this point, all Adam and Chawah “were aware of, recognized, experienced, acknowledged, and knew” was Yahowah and the sheltered enclosure He had created for them. Everything was “good, festive, pleasing, prosperous, and beautiful.” Until evil’s advocate slithered into the garden, they had no knowledge whatsoever of anything “bad, fierce, sad, morally impure, harmful, or distressing”—even deadly. Eden was paradise after all—the place of “great joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of overwhelming gladness.” So, it was true that by eating the fruit Chawah would add an awareness of evil and suffering to those pleasant things she already knew and had experienced. But since she had already experienced everything good, the implied benefit was bogus. Satan was adding a negative, diminishing the sum.

The bottom line to all of this is that an awareness of that which is bad, evil, sad, distressing, and harmful destroys paradise and precludes someone from living with a perfect God. And this is why Yahowah no longer remembers our sins once we are forgiven. They are forgotten. It is why a new universe will be created, a perfect one, at the end of the Millennial Sabbath. In the realm of immortality, there is no benefit to knowing something which is distressful or harmful.

Moreover, Adam and Chawah were already like God—so this too was a half truth designed to beguile. At the conclusion of the sixth day, after having created animal life, “God said, ‘Let us produce ‘Adam/man in our image (tselem – resemblance, pattern, and model; from an unused root meaning shade), after our likeness (damuwth – similitude and manner; from damah, meaning comparable, resembling, and with imagination and thinking).’” (BaRe’syth / In the Beginning / Genesis 1:26)

*Tselem* is “a two or three dimensional painted or sculptured representation of something larger.” Shade is a two dimensional representation of the three dimensional object between it and the source of the light. *Damuwth* is “a comparison or likeness in the form of an image.” It is “a builder’s draft or sketch, a graphic representation for a future building or other construct.” Just as a mirror reflects our image and a shadow represents our shape in one less dimension, we
were fashioned to be fewer dimensions than God. He is eternal in time, the fourth dimension. We are not, at least apart from Him.

Completing the thought, in the next sentence, God revealed: “So God created ‘Adam (‘adam – man) in His image (tselem – resemblance, pattern, and model; from an unused root meaning shade), in the image (tselem) of God, He created him. Male and female, He created them.” (Bare’syth / In the Beginning / Genesis 1:27)

And while most incorrectly believe that the following verse is about having children, it’s actually about closing the gap between our three and a half dimensional realm and Yahowah’s seven, increasing to become as exceedingly great as God. It is the essence of His purpose and plan. It is why He bowed down to us in love. “And God knelt down next to them (barak – adoring and blessing them, greeting them in love and lifting them up), saying to them, ‘Be fruitful (parah – flourish, be productive, increase) and multiply (rabah – become exceedingly great and numerous, being enlarged, reaching a very high point).’” (Bare’syth / In the Beginning / Genesis 1:28) There is nothing greater than being adopted into Yahowah’s family and inheriting all that is His.

As His children, after making them in His image, Yahowah had given Adam and Chawah everything that was good. All that remained was evil, harmful, distressing, and deadly. But by twisting Yah’s words Satan played to our ego, to jealousy—to our self-centered pride and covetousness. It was the same failing which had gotten a once useful spiritual messenger thrown out and cast down, excluded from Yah’s family. Now he wanted man to endure the same fate he had brought upon himself.

As a result of the misleading statements and half truths, Chawah began to see things from a different perspective. “The woman and wife (‘isah) looked and saw (ra’ah – viewed and perceived) that indeed (ky – surely and truly) the tree’s (‘ets) food (ma’akal) was good (towb), and that indeed (ky) it was desirable (ta’awah – satisfying a longing and craving) visually (‘ayn – to the eye), and she coveted (hamad – lusted for and desired) the tree’s (‘ets) insights (sakal – wisdom and understanding, teaching and ability to be circumspect and prudent), so she grasped hold of (laqah – accepted, received, and took) some of (min – from) the fruit (pari) and ate (‘akal – consumed) it. Moreover, she immediately (gama’ – in addition she quickly) gave (natan) it to (la) her husband and man (‘ish) who was with (i’m – near) her and he ate.” (Bare’syth / In the Beginning / Genesis 3:6) In addition to “swiftly and additionally,” gama’ means “to swallow” and thus could imply that Chawah “quickly swallowed the fruit,” and “also that she immediately swallowed up the distance” separating her from Adam—and at this point, that was considerable.
It is interesting to note that Chawah made a conscious choice. She considered the evidence, and then she rendered a decision to rebel. Adam simply went along with the flow. He represents most people today. And while Adam would ultimately have his relationship with Yah reconciled, in general, most people in this situation will die rather than experience the anguish of eternal separation.

Covetousness is what caused Satan to rebel against God—something which is made clear in Yasha’yahuw / Isaiah. Giving us an insight into his fall, we see Satan beguiling Chawah into coveting what God had forbidden as well. The result was the same: separation.

As you read the consequence of this choice, be aware that the protective covering of the garden is symbolic of the Set-Apart Spirit and of Her Garment of Light. The moment Adam and Chawah chose poorly, they lost this protection and thus appeared naked in God’s eyes as well as their own. The Garment of Light precludes Yahowah from seeing our faults, making us appear good and not bad. And as we enter paradise, at least based upon this verse, this Garment of Light might also preclude us from seeing one another’s faults.

“The eyes (‘ayn) of both (shanaym – the two) of them (hem) were opened (paqah – enabled to see) and they (hem) recognized (yada’ – realized, acknowledged, and knew) they were indeed (ky – surely and truly) naked (‘erowm – without adequate clothing), so they sewed (tapar – stitched and mended together) fig (ta’enah) foliage (‘aleh – branches and leaves), making (‘asah) them into (hem la) a covering (hagorah – garment).” (Bare’syth / In the Beginning / Genesis 3:7)

The “fig” is the symbol of a restored Yisra’el. And Yisra’el means: “to strive to engage and endure with God.” This is the function of the Spirit—something Adam and Chawah no longer possessed as they had chosen to distance themselves from God’s protection.

In the next verse, most English bibles are wont to render la ruwach ha yowm as “in the cool of the day.” But la means “to or toward,” not in, and ruwach means “spirit,” not cool. Moreover, yowm literally means “to be hot,” making cool an oxymoron.

It’s not that the translators don’t know what ruwach means. It is correctly translated “spirit” on 232 of its 378 appearances. It is rendered “cool,” only once, here in Genesis 3:8. And, since Satan is a ruwach, there was a spirit to be concerned about on this occasion, rendering “cool” a poor choice.

But that is not to say that there isn’t another reasonable translation for ruwach; there is. It is “wind.” In fact, ruwach is rendered “wind” on 92 occasions. And in
the case of “wind,” especially as it relates to Satan since the Adversary is the Prince of the Air, he is often depicted as whirlwind or circular windstorm.

In most ancient languages, the word for wind, which is a powerful and renewing and yet an invisible external force, is used to convey the concept of spirit. Similarly, in most ancient languages, the word for breath (nepesh in Hebrew) is also used to convey the idea of a soul—of animal consciousness. The reason is because our breath is air from within, which is influenced by life and ceases with death.

On this “day,” there was a “spirit” who had slithered into the “garden” and Yahowah was “concerned” about what Satan had done so God was “walking toward” him. The serpent and his new conscripts were about to get an earful.

“And they heard (shama’) the sound (qowl) of Yahowah (ękęł), the Mighty One (’elohym), walking (halak) in (ba) the (ha) protected and enclosed garden (gan – the protected enclosure) concerning (la – to or toward, drawing near) the spirit (ruwach – wind) of (ha) day (yowm). The man, ‘Adam (ha ‘adam), and his woman and wife (‘isah) withdrew and hid (chaba’ – protected themselves by moving away) from (min) the presence (paneh) of Yahowah (ękęł), God (’elohym), in the midst of (taweck) the sheltered garden’s (gan) trees (’ets).” (Bare’syth / In the Beginning / Genesis 3:8)

Yahowah was physically present with Adam and Chawah. They were so familiar with Him, they recognized His stride as He approached. We know this because spirits can move without walking and they are silent. Therefore, it is safe to say that this represents the first of what will become seven appearances that Yahowah will make in human form. The final advent will be His return on Yowm Kippurym, exactly six thousand years distant from this date.

The reason a physical, human manifestation of God is depicted here for the first time is directly related to Adam’s and Chawah’s current state. Spiritually, they were now naked and exposed. Having sinned, which is rebellion against God, they were no longer perfect. And having lost the Garment of Light, their imperfections were revealed—precluding them from being in the presence of a perfect Deity. But more than this, Yahowah’s undiminished Spiritual presence contains so much power and energy, an unprotected life form would be instantly vaporized. So to keep from killing Adam and Chawah on the spot, God had to diminish Himself, and there was no better form with which to relate than human.

There are three interesting shadings to chaba’, meaning “to withdraw and hide,” that are worth pondering. A plain reading of the text conveys the consequence of rebelling against God. Those who do are separated from Him. But by using “withdrawn,” God is telling us that this separation was their choice, not His. Further, the first couple was aware that they had made a poor decision, and
their *nesamah/conscience* caused them to feel guilty about what they had done. Even to this day, guilty people flee the scene of their crime and try to hide from the authorities.

Lastly, *Strong’s Lexicon* tells us that *chaba’* is the root of *chabab*, which means “to fervently love and cherish.” During their time in the Garden, Adam and Chawah had come to love Yahowah, and they cherished their close and personal relationship with Him. So when they were beguiled by Satan’s play on words, and play to their ego, they made a choice which they now knew hurt someone they cared about, even revered. And I dare say, God was indeed hurt on this day. Further, to bring all of this back home, when we disappoint those we love, especially our parents, the last thing we want to do is face them.

“*Yahowah (יהוה), God (‘elohym), called out to (qara’ – summoned) the man Adam (‘adam) and said to him, ‘Where are (‘e) you (‘atah).’*” *(Bare’syth / In the Beginning / Genesis 3:9)* Separated from God was the answer.

But there was another answer here, one that provides the way back home. *Qara’*, which means “called out,” is the basis of *Miqra’*, the title Yahowah selected for His seven Called-Out Assemblies which in turn form the Plan of Salvation. As with the seven *Miqra’ey*, God is summoning us to meet with Him, just as He called out to Adam and Chawah on this day.

Confirming what we have discovered, Adam answers God: “*He said, ‘I heard (shama’) your (‘atah) sound (qowl) in (ba) the (ha) protected enclosure (gan – sheltered garden) and because (ky) I was naked (‘erowm – improperly clothed), out of reverence and dread, I was concerned (yare’ – out of respect and awe, I was intimidated and afraid) and withdrew (chaba’ – moved away).’*” *(Bare’syth / In the Beginning / Genesis 3:10)* They had adorned themselves with fig leaves and branches so they weren’t physically naked. That wasn’t why they withdrew. They were now bereft of the Spirit’s Garment of Light and saw themselves as flawed, weak, and mortal. They were improperly attired to be in God’s presence, and they knew it.

With their *nesamah/conscience*, or capacity for rational and moral judgment functioning, Adam and Chawah recognized that there was reason to be concerned, even intimidated. The God who had been their friend, their loving Father, had been hurt by what they had done, and out of respect and reverence for Him, out of awe for who He was, they were now afraid to face the one they had loved and who had loved them. While it is totally inappropriate to fear our Heavenly Father, especially when we are part of His family, it is completely appropriate to fear God when He acts as our Judge, particularly when we are estranged from Him. All of us will eventually confront Yahowah in one of these two roles: as Father or as Judge. The choice is ours.
Yare’ is one of Scripture’s most important words. It can be translated “revere” or “fear,” concepts which are mutually opposed. On one side, it conveys “awesome respect and adoration.” On the other, it speaks of “the great distress, dread, and concern, even intimidation,” which naturally results “from being in an unfavorable circumstance in the presence of an authority.” Each of the 600 times it appears in Scripture, context, circumstance, and understanding must dictate whether to render the word: revere or fear.

And in some cases, such as this one, both connotations would be correct. Adam’s reverence for Yah would have caused him to be concerned about what he had done. They were guilty, they knew it, and they were now face to face with a Father who had become their Judge.

I am convinced that the dichotomy inherent in yare’ is by design. Just as translators must choose whether to render it “fear” or “revere,” we all are given that same choice. If we separate ourselves from God, then He is to be feared because He is Judge and Jury. Since His standard is perfection, those without a Godly pardon will all be found guilty and either be sentenced to death or to damnation. Such circumstances will be intimidating and should be dreaded. But for those who answer His summons and who avail themselves of Yahowah’s gift of life, for those who are adopted into our Heavenly Father’s eternal family, there will only be reverence, respect, awe at the scope of His gift, and complete adoration.

A wise individual, one who genuinely understands, seldom asks a question in which they don’t know the answer. But by asking a question, rather than making a statement, they encourage those they are addressing to think and be accountable. “He said, ‘Who (my) informed (nagad – reported to and told) you (‘atah) that (ky) you (‘atah) were without adequate clothing (‘erowm – were naked)? Did (ha – an interrogative to show that a question is being asked in which a yes or no answer is possible) you eat (‘akal) from (min) the (ha) tree (‘ets) which relationally (‘asher) I instructed (sawah – directed) you not to (bilty) eat?’” (Bare’yth / In the Beginning / Genesis 3:11)

Sawah is very similar to Towrah and Instruction in that it conveys “an instruction, direction, or decree from an authority.” Today, Yahowah’s Towrah serves as an Owner’s Manual—one that tells us what to do and what not to do if we want to get the most out of life. And as with any owner’s manual, if you follow the instructions, everything works the way it was designed. Moreover, if something unexpected happens along the way, we always have the manufacturer’s warrantee to rely upon. The only difference between us today and Adam then, is that they relied on the spoken Word and we have the written Towrah teaching of God. So in this example, God is saying that if we trust Him and do as He instructs, He warrants that we will live in paradise with Him just as we were
designed. But if we don’t follow His instructions, He is warning us that there will be undesirable consequences. Again, the choice is ours.

But alas, man has never been very good at accepting responsibility… “Adam said, ‘The woman (‘isah) you gave (natan) to be with (‘imad – in an association and relationship with) me, she gave (natan) it to me from the tree, and I ate.’” (Bare’syth / In the Beginning / Genesis 3:12) According to Muhammad, Allah made all women stupid as a result. But I wouldn’t trust him because Islam’s lone messenger consistently lied on behalf of his wannabe god.

“Yahowah (עֵזֶר), God (‘elohym), said to the woman (isah – wife), ‘Why (mah – as an interrogative) did you do (‘asah) this (zo’th)?’ The woman said, ‘The serpent (nahas – viper, poisonous reptile, and venomous snake) deceived and deluded me (nasa’ – caused me to depart from the correct path by craftiness and trickery) and (wa – when) I ate.’” (Bare’syth / In the Beginning / Genesis 3:13)

Another equally valid treatment of this passage becomes associated with the Ma’aseyah when the verb nasa’ is translated: the serpent “made me a debtor” when I ate. This debt required redemption, the special form of salvation attributed to the penalty Yahowscha’ paid on our behalf on Unleavened Bread (separation from the Father) following His Passover sacrifice precisely 4,000 years removed from this dark day.

Retaining our focus on nasa’ (נאָשָׂא), spelled identically in the Hebrew text to the way it is here, nasa’ is the operative word in the Third Summary Statement. There it is usually translated “take” but means “to lift up, carry forward, bear, desire, exalt, forgive, or respect.” Until this moment, I was unaware that nasa’ also meant “to deceive and delude.” As such, this connotation clarifies the meaning and consequence of the Third Statement: “lo’ nasa’ ‘et shem Yahowah ‘atáh ‘elohym la show’ ky lo’ naqah Yahowah ‘et ‘asher nasa’ ‘et huw’ shem la show’.”

As we explore the possibilities in light of this new information, keep in mind that ‘et can be left untranslated or rendered as a relational term. In light of Chawah’s explanation, here is a rendering of the Third Introductory Statement for your consideration: “Don’t (lo’) deceive (nasa’ – beguile, delude, or cleverly deploy trickery) in association with (‘et) (עֵזֶר), your (‘atáh) God’s (‘elohym) name (shem) on behalf of (la – with regard to, to the point of, causing, leading to, or in reference to) lifelessness and desolation (show’ – destruction and death, trouble, calamity, ravage and ruin, annihilation, emptiness, naught, and nothingness, failure by way of falsehood, worthlessness), because, indeed (ky), Yahowah (עֵזֶר) will not pardon (naqah – see as innocent and leave unpunished, will not forgive, see as guiltless or blameless) those who (‘et ‘asher)
lift up and advance (nasa’ – promote and exalt, desire and bring forward, tolerate and respect, bear and forgive) in association with (‘et) His (huw’) name (shem) that which leads to (la – is regarding or causes, is in reference to) death and destruction (show’ – lifelessness and desolation, failure by way of falsehood).” (Shemowth / Names / Exodus 20:7)

Advancing deceitful, destructive, deadly, and damning religious and political agendas which lead people away from God is unforgivable. And doing this very thing is what has caused this statement to be so badly translated in every English bible, rendering it as utter nonsense. (You can’t “take” a name, and “vain” means “failed” or “egotistical” depending upon the context.) Failing to understand the actual message inherent in the Third Statement is why there will be very few religious and political leaders in heaven.

In the context of mankind’s initial experience of being unfavorably influenced by Satan’s nasa’/deceptions and delusions, and following Yahowah’s use of sawah/instruction, let’s do some more research and see if we can determine the full measure of Yahowah’s Third Statement.

For starters, we know that the three Hebrew letters which comprise nasa’, Nun-Shin-Aleph, can be pointed or vocalized to mean “lift up, raise up, bear, carry forward, forgive, respect, honor, exalt, desire, or tolerate.” We just learned that nasa’ can be rendered: “to deceive, deception, to delude, delusion, to use craftiness and trickery, and to beguile.” As such, it is somewhat similar to ‘aruwm, the term God used to describe Satan: “cunning, crafty, tricky, shrewd, subtle, clever, circumspect and cautious, perceptive, elusive and obscure, a highly skilled sagacious expert who is mischievous, abusive, and dangerous.”

However, did you know that nasa’ also means: “to cause someone to be a debtor, to be subject to a tribute, to be someone who pays obligatory honor to a person, institution, or government?” But before we consider that rendering in the Third Introductory Statement, you should know that nasa’ means “to forget, to not recall, or to not respond to” as well as “to cause others to forget, not recall, or respond to.” Following the First Statement which introduces Yahowah by name, saying that He alone is God, those implications are haunting.

Therefore, each of the following renditions of the Third Summary Statement are permissible:

1) “Don’t deceive (nasa’ – beguile, delude, or cleverly deploy trickery) in Yahowah, your God’s name leading to death and destruction, because indeed Yahowah will not pardon those who lift up and advance (nasa’ – promote and exalt, desire and bring forward, even tolerate and respect) in association with His name failure by way of falsehood.”
2) “Don’t lift up, promote, or tolerate (nasa’ – raise up, bear, carry forward, forgive, respect, honor, exalt, or desire) in association with Yahowah, your God’s name that which causes the ravages of lifelessness and ruin, because indeed Yahowah will not forgive those who beguile, deceive, and delude (nasa’ – cleverly deploy trickery) in association with His name leading to death, destruction, and desolation.”

3) “Don’t cause someone to be a debtor (nasa’ – to be subject to a tribute, paying obligatory honor to a person, institution, or government) in Yahowah, your God’s name to the point of their demise and ruin, them becoming worthless, because indeed Yahowah will not leave unpunished those who advance deception (nasa’) in association with His name causing their annihilation.”

4) “Don’t forget, or cause to be forgotten (nasa’ – cause others to forget, to not recall, or respond to), Yahowah, your God’s name leading to death and destruction, because indeed Yahowah will not pardon those who beguile (nasa’ – deceive, delude, or cleverly deploy trickery) in association with His name with regard to destruction, desolation, and death.”

While I am not qualified or authorized to determine which rendering of nasa’ constitutes an unforgivable violation of Yahowah’s Third Statement, my advice is to avoid all of these. Don’t deceive. Don’t promote or tolerate that which is untrue and leads to the death of others. Don’t solicit money for a religious institution. And constantly call upon Yahowah’s name, never doing anything that might cause someone to forget it.

And lest I miss an opportunity to correct religious teaching, please understand that there is only one sin which is universally deadly from a spiritual perspective. This is it. Catholicism’s seven “deadly sins” are thus rubbish. Souls can be and are routinely redeemed from lust, gluttony, greed, sloth, wrath, envy, and pride, but not from any form of deceit which leads people away from God.

At this juncture, it bears repeating. For the choice to reject God and leave His family and protection, and thus life, to be credible, deceit, destruction, and death have to have an advocate. That is the reason Satan was permitted to enter the garden. While the world is no longer Eden, the Adversary is still here, and for the same reason. And even when our planet is returned to the conditions depicted in the Garden, Satan will be allowed to once again spoil the party.
Remember, just because credible choice is a prerequisite for a loving relationship, it doesn’t mean that choosing poorly is without consequence. Adam and Chawah disregarded Yahowah’s sawah/instructions and therefore there would be a price to pay. He did not ignore, cancel, or change His instructions, and He did not forgive them (at least not at this time). And this is not good news for those who have accepted Catholicism’s and Christianity’s, even Judaism’s and Mormonism’s copious and consistent negations and alterations of Yahowah’s Instructions. Blaming Chawah (read blaming your fellow man, i.e., everyone else was doing it and I just went along with the crowd) didn’t help Adam. Blaming Satan (read blaming religious, political, and academic deceptions) didn’t help Chawah. God has established a standard; He has communicated His rules and remedy; and He will judge those who violate them, rendering their societal, religious, academic, and political excuses moot. There is but one remedy: answer His qara’/summons and capitalize on His miqra’ey/called-out assemblies.

“Yahowah (יְהוָה), God (‘elohym), said to the serpent (nahas – viper, poisonous reptile, and venomous snake), ‘Because (ky) you have done (‘asah) this (zo’th), you have brought a curse upon yourself (‘arar – invoked injury, misfortune, affliction, and harm, earning retribution) more than any (min kol) class of living being (bahemah – beast or animal), more than any form of life (hayah – conscious existence) in the realm (sadeh – open environs outside the walled enclosure). On (‘al) your belly (gahon – the part of a reptile which makes contact with the ground) you shall move about (halak – travel, proceed, exist, and live), and dirt (‘apar – the minute elements or particles which comprise matter) you shall eat (‘akal – consume) all (kol) the days (yowm) of your (‘atah) lives (chayym – suffering anguish in distress).’” (Bare’yth / In the Beginning / Genesis 3:14)

For there to be justice, there must be recompense. For a judge to be moral, he must punish those who deceive, destroy, steal, and kill. Satan used half truths, a corruption, and a straw man to delude Chawah, destroying her relationship with Yahowah, robbing her of her home, and misdirecting her soul. For that, Satan will be punished.

Satan’s sentence, however, was not death. Spirits, unlike souls, are all immortal. Even God cannot kill them. So that is why the misfortune the Adversary brought upon himself, his retribution, will be eternal anguish. Satan will be incarcerated for all but the last fleeting moments of the Sukah Millennial Sabbath. He will be released in its waning and will use similar tactics to deprive many of those born during the thousand-year ‘right,’ causing them to be wrong with God. This will be the final rebellion and then Satan, his fellow demons, as well as all of those who leagued with him, will be tested and found wanting in the lake of fire. Passing through it, they will find themselves in an eternal prison
called the Abyss. Made especially for Satan and his colleagues, this penitentiary is indistinguishable from a black hole. It is a lightless place of emotional anguish separated from God. It is a place where the pressures are so intense, the minute particles which comprise matter are consumed. Ultimately it becomes a one dimensional construct where only time exists.

There are three ways to interpret God’s message to the Adversary. The simplest would have been understood by the first people to hear the story. Satan acted badly and was punished. Groveling on one’s belly and eating dirt has never been good.

Spiritually, the spirit of deceit was cast down and as a result he spends his days devouring mankind. Adam was created from the very substance Satan was predicted to consume.

Scientifically, the leading astrophysicist of our day, Stephen Hawking, has invested the last decade of his life in the advancement of the theory which is suggested here—that matter can be consumed. He has postulated that this condition exists within the confines of black holes. While most scientists despise his conclusion, knowing that physics itself is based upon the conservation of matter, Hawking is merely reporting what Yahowah has revealed. The first thing God said He will do following the Millennial Sabbath is to completely destroy the entire universe. But don’t be alarmed. He will instantaneously create a new one, this time with us as witnesses in addition to beneficiaries.

The prophetic portrayal which follows applies to the overall relationship between Satan and mankind, especially as it is manifest in the role religion and politics have played in beguiling and suppressing the people. But it is especially poignant when seen from the perspective of the Chosen People. As you read these words, think about how Satan’s religions, Christianity, Islam, and Socialist Secular Humanism, have all targeted Jews as their enemy. No population on earth has been treated with more rancor, longer, than God’s witnesses.

“Hostility and animosity (‘ebah – enmity, a deep seated dislike and rancor, bitterness and ill-will, hatred) will be constituted and established (shyth – be placed) between (bayn) you [Satan] and the woman (‘issah – wife) and between your [Satan’s] seed (zera’ – kernel which propagates a species, offspring) and her [Chawah’s] offspring (zera’ – seed). He [the woman’s offspring] shall crush (suwp – pressing down upon and bruise) your [Satan’s] head (ro’sh – source, beginning, sum total, chief, and place of sensory perceptions and thought) and you [Satan] shall press down upon (suwp – crush and bruise) his heel (‘aqeb).” (Bare’syth / In the Beginning / Genesis 3:15)

Spirits cannot reproduce. So Satan doesn’t have offspring in the sense of sons and daughters. But several places in Scripture, and most vividly in Yahowsha’s
rant against the Jewish religious establishment (Mattanyah / Matthew 23), Satan’s little helpers are called “the seed of serpents.” Just as it is possible, and desirable, to be born anew from above in Yahowah’s Set-Apart Spirit, it is possible to be born from below, spiritually. When a mortal soul leagues with Satan, they become like him, immortal, and thus subject to the same eternal punishment.

One way to distinguish these people, and thus avoid them, is that men and women who conspire with Satan often deployed the same tactic the Adversary used in the Garden. Humans throughout history and in every realm have been “crushed and bruised, pressed down” by an unholy marriage of cleric and king using half truths, straw men, corruptions and counterfeits.

The “seed of woman” who pushes Satan and his minions down, who crushes them at their source, is the Ma’aseyah Yahowsha’. Yahowah diminished Himself to human form to voluntarily accept the consequence of our sin, of our rebellion against Him, freeing us from punishment, and thereby foiling Satan’s agenda.

But why the reference to “bruising a heel” you may wonder. The answer is: Ya’aqob is based upon ‘aqeb, “heel.” Ya’aqob, after being tested by Satan, proved worthy to become Yisra’el—meaning: “one who strives with, lives with, and is empowered by God.” Since that time, Satan’s strategy has been to attack God’s witnesses, and to thereby silence His message. That is why each of the Adversary’s religions demonstrates great rancor and enmity toward Jews.

Life would go on, but it would be painful. “To (‘el – toward and in the direction of) the woman (ha ‘isah – the female individual and / or wife), He said (‘amar – He spoke and declared (qal perfect – speaking literally and completely)), ‘Greatly I will increase (rabah rabah – substantially in magnitude, quantity, and time I will multiply (hiphil stems reveal that the subject, God, is causing the significant increase, with the first rabah in the infinitive absolute serving as an adv verb modifying the second rabah which was scribed in the imperfect revealing a continuance of)) your labor pain (‘itsabown – your hardship and grieving toil) in association with (wa ‘eth) your childbearing (herown – your pregnancy, the period of gestation, and giving birth).

With (ba – in) the pain of labor (‘etseb – considerable effort and distress), you shall bear (yalad – you will give birth to (qal imperfect – actually and for a prolonged period bear)) children (benym – offspring). And (wa) unto (‘el – toward) your man (‘ish – your male individual and / or husband) your strong emotional feelings (tashuwqah – your abundant and overflowing desires, longings, and urges) is why (wa) he (huw’) will liken this to you and he will govern with you (mashal ba – he will make a proverb of this similarity and he will have his way with you, he will rule with you, he will speak of himself in comparison to you (the qal stem reveals that this will actually occur while the
imperfect conjugation tells us that the condition will be ongoing)).” (Bare’syth / In the Beginning / Genesis 3:16)

And so it has been; for most all of human history, men have ruled with women, as king and queen of castle and home – the father and mother of the family. The first couple took matters into their own hands and by eating from the Tree of Knowledge they took charge over their lives. And so it would be, for better or worse, men and women would rule the world. It was the perfect sentence for the crime. Chawah had influenced Adam, causing him to acquiesce, so now authority and control would remain shared. They would henceforth influence and sometimes corrupt one another.

If however, we rely exclusively on the primary connotation of mashal, then there is another possibility which is equally valid. Just as Chawah reacted emotionally to Satan and failed to exercise good judgment, women would continue to be ruled by their emotions, so much so that women and emotion would become synonyms, a “marshal – similitude, metaphor, and parable which likens one thing to the other.” While it is an oversimplification, and there are exceptions to the rule, generally women are not only more emotional than most men, their decisions are more often flavored by feelings not reason.

It should be noted here that the concluding preposition, ba, which was suffixed in the second person feminine singular, and thus was addressing Chawah, does not mean “over.” (Should you be interested, ‘al is the preposition conveying “over” in Hebrew.) So this is not saying that men will rule over women. Ba conveys the ideas of proximity, and should be translated “in, with, or among.” Moreover, the primary meaning, as you have just learned, of mashal isn’t “rule, govern, control, or dominion,” or even “have one’s way with,” but instead “to convey a message using a comparison, a proverb which shows one thing to be similar to another.”

It is interesting to note that there are three equally viable ways to vocalize ‘etseb, translated here as “pain of labor.” Ayin-Tsade-Beyth (עֶצֶב) can be pointed ‘atsab, meaning “worker or common laborer.” As ‘etseb, the Hebrew word can mean “the physical sensation of pain, trouble, difficulty, or hard work.” However, this same vocalization can be rendered “vessel or container.” As ‘otseb, the term communicates the concept of “idol worship and that of an image which evokes devotion,” as well as “suffering, anguish, and an offensive state which is unfavorable.”

The word ‘itsabown, meaning “labor pain,” used earlier in the passage, is based upon the same three-letter root. Likewise, ‘atsebet means “anxiety, sorrow, or grief.” In this regard, the product of deception and death would become the vessel in which life would be renewed, but not without considerable toil.
Moreover, the womb of woman would be highly desired, even worshiped, by men, causing men to seek dominion over women and thereby putting them in an unfavorable state.

*Benym* is the plural of the Hebrew word for “son and child,” *ben*. It is derived from *banah*, meaning “builder, the one who restores a family and establishes a home.” The unique thing about *banah* is that it means to “build and rebuild,” to “establish a firm basis and to restore to favor, prosperity, and abundance.” As such, *benym* speaks of establishing the Covenant (familial relationship and home) and of restoring it. The seed of woman would do these very things.

In the Hebrew mindset there was much more to *ben* than “son,” at least compared to the way it is understood today. Then, sons always came in their father’s name. It was “son’s-name *ben* father’s-name.” (Osama bin Laden is a good bad example.) Sons were most often their father’s representative, and they were usually about their father’s business. With respect to Yahowah, Yahowsha’ was all of these things.

Continuing through the passage, *tashuwqah* primarily speaks of “overflowing emotional feelings, of strong sexual desires and urges,” but it can also convey “impulsive behavior motivated by cravings.” Therefore, as I mentioned earlier, God is suggesting that women would respond more emotionally than cerebrally, that they would feel their way to opinions more often than think their way to conclusions, that they would be more prone to react than to reason.

“To Adam (ha ‘adam – the man), He said (‘amar), ‘Because (ky – for the reason) you have listened to (shama’ – heard) the voice (qowl – sound and cry) of your wife (‘isah – woman) and have eaten (‘akal) from (min) the tree (ha ‘ets) which (‘asher – relationally) I directed (sawah – instructed and commanded) you (‘atah), saying (‘amar) not (lo’) to eat (‘akal) from (min) it (huw’), cursed (‘arar) is the ground (‘adamah – region or earth) because (‘abur – on account of) you shall labor (‘isabown – suffer exerting considerable energy) to eat from it all the days of your life (hayah – existence). Thorns (qows) and thistles (dardar) shall sprout up (samah – grow) as you consume the vegetation (‘eseb – plants including grains, vegetables, and fruits) from the open environs (sadeh – expansive fields outside the walled enclosure). By the sweat (ze’ah) of your brow (‘ap – nostrils), you shall feed yourself bread (lehem – baked grain) until you return (suwb) to the ground (‘adamah – earth) from which you were taken (laqah – grasped and obtained) because you are dirt (‘apar – a collection of the minute elements or particles which comprise matter) and surely into the earth (‘el ‘apar – onto dirt) you shall return (suwb),” (Bare’syth / In the Beginning / Genesis 3:17-19) Perfect.
Yah provided nourishment without effort or sacrifice but man chose to reject the gift. So now man must work to produce his own sustenance, and even then, he’s ostracized from Yah’s company. It’s sort of like salvation. You can rely on God, accept His generosity, and campout with Him, or you can rely on yourself and be excluded from paradise. The moral of the story is that without God we are insignificant—a temporal arrangement of matter. In this one simple story, we are told everything we need to know.

It’s a paradox. Yahowah can’t have a loving relationship with us if He leaves us no choice but to accept and return His affection. If we have no choice, our response can be nothing more than involuntary servitude. But empowered with choice, we can opt for separation, hate, or indifference.

In the Garden of Eden, God began by providing a simple way to choose between these options. “Do anything you want, but don’t eat fruit from this one tree.” The first couple and Yahowah communed blissfully in paradise for decades—probably seven of them. And then they made a bad choice. While it didn’t surprise Yahowah, it did sadden Him. But knowing it was going to happen, He already had a remedy, an antidote for the poison we had ingested. He would divest Himself of His glory, enter our history as a mortal, and offer Himself up as a sacrifice. And through His gift, this ransom, we are readmitted into His fellowship. That in essence is the entire Scriptural message—the central plot of the greatest story ever told.

Like a good parent, Yahowah confronted the cast of characters who acted poorly in the garden, admonishing them individually, and letting them know that their actions had a consequence. He also established the standard He would use throughout His revelation. His words were historic, contextual, literal, symbolic, and prophetic, all at the same time. In a singular passage, Yahowah is capable of communicating many things.

This becomes even more evident when we deploy the technique of amplification. Yahowah’s words in Hebrew which undergird our English translations, are usually far richer in shading and meaning than the more humble ones which we have selected to replace them. If we want to know what He meant, we need to study what He actually said. While this is harder to read than a standard translation, what you have just experienced is much more expressive. And since these words are from our Creator, the added diligence is worth the effort.

In the passage we have just read, there are three players and three predictions. Each requires us to pay attention to the context, circumstances, and participants because Yahowah said something different to the serpent, to Adam, and to Chawah, the woman we erroneously call Eve. Each admonition and prediction
should be evaluated within the context of relationship, sin, and separation. And even then, we must consider the entirety of Scripture to find the clues needed to unravel the most subtle mysteries.

In this case, the serpent became a cursed and evil abomination, something to be abhorred, which may be why the Adversary, Satan, must disguise his ugliness as he beguiles men to do his bidding. He became the lowest form of life, a being that must now grovel in man’s rubbish in order to seduce him. Prophetically, Yahowah tells the serpent that woman’s posterity—the Ma’aseyah (Implement of Yah)—will reduce his influence over death and damnation, and with His final appearance, He will overwhelm the Devil’s shaky rule. The Adversary’s rebellion will be his undoing. But Satan will win his battles, the prophecy portends, along the way. His crowning achievements—the Babylonian religion (the model for all pagan deceptions) and Islam (the Devil’s most effective ploy) have bruised the ultimate heel print—Yisra’el / Israel, symbolically named after Ya’aqob (corrupted to Jacob, but meaning one who digs in his heel and thus is steadfast and unwavering).

Satan plays a significant role in the drama that is about to unfold. In the West, we know him as “Lucifer,” from Latin meaning “light giver,” but that’s neither his name nor description. It’s “Halal (also rendered: Heylel) ben Shachar” which implies the “Arrogant Rising or Morning Star.” As such, Heylel’s name was prophetic, as he gave rise to sun-god worship globally in opposition to Yahowah. The Hebrew meaning of the word upon which Satan’s name is based is particularly illuminating. Rendered Heylel or Halal, the Adversary’s name means: “contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted.”

It also means “to shine in the sense of showing off or boasting; to be clamorous and foolish, to celebrate one’s self; to stultify, to make foolish; to feign self and to be mad against someone.” The first key word in the list, “stultify,” is seldom used in contemporary English. It means: “to make or to cause to appear foolish or ridiculous, to render futile or ineffectual by a degrading or frustrating means.” The second key word, “feign,” is also intriguing. It implies that Halal misrepresents himself; he “puts on a false appearance; he invents lies and deceptions; he pretends and counterfeits.” So in a word—halal—we have discovered the Adversary’s name and nature.

Returning to the Bare’syth / Genesis prophecy, it’s worth noting that Yahowah was right when He spoke of male domination. In the history of humankind, there have only been fleeting moments in which men have not had dominion over women. And to this day, women toil and suffer for the men they desire, just as the prophecy suggests. As a consequence for having committed an act that led to death, they bear the burden of being the cradle of life. And that is
why Yahowah named Adam’s wife, Chawah, “Life Giver.” According to Yahowah, Chawah’s punishment was a quid pro quo: woman influenced man so men will now influence women.

Adam lived in paradise. He was conceived to be immortal. He did not have to work; he knew nothing of struggling to survive. There was no pain. But he chose to give all of that away. So now life is prickly—there are more thorns than roses. His world, which was comprised of every good thing, was now polluted with evil. It is the consequence or curse of sin, of making bad choices. We must struggle to live; and thanks to Adam, we all die—returning to the dust from which he was named.

Yahowah’s teachings are eternal, so the review of fulfilled prophecies will help us understand those that have yet to be accomplished. If we can determine how His predictions became history in the past, we will be in a better position to predict how they will be fulfilled in the future. He saw to it that we had ample information with which to evaluate His forecasts.

Chawah, חַוָּה Cheth-Waw-Hay, is based upon chawah, which in turn is predicated upon chayah. As a verb, chawah conveys: “to declare, show, and make known.” As a noun, chawah means “to inform, interpret, and explain.” Chayah means “to live and remain alive, to sustain life and live prosperously forever, to be restored to life, revived, refreshed, and renewed.”

Combined, the two words and name provide a perfect depiction of the Set-Apart Spirit’s primary purpose: “to provide life, to renew and restore life, to sustain and preserve life,” as well as “to declare God’s existence, to show the way,” making it “known” through “informing, interpreting, and explaining” the Word. But there is more. Chawah’s name means “tent shelter and tabernacle,” symbolic of the seventh Migra’, and of the role the Spirit’s Garment of Light plays in our salvation.
Collectively, “declares, shows, and makes known,” “interprets, informs, and explains” as well as the one who “renews, restores, sustains, and preserves life,” makes it obvious that Chawah, like the sheltered enclosed garden itself, and the Festival of Sukah/Shelters, serves as a model for our Spiritual Mother. And while I understand that the Spiritual metaphor isn’t perfect in that Chawah was flawed, it becomes better when one recognizes that the Spirit’s purpose is to renew and restore the imperfect.

If you have a Strong’s Concordance, look up number 2332 in the Hebrew section. There you will find: “חַוָּה [Chavvah / khav · vaw] noun proper feminine. Causatively from 2331; Two occurrences, KJAV translates as “Eve” twice. 1. the first woman, wife of Adam. Additional Information: Eve = ‘life’ or ‘living.’”

Let’s consider these errors one at a time. First, the Hebrew letters are “ch-w-h. There isn’t one “v,” much less two.

Second, Chawah is a proper noun, which means it is a name. The universal rules for translation require all names to be transliterated. There is no possible way to get “Eve,” from ch-w-h. But since Roman Catholicism grew by incorporating the pagan customs of the people they conquered, Chawah was renamed “Eve,” [which was transliterated from Heva, which you’ll find written in Catholicism’s Latin Vulgate] after popular pagan Mother Earth goddess—the same false spirit our planet derived its name. It’s sad but true, if we were to remove words with a pagan past from the English language, we’d be speaking Hebrew.

Third, there is no indication that Chawah was the first human woman, only that she was the first female created in the likeness of Adam, who, based upon his nesamah/conscience, was made in the image of Yahowah. Scriptural and scientific evidence confirms that human animals populated the planet outside the garden.

Fourth, Eve does not mean or equate to “life or living” in a Scriptural sense. But, according to the Satanic religions which evolved from Babylon, Mother Earth was the life giver. She was impregnated by the sun during the Spring Equinox and gave birth to the son of the sun nine months later during the Winter Solstice. As such, she became the Mother of God and Queen of Heaven. Today, these pagan rites are known as Easter, Christmas, and the Madonna and Child.

Fifth, chawah isn’t “causatively from 2331 [chawah],” they are indistinguishable as is chawah from Strong’s 2333. The first chawah (Strong’s 2331) means: “to tell, to declare, to show, to make known,” and “to breathe,” which is to sustain life. It in turn is based upon Strong’s 2324: chayah, meaning “to show, interpret, explain, inform, and declare;” and Strong’s 2421: chayah, meaning “to live, to remain alive, to sustain life, to live life prosperously and
forever, to be restored to life, to have life renewed, to revive, sustain, preserve, and continue life.”

The third chawah, Strong’s 2333, is “a shelter and tent encampment.” As such, it is synonymous with sukah, or Tabernacles. A great deal is lost when man copyedits Yahuowah’s Word, replacing His names and words with those which do not belong.

Before we move on, there are two additional aspects of Genesis 3:20 I don’t want you to miss, because both confirm that Yahuowah is using Chawah as a picture or symbol for our Spiritual Mother and of Her role in conceiving His heavenly family. God said: “Adam called his wife’s name Chawah (one who gives and renews life, a tent shelter and tabernacle, and one who declares, interprets, and informs), BECAUSE (ky – indeed, surely, truly, as a marker of emphasis, for a specific reason, and by way of a sign, branding, and causal connection between things) she exists as the mother (adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) of all life (familial existence).” Chawah was not “the mother of all life,” but only of nesamah-equipped humans. And yet, as the model for the Set-Apart Spirit, she “exists as the mother of all life” in the family of God. Moreover, our Spiritual Mother is our “adoptive source of life, our caregiver and provider.” She is the manifestation of Yahuowah responsible to help, nurture, and protect us.”

What follows is profound: “And Yahuowah (יְהֹוָה), God, made (asah – performed the work to create and fashion) for ‘Adam and his wife garments (kutonet – coverings to wear) of hide (‘owr – of animal skin, from ‘uwr – to be exposed), dressing (labas – adorning, clothing, and covering) them.” (Bare’syth / In the Beginning / Genesis 3:21) Adam and Chawah had made their own clothes from fig leaves, but they still felt naked and exposed in Yahuowah’s presence. The fact is, man cannot clothe himself satisfactorily no matter how good he is or how hard he tries.

Only God is capable of adorning us appropriately to appear before Him. So, just as He did on Mount Mowryah, God performed the work necessary to fashion the first family’s garments. Fortunately for us, as a direct result of accepting His gift, we are adorned in the Set-Apart Spirit’s Garment of Light. But in this case, since Adam and Chawah were now estranged, and more important, now dying, a temporary solution was required. And the metaphorical representation for life is depicted in Passover with the sacrifice of a perfect lamb. Therefore, to temporarily resolve the problem of Adam and Chawah dying, Yahuowah personally covered them in garments made of leather—in this case, the hide of a sacrificial lamb.
As an interesting aside, since they both begin with silent letters, phonetically there is no difference between the Hebrew word for “hide” (‘owr (עֹור)), and for “light,” (also ‘owr (אֹור)). I don’t suppose that’s a coincidence. So every time you think of the extension of life depicted in Passover, recognize that Yahowah is pointing the way toward an eternal resolution.

As we turn the page, the era of man begins. It is 3968 BCE on our pagan calendars and year 0 on Yah’s timepiece. “Then Yahowah (יהוה), God (‘elohym), said (‘amar), ‘Behold (hen – now look and see), the man, ‘Adam, has become (hayah – exists) like (ka – similar to) one (‘echad – a singular unity) of (min – from) us (nahnu – a discourse reference to the speaker and associates) being acquainted with (yada’ – being aware of and knowing) good (towb – beauty, prosperity, and generosity) and bad (ra’ – evil, distress, and trouble). Now (wa), lest (pen) he stretch out (salah – reach out and extend) his hand (yad) and also (gam) take (laqah – receive and obtain, accept and grasp) from (min) the Tree (‘ets) of Life (chayym) and eat (‘akal), existing (hayah) forever (‘olam – for all eternity, forevermore), Yahowah (יהוה), God (‘elohym), sent him out (salah – dispatched him and sent him away) from (min) the protected and sheltered enclosed garden (gan), ‘Eden (‘eden – of overwhelming joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness), to (la) work (‘abad – toil in) the ground (‘adamah – earth) from which relationally (‘asher) he was taken (laqah – grasp).” (Bare’syth / In the Beginning / Genesis 3:22-23)

Most of the time ‘elohym is used, it is designed to convey the ancient Hebrew concept of the “royal we,” and represents a singular entity held in the highest esteem. However here, ‘elohym, the plural of ‘el, meaning “mighty one” or “god,” is followed by nahnu, so Yahowah is expressing an association with an audience. Therefore, we can hold that “we” refers to the heavenly host of spiritual beings in His presence or that Yahowah is at this important juncture suggesting the existence of His two set-apart manifestations: Savior and Spirit.

Adam’s and Chawah’s expulsion from the Garden of Eden might sound intolerant, overbearing, and uncompassionate, but had God not done this, He would have become dishonest, unjust, and unreliable. As such, there would have been no hope for any of us.

It bears repeating; Adam had unabridged access to all that was good. All he “gained” in his deal with the devil was an awareness of evil, of distress and
trouble. He had been given everything: direct access to God, companionship, nurturing, shelter, joy, pleasure, and life everlasting. He didn’t have to do anything for it; Eden was a gift. But as a consequence of choosing to reject Yah’s directions and generosity, he was now out on his own and destined to work for his own survival. It is the same choice we must all make. Do we want to rely on God or on ourselves?

As we previously discovered, in the Garden, the Tree of Life represents the upright pole upon which Yahowsha’ hung. It is the permanent solution to Adam’s dilemma, the doorway to complete reconciliation and to eternal life. Those who consume its fruit live forever.

Based upon what we are told later in Scripture, Adam would ultimately come to avail himself of this gift and was eventually immersed in Yahowah’s Spirit, but not on this day. He had chosen to be acquainted with “bad, evil, trouble, and distress,” and he would get his wish. Adam was banished from the protected enclosure, and it was a hostile world out there, replete with suffering, anguish, fear, toil, pain, and even death.

These troubling conditions had existed outside the garden enclosure all along. That was the reason Eden had walls and armed guards. The fact is, we aren’t told how long Adam, Chawah, and Yahowah camped out together before the fall. It could have been a million years—although I suspect seventy (based upon Adam representing the first millennium of human history and of his life lasting 930 years post exile). Yet it doesn’t matter, because prior to the fall, Adam was incorruptible and thus immortal. Time was a meaningless concept for him, or at most a dimension, as it will one day be for us.

“He expelled (garas – banished and cast out) ‘Adam (ha ‘adam – the man) toward (la) the east (qedem – direction of the rising sun) from (min) the protected and sheltered enclosed garden (gan), ‘Eden (‘eden – of overwhelming joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness), and He caused cherubym (karuwbym) to camp (sakan – live and remain, dwell and stay) with blazing (lahat – flaming) swords (chereb – metal weapons) who went back and forth (hapak – changed directions and were transformed) to keep watch on (shamar – to observe, secure, protect, and care for) the way (derek) to the Tree of Life.” (Bare’syth / In the Beginning / Genesis 3:24)

As we move through the Towrah, the karuwbym, the plural of karuwb (a masculine noun), are depicted hovering over the Mercy Seat of the Ark of the Covenant. While it’s evident that they are spiritual beings in Yah’s service, we don’t know a great deal about them. But, since karuwbu means “mighty,” and karowz means “herald,” they have something in common with the malak,
messengers—the spiritual beings who serve God. We also know that like the *malak*, the “cherubim” follow orders and thus exist in a similar command and control structure devoid of freewill. Ezekiel has the most to say about them and he conveys that they radiate light and can fly.

But the central message here is that Yahowah has purposely kept mankind from stumbling into the garden and entering it without His express permission. There is a passageway, but you will not find it in Turkey, so there is no reason to look there. The Tree of Renewed Life became the Upright Pillar upon which the Redeemer, the human manifestation of Yahowah, was hung. If you want to enter paradise, you’ll have to pass through that gate.

In the next verse, we discover that Adam and Chawah became one, and the first family was conceived. Cain (\textit{qayn} – spear) was born first and then Abel (\textit{hebel} – futile breath). A considerable time passed and then: “Cain brought the fruit (\textit{pari} – harvest) of the ground (\textit{’adamah} – earth) as an offering (\textit{minhah}) to Yahowah ( ) and then Abel arrived with (bow’ – brought) the best (\textit{cheleb} – most perfect) firstborn (\textit{bakor} – first male offspring) from his flock of sheep (\textit{tso’n}). Yahowah ( ) was attentive to and accepted (sa’ah – was interested in and favorably regarded) Abel and his offering. But He ignored and rejected (lo’ sa’ah) Cain and his offering. So Cain became awesomely (ma’od) enraged (harah – very angry and zealous, furious and incensed) and fell down (napal – bowed down, prostrating himself) on his face (paneh).” (Bare’syth / In the Beginning / Genesis 4:3-5) It’s hard to know if Cain was down in the face and looked depressed, or if he started mocking his brother by bowing down before him, or even if Cain prostrated himself in God’s presence. Each option is possible.

There are two useful insights here. First, the best advice in the world is to figure out what pleases God and embrace it. The converse is also useful: figure out what God doesn’t like and avoid it.

Second, Yahowah was telling Cain and Abel that He considered the offering of a perfect, firstborn lamb to be an acceptable means to resolve the consequence of sin which is death. From before the beginning, that was God’s plan, and as such, it is consistently presented throughout His testimony. The unblemished sacrificial lamb represents Yahowsha’ and His willingness to resolve the consequence of our rebellion. So more simply stated: Yahowah wants us to understand that the effect of sin is death.

“Yahowah said to Cain, ‘Why are you enraged and zealous (harah)? Why is your face fallen (lamah napal paneh ‘atah – why is your head down)?’”

“Why not (ha lo’)?” [Cain answered].]
So God said, “If (‘im – whenever) you are good and do good (yatab – are pleasant, pleasing, and joyful), you’ll find forgiveness and a high status (sa’et – the removal of guilt, raising up, standing up, dignity, splendor, honor, and majesty). And if (‘im) you aren’t (lo’) good and don’t do good (yatab – aren’t pleasant, pleasing, and joyful), sin (hatta’ – guilt upon missing the way) is crouching down (rabas) in the opening (petah – doorway). You are into (‘atah ‘el) yourself and your intense desires and impulses (tasuqah – uncontrollable emotions and feelings, strong cravings, the overwhelming urge for sex and dominance) are things you must learn to govern (masal – understand how to control).” (Bare’syth / In the Beginning / Genesis 4:6-7)

Yahowah’s advice to Cain was attitudinal and relational. This was a learning experience and thus it wasn’t appropriate for Cain to be depressed physically or emotionally. God doesn’t want us bowing down before Him. He wants us to rise up, stand up, and become ever more like Him—elevated in status, dignified, honored, splendid and majestic. And relationally, no one wants to be around a grump. Yatab doesn’t just mean “be good and do good,” it is about “being pleasant, pleasing, and happy.” And since Yah has used towb time and again in this account to convey “good,” it must be the attitudinal aspects of yatab that are important. God wants us happy, and the best way to be that way is to heed His advice.

And therein lies the entire purpose of this discussion. Abel followed Yah’s lead and Cain did not. One found himself accepted and favorably regarded and the other was ignored and rejected. Heaven is for those whom God values. He values those who value Him.

Cain’s issues are central to mankind’s problems. We are all too often led by our emotions rather than by our minds. That is to say, we rely more on our nepesh / soul, our consciousness and animal nature, than on our nesamah / conscience—the ability to be discerning, discriminating, judgmental, and rational. As such, political and religious men coveting sex, power, and money have mercilessly and without constraint robbed and raped the masses without interruption for six thousand years. Cain’s problem is mankind’s problem. Unwilling to listen to God, man’s animal nature roars to the forefront, killing all that is good.

Cain didn’t listen, and carried away by cravings and rage, he murdered Abel. Then when Yahowah asked the killer what happened, he lied. “I do not know. Am I my brother’s observer (shamar – guardian, protector, and savior)?” (Genesis 4:9)

Abel’s blood cried out from the ground, so as a consequence of having murdered him, Cain was cursed. That is to say, in retribution for what he had done, Yahowah sentenced him to be afflicted. “When you work (‘abad – toil in)
the earth (‘adamah – ground), it shall no longer produce a healthy crop. Your strength (koah – potential, authority, and power) will be (hayah) shaken (nuwa‘ – it will waver and wither), and you will wander away aimlessly like a nomad and fugitive (nuwd – be an unhappy, wavering vagabond) in the region (ba ha ‘erets – in the land).” (Bare’syth / In the Beginning / Genesis 4:12)

He had been disenfranchised—cast out of Yahowah’s family, place, and plan. The potential to inherit Yah’s power and glory had withered. He was alone on the wrong path, aimlessly staggering to nowhere and nothing. But the key to understanding this passage is: for mortal man, separation from God is the penalty for sin—not death. This realization is so important, it will be underscored in the next verse.

Having known Yah’s company and better times, “Cain said to Yahowah, ‘The consequence of sin (‘awon – the punishment for wrongdoing) is great (gadowl – enormous, substantial and severe), more than I can bear (nasa‘ – carry, tolerate, and endure; it’s too big a debt). Behold, today (yowm) you have driven me away (garas – expelled and divorced me, removing me) from (min) the face (paneh) of the ground (‘adamah – earth) and your presence (paneh) is concealed (cathar – hidden).” (Bare’syth / In the Beginning / Genesis 4:13-14) In this case, the “debtor” connotation of nasa‘ works quite nicely. For Cain to regain access to Yahowah, redemption would be required.

Many Christians are deceived into believing that “Jesus’ death on the cross” formed the basis of our salvation. Putting aside the idea that God cannot die (that’s dealt with in the “Ga’al – Redemption” chapter), the penalty for sin isn’t death—it is separation.

The sequence of events depicted on Mowryah’s upright pole are essential to our redemption, and yet they are missed by most everyone. First, Yahowsha’ celebrated Pesach with His disciples, then He became the Sacrificial Passover Lamb. Prior to His last breath, Yahowah’s Spirit (which cannot die or go to the place of separation) departed, leaving a body and soul on the pole. When Yahowsha’s mortal body succumbed to the torture, His soul “was driven away from the face of the earth and was concealed” in the place of separation, known Scripturally as “She’owl.” It was there, on the Migra’ of Matsah (where yeast, symbolic of sin, is removed from bread, symbolic of our corrupted nature), that Yahowsha’s soul endured the pain of separation on our behalf and thereby ransomed and redeemed us—paying our debt. His body, which died as the Passover Lamb, immediately after being placed in a tomb was incinerated by Yahowah in harmony with His Pesach instructions. Then once Yahowsha’s soul had paid the penalty to redeem us, He was released from She’owl so that His soul and Yahowah’s Spirit could be reunited on Bikuwrym. Physically, Yahowsha’ was
now a new creation, which is why the lone common denominator between the three eyewitness accounts that day is that His new body was unrecognizable.

Cain goes on to lament that apart from God’s company, direction, and protection: “I shall (hayah) stagger and be shaken (nuwa’ – tossed to and fro, trembling), wandering aimlessly like a fugitive (nuwd – lost and astray) in the region (’erets – land region). And (wa) it shall be (hayah) that any (kol – all) who find out about (masa’ – discover and uncover, meet up with and learn about) me, will murder me (harag – slay me, putting me to death).” (Bare’syth / In the Beginning / Genesis 4:14)

If there were only three people on the planet at this time (mom, dad, and wayward son), this verse would be absurd. But that’s not the case, which is why Cain was worried others would discover what he had done and kill him for having done so. While separation is God’s penalty for rebellion, mankind has imposed the death penalty for murder throughout most of recorded history.

God has been abundantly clear. Animals were created on the fifth day and mammals, to which the species Homo sapiens belongs, were formed early on the sixth day. According to Scripture, man, like every other animal, has a nepesh/soul, or consciousness. According to Yahowah, the thing which made Adam unique was his nesamah/conscience. It is what caused him to be the first living soul created in God’s image, a being able to be moral and distinguish between good and bad—to be able to reason and be judgmental. Every Scriptural indication is that humans without a nesamah existed in the deadly realm outside Eden’s protection. This verse is one of many which confirm the scientific reality.

Interesting in this regard is that it was announced in August 2007, as I was writing this chapter, that the alleged evolutionary tree depicting man evolving from chimp to Homo habilis, to Homo erectus, and then to Homo sapiens, over the course of a million years is untrue. Homo habilis and Homo erectus, both of which are far more ape than man, lived at exactly the same time. And if that were not enough to scuttle macro-evolutionary theory, tooth analysis has recently demonstrated that the notion that all humans evolved from Africa is also inaccurate.

The purpose of this next passage is to teach us that Yahowah reserves the right to judge individual lives. While we are called to expose and condemn false teachers and teachings, the determination of personal guilt as it relates to His standard, and the sentence such a verdict receives, is God’s alone to make. As a result, Yah sought to protect Cain from other humans. “Then Yahowah (יהוה) said to him, ‘Assuredly (laken – know that for this in return, in such a case), anyone who slays (harag – murders) Cain shall experience sevenfold (seba’) retribution (naqam – punishment based upon their guilt). And Yahowah (יהוה)
placed (sym – put) a sign (‘owth – a non-verbal symbol or mark) on Cain, lest (bilty) someone (kol) who discovered (masa’ – found out about) him, strike (nakah – attack, smite, hit, beat, and kill) him.” (Bare’syth / In the Beginning / Genesis 4:13-14)

Here we find additional proof that there were humans around who could read, or at the very least had the capacity to interpret a sign. (It would be senseless to think wild animals were going to interpret the sign or that God was going to punish carnivores for doing what they are required to do to live.)

One of Christendom’s greatest myths, that of Adam being the only man in existence during his stay in Eden, is being pulverized by God’s Word. “Then Cain went away from (yatsa’ – departed from) the presence (paneh) of Yahowah (יְהוָה) and settled in (yasab – came to dwell and live in, inhabit) the land (‘erets – region) of Nod (nowd – of lamenting and complaints, of homeless wanderings, of destitution and hopelessness), east of Eden.” (Bare’syth / In the Beginning / Genesis 4:15) Places were named after people, or at least types of people. Nowd denotes the nomadic lifestyle of the early hunter gatherer—something, as a farmer, Cain would have loathed.

After being banished, Cain found a woman among the nomads of Nod, and he chose to marry her. Though it does not say so implicitly, it is implied that the men and women living outside the garden did not possess a nesamah/conscience. But the offspring of a parent like Cain with a nesamah would be so equipped. It is the only rational conclusion which can be made from the Scriptural and archeological evidence.

Along these lines, we know that the addition of the nesamah made Adam uniquely different from other animals. It is therefore what made Adam like God. Further, we know that children inherit a nesamah from their parents because Cain would not have been judged if he were incapable of knowing right from wrong. Further still, this point is hammered home in the introduction to the fifth chapter of Genesis, something we’ll examine momentarily. And lastly, in the conclusion to the flood, Yahowah declares that He achieved His purpose, that of ridding the region of corrupt souls with a nesamah. Collectively, these insights strongly suggest that both the nesamah/conscience/judgment and nepesh/consciousness and soul are passed on as part of human conception. The child of a parent with one, gets one.

So then you may be wondering, are there humans alive today without a nesamah and what is the fate of such souls? It is possible, but we aren’t told. That said, this would certainly explain some of the horrid behavior we have seen throughout human history. However, while we don’t need to know if conscienceless souls exist, or need to understand their fate, it would be reasonable
to assume that their destiny would be the same as any other animal. Death would be the end of life.

If you were not yet convinced that yada’, “to know,” is a relational word, the next passage, like the previous one in relation to Adam and Chawah (Genesis 4:1), makes it perfectly clear. “Cain became acquainted with (yada’ – came to know) his wife (‘isah – woman) and she conceived (harah – became pregnant) and gave birth to (yalad) Hanowk (hanowk – meaning initiated (transliterated Enoch)).” (Bare’syth / In the Beginning / Genesis 4:16)

To “initiate” is “to facilitate a beginning.” It is “to admit and include someone in association.” It is “to instruct in the foundational principles.” The Enoch who embodies these qualities was the son of Jared and the father of Methuselah (the longest living mortal man). So Scripture reveals: “Enoch walked with God three hundred years and he was not, for God took him.” After “initiating” the longest human life in history, Enoch became the first mortal to experience eternal life in the presence of Yah.

Enoch’s son gave birth to Lamech, Noah’s father, and thus “facilitated” the “new beginning” embodied in his name. Collectively, the lives of Enoch and his descendants are shared with us “to instruct in the foundational principles” of Yahowah. They represent “those who are admitted in association” with Yah.

In keeping with this point, the most similar words in Hebrew dictionaries to hanowk mean “tried, tested and trusted,” “compassionate and merciful,” and “temporary shelter and encampment.” They describe the Set-Apart Spirit’s role in achieving this objective.

Continuing to demonstrate that there were many people living outside the Garden of Eden, “It came to pass (hayah) that he built (banah – established) a city (‘iwr – inhabited population center) and called (qara’) the name (shem) of the city Hanowk, after (ka) his (huw’) son (ben).” (Bare’syth / In the Beginning / Genesis 4:16) I continue to stress that Scripture says that humans lived outside the garden because if the religious claim otherwise were true, God’s Word wouldn’t be reliable. The species Homo habilis and Homo erectus are a million years old, and Homo sapiens have roamed the planet for tens of thousands of years. Adam and Chawah were expelled from the garden just shy of 6,000 years ago.

From this point, Yahowah presents Enoch’s lineage. From a prophetic perspective, the most important descendant is “Tubal-Cain, the forger of implements of bronze and iron.” I say this for two reasons. First, Gog, the leader of the Islamic Magog Federation which attacks Israel in 2027, is a ruler from Meshech and Tubal. Meshech can easily be traced to this region of eastern Turkey but without this tip, Tubal would have been more difficult to locate.
Second, Noah’s ark was found by Ron Wyatt in Turkey, east of Eden, on the mountains of Ararat (at an elevation of 6,300 feet MSL) in 1991. He demonstrated that the rivets which held this mighty ship together were 8.3% aluminum, 10.4% iron, 1.3% magnesium, 2.7% sodium, and 1.9% titanium. Even the ballast of the ship was consistent with high-tech metal production. (For more on this, call the Wyatt Archaeological Museum at (931) 293-4745 and order their “Discoveries Volume” on Noah’s Ark, the Exodus, Sodom and Gomorrah, Joseph and Moses in Egyptian History, and the Real Mount Sinai in Saudi Arabia. While you are on the phone, say hello to Mary Nell Wyatt and Richard Rives and ask for a copy of “The Ark of the Covenant” booklet. They are wonderful people conducting an important ministry.)

All of Cain’s descendants would be eliminated in the flood, which was still a thousand years in their future. The names of these people, however, are indicative of their fate. The first was Irad, from ‘yrad. Its root, ‘yr, means “young male ass,” and is thus prophetic of the descendants of Ishmael, the patriarch of today’s Muslims. Meujael, from mahuwy’a’el, is a compound name which means: “one who dances circles around God.” He was indicative of the religious schemes born out of Babylon. Methushael, from mahyya’el, means “those who accept money or compensation in exchange for the godly activities they perform.” It’s predictive and condemning of Catholicism and their indulgences.

The women’s names were Adah (’adah) and Zillah (silah). Adah means “to prowl about in search of prey and to remove a victim from its rightful place.” It also means “to adorn oneself in splendor, wearing ornaments of jewels and gold, glorifying oneself while claiming a high status.” As such, God is continuing to warn us about the negative influence of politicized religious schemes. Her son was Jabal, from yabal, meaning “someone who guides or directs a movement,” in a “desert village surrounding a poorly performing spring in a ravine.” This is descriptive of Muhammad in Mecca. And it should be noted that yabal also means: “wart, a seeping sore which discharges bodily fluids.” The “sign of prophethood” which distinguished Muhammad according to Islamic Hadith was a “reddish wart.”

Zillah is “the self-imposed will of an overbearing person who overpowers the populous through force of arms,” and the “messenger of the shadow.” She was the mother of Tubul-Cain, and by way of her name, explains how Islam was conceived and grew. Muhammad was the “overbearing person who overpowered the populous through force of arms.” He was the “shadow’s messenger.” It is how he established and funded his satanic religion, as well as being descriptive of how his dogma would behave.

While Cain (qayn) means “spearhead and sword,” and thus is indicative of how Islam spread, Tubal (huwbal) describes the result of the religion: “a return to
sorrow and anguish.” Scripture says that this bad boy “forged and sharpened (latas) many things (kol)” including “engraving tools used to cut and inscribe a plot and devise an evil scheme (charash) with metal implements (nahoset – copper and bronze fetters out of lust and harlotry) and iron (barzel).” (Bare’syth / In the Beginning / Genesis 4:22) Even the Qur’an calls Islam: “Allah’s plot and scheme.” It is an “inscribed scheme whose forged and sharpened implements of iron” have been wielded by jihadists in league with Satan.

In their first iteration, God would drown these poisoned souls before they corrupted the entire world on behalf of Satan. And while that was in our distant past, in twenty years time Yahowah will rain fire and brimstone down upon their legacy—the Muslims who gather in Israel to annihilate every last Jew.

This was obviously not the line from which Noah would be born or the Ma’aseyah would come. So God also tells us: “And Adam became acquainted with (yada’ – knew intimately) his wife (‘isah – woman) again (‘owd) and she gave birth to (yalad) a son (ben), and called (qara’) his name (shem) Seth (sheth – six is the base and foundation) because (ky – for the reason that) God (‘elohym) caused, established and ordained for me (syth – took a stand and placed upon me) another (‘ahar) seed (zera’ – familial offspring and descendant) in place of (tahat) Abel, for Cain killed (harag – intentionally murdered) him.” (Bare’syth / In the Beginning / Genesis 4:25) Yahowah’s plan was about life, not death. And it would play out over the course of six thousand years.

In the name, Seth, God revealed that “the foundation of His plan” for man was “six.” There would be six eras of man, each a thousand years long, followed by the Millennial Sabbath. That is what Yah “established and ordained.” If you pause and think about it, this is all fairly obvious. After all, by naming the third kid “six,” the son upon whom the foundation was set for our eventual redemption, God was either trying to tell us something or he can’t count.

“To (la) Seth (sheth – six, the base and foundation) also (gam) a son (ben) was born (yalad). He called (qara’) his name (shem) Enosh (‘enowsh – mortal humankind).” (BaRe’syth / In the Beginning / Genesis 4:26) Enosh represents the uncorrupted nesamah equipped sons and daughters of Adam and Chawah. He is central to the line which bears the likeness of Noah, Abraham, Mosesh, Dowd, and Yahowsha’.

“At that time (‘az – it was then that) the defiled and profane (halal – contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted) called out (qara’ – summoned or cried out) in (ba) the name (shem) of Yahowah ().” (Bare’syth / In the Beginning / Genesis 4:26)

Halal, as noted earlier, is Satan’s first name. The Adversary is Halal ben Shachar—“the profaned and defiled, proud but now humbled, contemptible and
degraded son of the rising sun.” At this point, all men and women were estranged from Yahowah, they were all defiled and degraded by Satan’s scheme. They were all mortal. And yet, these souls all knew Yahowah by reputation and name. Some sought redemption and reconciliation and qara’/summoned Him for help. Others, qara’/cried out against God, having chosen a different path. So the point of this passage is to tell us that mankind was in a fallen state, expelled from the sheltered and joyous garden of God’s protection. We were now mortal and defiled and thus in need of a redeemer. For that, we must “qara’/call out to Yahowah by name.”

From God’s perspective, we are still in the sixth day of creation. The seventh day will commence on Tabernacles in 2033, Yah’s year 6000. “This (zeh) is the written account (seper – documented record and book) of the genealogy (towledowt – recorded story and accounting of the descendants and generations of) man (‘Adam) in (ba) the day (yowm) God (elohym) created (bara’) ‘Adam (‘adom – man), making (‘asah – designing and fashioning) him in (ba) the likeness (damuwt – image, pattern, resemblance, counterpart, and similitude) of God (‘elohym). Male (zakar – masculine) and female (nagebah – feminine) He created (bara’ – conceived and fashioned) them (hem). Then (wa) He kneeled down to bless (barak – got on His knees to greet and praise) them. And He called (qara’) – summoned and invited) them by the name (shem) ‘Adam (‘adom – man) in the day (ba yowm) they were created (bara’).” (Bare’syth / In the Beginning / Genesis 5:1-2)

Yahowah knows that the most effective way to teach is to tell your audience what you are going to tell them, to tell them, and then to tell them what you told them. Everything He has stated here is a summary of Genesis one, two, three, and four.

“When (wa) ‘Adam (‘adom – man) had existed (hayah) 130 (salosym uma’at) years (sanah – change and repeat of seasons), he fathered a child (yalad) in (ba) his (huw’) likeness (damuwt – image, pattern, model, resemblance, and counterpart); similar to (ka – after and in the pattern of) his image (selem – resemblance and likeness, semblance and shadow). And he called (qara’) his name (shem) Seth (sheth – six and foundation).” (Bare’syth / In the Beginning / Genesis 5:3)

To fully appreciate what’s being communicated with this new revelation, let’s review the sixth day—the very thing for which Seth was named. After saying that He “created mighty reptiles and every soul (nepesh) which moves about, which the waters conceived and produced after their kind and species, and every winged flying creature after its species,” the Creator turned His attention to the sixth day. “And God said, ‘Earth, proceed to bring forth living (chay) souls (nepesh) after their kind and species, wild animals and livestock, gliding, creeping, and swimming creatures (moving organisms); life forms (chayah – that which
is alive, conceiving, nurturing, restoring, and sustaining life) on earth after its kind or species, eternally existing, upright, and established (hayah ken).” (Bare’syth / In the Beginning / Genesis 1:24)

After describing some of them, “God said, ‘Let us produce (‘asah – make, effect, bring about; fashion, ordain, observe, and celebrate) ‘Adam/man in our image (tselem – resemblance, pattern, and model; from an unused root meaning shade), after our likeness (damuwwth – similitude and manner; from damah, meaning comparable, resembling, and with imagination and thinking).’” (Genesis 1:26)

Completing the thought, in the next sentence God revealed: “So God created (bara’) ‘Adam (‘adam – man) in His image (tselem), in the image (tselem) of God He created him. Male and female He created them.” (BaRe’syth / In the Beginning / Genesis 1:27) The verse we are trying to understand, Genesis 5:3 is obviously predicated in part on Genesis 1:27.

The foundation required for understanding is completed with… “Yahowah (), God (‘elohym), formed (forged and fashioned, planned and prepared) ‘Adam (man) from the powdery dust (fine dirt or very small natural material particles) of the ground (soil or earth) and blew (breathed) into his nostrils the life-giving, restoring and sustaining (chayym) conscience (nesamah – seat of judgment, of recognizing the difference between right and wrong, truth and lies, good and evil, life and death), and ‘Adam came to exist as (hayah) a living (hay / chay) soul (nepesh).” (Bare’syth / In the Beginning / Genesis 2:7)

Therefore, it can be reasonably concluded that when Adam, who by way of the nesamah, was created in God’s image, fathered a child in his image, he passed on his nesamah. Seth had the capacity to da’at/know right from wrong, and to yada’/recognize and acknowledge Yahowah. And through him, so do we.

With Adam we have a model for the whole of Scripture. The first man created in Yahowah’s image enjoyed a personal, one on one relationship with God. Adam and Yahowah were on a first name basis.

The first man, unlike any other animal, was created to walk upright. Man was built to be God’s companion, not His servant—bowing down in submission. Yahowah walked in the Garden with Adam.

Adam wasn’t alone. He was part of a family. Yahowah created Chawah from Adam. Love was now personal, tangible, and apparent. And it would be this love
which would bring life, just as Yahowah’s love for us provides access to eternal life.

Consistent with Yahowah’s Spiritual model, the human metaphor inherent in the first family, is comprised of Father, Mother and Son. They represent our Heavenly Father, Spiritual Mother, and their representative, the Son of God. Life requires a father and mother. And for that life to succeed, to grow and prosper, the father and mother must become a family to nurture and raise their children.

Yahowah told us that in the covenant of marriage, man and woman become one in love, one flesh, and one family. The marriage covenant and family relationship serve as a tangible symbol for Yahowah’s Spiritual model. When we are born from above to our Heavenly Father and Spiritual Mother, we become the sons and daughters of God—and we get to live in His home.

The fact that Adam had only one wife, not many, is telling too. Yahowah likes monogamy and fidelity. He doesn’t want to share us with other lovers, with false gods. Those who choose to be unfaithful are destined to exist outside of the covenant relationship.

Just as with humankind, God has paternal and maternal characteristics. Man isn’t the totality of humankind, nor is woman. The Father isn’t the totality of God, either. God is also our Spiritual Mother and our Savior.

LE: YY 12-11-12
The timeline of man commenced the moment Adam and Chawah were beguiled by Satan into rebelling against Yahowah. As a consequence, they were expelled from the Garden of Eden, and humankind began its 6,000-year countdown to Armageddon—the last rebellion.

The first increment of time we are given along the way is found in Bare’syth 5:3. The Towrah says: “When (wa) ‘Adam (‘adam – man) had existed (hayah) 130 (salosym uma’at) years (sanah – changes and repeats of seasons), he fathered a child (yalad) in (ba) his (huw’) likeness (damuwt – model and resemblance); similar to (ka – after and in the pattern of) his image (selem – semblance). And he called (qara’) his name (shem), Seth (sheth – six establishes the foundation).” (Bare’syth / In the Beginning / Genesis 5:3)

By naming Adam’s third son, and the heir to the covenant, “six,” and by having this name be directly related to the Hebrew word conveying “provides” and “foundation,” Yahowah was calling attention to the fact that His redemptive solution would be based upon His formula of six-plus-one (man-plus-God-equals-perfection). And while that’s strongly inferred, I’m not sure how to apply the “130 years.” Did Adam receive his nesamah 130 years previously, or was he expelled from Eden that long ago, having camped out with Yah for 70 years in the garden? By using hayah/existed, Yah seems to be implying the former, even though the measurement of time would have been meaningless to Adam in paradise.

We know that before Seth was born, Cain and Abel had grown old enough to become a farmer and shepherd, and one had killed the other. So, it would be safe to say that at least 30, of the 130 years transpired after the fall.

This interpretation seems consistent with the next two verses. “The days (yowm – time) Adam existed (hayah) after (‘achar) he fathered (yalad) Seth
(sheth – the foundation is six) were 800 (samoneh me’ah) years (sanah – repeats of seasons). He fathered other sons (ben) and daughters (bat). All (kol) the days Adam existed (hayah) were (hayah) 930 years and he died (muwth).” (Bare’syth / In the Beginning / Genesis 5:4-5)

On the surface, one would assume that since freewill was on display and central to the Garden of Eden account, Yahowah would have had no control whatsoever regarding the timing of Adam and Chawah’s rebellion. But in actuality, He did. Yahowah not only consciously chose to let Satan slither into Eden, He chose the timing of the Adversary’s advance as well.

There are those who scoff at this portion of the Towrah, primarily because it depicts such long lives. If you are one of them, I would encourage you to read Genetic Entropy & the Mystery of the Genome by Dr. J.C. Sanford, a Cornell University professor with a Ph.D. in genetics. He not only demonstrated that the human genome is degrading rapidly (thereby proving macro-evolution wrong), but also that the genealogies presented in Bare’syth / Genesis depict the precise rate of decay in longevity one would expect based upon the adverse consequence of genetic mutation over time.

The reason Yahowah gave us this detailed information regarding the passage of time between successive heirs to the Covenant is so that we would understand His timeline and be able to establish important dates—past and future. So let’s review what He had to say. “When Seth had lived (hayah - existed) 105 years, he fathered ‘Enowsh (‘enowsh – humankind or mankind).” (Bare’syth / In the Beginning / Genesis 5:6)

While Seth would go on to live 912 years, it’s the duration between generations which is germane to the timeline. But a word of caution: there is no place in all of Scripture more prone to scribal error than numbers, especially large ones over two significant digits, and especially in the Towrah. This is because the oldest Towrah manuscripts relied on the Egyptian method of accounting which used a horizontal line above an alpha-numerical representation to convey what we write today in the ten-based numbering system replete with Arabic numerals and decimal places. This is the system with which Moseh and the Yisra’elites were familiar. But the original format was problematic, because papyrus was woven such that the fibers formed horizontal ridges and indentations. With the ink and writing instruments of the day, and with constant unfurling of scrolls, horizontal lines quickly became difficult to read as the ink faded into the shadows and cracked off the papyrus fibers. So over time, they became virtually invisible in all but the best light and circumstances.

As evidence of this, Hebrew scribes, thousands of years distant from Seth’s time, left out the one-hundreds place in six post-flood and pre-Abraham
generations. And by implication, it appears that they added a similar quantity of time into six antediluvian generations to balance the ledger.

If the concept of Masorete copyediting, or at best, inadvertent errors, is new to you, be aware that the Masoretic was written in Babylonian Hebrew, not paleo Hebrew, the alphabet and language of revelation. Men, not God, chose how to vocalize the consonant base of the text, and in many cases it’s obvious that they chose poorly, thereby altering the message. Further, the rabbis who compiled the Masoretic considered the Aramaic Targum, also of Babylonian origin, to be their authorized version of Scripture. This was not unlike the Catholics with their Latin Vulgate. Hebrew had been a dead language for 2,000 years before it was reconstituted in 1948 with the establishment of the modern state of Israel. Moreover, the Aramaic Targum was not just a translation from Hebrew to Aramic, but instead an interpretive paraphrase. This text was routinely altered by religious zealots, and each time there was a doctrinal disagreement between Yahowah and the rabbis, the text was ratified in favor of religion. Heavy doses of midrashic interpretation are common in the Targum. Therefore, suspicion and skepticism are warranted on a massive scale with regard to Masoretic interpretation in general, and specifically when evaluating numbers beyond two significant digits in the Torah.

From this perspective, I’d like you to consider the specific example I alluded to in a previous chapter. In the Septuagint (prepared 300 to 200 BCE), there are six generations between Shem and Abraham which are exactly one-hundred years longer, and there is a seventh which is twenty years longer—all of which are confirmed by the Samarian Pentateuch (prepared 400 to 600 BCE).

Unfortunately, when it comes to the first five chapters of Bar’esyth / Genesis, the Dead Sea Scrolls are of nominal value in resolving this debate. The early chapters of the Torah are badly deteriorated, and so only fragmentary evidence is extant in the otherwise reliable Qumran collection. Fortunately, it doesn’t take a great deal of research to ascertain which source was right, the Masoretic or the unified position of the Septuagint and Samarian Pentateuch. Once we pass the flood, we enter the time of written history where people, nations, and dates are known independently of Scripture. In this regard, the duration of time itemized in the Masoretic between Nimrod, for example, and Abraham is many centuries deficient. But the accounting appears to be accurate with regard to the older aligned texts. (To some degree, this disparity helps us understand why the Rabbinical Calendar claims that 2008 (the time of this writing) is year 5785, when it is really Year 5975 Yah—just 25 years shy of Yah’s return in Year 6000 Yah (2033 CE).)

Acknowledging this post-flood deficiency, in order to balance the ledger, and to square the Scriptural accounting with the dates which are known (the time of
Abraham, the Exodus, and the construction of the Temple under Solomon), we must subtract some of the additional 620 years presented in the Septuagint and Samarian sources from the antediluvian Masoretic accounting. How much, I cannot be certain, so we’ll consider all reasonable possibilities as we move through the Scriptural story.

Also, please understand, while my data and reasoning may be flawed, what I want to convey is that you shouldn’t blindly rely on English translations of the Bible (prepared 1384 CE through 1975), or on the Masoretic (drafted between 1100 CE through 1550), to date the flood to 2348 BCE, because that date is inconsistent with geology, archeology, and written history.

Beyond the issue of the way numbers were recorded, and the way aspects of the process faded into the papyrus fibers, even if we could be certain of the value of values greater than two significant digits, which we can’t, on average we’d still need to add six months to each generation, since there is no indication that an heir was fathered on the predecessor’s birthday. Seth, for example, would have been 105 for 364 days and could have fathered Enowsh at any time during that period. This realization is especially important when it comes to the more numerous, albeit shorter, generations between the flood and Abraham and from Abraham to Moseh.

So that you are not overly concerned, recognize that from the time of Yowseph and then Moseh, to the time of the Exodus, the conquest of the Promised Land, as well as the kingdom of Dowd and Solomon, Scriptural accounting syncs perfectly with recorded history and archeology. Since many claim otherwise, as we press forward in our study, we will consider the evidence, especially as it has been compiled by David Rohl in his *A Test of Time—The Bible from Myth to History*.

Lastly, there is the issue of yalad. It can mean “conceived as in fathered,” or “gave birth to,” the first of which would require the addition of nine months per generation.

Therefore, the bottom line is there just isn’t enough dependable data to accurately determine the time which transpired from the fall to the flood. That said, there are some interesting insights provided along the way to make the journey worthwhile. And fortunately, by using the generational accounting in the Septuagint, we are able to work backwards from Moseh to reestablish the record stolen from us by time. So we can date the flood and account for this time. That is, so long as we are cognizant of Yah’s plan of six-plus-one.

“*When ‘Enowsh had lived (hayah - existed) 90 years, he fathered Qeynan (qeynnan – sorrowful possession).*” (Bare’syth / In the Beginning / Genesis 5:9)

“*Qeynan had lived (hayah - existed) 70 years and he fathered Mahalal’el*
(mahalal’el – ma, to question, halal, God’s light).” (Bare’syth / In the Beginning / Genesis 5:12) “Mahalal’el had existed (hayah - lived) 65 years and he fathered Yered (yered – to descend).” (Bare’syth / In the Beginning / Genesis 5:15)

From the perspective of the parade of names, we’ve gone downhill. “Enowsh (mortal mankind), Qeynan (in sorrowful possession), Mahalal’el (questioned God’s light), and Yered (descend).”

Along the way, the time from conception to conception has declined from 130 to 105 to 90 to 70 to 65 years, so it’s likely that the hundred place was erroneously added into the Masoretic text in the next generation. “When Yered had lived (hayah - existed) 162 (or 62) years he fathered Hanowk (hanowk – to educate, dedicate, inaugurate, and consecrate, usually transliterated Enoch).” (BaRe’syth / In the Beginning / Genesis 5:18) Finally, a name with a positive attribute. Let’s discover why.

“Hanowk had lived (hayah - existed) 65 years when he fathered Matuwselah (mathuwshelach – male branch). Hanowk (better known as Enoch) walked (halak) with God (’elohym) after (’ahar) he fathered (yalad – conceived) Matuwselah 300 years and had other sons and daughters. All (kol) the days (yowm – time) Enoch (Hanowk) lived (hayah - existed) were 365 years. “Hanowk (Enoch) walked (halak) with God (’elohym) and he vanished (’ayn – he was not), for indeed (ky – because surely), God (’elohym) grasped hold of and took (laqah – selected, accepted, laid hold of, snatched, received, obtained, carried away, acquired, and procured) him (huw’).” (Bare’syth / In the Beginning / Genesis 5:21-24) It was the first of seven harvests. And not so coincidently, Enoch was the seventh name on this list.

Beyond God wanting to be with Enoch, there were other reasons for this to have occurred. First, Yahowah wanted to impress upon us the importance of walking with Him. There is no better way to make this point than by telling us that the first man who did so was “grasped hold of, selected, accepted, received, and acquired by God.” That is why Hanowk’s name means “to educate (to instruct us), to dedicate (the benefit being bestowed), to inaugurate (being the first of seven soul harvests), and to consecrate (being set apart, which is the purpose and result).” It is as if God is saying by way of this man’s name: “I’m going to educate my people by way of this man’s example, setting him apart from all others. He is the inaugural example of my seven harvests, demonstrating what it means to be set apart.”

To stress the importance of this point, after asking Abraham to leave Babylon, Yahowah asked the patriarch of the Covenant “to walk with Him.” Man walking with God is the essence of Yah’s plan, our very reason for being—the purpose of
the partnership. He’s seeking an engaged and active relationship where we stand upright in His presence.

Second, everything Yahowah does follows His six-plus-one plan. There are seven harvests of souls. The first was Enoch—symbolizing the harvest of those whose company God enjoys. Two: Lot from Sodom—symbolizing the removal of God’s family prior to the towns’ destruction in Bare’syth / Genesis 18 and 19 and 2 Shim’own / Peter 2. Three: Elyah (Yah is God)—symbolizing Yisra’el’s return from Ba’al’s Babylon, their restoration and harvest in 2 Malak / Kings 2. Four: Yahowsha’s fulfillment of the Miqra’ of Bikuwrym in Mattanyah / Matthew 27:52 and Qara’ / Leviticus 23. Five: The pre-tribulation harvest, or paralambano, of the children of the Covenant. This is the ultimate fulfillment of the Miqra’ of Taruw’ah, which is what makes it unique among the seven. Six: The harvest of tribulation martyrs—depicting those who have come to trust Yah during the trial and have been killed based upon this relationship. This event coincides with the transition between the Tribulation and Millennial Sabbath in the Revelation to Yahowchanan 20:4. And Seven: The harvest of millennial mortals—something which is required as New Yaruwashalaim begins in Yahowsha’s Revelation 21.

The third reason Yahowah removed Hanowk / Enoch from the polluted planet was because He had another job for him to do. Enoch will join ‘Elyah / Elijah as one of the two Revelation witnesses during the Tribulation.

Before we leave the verse which depicts the harvest of the first human soul, let’s do a quick accounting. At face value, the years from Adam and his fall to Enoch and his ascension total 987. Adding an average of six months per generation, we arrive at 990 years and could go as high as 995 depending upon how we deal with conception and birth. This is very near a millennial marker—especially considering the questionable nature of the record keeping. There are very few things as important to Yah as taking His family members home.

The man named after the primary symbol for the source of eternal life, Matuwselah / Methuselah lived longer than anyone in human history—969 years. And while he could well have fathered Lemek at 187, based upon the previous pattern, my instinct tells me we should strongly consider 87. “Matuwselah (mathuwshelach – male branch, symbolic of the Ma’aseyah) had lived (hayah - existed) 187 (or 87) years when he fathered Lemek (lemek – he taught and informed Lemek).” (Bare’syth / In the Beginning / Genesis 5:25)

“When Lemek had existed (hayah - lived) 182 (or 82) years, he fathered a son (ben) and called (qara’) his name (shem), Noah (noah – to guide and lead to safety with a peaceful attitude, to be dependable, reliable, and trustworthy; from nuwach, meaning guide to the resting place), saying (‘amar), ‘This (zeh) is how He will change, console, and comfort us (naham – cause us to reconsider, to
relent and repent, finding relief) from (min) our practices, customs and deeds (ma’aseh – work, labor, pursuits, habits, and conduct, even fate), from (min) the pain and suffering (‘isabrown – aching toil) of our hands (yad – a metaphor for individual power, capacity, and strength), and from the earth (‘adamah – soil and ground) which relationally (‘asher) Yahowah (יְהוָ֑ה) has cursed (‘arar).” (Bare’syth / In the Beginning / Genesis 5:28-29)

Noah’s name tells us that he is a metaphor for the Ma’aseyah. He is being established as “a guide who leads mankind to safety.” His attitude and approach to life makes him a “dependable, reliable, and trustworthy leader.”

His moniker defines his purpose, which is to change mankind’s thinking, to get us to realize that our societal customs and religious practices, our pursuits, ambitions, habits, and deeds are bad and they need to be revised. Just because everyone else is doing it, it doesn’t make it right. This was a time for man to relent and repent. It still is. But for those who elect to trust and rely upon this guide, there will be comfort and relief from pain and suffering. That is what paradise is all about.

Also be aware that this passage confirms that Yahowah did what He told Adam He would do. Remember…“To Adam, He said, ‘Because you have listened to (heeded and obeyed) the voice of your wife and have eaten from the tree which I directed (instructed) you, saying not to eat from it, cursed (‘arar) is the ground (‘adamah – region, soil, and earth) because you shall labor (‘issabown – suffer exerting considerable energy) to eat from it all the days of your life (hayah – existence). Thorns and thistles shall sprout up as you consume the vegetation from the open environs (expansive fields outside the walled enclosure). By the sweat of your brow you shall feed yourself bread until you return to the ground from which you were taken because you are dirt (a collection of the minute elements or particles which comprise matter) and surely into the earth (onto dirt) you shall return.’” (Bare’syth / In the Beginning / Genesis 3:17-19) Upholding consequences and fulfilling promises is Yah’s trademark. We, therefore, know what to expect from Him.

It’s time to total the numbers we have been given. The span from Adam to Seth is 130 years, 30 to 60 of which is a reasonable guesstimate of the duration post fall. To this we must add: 105, 90, 70, 65, and 65. Then there is a question as to whether the 162, 187, and 182 year periods should be made consistent with the other generational spans. Collectively, this yields a number which is at the very least 656 years to the day Noah was born. But 756, 856, 986, or 1,086 years may have passed from the fall to the emergence of the Ark’s captain.

To each of these totals we must add six months per generation on average and then consider an additional nine-month gestation period. This would add between
4 and 12 years to the sum, giving us a minimum of 660 years. The other sums would total: 760 to 768, 860 to 868, and 990 to 998, with the largest possible number being 1,090 to 1,098 years between Adam’s fall and Noah’s ascent.

Therefore, based upon the full stated value of the inflated Masoretic numbers, Noah’s birth becomes a candidate for the first millennial marker. The man who would come to symbolize the engaged and protective nature of the Covenant Yahowah would establish with Abraham, is indeed a worthy nominee.

But, the flood itself could mark the first millennia. After all, we still need to account for the 620-year disparity between the oldest sources and their newer rival. Therefore, the fallibility of Masoretic numbering may still be on display in what follows: “When Noah had existed (hayah – lived) 500 (or 50) years, Noah fathered (yalad – conceived) the sons, Shem (shem – personal name and proper designation), Ham (ham – sweltering hot and father-in-law), and Yepet (yepet – errantly transliterated Japheth).” (Bare’syth / In the Beginning / Genesis 5:32) It’s possible Moseh wrote “50” rather than 500.

With this in mind, the highly flawed 15th-century CE Masoretic literally reads: “And (wa) Noah (noah) son (ben) six (shesh) hundreds (me’ah) repetitions (sanah – years, repeats, and changes) and (wa) the (ha) flood (mabbuwel) existed (hayah – was, is, will be, happened, and occurred) waters (maym) on (‘al) the (ha) land (‘erets),” (Bare’syth / In the Beginning / Genesis 7:6) Fortunately, we know that me’ah/hundred was a product of Babylonian Rabbinical interpretation. They may have been right, but it’s hard to explain the inclusion of ben/son in the passage unless it is indicative of Shem, Ham, and Yepet being married and childless at say, sixty, not six hundred, at the time of the flood.

If we were to remove ben/son from the text and replace it with hayah, “existed or lived,” in that this is the term used in every other account of this type, the inference would be that Noah was 600 years old when the flood began.

That means we have two ways to look at the numbers. If Noah was 50 when his sons were born, and if they were no more than 60 years old when the flood began, we would be able to add 110 years to the previous totals, rather than a full 600 years. Using the 868 sum we surmised earlier as our base, by adding 110, we come within 22 years of 1,000 for the inception of the flood after the fall.

The second way to look at the numbers is to add 600 years to the previous totals. That being the case, the Masoretic suggests that the flood occurred 1,656 years after Adam’s inception, or perhaps 1,556 years after his expulsion. But keep in mind that we need to make a 600- to 620-year adjustment to this side of the ledger to square the Masoretic with the much older Scriptural sources, history, and archeology. And from this perspective, no matter which value you select, you come within shouting distance of a millennial marker.
That said, keep in mind that one-thousand year intervals, or 20 Yowbel periods \((20)(7x7+1=50)\), don’t appear particularly meaningful to God. They serve as confirmation dates, not fulfillment dates. The flood is a confirmation of Yahowah’s plan of salvation, not an enactment of it. Forty, not twenty, is the Scriptural number of completion. This theme is repeated throughout the Word, starting with it raining for forty days and forty nights during the flood.

Forty Yowbel (meaning “Yah’s Lamb is God,” but errantly known as Jubilee) periods, or 2,000-year increments, underscore Scripture’s three most important events: the confirmation of the Covenant with Abraham on Mowryah, Yahowsha’s Sacrifice fulfilling many of the Covenant’s promises on Mowryah, and the Ma’aseyah’s return to Mowryah to save those who come to ultimately embrace the Covenant. The first two events occurred in 1968 BCE and in 33 CE, and the last will occur in 2033.

I would have preferred clear and irrefutable Scriptural evidence that the flood served as the first millennial marker for many reasons. And while it very well might be, we may have to consider the elevation of Enoch and the birth of Noah as potential candidates.

And so that you know, the other confirming events which marked the odd-numbered millennia included laying the foundation of the first Temple in 968 BCE on Mount Mowryah and the poisoning of the water under Mowryah in 1033 CE in accordance with the BaMidbar / In the Wilderness Numbers 5 divorce decree. In other words, the timing and substance of five of the six milestones are either known or can be readily discerned, leaving only the timing of the flood in question.

As we open the sixth chapter of In the Beginning, bible translators ignore hayah, render ky “when” rather than “indeed,” and then pass over halal as if it were not there to get: “When man began to multiply…” While that may be what happened, the text actually says: “Indeed (ky), it came to pass (hayah) that mankind (‘adam) defiled and profaned (halal – treated with contempt and desecrated, dishonored, polluted, wounded, and invalidated) the face (paneh) of the earth (‘adamah – land, ground, and soil). And increasingly (rabab – a great quantity of) daughters (bat – female offspring) were born (yalad) to them.” (Bare’syth / In the Beginning / Genesis 6:1)
Halal is important because it reveals who was responsible for this fallen state. Halal is Satan’s name. Chawah was the first, but not the only or last, person he beguiled.

To better appreciate Satan’s influence on man and the earth, let’s review the meaning of halal’s English synonyms without their religiosity. That way, we will better understand who Satan is and what he wants to accomplish.

To defile is “to trample down and make unclean and impure.” It is “to corrupt that which was good, sulllying, dishonoring, and contaminating it.” This is what Satan did to Adam and Chawah, and what he continues to beguile mankind into doing to itself today, suggesting that the Adversary has a limited arsenal of tricks.

To profane is “to abuse something sacred, to treat something good with irreverence and contempt.” It is to “debase, make unworthy, and vulgar.”

And to desecrate is “to violate the sanctity of something which was once good.” It means “to treat disrespectfully and irreverently.” There is nothing more sacred to God than a loving relationship. Jealous of the attention man was receiving from Yah in this regard, Halal sought to debase it, making that which was beautiful, vulgar. Subverting individual relationships between man and God through religious worship, corruption, submission, and fear, is as profane as it gets.

To treat with contempt is “to despise.” It stems from “a lack of respect or reverence.” Contempt is “willful disobedience.” Knowing Yah, trusting Yah, relying upon and loving Yah are predicated upon respect and reverence. It is why Satan despised these things. It is what led to his willful act of disobedience. It is what caused Yahowah to treat Halal with contempt and to curse him. It is why Halal’s little helpers altered Scripture’s meaning to infer that we are to “fear,” not “revere,” God.

At this point, Yah makes a distinction between two types of humans. And while He doesn’t say so here, His conclusion of the flood story makes it obvious that there were people with and without a nesamah/conscience. Some folks were simply animals. Perhaps some still are…

“The sons (ben – male descendants and children) of the Mighty One (‘elohym – God) saw (ra’ah – viewed and found) that the daughters (bat – female children) of men (’adam) were really (ky) beautiful (towb – attractive and good, pleasurable and fun, even productive). So now they (henah) took (laqah – grasped hold of, received, and obtained) any (kol) of them they chose and desired (bahar – preferred and selected) as their women and wives (nasym – plural of ‘isah).” (Bare’syth / In the Beginning / Genesis 6:2)
In that Yahowah created Adam in His image, blowing His nesamah/conscience into him, it is reasonable to consider Adam’s offspring as “sons of God.” The daughters of men would represent the other Homo sapiens who were roaming around east of Eden. The reason that the nesamah-equipped humans were able to have any woman they wanted was because of the overwhelming advantage judgment, discernment, and reason gave them over lesser-equipped people.

Profaning His creation, treating it with contempt, multiple wives, and living outside His family model, was not the course Yah had plotted. As such: “Yahowah (יְהוָה) said (‘amar – promised), ‘My Spirit (ruwach – a feminine noun depicting the power, influence, and life-giving nature of God) will not (lo’) remain in, or contend and plead with (duwn ba – abide, dwell, and live in, direct or vindicate) mankind (‘adam) for an unlimited duration of time (‘olam – forever). Also as a result of (sa gam) him being flesh (basar – existing as a human), his days shall be 120 years.” (Bare’syth / In the Beginning / Genesis 6:3)

Prior to the flood, the water vapor shield which Yah spoke about in Bare’syth 2:6, at least in this time and place, would have precluded the sun’s most damaging rays from eroding the elasticity of our cells. This would have enabled humans living then and there to renew themselves at a faster rate for a much longer period of time. This combined with a less disease-ridden and degraded geneome, would have enabled the perfectly designed humans who emerged from the garden to live for a very long time. But that was all about to end. True to his word, from this time forward, 120 years has become the maximum extent of a human life.

That number is also important prophetically. Yahowah will go on to say that the generation which experiences the Holocaust (Psalm 102) will be the last generation. And in Mattanyah / Matthew 24, He says that those who experience the return of Yisra’el to the land will also witness His return. So the most you can add to 1932 through 1948 is 120 years, and even then that’s stretching it. Reason tells us that we are looking at the millennial marker of 2033, which is exactly 40 Yowbel from Yahowsha’s sacrifice.

An errant rendering of naphylym in the next verse is almost always translated to infer that “giants” were living on the earth. I can only assume that the Latin scholars who did so missed the religious connotations and assumed that physical prowess would be the only reason to mention such people. “The Naphylym (naphylym – plural of naphal, meaning those who prostrate themselves, who have fallen away, who are oppressed, cast down, and die) existed (hayah) in the (ba ha) land (‘erets – region) in that day (yowm – time), and also (gam) afterward (‘ahar – at a later time).” (Bare’syth / In the Beginning / Genesis 6:4)
From the beginning, Satan’s religions have all had his victims bowing down, prostrating themselves to a false god. As a result of having ignored Yahowah and His Word, out of apathy, ignorance, and/or convenience, they become victimized by religion and are oppressed in this life and then either die or are cast down in the next.

Today (read ‘ahar/at a later time), the people best known for their repetitive prostrates are Muslims. That’s significant because Naphysh was also the second-to-last son of Ishmael, Islam’s patriarch. And as you might suspect, the Naphysh were an “Arabian tribe.” That is to say that Islam, the Arabic word for “submission,” isn’t new. Satan has been corrupting men for a long time. His favorite strategy remains to present himself as God. It is the essence of the terrorist chant of “Allahu Akbar!” Allah is the Greatest!—or so the fallen messenger wants fallen man to believe.

“And indeed, relationally (‘asher) the sons of God came to and pursued (bow’ – were included in association with) the daughters of man, and they bore children to them. These men (‘ish – male individuals) were renowned for (shem – named and famous for, earned a reputation for) magnifying themselves, going off to war, and behaving like arrogant tyrants (gibowr – acting like audacious and aggressive fighters as well as powerful despots) from the very beginning (‘olam – and for a very long time, everlasting).” (Bare’syth / In the Beginning / Genesis 6:4) In this passage, Yahowah has transitioned from calling men ‘adam to ‘ish because He is now viewing them differently.

In Bare’syth 10:8, we are told that the father of politicized religion, of human self-aggrandizement, Nimrod, was a gibowr, so it’s not a compliment. Arrogant, self-aggrandizing men have used a caustic blend of religion and politics to start wars and set themselves up as tyrannical despots for a very, very, long time. It is the hallmark of human behavior—the thing we are best known for. If I were asked to consolidate human history into a single word, it would be gibowr—the story of men magnifying themselves, going off to war, and behaving like arrogant tyrants.

“Yahowah (יְהֹוָּה) saw (ra’ah – viewed, recognized, and considered) that indeed (ky – truly), the evil intent, wickedness, and depravity (ra’at – deprivation, distress, and misfortune) of mankind (‘adam) in the (ba ha) land (‘erets) was great in magnitude and quantity (rab – prolific and abundant). And his every (kol) inclination (yeser – motivation, desire, ambition, and creative idea) of his heart (leb) and thoughts (mahasabah – plans, plots, purposes, and schemes) were bad (ra’ – evil, wicked, immoral, repugnant, miserable, sad, troubled, and fiercely harmful) all (kol) the time (yowm – every day).” (Bare’syth / In the Beginning / Genesis 6:5) It only takes a spark to get a fire raging, and all too suddenly, every good thing is consumed in it. By this time, man had used his nesamah so poorly, creation had been for naught.
Naham, in the following verse, is one of those words which the context of the sentence is required to properly convey the meaning. It can depict “being consoled and encouraged after finding relief from sorrow and distress.” But, it can also infer “to reconsider, changing one’s opinion, leading to sorrow, to being sorry, to suffering grief and experiencing regret.” Based upon the situation which has developed, and upon the subsequent use of ‘atsab in the text, conveying, “pain and distress,” the meaning is clear. “Then Yahowah ( Elohim ) truly ( ky ) grieved, regretting ( naham ) that He had made ( ‘asah – fashioned and created) Adam ( ‘adam – mankind) along with the earth ( ‘erets). His heart ( leb – inner person, source of life, and spirit) was emotionally distressed, filled with grief and sorrow ( ‘atsab – was hurt, pained, vexed, displeased, and tormented ).” (Bare’syth / In the Beginning / Genesis 6:6)

God can and does experience regret. That’s important because it demonstrates that we are not victimized by predestination. The future is not predetermined. We choose our fate, and that means we can and do choose poorly. We are free to do things God does not want us to do.

The fact God experiences grief tells us that for Him, love and relationships are very real. Life is not a game. But more than anything, this passage reveals that Yahowah is engaged, that He cares deeply and personally about the souls who seek to know Him because He wants us to know Him, to choose to be with Him, and to love Him. And thus far, that plan was not going very well.

There are two, vastly different ways to render Bare’syth 6:7 because min means “from and because,” and the Hebrew word ‘al can be translated “mighty one,” “on,” “continuously,” “prey upon,” or “forever.” Most English translations render it as “to” and then suggest that “the Lord” wants “to blot out...animals, creeping things, and birds” in addition to “man.” Since that doesn’t make sense, I’ve chosen “because” to represent min and “continuously preyed upon” as the most rational rendering of ‘al in this context.

None of this means that I’m smarter, more scholastic, or a better linguist than other translators, because I’m not. But given the choice between rational and irrational, between consistent and inconsistent, I have elected to render the Word in the manner which makes the most sense in context, being true to the terms God chose while at the same time delivering a result which is in harmony with His nature. And I’ve made a point of providing you with the Hebrew terms which form the basis of these translations so that you can readily challenge what I and others are reporting.

“So ( wa ) Yahowah ( Elohim ) said ( ’amar ), ‘I will eliminate ( mahah – obliterate and destroy, annihilate and exterminate, wipe out and terminate the existence of, and cleanse and remove the impurity of) the Adam/man ( ‘adam)
whom relationally (‘asher) I have created (bara’ – conceived and fashioned, bringing into existence) from (min) upon (‘al) the face (paneh – presence) of the ground (‘adah – earth as in soil), because (min) the Adam/man (‘adam) has preyed upon (‘al – continuously plundered and spoiled) living creatures (bahemah – animals) who move about (remes – walk, creep, swim, and move about on all fours) and winged creatures who fly (‘op) in the sky (samaym – atmosphere or heavens). Indeed, because (ky ky – truly and surely), I am grieved, regretting (naham) having made (‘asah) them.’” (Bare’syth / In the Beginning / Genesis 6:7) Bad was so prevalent, so ubiquitous and pervasive, even God had nearly lost hope.

Elsewhere in Scripture, Yah tells us that His power (energy and ability) and His capacity for mercy (compassion and favor) are infinite. Therefore, we must conclude that His patience, His willingness to continuously witness evil, is limited. As such, we should again take note that Yahowah, Himself, does not profess unending tolerance of that which corrupts and deceives His creation, and face the reality that there is a limit to hope. And today, once again, mankind is on the precipice of exceeding those bounds.

Fortunately, there were then, as there are now, individuals who found favor with Yah. “But (wa) Noah (noah – the trustworthy guide to the resting place [i.e., returning to the Protected Garden of Joy]) ‘found (masa’ – discovered and obtained, came to possess and experienced) favor (hen – a fortuitous response, acceptance, mercy, compassion, fondness, and kindness, a special and beneficial consideration which made him beautiful, charming, pleasing, and agreeable) in (ba) Yahowah’s (יְהוֹעַד) eyes (‘ayn – in Yahowah’s sight and presence, from Yahowah’s point of view, perspective, perception, and understanding).” (Bare’syth / In the Beginning / Genesis 6:8)

Names mean a great deal to Yahowah. They all convey an essential and relevant truth. By this time, mankind had become more bad than good, more fallen than upright, so God provided “a trustworthy guide” to show us the way back home—to His secure and restful, joyous and good, home. And please take note, while we are still in the early days of the Covenant, the path to paradise is by way of Yahowah’s mercy.

Mas’ explains how Noah came to find favor with Yahowah, and by example, how we should respond. Our Heavenly Father has always communicated with and revealed Himself to those who want to know Him, whether it be an audible voice, an inner sense of purpose and direction, and/or through His Word and Spirit. Those who seek, find. Noah “discovered, obtained, and came to experience” Yah’s mercy because He recognized that God was the source of these things. Further, masa’ suggests that once Noah took the initiative to know Yahowah and
walk with Him, that God did everything else, keeping Noah safe and secure
during a difficult time.

*Hen*, often vocalized *chen*, meaning “mercy,” is descriptive of Yah’s means of
salvation. Merciful and compassionate, Yahowah has responded to man’s fallen
condition by providing the consideration required to make us beautiful and
acceptable again—at least in His eyes. The relationship severed by man’s poor
choices would be restored by way of a favor.

I find it interesting that *hen* is the base of *hanah*, which means “to rest while
camping in a tent shelter.” It is through God’s mercy that we get to celebrate the
*Miqra’a* of Tabernacles and camping out with God in heaven.

In the context of what came before and what follows, God wants us to know
that His focus is on saving individuals and their families. Noah was chosen to
pilot the ark because he was a good father and faithful husband, roles which are
very important to God.

“This is (*’eleh*) the genealogical record (*towledowt* – the written account of
the birth and descendants) of Noah, who was (*hayah* – existed as) an upright
(*tsadyq* – righteous and redeemed, innocent) and blameless (*tamym* –
unblemished and unimpaired) individual (*’ish* – man) in (*ba*) his (*huw’*) home
(*dowr* – household, shelter, tent encampment, and dwelling place). Noah was one
who walked (*halak*) with God (*’elohym*).” (*Bare’syth / In the Beginning /
Genesis 6:9*)

Based upon this passage, as well as the favor bestowed to Lot, it appears to be
more in keeping with God’s established plan for us to be good role models within
our homes so as to encourage the redemption of our spouse and children than it is
for us to pray for the collective salvation of our community and country. From
Yah’s perspective, relationships are personal and familial.

The entire purpose of God’s plan of salvation is to lift us up, making us
upright—*tsadyq*. Standing up is therefore the characteristic of man that sets our
species apart from all other living creatures. Being lifted upright is also the
“favor” Noah received. In a fallen world, he was redeemed; he was established,
enabled to stand in the presence of Yah. This is why God led His people out of
bondage by way of an “upright pillar of light.” It is why the Word refers to
Yahowsha’a as the “Upright Pillar of the Tabernacle.” It is why the only way home
is through the upright pillar upon which He hung.

*Tsadyq*, being “upright, redeemed and innocent,” is a derivative of *tsadaq*
which means “vindicated.” And vindication is a very specific form of salvation.
Set in a legal, judgmental context, it means to be declared innocent of all
charges—to be declared “not guilty.” God redeems the lost and fallen so that He
can vindicate them, accepting them back home “unblemished, blameless, and unimpaired—perfect” in His eyes. Noah was the beneficiary of this gift.

Yahowah’s perception of Noah, and His acceptance of this man and his family, was based on two criteria. First, Yahowah recognized that Noah valued his wife and children and that he was a loving husband and father who served as a good role model in his home. Second, Noah was engaged with God, walking with Him. As you will discover in the “Beryth – Relationship” chapter, “halak/walking” with God is the central plank on the human side of the Covenant. Yahowah not only wants us upright and moving, He wants us to journey with Him to the Promised Land.

Earlier in this chapter, we discovered that Enoch was the first man to enter heaven because “he walked with God.” Now, we have found that Noah and his family were saved because “Noah was one who walked with God.” In the next chapter, we will read that Yahowah’s first instruction to Abraham, after asking him to come out of Babylon, was “walk with Me.” So, since God has repeatedly emphasized the importance of walking with Him, I’m going to repeat something here that you will read again in “Beryth”: Yahowah did not say “bow down in My presence,” so He isn’t asking us to worship Him. He didn’t say “stand at attention,” which indicates that we are to be at ease with Him. He did not say “march,” so we are not following orders. God did not say “run,” therefore, He isn’t requiring much from us. He did not say “fly,” which suggests that there is no particular skill required on our behalf. He didn’t even say “jump,” so we can take our time. God did not say “ride” either, indicating that He will provide whatever transport is required. He said “walk with Me” which places us together, side by side, actively engaged in doing something together.

Yahowah has invited us to have a relationship with Him. He did not establish a religion. Further, this relationship with our Maker is to be on a first-name basis. We are to walk side-by-side, in His presence, conversing with Him. We are to value our family and see it as a model of what Yah intends for us. And we are to trust and rely on Him. These are the qualities which caused Yahowah to favor Noah, and through his example, us as well.

“Noah (noah – the trustworthy guide) had fathered (yalad) three (shalowsh) sons (banym) named (shem) Shem (sheth – name), Ham (ham – to be sweltering hot), and Yepet (yepet – to shine and appear beautiful; errantly transliterated Japheth).” (Bare’yth / In the Beginning / Genesis 6:10)

This passage is one of many that helps explain why certain numbers are important to Yah. One represents God, for God is one. Two is the number of relationship, of marriage and of the covenant. Three is the number of family, of mother and father becoming one to have a child. Therefore, it should not be
surprising that the most closely related words to shalowsh/three mean “acting as a unit” and “growing, becoming larger and more firmly rooted.” Emphasizing this point is why Noah had three, not two or four, sons.

Four and forty represent completion of a time of testing as we shall soon discover during the flood. Five is the number of confusion and represents Halal. Six is the number of man, which is why Seth was so named. And seven is perfection, and therefore serves as the basis of the Sabbath. Seven is the result of combining God/one with man/six.

Following the flood account in Bare’syth 10, the genealogies of these three men, Shem, Ham, and Yepet, were used to create a table of nations—or at least realms which had or would have some direct involvement with Yisra’el—either good or bad. Shem’s sons were Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. Ham’s sons were Cush, Mizraim, Put, and Canaan. Yepet/Japheth fathered Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. God then says of these individuals: “each had their own language, land, and nation.”

Shem’s sons migrated to Mesopotamia, forming Sumer and the Assyrian and Babylonian Empires. Ham’s sons journeyed to Yisrea’el and Northern Africa. And Yepet’s boys became fodder for Islam, staying relatively close to home in the Caucasus region of Eastern Turkey, between the Black and Caspian Seas. One of his sons, Gomer, shared a name with the temple prostitute Howsha’ / Hosea would marry to demonstrate Yisra’el’s unfaithfulness.

“The region (‘erets – land, ground, area, and territory) in God’s (‘elohym) presence (paneh – from His perspective) was corrupt (sahat – ravaged, ruined, devastated and destroyed, becoming a putrid and polluted slime pit of corruption and decay), and the land (‘erets) was filled with (male’ – was overflowing with, was satisfied with, was wholeheartedly in compliance with, and was loudly proclaiming) violence, destruction, and plunder (hamas – terrorism, lawlessness, maiming, cruelty, killing, thievery, injustice, and looting without any moral restraint).” (Bare’syth / In the Beginning / Genesis 6:11) Do you suppose it’s a coincidence that Allah’s most popular terrorist organization in Israel is named “Hamas?” It’s certainly fitting.

During the years I spent exposing and condemning the terrorist nature of Islam, I was often confronted with the rebuff: “The God of the Bible was also violent.” I would respond by saying that the relationship between nurturing and harsh, moral and immoral, verses in Yahowah’s Word (more than 500 to 1) is reduced by a factor of 25,000 as compared to the Qur’an (less than 1 in 50), meaning that these books are far more different than alike in this regard. But what I wanted to say was unfortunately beyond the grasp of most people in my talk
radio listening audience. However, the answer is exposed here. There is a consequence of being tolerant of deceitful, destructive, and deadly dogmas and of the people these politicized religions infect. It is the reason for the Third Summary Statement: it is not compassionate or caring, even forgivable, to show mercy to the merciless.

When corruption becomes sufficiently prevalent that it is accepted as the norm, as was the case here, those societies breed, even become satisfied and comfortable with, “hamas—violence, destruction, plunder, terrorism, lawlessness, cruelty, killing, injustice, and looting without any moral restraint.” Everything they touch is doctrinally infected and physically affected by them—including those who aren’t currently corrupted, such as their children and surrounding communities. And that is to say, unchecked, the children within these societies will ingest the same poison, and they in turn will terrorize their neighbors. Innocent people will be adversely affected by corrupt people so long as corruption is tolerated.

In this Torah passage, God has made it clear that He recognized that a deceitful, destructive, deadly, and damming dogma had become pervasive. He realized that the consequence of unchecked corruption was: “hamas—terrorism, lawlessness, cruelty, and looting without any moral restraint.” And He knew that if He didn’t eliminate this religious and political regime and its host (the people it had infected), there would be no hope for anyone.

Let’s put you in God’s place for a moment. If you were God and could slay Muhammad and his 100 most loyal companions in 622 CE, would you knowing that Islam would ravage the world, terrorizing, killing, and plundering tens of millions—including the 3,000 murdered in the name of Allah on September 11th, 2001? If you could wipe out Hitler and the 10,000 most fervent Nazis in 1938, to spare 50,000,000 victims, would you? In 1948, would you eliminate the 100,000 most loyal supporters of Mao to spare the lives of 40,000,000 otherwise innocent Chinese men, women, and children?

The reason Yahowah asked His Chosen People to destroy Jericho (actually Yarychow, meaning “of the moon”), Ai (written ‘Ay in the Hebrew text which is descriptive of a “heap of ruins”), Gibeon (from Gib’own, conveying the idea of an “evil and idolatrous hill”), Lachish (scribed Lachysh, and thus portending to be “invincible individuals”), Hebron (from Chebrown, meaning “to associate with the occult”), Debir (or more accurately: Dabyr, which is “to fear or revere the word”), and Hazor (written Chatsowr, meaning “protected enclosure or castle”) in 1400 BCE, and to eliminate the population in these towns, is for the same reason He responded similarly in 2968 BCE. Had these corrupt people and places been allowed to exist within the Promised Land, they would have infected and adversely affected the people chosen to be Yahowah’s witnesses—meaning you
and I wouldn’t be reading the Word of God or benefit from it. Using Yahowah’s parlance, “their iniquity was full,” meaning that like the people depicted during Noah’s day, there was no longer any hope that the Ca’anites would be able to coexist in a civilized way with their neighbors, or any hope that their own children wouldn’t become equally corrupt. For the benefit of the many, to retain hope, to punish the perpetrators rather than allow them to *hamas* their victims, the corrupt were curtailed. It was the most fair and merciful thing to do.

“God inspected *(ra’ah – looked upon and viewed)* the area *(‘erets – land, region, and territory)*, and indeed *(ky – truly and surely)*, it was corrupt and spoiled *(sahat – ravaged, ruined, devastated, and destroyed)*, for *(‘et) all *(kol)* related human flesh *(basar) treading *(darak) upon *(‘al) the earth *(‘erets – area)* had become a putrid and polluted slime pit of corruption and decay *(sahat – followed destructive practices, were wasted and devastated, lying in ruins and spoiled).*” *(Bare’syth / In the Beginning / Genesis 6:12)* The NIV Interlinear renders the passage: “God saw the earth and behold, it was corrupt, for he [as in man] corrupted the way of every person on the earth.”

Of issue is the meaning of *basar*. Its Akkadian roots suggest that the term conveys “a descendant,” a “blood relative,” or someone who is “near of kin.” The best etymological tools indicate *basar* conveys the notion of “human flesh,” especially that of “related people.” While the word is often translated “living things and creatures,” even as “animals,” based upon the context in which it is used, *basar* can just as easily convey “humans and people, both men and women.” And it is perhaps also true, that Yahowah chose *basar* to convey the animalistic nature of the people who were acting badly.

Also interesting is that *basar* means “to be a herald or a preacher”—both of which are human undertakings. Further, in the context of Bare’syth 6:12, the idea of “related humans” is consistent with the story Yahowah has been telling and will continue to tell. And in this regard, God will provide a unique twist in His depiction of *basar* in just five verses—one which serves to confirm the human rendering, at least in this case.

Yahowah wasn’t pleased with His creation, so if He didn’t care about the consequence, He had a choice. He could ignore them, wipe them out, or prune them back. “God said to Noah, *‘I am pruning* *(qes – limiting, constraining, and diminishing, even putting a limit to, from qatsats, to cut off part of an extremity by shearing)* all humans who are related *(basar – people who are preachers and messengers)* moving about *(bow’ – coming and going, passing by)* before *(paneh – in front of)* Me. Indeed *(ky)* the region *(‘erets)* is filled with *(male’ – is overflowing with, is satisfied with, is wholeheartedly in compliance with, and is loudly proclaiming)* terrorism, lawlessness, and cruelty *(hamas – violence, destruction, and plunder, killing, thievery, injustice, and looting without any*
moral restraint) because of (min) their (hym) presence (paneh). Look, here and now (hineh), I will bring ruin to (sahat – catch them in a pit or basin, causing them to decay and decompose, wiping them out by laying waste to) them (hem) along with (‘et) the region (‘erets).” (Bare’syth / In the Beginning / Genesis 6:13) The basin reference is important. Keep it in mind as we move forward because it explains the nature of the flood.

Just as gardeners prune plants to cut out decay, and to promote healthy growth, God was prepared to remove corrupt humans for the sake of those who had not been contaminated. And while that is obvious, isn’t it also obvious that our world today is filled with terrorism, lawlessness, cruelty, violence, destruction, plunder, killing, thievery, injustice and looting without moral restraint? And as such, might Yahowah’s Tribulation judgments, the pruning of humankind which will occur between 2030 and 2033, be similar? Are we seeing in the preamble to the deluge, a preview of what to expect and why? (In His Olivet Discourse, Yahowsha’ listed “world war, an increase in terrorism, and lawlessness” as things which would be birth pangs preceding His return.)

Returning to the metaphor being used, having elected to prune mankind, Yahowah needed a way to keep the good plant safe. While He could have made the vessel Himself, or found a much more straightforward way to protect Noah, his family, and the animals, God prefers doing things with us. And Yah never misses an opportunity to reinforce His message, giving us the opportunity to revel in the brilliance of His Word as He intertwines amazingly sophisticated and relevant metaphors. The very nature of the ark is symbolic and there would be two of them, not one.

But more than this, by building a gargantuan vessel six-hundred miles from the nearest ocean, God not only memorialized for our benefit how Noah engaged with Him, but also provided His critics and doubters with an overt last warning of “biblical proportions.” There is little doubt that Noah’s shipbuilding exploits were featured regularly in the Black Sea Gazette. Everyone in the ‘erets/region would have known about it. And that’s because God wants everyone, and that includes those who have turned their backs on Him, to be left without excuse.

Further, Noah’s undaunted confidence and sense of purpose in the face of unending ridicule demonstrated the benefit of yada’/knowing Yahowah. If you had been open-minded, watching Noah’s fortitude and perseverance, you’d be compelled to contemplate what, or Whom, he knew that you didn’t. As such, Noah’s example demonstrates the difference between faith and trust, between believing and relying. It was, therefore, a wake-up call that was missed by the mockers, just as Yada Yahowah goes unnoticed among those on the cusp of being swept up in another rising storm. (It is also interesting to note that among the things listed as harbingers of the Tribulation by Yahowsha’ were an “increase in
hurricanes and tornadoes” as well as “famine and pestilence,” all of which suggest global environmental change.

“Make (‘asah – perform the work to fashion for) yourself (‘atah) a timber (‘es – wooden) ark (tebah – a boat, a large ship which is waterproof and will float) of resinous lumber and tar (goper – laminated wood). Construct (‘asah) stalls (qen – rooms, nests, and beds) on the ship (tebah – the boat or ark) and cover (kapar – coat, as in envelope) parts of (min) her (hy) living quarters (beyth – family homes, houses, tabernacles, and rooms) and exterior (chuwts – outside) in (ba) pitch (koper – tar or other natural bituminous material like asphalt used to seal a vessel).” (Bare’syth / In the Beginning / Genesis 6:14)

If we were left only to Hebrew, goper could be anything from “cedar,” to a species of tree which has become unknown to us, to “an elevated superstructure constructed in the style of a large chest,” to “logs with a high resin content,” even to “sulfur as a heat source,” which would have been used in the metallurgy process of making rivets. But, upon further investigation, we discover that the Aramaic root of goper means “laminated wood.” And that serves to explain some of the Hebraic shadings. Resins (tree sap) or tar would have been used as glue to affix the laminates and heat would have been used to bend them into the desired shape. The use of laminated beams, glue-lams in today’s parlance, would have been required to build a vessel of this size.

But of particular interest in relation to the ark is kapar, meaning “to coat, covering something.” It’s the same word Yahowah selected to convey the purpose of Yowm Kippurym, the Day of Reconciliations. Although kippurym is plural, its consonant root is indistinguishable from kapar. So in the context of the impending flood, and removing the poison man had spread, kapar means “to repair the damage done by an offense by way of making amends.” This is a very specific form of forgiveness which includes a pardon leading to reconciliation. And that is the purpose of Noah’s Ark as well as the Ark of the Covenant.

Therefore, we should not be surprised that kapar is also used to describe the “cover of the Ark of the Covenant which comprises the Mercy Seat.” This is where Yahowah instructed the Lowy (meaning “those who unite,” but corrupted to “Levites”) to sprinkle the blood of a sacrificial lamb to resolve the consequence of man’s sins. As a merciful cover, kapar is symbolic of the Garment of Light with which Yahowah’s Set-Apart Spirit adorns us when we are reborn from above and forgiven. This Garment of Light precludes God from seeing any of the offenses we commit so that we appear perfect in His eyes. You’ll want to keep this connection to the Spirit in mind as we work through Yah’s instructions regarding the Miqra’ey / Called-Out Assembly Meetings.
The reason Yahowah introduced this concept so early, telling Noah to *kapar*, or “coat and cover” the Ark inside and out was to make sure we wouldn’t miss the metaphor. There is more to God’s protection than planks of timber. For the same reason, Yahowah called the entity being coated a *beyth*, meaning “house, home, household, and tabernacle.” The symbolism here is that God wants to cover us in His Set-Apart Spirit, transforming our household into His home and tabernacle on earth.

Lastly, you’ll notice that the Ark’s “exterior was covered in bituminous pitch,” which is a byproduct of carbon, life, death, and time—not in resin or sap. If, as fundamentalist Christians believe, the planet and universe were only a little more than a thousand years old, the natural tar compound wouldn’t have been readily available.

Yahowah is consistent. Whether it’s the Ark or His plan and timeline for salvation, God provides us with a comprehensive explanation. Every detail is relevant, appropriate, pertinent, instructive, and productive. “These (zeh) are her (‘et) production (‘asah – manufacturing) relationships (‘asher): the Ark’s (tebah – ship’s) length (‘orek) 300 cubits (‘amah – the length of a forearm from the tip of the hand to the elbow), her width (rohab) 50 cubits, and her height (qomah) 30 cubits.” (Bare’syth / In the Beginning / Genesis 6:15)

Using the Royal Egyptian Cubit known to Moseh (20.6 inches versus the future Hebrew cubit at 18 inches), the Ark would be 515 feet long overall, have an 86-foot beam, and be 52-feet high from her keel to the roofline of the deckhouse. To say that the engineering know how and ship-building technology for a vessel of this size was beyond anything contemplated or attempted during Noah’s lifetime would be an understatement.

Now that we are five-thousand years more advanced technologically, let’s compare the Ark’s dimensions to the kinds of ships most similar to it today. The U.S.S. Nimitz was designed to retrieve, carry, and launch aircraft. It is considered to be one of the most stable and stout ships ever built. The aircraft carrier has an overall length of 1,092 feet and features a beam of 134 feet below a flight deck which is 252 feet wide. The ratio of average width to her length is therefore 0.17. The Ark’s ratio of width to length is also 0.17, making it look like Yahowah aced His classes at the Naval Academy. In World War Two, the battleship Bismark was the pinnacle of German engineering. It had a ratio of length to width of 0.16. The world’s largest ship, weighing in at 261,000 tons, is the supertanker Knock Nevis. It was commissioned as the Seawise Giant but ran aground in the shallows of the Straits of Hormuz following an Iraqi Exocet missile strike in 1986. When she was re-floated, the ship was renamed to distance her from that stigma. History aside, this pride of Japanese shipbuilding is 1,504 feet long and has a 226 foot beam, providing a ratio of 0.15 to one.
Continuing with our analysis, with a fully loaded draft of 80 feet, and freeboard of 30 feet, the hull of the Knock Nevis is 110 feet tall. For these measurements to be comparable to those given for the Ark, you would need to consider the deckhouse. And even with the Knock Nevis’ deckhouse being built five stories tall (rising 53 feet above the hull), as opposed to the Ark’s two-story superstructure, this still yields comparative ratios of overall height to length of 0.108 for the tanker and a similar factor of 0.10 for the Ark.

To put these findings into perspective, the best preserved ancient warship from which dimensions are retrievable is Sweden’s Vasa. This vessel, commissioned in 1628, was the largest and most advanced ship of her day, built and designed by the world’s most formidable navy. And yet she sank on her maiden voyage, not even making it out of Stockholm’s sheltered archipelago. Having recently raised the Vasa from her watery grave, naval architects have determined that the ship’s proportions weren’t able to withstand the onslaught of wind and wave. She was 69 meters long (226 feet) overall, including an excessive bowsprit. The hull itself was 61 meters. The Vasa was 11.7 meters wide (38 feet), and 52.5 meters high (172 feet) from her keel to the top of her stubby mainmast. From keel to stern she rose 24.1 meters (80 feet). Net of her bowsprit, the unseaworthy vessel’s ratio of beam to length was a gangly 0.19, and her overall height to overall length comparison was a grotesquely unstable 0.76. Discounting the mast and bowsprit, the Vasa’s keel to stern height contrasted with her hull length provided a top-heavy ratio of 0.40, ultimately dooming her.

By analyzing the Ark’s engineering specifications, and comparing them to those mankind has only recently been able to understand and achieve, it is evident that the Ark’s proportions were nearly five-thousand years ahead of her time. The most logical explanation for this reality is that these words were inspired by someone with foreknowledge.

“Build (‘asah – make) a roof (tsohar) to the point of (la) a cubit (‘amah – 20.6 inches) above (‘el) the completed (kalah – finished) Ark (tebah). Place (sym – put) the doorway (petah – entrance) of the ship (tebah – ark) in (ba) her (hy) side (sad – flank). Construct (‘asah – build) lower ones (tahty) a second and third.” (Bare’yth / In the Beginning / Genesis 6:16)

Some translations suggest that God was asking for a second and third deck to be built within the hull of the ship. And while I suspect that’s true, and prefer this rendering to a second and third passageway, we can’t be sure. Dead Sea Scroll fragments confirm the location and quantity used here, but not the identity of the object being quantified. (If it is doorways, not decks, this could be symbolic of the fact that Scripture presents three different doors which people can pass through at the end of life: death and destruction, eternal damnation, or eternity in God’s
household. The additional two decks might speak to the Father’s manifestations as Spirit and Son.)

Accurately translated, what follows is of profound importance. God has confirmed two critical components of what He intended to accomplish with the flood and why. “Behold (hineh), I (‘any) will bring (bow) a flood (mabbuwl – deluge of overwhelming proportions) of water (maym) upon (‘al) the (ha) region (‘erets – land, territory, area, earth, and ground) to (la) destroy (sahat – catch in a pit or basin, causing decay and decomposition, annihilate, wiping out by laying waste to) all (kol) related (‘asher) humans (basar – people who are preachers and messengers) in (ba) whom (huw’) a spirit (ruwach) was born and lives (chyyl – resides, moving about, twisting and distorting, causing pain and suffering, anguish and torment) from (min) beneath (tahat – under and below) the heavens (samaym – sky, atmosphere, realm of planets and stars, or the abode of God)–all (kol) who are related (‘asher) in (ba) the (ha) region (‘erets) will expire (gawa’ – perish, gasping for breath, becoming empty, hollow corpses, the door being shut on them).” (Bare’yth / In the Beginning / Genesis 6:17)

‘Erets is usually translated “land,” but can mean “earth” as in the sense of “ground.” ‘Erets means “region, territory, realm, or area.” In the creation and flood accounts, it is often presented as “earth” which, with our modern worldview, is interpreted as the name of the planet as opposed to ground or soil. And that has given the impression that the flood was designed to wipe out all life on Earth, covering the entire globe, right to the peaks of the tallest mountains. If God had wanted to say that the water would flood the “world,” rather than land or region, He would have used tebel. It means “world” as in the “habitable portion of the planet.” Of its thirty-six occurrences in Scripture, tebel is translated “world” thirty-five times and “habitable part” once.

Consider this distinction “Because before (previous to the time) the mountains (hills, ridges, ranges, and elevated land formations) were born (conceived through labor) on the earth (‘erets – on the land or ground) and the world (tebel – planet) was brought forth violently (born in distress, akin to labor pains, in trembling and shaking), even from before time, You were infinitely powerful, and always existed as God.” (Mizmowr / Song / Psalm 90:2) In this Song, Moseh used ‘erets, meaning “region, realm, land, area, or earth in the sense of dirt,” and tebel, meaning “world,” to help distinguish between these concepts.

Furthermore, in this passage, the second application of ha’erets precludes rendering the compound word as “the earth” because it is preceded by ba, meaning “in.” So to perpetuate the religious myth, and to keep from sounding foolish, English translators ignored ba/in and pretended as if ‘al/on were actually in the text. But since ba/in is there, our options are “in the region, in the land, in the area, or in the realm.” God is therefore speaking of flooding a specific place—
a “basin of decay” where the descendants of Adam, Seth, and Cain had partnered with Satan to become corrupt tyrants.

This is further confirmed by the rest of the passage, at least if the words are presented accurately. *Ruwach* means “spirit.” Yahowah tells us that they come in different varieties. There is God’s, His messengers’, and there is Satan’s and his associates’. Humans equipped with a *nesamah/conscience* can choose not to associate with either, to be born anew from above in God’s spirit, or from below in Satan’s spirit. Animals, with merely a *nepesh/soul*, don’t possess the discriminating judgment required to make such a choice. An animal can be a transient host for a spirit but nothing more.

This being known, we can be certain that we have translated *basar* correctly in this context. While it can mean “life form or animal” generically, since this verse references a “twisting and distorted” *ruwach/spirit*, the rendering of “descendants, blood relatives, near of kin, and related human flesh” is appropriate.

Putting it all together, we can deduce that Yahowah decided to eliminate almost every descendant of ‘Adam (a.k.a. *nesamah* man) in the region east of Eden. He felt compelled to do so because they had leagued with Satan and had become corrupt beyond the hope of repentance, change, or redemption.

In this regard, I find it interesting that God chose *gawa’,* meaning to “expire,” to describe the fate of the flood’s victims. The term is uncommon, appearing only twenty-four times in Scripture. And on several of those occasions, it’s translated “give up the ghost.” The related word *guwr,* even speaks of “inhabiting temporarily so as to stir up trouble through quarrelling and strife,” so there is a spiritual implication here, albeit an “anguishing and tormenting” one.

*Gawa’* also tells us that Satan’s associates “were going to perish, gasping for breath.” Their bodies would become “empty, hollow, and lifeless corpses,” devoid of their demonic “spirit.” This in turn would cause the “quarrelsome and troublesome spirits” to be “locked up, incarcerated behind a shut door”—imprisoned in a word. You see, spirits are eternal. Since they aren’t mortal like souls, the only penalty which can be afforded rebellious ones is to be imprisoned forever. And that is why the Abyss was made for Satan and his fellow demons. In a passage, God has provided us with some useful guidance.

The reason I said “east of Eden” earlier is because Yahowah has already told us where these bad boys had settled, even what they had done to engender His wrath. And He had told us from whence they had come. The detail pertaining to Eden’s location had been provided for this very reason. If you will recall, it was the headwaters of four rivers, placing it southeast of the Black Sea and west of the Caspian. And since the two biggest rivers in Yah’s list were the Tigris and Euphrates, it would be reasonable to include northern Mesopotamia in this realm.
This is thus the ‘erets/region Yahowah intended to deluge, purging it of Satan’s partners.

However, not everyone had chosen poorly. Eight people among tens-, if not hundreds-, of-thousands, perhaps millions, had elected to associate with Yah. I wonder if that ratio is any different today? Speaking to Noah, the trustworthy guide to rest and restoration, God said...“I will establish (quwm – stand up enabling others to stand, confirming that which will elevate others, causing them to rise, setting up a restoring) My (‘any – I Am’s) Covenant (beryth – relationship, marriage vow, oath of partnership, treaty, pledge between individuals, binding promise, league, alliance, agreement, and compact) with (‘eth) you (‘atah).” (Bare’syth / In the Beginning / Genesis 6:18)

Two of the most important, and most misunderstood, concepts in the Hebrew Scriptures and the Greek eyewitness accounts are quwm in Hebrew and histemi, its Greek equivalent. One defines the Covenant while the other mirrors it. Simply stated: God stood up for us so we could stand with Him. He renewed and established us by becoming our stand-in, choosing to pay a ransom for us by way of accepting the penalty of Mowryah’s stauros/Upright Pole—a word which is also derived from histemi. By so doing, we will be restored, rising up to stand with God. In the first use of Beryth / Covenant, Yahowah has defined its purpose.

While we may not be able to pinpoint the exact timing of the flood, or explain the deluge’s every nuance, by diligently investigating the meaning of each term Yahowah has selected, we have determined the mind of God. For that alone, your time and mine has been well spent.

Before we move on, I want to emphasize the importance of Scripture’s paramount declaration: Beryth / Covenant. This is the first time the word has appeared. Beryth is “a noun, singular and absolute,” and that’s because there is only one Covenant. Even though the word appears another 189 times in the Torah, Prophets, and Psalms, it is never plural. There is only one way to God.

The religious gremlins who saw fit to copyedit the Torah, Prophets and Psalms, by replacing Yahowah’s name with “the LORD” 7,000 times, also diminished the magnitude of Covenant by labeling the beginning and end of Scripture the “Old and New Testaments.” It is as if there were two of them, and as if they were the wills of the deceased. These were the same misguided souls who decided to place “Bible” on the cover of Yahowah’s Word, even though the term was derived from a transliteration of a Phoenician sun goddess’ name.

Yahowah is very much alive, and if we want to be, we have to know that He established a Covenant—one Covenant, which He has affirmed many times. There is one God, there is one plan, there was one Noah’s ark, there was one Ark of the Covenant, and thus there is only one way to Yah. And that way is
summarized in the word quwm and its Greek equivalent, histemi: “God stood up for us so that we could stand with Him, risen, established, and upright.” Therein my friends is the nucleus of Scripture. It’s about establishing a relationship.

Even Noah’s name is significant in this regard. He served as a trustworthy guide to the man with whom the Covenant would be confirmed, Abraham, who directed us to the man by whom it would be memorialized, Moseh, who spoke of the individual by whom it would be fulfilled, Yahowsha’, all on behalf of the one and only God, Yahowah.

As with the Covenant, Noah’s salvation would be a family affair: “And you shall be included and come (bow’ – be associated with and enter) into (‘el) the Ark (tebah), you, your sons (ben), your wife (‘isah), and your sons’ wives with you.” (Bare’syth / In the Beginning / Genesis 6:18) The Covenant Relationship is based upon family, upon husbands and wives becoming fathers and mothers to bear and raise children.

Most everyone is familiar with the account which follows. Noah was asked to bring two of every sort of animal into the Ark, a male and female of each life form, along with the food to feed them, so that their species would continue to populate the region. “And Noah did everything which God instructed him to do.” (Bare’syth / In the Beginning / Genesis 6:22) And therein lies the secret to Noah’s success.

Immediately after introducing us to Scripture’s most important term, beryth/Covenant, God unveiled a passage which reveals its basis. “Yahowah (יהוה) said (‘amar) to (la) Noah (noah – the trustworthy guide), ‘Go (bow’ – enter and be included) into (‘el) the Ark (tebah), you and all your household (beyth – home, house, tabernacle, temple, and family), because indeed (ky), I have seen (ra’ah – perceived, considered and delighted in knowing) that those with (‘et) you (‘atah) are upright (sadyq – in accordance with My standard, vindicated and innocent) by means of (la) My (‘any – I Am’s) presence (paneh) in (ba) this (zeh) home (dowr – dwelling place and sheltered encampment).” (Bare’syth / In the Beginning / Genesis 7:1)

From the perspective of the textual consonants, the transition from beyth (בֵּית), meaning “home and family,” to beryth (בְּרִית), meaning “covenant relationship and marriage vow,” is the addition of an “r,” or in Hebrew, a resh, meaning “head.” This suggests, and Scripture confirms, that the Covenant is based on “home and household” and is thus familial. A family, consisting of a father, mother, and
child, a protective home and a monogamous marriage, comprise the primary metaphor upon which Scripture is based.

The comparison of *beryth/*covenant and *beyth/*family home is further explained when one examines the root of *beyth*, which is *banah*. It means “to build, to rebuild, and to establish a home and family, causing it to continue.”

The etymological shadings of *bow’* in Bare’syth 7:1 are pertinent as well. It means to “arrive and to be included in an association with a limited group, to return and to be established, to be gathered in and harvested, guided and directed to a special place.”

Noah’s *tebah*, or method of rescue, meaning “ark, chest, vessel, boat, and ship,” and the Ark of the Covenant, ‘*Arown Beryth*, are similar metaphorically. ‘*Arown* also depicts an “ark or chest,” and as such, is the vessel of our salvation.

Throughout Scripture, Yahowah reinforces the notion that salvation is synonymous with *tsadaq/*vindication, and that vindication is what causes us to be seen as *sadyq/*upright. And speaking of upright, to walk with God, Noah had to be standing up on his feet in God’s presence, engaged in the relationship.

There are several unique insights in the previous passage that emerged as I attempted to deal with the Hebrew text. While ‘*et* is not translated on many occasions, it has been consistently rendered “with” in the early Towrah passages. So rather than ignore it, I rendered it as such. *La* means “to or toward,” but also “among, concerning, on behalf of, in order to, according to, and by means of.” Since the latter seemed to be the best fit within the context of this sentence, and since the customary “to and toward” didn’t work, I translated it as such. Lastly, *dowr* can mean “generation,” but is most often interpreted “home, dwelling place, and sheltered camp.”

Therefore, I think the passage tells us that Noah’s household was saved because they were like Noah, a family who walked with Yahowah. And, Noah and his family were seen as upright and vindicated because of Yahowah’s presence. In other words, they were home to the Set-Apart Spirit. She lived in them, protecting and sheltering them, making them appear perfect in God’s eyes, because they had chosen to form a relationship with Yahowah. The Ark was not only Noah’s home; it was Yahowah’s home, because God resided in Noah’s family.

Nincompoops, trying to discredit Scripture, say that there is a contradiction in this next verse. Was Noah to bring two, seven, or fourteen of each species into the ship? “From (min) all (kol) the clean (taher – pure) *domesticated animals* (bahemah – non human creatures) take (laqah – select and grasp) for yourself, seven (seba’) males (*iysh) and seven (seba) females (*iysah) and two (sanaym
– a pair of) related (‘asher) animals (bahemah) which are not (lo’) clean (taher), a male and female.” (Bare’syth / In the Beginning / Genesis 7:2) The verse is advancing the Scriptural concept of a substitute being sacrificed to resolve the consequence of sin. It also confirms that Yahowah’s Covenant was known to His people long before Moseh was afforded the honor to write it down.

Noah understood that by a “clean domesticated animal,” God meant an unblemished lamb. And he knew the reason for including them, as evidenced by what he did with them following the deluge. The Miqra’ey had already been established as had the prophetic path to Yahowsha’s sacrifice on Mount Mowryah. There were seven Miqra’ey so there would need to be seven pairs of animals.

This insight is hinted at in the Abel-Cain story. The reason Yahowah found favor with Abel’s sacrifice of a lamb, and not with Cain’s grain offering, was that He had told Adam’s sons how to resolve the problem of their mortality now that their father and mother had chosen poorly. Yahowah’s story from beginning to end is consistent.

The unclean animals were simply food. There were carnivores aboard the ship. Seven pairs of birds were brought aboard for the same reason, “to keep alive the seed of life (hayah zera’ – restore offspring, to enable vigorous and healthy childbirth and descendants) upon (‘al) the whole (kol) land (‘erets – region or area).” (Bare’syth / In the Beginning / Genesis 7:3)

Yahowah has a thing for numbers. And while seven is His favorite, in this next verse, He introduces a number which unlocks many prophetic mysteries. “Indeed (ky), on (la) the passage (‘owd) of seven (seba’) days (yowm), I will send rain down (matar) upon (‘al) the (ha) region (‘erets – land and area, earth in the sense of ground) for forty (‘araba’yim) days (yowm) and (wa) forty nights (laylah) and wash off and wipe out (mahah – clean and annihilate, blot out and obliterate) accordingly (‘et) all (kol) the (ha) living creatures which stand (yaquwm – life forms which were established upright), whom relationally (‘asher) I made (‘asah – fashioned and created), from (min) upon (‘al) the presence (paneh) of the ground (‘adamah – soil, earth as in dirt, and fundamental particles of natural elements).” (Bare’syth / In the Beginning / Genesis 7:4)

Dissecting this passage, we discover that the words most closely related to yaquwm are yaqowt, meaning “fragile,” yaqows, “those who ensnare and trap,” and yaqah, indicative of those who are “insolent, arrogant, and haughty toward authority.” So with quwm, meaning “stands up,” serving as the basis for yaquwm, it’s not hard to see how this word describes man, the only upright animal which is inherently fragile and yet uniquely arrogant, and is the species best known for
trapping its prey. This connection to man is why I suppose Yahowah closed His
depiction with ‘adamah/dirt, rather than ‘erets/land. The former is indicative of
‘adam/man, comprising the basis of the name and the substance from which he
was formed.

The reason that we know forty quantifies the completion of a time of testing is
because Yahowah always uses forty in this context. The pattern was established
with the flood. But that was not the only place, nor was the duration of time ever
random. The children of Yisra’el wandered in the wilderness forty years before
they were allowed to enter the Promised Land. Yahowah took forty days and forty
nights to reveal the Towrah to Moseh on Mount Horeb, a time which severely
tested the Yisra’elites. Forty was further confirmed when “Yahowsha’ was tested
forty days and forty nights in the wilderness” prior to the consummation of His
mission. And after enduring Satan’s torments in She’owl during the Miqra’ of
Unleavened Bread, the risen soul of the Ma’aseyah, now reunited with
Yahowah’s Spirit, spent forty days with His disciples prior to His ascension—a
time in which the disciples were being prepared for the ultimate test.

The three eras of man are divided into forty Yowbel, or 2,000-year segments
of time. The first was comprised of an era of verbal communication and of a fairly
simple and friendly familial covenant with individuals and their families from
Adam to Abraham. The second epoch depicts the formalization of that Covenant
relationship by way of written communication with a chosen people, and for a
particular nation. The third period presents the fulfillment of the Covenant and
portrays the perfect example which was set for the entire world to follow.

Exactly 40 Yowbel transpired from Adam’s fall to the establishment of the
Covenant with Abraham. There were exactly 40 Yowbel from Abraham’s
willingness to sacrifice his only son on Mount Mowryah to Yahowsha’s actual
sacrifice on Mount Mowryah on Passover in 33 CE. And there will be precisely
40 Yowbel between the Ma’aseyah’s fulfillment of Pesach, Matsah, and
Bikuwrym to His return on Yowm Kippurym in 2033, the only Yowbel remaining
within the lifespan of the generation who witnessed the return of Jews to the
Land.

Returning to the story, unlike the haughty individuals who had chosen to rebel
and choose their own path, “Noah did everything which God instructed him to
do.” (Bare’syth / In the Beginning / Genesis 7:5) If we want to be saved, we may
want to do the same thing and come to consider the Word as God’s Owner’s

This brings us to the verse we grappled with earlier when trying to establish
our timeline. “And (wa) Noah (noah) son (ben) six (shesh) hundred (me’ah)
repetitions (sanah – years, repeats, and changes) and (wa) the (ha) flood
(mabuwl) existed (hayah – was, is, will be, happened, and occurred) waters (maym) on (‘al) the (ha) land (‘erets).” (Bare’syth / In the Beginning / Genesis 7:6)

In that the terminology for the hundreds place was added by religious rabbis in the 15th century CE (Egyptian-influenced paleo-Hebrew used symbols, not words like me’ah for factors of ten and one hundred), one might deduce from this that Noah’s sons were sixty at the time of the flood, or that Noah was sixty when he and his sons experienced the deluge. The Masoretic is so convoluted here that it is difficult to make a sentence out of these words, much less understand what they mean.

The message is clear enough. Noah had only one wife, as did his sons. “Noah and his sons (ben), his wife (‘isah), and his sons’ wives, went into the Ark to escape from (min) the presence (paneh) of the flood (mabuwl – overwhelming and inundating) waters (maym).” (Bare’syth / In the Beginning / Genesis 7:7)

God keeps His promises. If He says something is going to happen at a specific time, you can rely upon it. “It came to pass (hayah) on the seventh (seba’) day (yowm) that the waters (maym) of the deluge (mabuwl) came to exist (hayah) upon (‘al) the land (‘erets – region and area).” (Bare’syth / In the Beginning / Genesis 7:10) Based upon this, as we look forward in time toward the fulfillment of Scripture’s final prophecies, we should expect no diminishment in punctuality. The pattern depicted here of 7 and 40 will be repeated with reliable precision.

While there is some doubt as to the meaning of the first half of the following message, the remainder is perfectly clear. “In (ba) repetition (sanah – years, changes, and renewals), six (shesh) hundreds (me’ah) years (sanah) Noah had lived (chayym). In (ba) the second (seni) month (hodes – time of renewal), in the seventeenth (seba’ asar) day (yowm) of the month, in that day, a great magnitude and quantity of (rab) deep ocean water (tahowm) and all underground springs (ma’yan – subterranean cisterns) burst and gushed forth (baqa’), and the floodgates (’arubah) of the skies (shamaym – heavens or atmosphere) were opened (patahah – freed and released).” (Bare’syth / In the Beginning / Genesis 7:11)

Water was coming from every direction. Nothing would have escaped—especially in this region known for its vast basins which were surrounded by towering volcanic ranges. For most, it would have been over moments after it began.

A search through tahowm’s etymological past tells us that the word is based upon an Akkadian root, meaning “deep sea water.” In Hebrew, it conveys the idea of “ocean water roaring up from the depths, from the primeval abyss, in overwhelming quantities and force, creating wave upon wave without
intermission.” As clearly as words allow, tahlom depicts the result of a massive asteroid impact in the ocean. Deep waters rise up in overwhelming quantities, creating a tsunami event whereby wave after wave of seawater roars inland. Please keep this in mind as we explore what really happened on this fateful day, especially recognizing that Noah and his Ark were landlocked six hundred miles away from the nearest saltwater sea.

To emphasize the relevance of forty when it comes to quantifying a time of testing... “The rain (gesem – rainwater) continued to exist (hayah – endure) upon (‘al) the (ha) land (‘erets – ground, soil, area, region, and territory) for forty (‘araba’yam) days (yowm) and (wa) forty nights (laylah).” (Bare’ysyth / In the Beginning / Genesis 7:12) The continued presence of rain would have diminished the influence of the tsunami’s salt deposits from the upwelling of seawater, enabling native plants in the area to grow again.

Scripture says that the animals in this region east of Lake Van were directed by God to come to Noah. Peacefully, without hunting them down, trapping them, coaxing them, and without Noah’s family chasing after them, or them eating one another, a male and female specimen of each species left their natural habitat and walked, crawled, or flew into the ship. Since that takes some doing, it might explain why this passage is the only place in the whole of Scripture where a ruwach/spirit may be associated with animals. That said, I think the words convey another reality, that Yah’s Spirit led them.

“Noah and his sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark, they, and every animal (hayah) according to (la) its kind (myn), and all domestic animals (bahemah) according to their kind, and every creature which moves about (remes) on the ground (‘erets) after their kind, and every winged creature and bird (kanap ‘owp wa sipowr) according to their kind, coming (bow’) to (‘el) Noah inside (‘el) the ship (tabah – ark), a pair of two (sanaym sanaym) of each kind (min kol) of creatures (basar – related animal flesh) in association with (‘asher ba) His (huw’) Spirit (ruwach) of life (chayym).” (Bare’ysyth / In the Beginning / Genesis 7:13-15)

The determining factors as to whether the “spirit of life” was in the creatures, whether it was God’s Spirit leading them, or just there to protect everyone, are ‘asher, ba, and huw’. ‘Asher speaks “of relationships.” It is a “relational term which designates an association.” It “marks the connection between things.” And yet, it is often translated “whom.” Ba usually means “in.” But can also convey “among or with.”

The pronoun, huw’, is “third person, masculine, and singular.” As such it makes more sense to render it “His” than to ignore it as all English translations
do, especially since it would make no sense to use a singular pronoun to identify multiple animals or have a masculine pronoun address a feminine noun like Ruwach/Spirit, unless there was a very good reason for it being there.

Confirming that it was either Yahowah’s Spirit leading the animals into the Ark, or there to protect everyone inside from the brewing storm, the next passage reveals: “The (ha) entering (bow’) males (zakar) and females (naqebah) from (min) every (kol) creature (basar – animal) came to and entered (bow’ – arrived at and were included) just as (ka) relationally (‘asher) He (‘hu), God (‘elohym), had instructed (sawah – directed). And Yahowah (耶和華) shut the door (sagar – closed the door) behind (ba’ad) them.” (Bare’syth / In the Beginning / Genesis 7:16) I suppose a hydraulic piston or winch system would have done the job, but God’s never been reluctant to engage and get His hands dirty.

Mechanisms aside, the door reference here is noteworthy. Yahowsha’ is routinely positioned in Scripture as the doorway to eternal life. When addressing the Laodicean called-out assembly of Protestant Christians in the Western democracies, Yahowsha’ says that He is standing outside the door to their heart asking them to let Him in. The moral of the metaphor is: bad things happen when you are on the Godless side of a closed door.

Also, keep in mind that the Set-Apart Spirit serves as a protective enclosure for us, just like the ark protected all who were inside. The ark, like the garden, serves as a spiritual metaphor.

Yahowah has never been shy when it comes to repeating something He wants us to remember. “The flood (mabuwl) existed (hayah) forty (‘araba’yim – plural of four, meaning forty; from raba’, to make things square) days (yowm) on (‘al – over) the land (‘erets – land, earth as in soil, territory, region, and area). The waters (maym) increased (rabah – were multiplied and became great) and lifted up (nasa’ – raised up and bore) the Ark (tebah – ship) high above (ruwm) the ground (‘erets).” (Bare’syth / In the Beginning / Genesis 7:18)

“The waters (maym) prevailed (gabar – were powerful and influential) to a significant degree, exerting substantial force (ma’od ma’od – abundant in quantity and capacity) on (‘al – over, near, upon, in proximity to) the land (‘erets – ground and area, region and territory). And (wa) the lofty (gaboah – high and tall, splendorous and majestic) mountains (har – hills) were completely (kol – all and totally) covered and concealed (kasah – obscured and hidden, clothed and veiled, blanketed) there (‘asher – as a marker of relative reference) under (tahat – beneath) the whole (kol) sky (samaym – heavens). Water (maym) prevailed (gabar – showed itself and confirmed its presence) fifteen (hames ‘esareh) cubits (‘amah – units of 20.5 inches using the Royal Egyptian system) deep on the higher elevations (min la ma’al – from above the higher portions),
so as to (wa) hide and veil (kasah – cover and conceal, obscure and adorn, blanketng) the hills (har – mountains and mountain ranges).” (Bare’syth / In the Beginning / Genesis 7:19-20)

For those who want to believe that ‘erets means “Earth” as in the planet, you are faced with two insurmountable problems in this passage. First, there is no evidence of a massive flood covering the entire Earth, ever, much less one occurring between 2400 and 3000 BCE. In fact, there is overwhelming proof to the contrary. And while there are considerable examples of regional floods, and a plethora of accounts regarding them, mean sea level has never been 29,000 feet (give or take a few cubits) higher than it is today.

If there had been a global flood of this proportion, we would find evidence of an enormous saltwater layer in the artic snow pack, but we don’t. We would find evidence of the extinction of all fish, fresh and saltwater varieties, because fresh water would have become too saline and ocean water too pure for fish in either environment to survive. But there is no such evidence, ever, much less within the past 4,000 years. Not only was Noah bereft of an aquarium on his yacht, landlocked six hundred miles from the nearest ocean in eastern Turkey, God didn’t send fish marching his way two-by-two.

The people who heard and understood ‘erets had no concept whatsoever of “the world” as we know it, or of “Earth” as in the planet. They understood “land, dirt, ground, soil, territory, region, realm, and area.” Today, we have a world view, and we know that the Earth is a planet, so we are projecting our perspective on ‘erets when we assume that God was speaking of flooding the entire world—the whole Earth (not to mention, there was a perfectly good Hebrew word for world (tebel), and He didn’t use it).

None of the lexicons which are based upon etymological research and ancient cultures, rather than upon modern translations, even mention “world” as a potential rendering of ‘erets. They all give as its primary meaning “ground.” The secondary connotation is “land.” These are followed by “earth in the sense of a piece of ground [in other words, “soil”], and never Earth, as in the planet.” Listed under the fourth through sixth definitions of ‘erets, you will find: “territory, country, regions, districts, and realms.”

The handful of Hebrew dictionaries which include “world” or “earth (without associating it with dirt)” as a potential rendering of ‘erets are those dictionaries which worked backwards from seventeenth-century translations rather than forward through word development in related languages, culture, comparative literature, and time. And even then, “earth” is always rendered in lower case, as a feminine noun, and not as the proper name of the planet. Those who capitalize the
“E” in their minds have been deluded into seeing a catastrophic global deluge, with platypuses and kangaroos in the Ark.

Let me give you an example as to how English translations have contributed to this deception. The King James Version, the English Standard Version, and the New American Standard Bible, all render 1 Kings 10:24: “And all the earth sought the presence of Solomon, to hear his wisdom....” The New International Version claims: “The whole world sought audience with Solomon to hear his wisdom....” By errantly rendering ‘erets “earth” or “world,” the most popular bible translations made a mockery of the Word. It would be an exaggeration to say that all those within a five-hundred-mile radius of Yaruwshalaim knew about Solomon’s wisdom, much less that the majority of them sought his presence. And beyond a thousand mile arc from his home, Dowd’s son wasn’t known by anyone. But if kol ‘erets is rendered as “the whole land, region, area, territory, or realm,” it’s reasonable, albeit not precisely accurate.

And that brings us to kol, meaning “all, every, or whole.” God uses the term in Scripture the same way we do in common speech. Of a popular teacher, we may say, “Everyone wants to get into his class,” recognizing that our audience won’t extrapolate that to everyone in the world. By saying: “The whole world loves ice cream,” I’d be making an accurate generalization. So in the Kings’ passage, God is making the point that Solomon’s wisdom was well known in the area, and that most people in the region sought an audience with him. The point is, we need to apply some common sense as we consider the use of kol in the flood account as well.

The second problem globalists have with the previous passages, is that even if all of the polar ice caps were completely melted (something which has not occurred in the past 4,000 years), even if all of earth’s underground cisterns were opened, and even if all of the moisture was wrung out of the sky, there isn’t sufficient water on, in, or above the planet for a global flood covering the Rockies, much less the Himalayas. It’s not possible. In fact, with a global flood, there would have been so much humidity Noah would have suffocated, because the air would have become un-breathable. And while it wouldn’t have been an immediate concern, most all forms of photosynthesis would have been forestalled, ultimately robbing the atmosphere of oxygen.

However, the evidence for a regional flood of “biblical proportions” in the area God was focused upon, between the Tigris and Euphrates Rivers and between the Black and Caspian Seas, at the time He has revealed, is confirmed scientifically and archeologically. (More on this in a moment.) So, up to the point God said that “the lofty mountains were completely covered and concealed, clothed, and obscured under the whole sky, with the water showing itself twenty-six feet above, hiding and veiling the hills” we were on solid ground with a
regional catastrophe. But how does one contain water so that it rises above the mountains without it spilling out somewhere else?

The answer could well be snow on the mountains and basins to hold the water below them. After forty days of continuous rain, nearly twenty-six feet of snow would be expected on the upper regions of the lofty volcanic ranges surrounding this area. And snow fits the description of “hiding, covering, concealing, veiling, clothing, blanketing, and obscuring” perfectly—better even than liquid water. I deserve no credit, however, for recognizing this. An English physicist forwarded an article he had written on the subject a week before I was confronted with kasha/blanketed.

The Hebrew word for snow is seleg. Recognizing that seleg/snow is nothing more or less than frozen maym/water, both words were used in Yowb / Job 24:19 describing the effect of drought and heat on “seleg maym/snow waters.” And while seleg/snow appears twenty times in Scripture, maym/waters was used repeatedly in the Towrah account because of its symbolism. The waters were intended to cleanse the world of corrupt humans.

The “basin” requirement is also met. The Taurus Mountains enclose this region to the southwest, south, southeast, and east. The Pontic Range dominates the northeast. The imposing Caucasus Mountains lie due north of the region. That means that the only opening in the area defined as “east of Eden” is the Black Sea—the world’s largest and deepest inland water basin. And as we should have known, the most massive example of regional flooding on earth, at least within the past five thousand years, took place in the region surrounding the Black Sea.

When we pan out, and look at the whole Middle East, we find an even larger basin, one with the Black Sea as the northern perimeter and Mesopotamia (the land between the Tigris and Euphrates) at its heart. A range of mountains extends from central Turkey down through western Syria and Jordan, along the eastern border of Israel. It continues down the whole western shore of Saudi Arabia. This range turns east along the southern edge of the Arabian Peninsula, dipping down only at the Strait of Hormuz. This elevated terrain travels northeastward through Iran, Pakistan, and Afghanistan prior to reaching the Himalayas, known as the roof of the world. From there, the Elburz Mountains flank the southern side of the Caspian Sea before turning north and joining the Caucasus and Taurus ranges.

The only significant gap in the elevated perimeter of this gigantic basin known as the Middle East, is the narrow channel separating the Persian Gulf from the Gulf of Oman. And that’s intriguing, because in 2005, scientists (Dallas Abbot and Dee Breger) proved that a massive meteor struck the Indian Ocean 900 miles southeast of Madagascar. Its crater, named Burckle, has been dated to the lifetime of Noah.
Initially, scientists thought that the crater was formed between four- and five-thousand years ago (plus or minus 1500 years), but that timeline has since been revised to “around 2800 BCE.” The impact left a massive circular depression 18 miles in diameter, 12,000 feet below the surface of the sea. (Imagine for a moment the size and power of a meteor capable of creating an eighteen-mile-wide crater, twelve-thousand feet under water. And then contemplate how much water such an object would displace—as well as where the seawater would go.)

Now this is where it gets interesting. According to the scientists, the asteroid created a tsunami event which raced inland toward the Persian Gulf and up through Mesopotamia, reaching the Mediterranean and Black Seas. While the height and speed of this wall of water is hard for scientists to estimate, researchers like Ted Bryant, who are studying evidence related to the Burckle Crater, say that “the huge waves were beyond our imagination;” they were “many magnitudes larger than any tsunami experienced in modern times.” He said, “End-of-the-world movies do not capture the size of these waves.” Others have stated: “If an event of this magnitude were to occur today, it would kill a quarter of the earth’s inhabitants.” Computer models suggest wave heights could have exceeded ten-thousand feet.

So it is possible that these waves would not only have massively contributed to the scale of the flood, the roar of encroaching and retreating waters would explain the inclination we now see in the mountain range at the Strait of Hormuz. It also explains why archaeologist Leonard Woolley found thirty feet of flood-deposited sediment above the oldest levels of Ur in Sumer, located at the mouth of the Euphrates River. It would explain the Black Sea’s sudden change at that same time from fresh to saltwater, as well as its sudden 500-foot rise in elevation.

Further, it is interesting to contemplate the other related effects of an asteroid impact of this scale. It would eject enormous quantities of water vapor into the air causing a prolonged rain—say of forty days and forty nights. And it would catapult so much debris into the atmosphere, the strike would trigger what’s known as a “nuclear winter,” causing the resulting precipitation to start warm and transition to snow over time. Moreover, the tremendous amounts of fresh water from rain and snow would serve to leech all but the deepest basins (like Lake Van, Lake Urmia, and the Black and Caspian Seas) of salt, allowing plants to thrive soon after the waves of ocean water retreated through the narrow channel in the Persian Gulf.

Recognizing that the Black and Caspian Seas are the watershed for much of Europe and Russia, the continued rain would have provided ample water to replace that which was now spilling out through the Bosporus Strait and the Strait of Hormuz—the only floodgates in this entire Middle East basin.
With this asteroid impact in mind, let’s consider once again what God said was going to happen in Bare’yth 7:11: “in that day, a great magnitude and quantity of (rab) deep ocean water (tahowm) and all underground springs (ma’y an – subterranean cisterns) burst and gushed forth (baqa’), and the floodgates (’arubah) of the skies (samaym – heavens or atmosphere) were opened (patah – freed and released).”

A massive asteroid impact in the ocean is the only event capable of incorporating all of tahowm’s etymological meanings: “deep sea water roaring up from the depths in overwhelming quantities and force, creating wave upon wave without intermission.” The shockwaves from such and impact would tend to free underground stores of water, breaking them loose. And as we know from our meteorological modeling, the asteroid strike of this magnitude would release the floodgates of heaven, causing torrential rains which would be followed by a massive accumulation of snow.

So convinced he was that this asteroid was the cause of the flood depicted in the bible, a scientist commenting upon the History Channel’s presentation of the events related to the Burckle Crater, said: “We no longer need God to explain the multiple flood legends.”

Nearly four-thousand years before man figured out what had happened, Yahowah provided written documentation of when, where, why, and how the flood occurred, including specific details which wouldn’t be completely understood for many millennia. And when every last aspect of what He revealed was confirmed to be correct, man, rather than pointing a finger toward God, poked Him in the eye.

Keep in mind that this passage isn’t the only one in which Yahowah suggests that He will use an asteroid to do His bidding. In the 8th chapter of Revelation, God says that He will nudge an asteroid He calls “Apinthos” from its orbit so that it will collide with the Earth. Scientists have labeled this asteroid “Apophis 2004 MN4.” But they are unaware of Yah’s prophecy, and therefore expect it to miss our planet by a distance of 15,000 miles, or by less than a tenth of the distance from the earth to the moon. It is projected (errantly) to be the closest “near miss” of any earth-altering event. My guess is that the Black Sea Gazette, circa 2968 BCE, featured a similar story, predicting that the comet they saw streaking across they sky would miss them as well.

From what I can tell, Apinthos/Apophis is of similar size to the asteroid which formed the Burckle Crater, sporting a diameter of a quarter mile. In the “Erchomai – Comings and Goings” chapter, you will discover that it is scheduled to arrive on Friday, April 13th, 2029—at the end of the Magog War, or about twenty-nine months into the Tribulation. So, if I were you, I’d make plans now to
ship out of harm’s way, joining other members of Yah’s family in the Taruw’ah harvest known as the rapture.

Returning to the Towrah’s narrative, we learn that within this basin...“All (kol) related human and animal flesh (basar – living creatures, especially related people descended from a specific bloodline, messengers and preachers) which moved about (ramas) upon (’al) the ground (’erets), perished, gasping for breath (gawa’ – expired and died, becoming an empty, hollow corpse, the door being shut on them), including (ba) birds (’op – winged creatures), domestic animals (bahemah), and wild animals (chayah), and all kinds of (kol) small insects living in colonies (saras) scurrying about in swarms (seres) on (’al) the ground (’erets – land or earth as in soil), and every (kol) man (’adam),...” (Bare’syth / In the Beginning / Genesis 7:21)

Before you pass judgment on what “every ‘adam/man means in this context, consider what followed the comma: “...everyone (kol – all) who had by way of relationship (’asher) within their breath and nature (’aph – their attitude and disposition) a living (chayym) nesamah/conscience (nesamah – seat of judgment, discernment, and discrimination, faculty for moral choice); all (kol) with (’asher) the spirit (ruwach) of (min) desolation (charabah – from charab, that which dries up, lays waste, and destroys, lifelessness) died a natural death (muwth – expired and were dispatched).” (Bare’syth / In the Beginning / Genesis 7: 22)

Since there was no punctuation in paleo-Hebrew, a wa, meaning “and, so, or then,” is used to designate the end of one sentence and the beginning of the next. There was no wa at the start of the 22nd verse, indicating that all of this was one continuous train of thought.

God’s frustration was with Adam’s descendants who had used their nesamah/conscience poorly. These people, who had migrated east of Eden, were corrupt beyond hope, having chosen to associate with Satan and his lifeless spirit. This realization is one of many evidences that the flood was regional, that it had a specific purpose, and that it occurred in a specific place.

The nesamah is the part of mortal man which can know and respond to Yahowah or to Satan. The nepesh/soul makes animals conscious while the nesamah/conscience makes us human. Acting as our seat of judgment, the nesamah makes the connection between facts and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing which connects us to the source of life, which is why nesamah is based upon nasham, meaning “the process of childbirth.” But, and there is always a “but” when it comes to choice, man can use his nesamah to choose the wrong spirit—which is what many of those who were drowned had done.
Unfortunately, there would be collateral damage as a result of the flood, necessitating the Ark. “And (wa) accordingly (‘et), every (kol) upright creature (yaquwm) there (‘asher – relationally) near (‘al – and on) the surface (panah – or in the presence of) the ground (‘adamah – soil, earth, or dirt) was eliminated (mahah – cleansing the earth and removing the impurity that was there) because of (min) man (‘adam). Meanwhile (‘ad), domestic animals (bahemah) which had previously (‘ad) moved about on all fours (remes), and winged creatures which flew (‘op) in the sky (samaym – atmosphere or heavens), were wiped (mahah) from (min) the (ha) region (‘erets – area).” (Bare’syh / In the Beginning / Genesis 7: 23)

“Only (‘ak) Noah (noah – the reliable guide) remained (sa’ar – was left behind as a direct relative and remnant) and (wa) those related to (‘asher) and with (‘et) him (huw’) in (ba) the (ha) Ark (tabah – ship or vessel).” (Bare’syh / In the Beginning / Genesis 7: 23) The moral of the story is that Yawowah has always been more impressed by the quality of a relationship than He is by the quantity of people who adhere to one. Truth has never been popular. The fact that there are hundreds of millions of Protestant and Orthodox Christians, and over a billion Catholics, a billion Muslims, a billion Hindus, and a billion Socialist Secular Humanists, doesn’t make any of them right, much less a Godly remnant.

Because we are not “aware of false prophets who come in sheep’s clothing, but inwardly are ravenous wolves” “the gate is wide and the way is broad which leads to death and destruction and many there are who find and enter it, and the door is small and the way is narrow which leads to life, and few there are who discover it.” (Mattanyah / Yah’s Gift / Matthew 7:15, 13-14)

In the last chapter, we discovered that God revealed the location of the Garden of Eden for a reason. He wanted us to know where it was located so that we would understand the story of the flood and find confirmation of His Word in archeology. Civilization began between the Tigris and Euphrates Rivers, Eden’s most notable waterways. The cities found along its shore, and those of the Black and Caspian Seas, including Nineveh, Assyria, Babylon, Ur, and Sumer, represent man’s first city-states and nations. Recorded human history begins shortly after the flood ends, around 2500 to 3000 BCE. It’s not a coincidence.

While we’ve covered this material before, it’s especially significant now, as it identifies the region which was deluged. “A river flowed out (yasa’ – extended and descended) from Eden (‘eden – great joy) to water the protective enclosure
(gan – sheltered garden, covered and defended place). And from (min) there (sam – that place and relative position) it separated (parad – parted and divided) becoming four headwater sources (ro’s – beginning points). The name (shem – proper designation) of the first is the Pishon (pyshown – from puwsh, meaning to spring up, act proudly, and scatter). It winds its way through (sabab – meanders, constantly changing course through and encompassing) all of the region (‘erets – land or realm) of Hawilah (hawylah – from huwl, to twist and encircle, bringing fear, pain, and anguish) where relationally there is gold (zahab – considerable wealth, money, and splendor).” (Bare’syth / In the Beginning / Genesis 2:10-11)

“And the gold of that land, the bdellium resin (badolah – amber) and precious (soham – reddish onyx, lapis lazuli, malachite, and beryl) stones (‘eben – rocks and gems) are beautiful and good (towb).” (BaRe’syth / In the Beginning / Genesis 2:12) “The name (shem – proper designation) of the second is the Gihon (Gychown – to burst forth). It winds its way through the whole land of Kuwsh (kuwsh).” (Bare’syth / In the Beginning / Genesis 2:13)

“The name of the third river is the Tigris (Hiddekel – from hadar, to rapidly surround, to close in and besiege bringing impending doom) which travels east (qidmah) of ‘Asshur (‘ashuwr – Assyria, named after the goddess Ashur), and the fourth river is the Euphrates (parat – wide spread and noble, and thus known as “the great river”).” (Bare’syth / In the Beginning / Genesis 2:14)

Hiddekel is the Akkadian (original Assyrian and Babylonian language) pronunciation of what was renamed Tigris, in Greek, following Alexander’s conquests. Likewise, Parat, or Great River, was the Hebrew term for the waterway the Greeks renamed the “Euphrates” in the third century BCE.

Both tributaries of the Tigris begin their 1,300-mile trek to the Persian Gulf in the mountains west and southwest of Lake Van in Eastern Turkey. The east branch begins its journey 20 miles south of Lake Van while the western source emerges 200 miles due west of Turkey’s largest lake. And just as God said in His narrative, the Tigris River flanked the eastern side of Assyria with the Euphrates on the west.

Speaking of the Great River Euphrates, its twin tributaries emerge 150 miles northwest and 50 miles due north of Lake Van, the latter not far from the mountains of Ararat. From these places, the waterway travels a great 1,700-mile arc west, east, south, and then southeast to the Persian Gulf.

Walled in by volcanic mountains, Lake Van, like its neighbor Lake Urmia (100 miles southeast of Lake Van), has no natural outlet and is thus saline (as are the Black and Caspian Seas). Lake Van is considered to be the largest and deepest
lake in the Middle East. Satellite photos depict it as a royal blue oasis surrounded by inhospitable rugged and desolate terrain.

Turning our attention to the Gihon / Gychown, I have every confidence that it is the Aras (shown on some maps as the Araxes). This mighty river’s tributaries emerge 75 miles northeast of Lake Van. During the century-long Islamic invasion which followed Muhammad’s death in 632 CE, the river’s name was changed from the Gaihun, so the original moniker is quite similar to that found in the Towrah. Today, the Aras flows eastward from Turkey into the Caspian Sea.

As further evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, “Kusheh Dagh,” or “Mountains of Kush.” Located in the upper, northwestern finger of Iran, near Lake Urmia, the Kush range lies along the route of the Aras as it flows eastward into the Caspian.

Having identified the rivers which flow to the east (Gihon/Gaihun/Aras), to the southwest (Parat/Great River/Euphrates), and to the southeast (Hiddekel/Tigris), symmetry would suggest that we would be wise to look for one which flows north or northwest from Lake Van. In this regard, the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. Red is important since Yahowah told us that the Pishon would be known for its red stones. More convincing still, the original name of Turkey’s longest river was the Phasianus (named after a large bird in the region), confirming that it is a worthy candidate. Most all etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same “psn” root.

The Red River’s current origin is just under 200 miles west by northwest of Lake Van. But since the Euphrates’ northern tributary passes less than ten miles from its source, the original location may have been much closer to Lake Van than it is today. This sliver of separation may have been as a result of one the frequent volcanic flows which have reshaped the region.

Unlike the other three rivers, the Phasianus/Kizilimak flows west and then north before draining into the Black Sea. Neolithic civilizations along the Kizilimak River date back to 4000 BCE, with Assyrian, Phrygian, and Hittite colonies emerging in 1900 BCE. Control of this volcanic region passed to the Tubals, Persians, then Greeks under Alexander, before falling to the Romans, Byzantines, and Seljuks. It was along the Red River’s shores that the Turks annihilated a million Armenian Christians in the aftermath of World War One.

Others (specifically, R.A. Walker and David Rohl) have speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, emerging 250 miles southeast of Lake Van, eventually emptying out into
the Caspian Sea. While there is no initial “p” sound, the remainder of the name is similar. The Uizhun is known as the Kezel Uzun, or Long Gold River, and as such, it fits the Towrah’s depiction of this waterway meandering through the land of gold. And I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward.

Putting it all together, both tributaries of the Euphrates and Tigris, the headwaters of the Gihon/Aras and the Kizilirmak/Red River/Phasianus/Pishon emerge within two hundred miles of each other, all with Lake Van at the epicenter. This blue oasis, which I think may lie directly over Eden, can be found southeast of the Black Sea and due west of the Caspian. That’s important because what now appears to be mankind’s oldest civilization is buried beneath the shores of the Black Sea. And archeologists are beginning to discover that mankind first mixed religion and politics in this environ.

To this end, Robert Ballard of Titanic fame, on September 7th, 2001, led a research team which included Fredrik Hiebert, an archeologist from the University of Pennsylvania, to the Black Sea to search for the civilization alleged to be buried beneath her shores. Five-hundred feet below the surface, and twelve miles off the current Turkish coast, a multitude of artifacts were found including collapsed structures, tools, and carved beams. They were very well preserved in the oxygen-free deep water. The scientific team identified these as “evidence of an antediluvian [pre-flood] civilization.”

Along this ancient coastline, Ballard found two types of shells. One group was an extinct freshwater mollusk dating back 7,000 years. The other was a saltwater species which emerged circa 4000 BCE. In their words, “There was a sudden and dramatic shift from a freshwater lake to a saltwater sea that was the result of a flood. A vast amount of land, land which was inhabited, was submerged.”

Deltcho Solakov, a member of the Ballard team from the Bulgarian Oceanographic Institute said, “Organic sediment from the ecological catastrophe has been found which dates back to the time of the Flood attributed by the Bible.” He added, “The world’s oldest tombs, dating back to 4000 to 4500 BCE, are found here and these 294 tombs contain over 3,000 gold objects, among them many religious icons.” I have inspected some of these as they are on display in the Hermitage in St. Petersburg, Russia. They depict the same sun-god images, including Taurus the bull and circular halos that were ultimately manifest in the Babylonian religion, and those it influenced.

Of significant relevance, the Black Sea is the world’s largest inland body of water, encompassing 168 square miles. Back when it was five-hundred feet shallower, it was fresh, albeit landlocked. Today, at the vastly higher mean water level, it has a narrow channel through the Bosporus Strait to the Aegean Sea.
What’s particularly interesting about the Black Sea is that it is comprised of a single basin, or bowl, which lies 6,000 to 7,250 feet below sea level. Central and Eastern Europe, much of Russia, and large areas of Turkey all drain into what is the largest inland water receptacle in the world.

And let us not forget the neighboring Caspian Sea. It is considered to be the world’s largest inland body of water without an outlet. It runs 750 miles north and south and 250 miles laterally southeast of the area we are discussing. Its surface is 100 feet below sea level, and its depths plunge 550 feet below that. This 143 square mile saltwater ocean is bordered by the Elburz and Caucasus Mountains.

After examining the evidence, both Scriptural and scientific, and putting the pieces together, I think Yahowah triggered the flood with an asteroid strike. The impact would have caused catastrophic flooding with monstrous tsunami waves roaring up the mouths of the Tigris and Euphrates Rivers, eventually reaching their headwaters near Lake Van. It would have instantly killed everything in its wake. The impact could well have loosened underground cisterns of water, exacerbating the problem. The heat generated from the initial blast would have melted mountainous icepacks in the region and generated massive mudflows. As a direct result of water and debris being hurled into the atmosphere, these catastrophic events would have been followed by torrential rains, not just in the area but around the globe. Eventually, the rain would turn to snow, especially in the higher elevations. Every place on earth would have been deluged to one extent or another.

Therefore, I think that the flood was a global event which was focused on the region surrounding Lake Van. At its epicenter, the flood waters were the deepest, and they prevailed the longest—say for 150 days at a depth of 4,000 cubits (just shy of 7,000 feet). If we ascribe a radius of 250 miles to this basin, no one aboard a ship floating therein would have been able to see land in any direction—especially considering the elevated humidity. And no non-migratory bird (like a raven or a dove), would have been able to reach any of the surrounding snow-covered peaks and return.

That said, I have no way of knowing if the volcanic ranges, as they appeared at the time, would have retained this depth of water, or if Yahowah performed a miracle akin to parting the Red Sea’s Gulf of Aqaba during the Exodus. While the underwater land-bridge at the Yisra’elites most likely crossing site only requires holding back two, one thousand-foot-deep-walls of water for twenty miles, the gulf plummets to 5,000 feet deep on either side. So since the Exodus was similar to the deluge in that one group of people were saved while another were drowned, and since it was miraculously performed, there is no reason to rule out Godly intervention with regard to water management in Noah’s case.
Moving outward toward the Black and Caspian Seas, the damage in this larger basin would have been considerable, albeit diminished. The waters may have risen by as much as 1,000 feet and may have retained that level for four to six months. The heavy and continuous downpour triggered by the asteroid strike would have made this possible, especially since these massive basins serve as the watersheds for much of Europe and Russia.

The whole Middle Eastern basin would have been influenced by this event, both coming and going. Mesopotamia was the first land mass submerged by the thousand-foot-high walls of water emanating from the asteroid’s plunge into the sea. And with the Tigris and Euphrates providing drainage for the epicenter of the flood, the consequence of this cataclysmic event would have been felt for several months throughout this enormous basin. But the waters would not have been as deep or endured as long.

While the world’s climate would have been altered for at least a month after an asteroid strike of this size, it’s hard to quantify the amount of additional rain which would have fallen. But we can surmise that some snow packs would have melted initially, at least partially, causing massive flooding in certain areas. And the rains, which would have followed the impact, would have been torrential.

Therefore, in conclusion, we know with absolute certainty that a flood of Towrah proportions occurred where and when God said it did. There were early civilizations exactly where He said they would be. And the topography uniquely facilitated the event Yahowah described. The evidence (both scientific and archeological) and Scripture is in complete agreement because Yahowah was telling the truth.

There are a few loose ends I’d like to tie up before we leave the deluge and move on to the story of Abraham and the formalization of the Covenant. In Bare’syth 8:1, “God remembered and proclaimed the truth about (zakar) Noah” because Noah remembered God.

Also, in the same verse, it was “the Spirit (ruwach) of God (‘elohym) which passed over (‘abar) the earth (‘erets – land in the area) caused the waters (maym) to abate (sakak).” Noah and his family had been “passed over” as a prophetic example of what would happen in Egypt at the genesis of the Exodus. The Ark was a symbol for Yahowah’s Set-Apart Spirit, protecting Noah during the storm.
Searching for and finding Noah’s Ark seems to be more captivating to people than searching Yahowah’s Word and finding useful instruction in the story of the flood. Countless people have mounted expeditions to Mount Ararat, and even more have scoffed at them. So that we don’t leave this stone unturned, let’s consider what Yahowah revealed. “The ship (tebah – Ark) came to rest (nuwach – to the resting place, a word related to Noah’s name) in the seventh (shaby’y) month (hodes – time of renewal), on the seventeenth day of the month among (‘al – on, near, close to, toward, or in proximity to) the mountains (harey – hills or ridges (plural)) of Ararat (‘ararat – from ‘aras, to be betrothed to marry, and ‘arar, a curse which invokes harm).” (Bare’syth / In the Beginning / Genesis 8:4) God did not say on “Mount” Ararat,” and ‘al can mean “near” just as easily as “on.”

According to the Brown-Driver-Briggs Hebrew and English Lexicon, and most every other scholastic tool I consulted on the subject, “analysis of cuneiform inscriptions reveal that Ararat in Assyrian is Urartu. It is a district or region in Eastern Armenia between the [Gihon] / Aras / Araxes River, Lake Van and Lake Urmia.” The Aras River forms an arc about one-hundred miles due north of Lake Van prior to turning southeast on the far side of what is called Mount Ararat today. This places Mount Ararat, the signature summit of the volcanic range, less than seventy-five miles north by northeast of the northeastern-most shore of Lake Van. These mountains run north and south, above and perpendicular to the Eastern Taurus Mountains, skirting the northernmost Iranian and southernmost Armenian borders with Turkey.

There has been one, and only one, credible account regarding the location of Noah’s Ark. Ron Wyatt saw an aerial photograph which was circulated from the Turkish military files of a ship-shaped object in the mountains twenty miles south of Mount Ararat and decided to invest every spare moment and dime in pursuit of confirming what he had seen. His story is detailed in the Discovery Volume booklet published by the Wyatt Archaeological Research (931-293-4745 www.wyattmuseum.com) and in the two-hour video, “Discovered: Noah’s Ark.” I have read it, seen it, been to their museum in Tennessee, and interviewed Ron’s widow, Mary Nell Wyatt, and I recommend that you do the same. The evidence Ron marshals is more than sufficient to confirm his findings to someone familiar with Yahowah and insufficient to prove it beyond any doubt to a skeptic. The more I investigate the charges of his critics, the more convinced I am that Wyatt was right. The same can be said of Ron Wyatt’s discovery of Sodom and Gomorrah, of the Exodus crossing site and the location of the real Mount Sinai, as well as of the resting place of the Ark of the Covenant.
Someday, I hope to partner with Ron’s widow to bring the Word and evidence together. But for now, we must move on, because the mission of Yada Yah is to reveal God’s Word, not verify the veracity of a passionate archaeologist.

Before we leave this passage, however, know that the “seventh month” is the most important on Yahowah’s calendar. It is home to three Miqra’ey: Taruw’ah / Trumpets (the 1st day of the 7th month), Yowm Kippurym / Day of Reconciliations (the 10th day of the 7th month), and Sukah / Shelters or Tabernacles (the 15th day of the 7th month). The seventeenth day of the seventh month would be two days into Tabernacle’s seven-day party. So in Bare’yth 8:4, Noah and his family were depicted camping out with God and celebrating His protection in keeping with the future Miqra’.

Based upon a lunar month of approximately 29 days, 70 days after the Sukah/Shelter’s celebration: “The water flowed away (halak – departed and moved on) and receded (chacer – diminished [as in melted], decreasing). So on the first day of the tenth month (hodes – time of renewal), the summits (ro’sey – tops, uppermost heights) of the mountains (har – hills and ranges) became visible (ra’ah – were revealed and could be seen).” That is to say, they were no longer concealed and blanketed in snow. (Bare’yth / In the Beginning / Genesis 8:5)

Yahowah repeats things He wants us to understand and never forget. Forty is the time designated Scripturally as the completion of a period of testing. “And then (wa) it came to pass (hayah) after (min) the completion (qes – duration, end, and finish) of forty (’araba’ym – that which makes square) days (yowm), Noah opened (patah – reached out and responded, freely loosening and throwing open) a window (halown) of the Ark.” (Bare’yth / In the Beginning / Genesis 8:6)

In the 8th verse, the universal symbol for Yahowah’s Spirit, “A dove (yownah – [also the name of the prophet whose journey symbolized the purpose and nature of the Spirit]) was sent out (salah – dispatched, extended, stretched out, and set apart)…” Yahowah’s Set-Apart Spirit is “sent out” from Him; it is a part of Him “set apart and extended, stretched out and dispatched” to renew, restore, protect, enlighten, nurture, empower, and serve us.

The true story of the man named “Dove,” Yownah / Jonah, is not a fish tale, but is instead a stirring depiction of Yah’s Spirit. If you are interested in it, and its prophetic implications, read the “Pesach – Passover” chapter in the Good News volume of Yada Yah, beginning on the 14th page. The presentation is among the most instructive I’ve encountered in the Word. You will discover that while the first, Noah’s ark wasn’t the only vessel to serve as a metaphor for the Set-Apart Spirit.
“And (wa) the dove (yownah – the symbol of Yah’s Set-Apart Spirit) arrived (bow’) at the time (’et – occurrence and moment) of sunset (’ereb – dusk, twilight, the beginning of the Scriptural day [when we must rely on God’s light]), and a freshly picked (tarap – new and tender recently plucked) olive (zayt) branch (’aleh – leaf and foliage) was in (ba) her (hy – [remember, ruwach / Spirit like its symbol, Yownah / Yah’s dove, is a feminine noun]) mouth (peh – orifice for breathing and communicating) and so (wa) Noah knew (yada’ – understood and recognized, became familiar with and acknowledged, discovered, became aware of, and chose to respect what had been revealed) that indeed (ky – surely and truly), the waters (maym) had diminished (qalal – receded) from the land (’erets – region, area, and ground).” (Bare’syth / In the Beginning / Genesis 8:11)

For an olive branch to be recently plucked, tender and fresh, there were trees above the floodwaters. An olive tree will not survive a month, much less a year, with wet feet.

The zayt/olive is another symbol of the Spirit. That’s because the fruit’s oil provided the purest form of light known in the ancient world. By its flame, dark places were brightened and people who read in its glow were enlightened. Olive oil was not only healthy; it was medicinal, healing those who were suffering.

The zayt ‘aleh / olive branch is also the symbol of the Ma’aseyah, the “Anointed Implement of Yah,” because its oil was used to anoint leaders in Yahowah’s service. As a result of the restoration Yahowsha’ brings to our shattered relationship with God, it has become the Scriptural, and international, metaphor for peace. Even maym/water is a symbol for the Qodesh / Set-Apart and Cleansing Ruwach/Spirit, because it is the universal cleanser and central to the formation of life.

“Noah built (banah – constructed) an altar (mizbeah – based upon zabach, a place to slaughter an animal as a sacrifice) to Yahowah (יְהוָה). He grasped hold of (lagah – selected, collected, and took) from (min) everyone of (kol – all) the clean (taher – unblemished and restoring) domestic animals (bahemah) and from (min) all of (kol) the clean birds (’op), and lifted up a sacrifice (’alah – raised up an offering) for wrongdoing which ascends (’olah) at (ba) the altar.” (Bare’syth / In the Beginning / Genesis 8:20)

‘Olah and ‘alah are spelled identically in the text, but one vocalization is translated as “a burnt offering,” because the fire which is deployed in the process of making the sacrifice causes the essence to rise up as smoke. These things known, it doesn’t mean that God is hungry or ghoulish. The edible portions of the sacrifice, usually a lamb, were to be cooked and consumed by the family. The
parts that were burned were of no value. So the practice, brought the family together to share a meal and nurtured them.

This exercise was designed to confirm that we cannot earn or purchase our salvation; it is a free gift – the byproduct of the Covenant. And yet by having the valueless essence of the lamb rise, we are reminded that as a result of resolving our mortality and becoming eternal, we too can rise up to God. Further, by slaughtering a lamb, we learn that sin is costly, requiring the sacrifice of a life to prolong it.

Even in the example of the flood, to preserve life, a life had to be sacrificed. Men and women tend to be sinners. The consequence of (not punishment for) sin is death leading to separation – which is the penalty. The remedy is singular: someone has to suffer the consequence and pay the penalty for us to be redeemed and perfected. Yahowsha’ made the sacrifice on Pesach and Matsah on our behalf. On this day, an unblemished lamb served as a stand in.

“**Noah was a man (‘ysh) who tilled the soil (‘adamah), planting (nata’) a vineyard (kerem).**” *(Bare’syth / In the Beginning / Genesis 9:20)* This passage isn’t particularly important, but I wanted to share it with you for a couple of reasons. First, all of the people Yahowah engages meaningfully in his work, have real jobs. They are never professional theologians. Noah worked the land, both as a farmer and rancher. Moseh was a shepherd, as was Dowd. Yahowchanan and Shim’own were fishermen and Mattanyah was a tax collector.

Second, a couple of years ago the oldest confirmation of winemaking was traced to this region. An earthenware pot was discovered in Armenia containing a primitive wine sediment dating back to the sixth millennium BCE. As is so often the case, an archeologist’s spade unearthed yet another confirmation of Scripture.

By way of summation, we have discovered in the flood account that evil, deception, violence, and oppression became so popular they were almost universal. “**Yahowah (中华民族) said...because indeed (ky), the desires, creative inclinations, thoughts, imagination, cravings, motivations, and strivings (yeser – the form, fashion, and function) of man’s (‘adam) nature (leb – heart, mind, and soul, the core essence) is bad (ra’ – evil, wicked, violent, harmful, sad, miserable, troublesome, and undesirable, hindering the relationship) from the time life began (na’urym – from his childhood, youth, and inception).**” *(Bare’syth / In the Beginning / Genesis 8: 21)*

God was not saying that He created a flawed product. He is instead making us aware of the human tendency to use what He gave us poorly. Reading between the lines, I think He is also explaining the value of a single human relationship. The love He shared with Noah was worth enduring the grief perpetrated by the millions who used their freedom to choose poorly.
Yeser speaks of reasoning with an emotional and creative twist. It is about “framing the issue,” which is central to judgment. To reason, we must assimilate information in the proper context and then view that evidence from the right perspective. That is what yeser, “frame the issue,” actually means.

God is telling us that the way we react, the way we think, is instinctively flawed, causing many, if not most, to be evil. He is telling mankind that we are not using our nesamah/conscience properly. As a result, the negative aspects of ra’/bad which Adam and Chawah unleashed on humankind are pervasive—much more popular than good, truth, or God.

Yahowah is warning you and me to be careful, because our instinct, our method of reasoning, our emotions and our feelings, our cravings and imaginings, cannot be trusted, and more often than not, will lead us astray.

You may feel good calling Yahowah “Lord.” You may like the way “Jesus Christ, Christian, Gospel, Bible, and Church” roll off the tongue. You may enjoy Christmas, Halloween, and Easter. You may be able to justify an ignorance of the seven Miqra’ey, and desire not observing the Sabbath. But that doesn’t make wrong, right. It doesn’t make bad, good.

If you want to be right, if you want to be good, if you want to know Yahowah, read His Word and reflect on what He had to say. Come to understand the evidence by correctly framing the issue from Yahowah’s perspective. You won’t be popular, but you’ll be in great company.

LE: YY 12-16-12
Beryth – Family Relationship

The Covenant…

Yahowah’s relationship with Abram began with these words: “And (wa) Yahowah ( Antar – called and communicated, asked and proposed) said (’amar – called and communicated, asked and proposed) to (’el) ‘Abram (’Abram – from ‘ab – father, and ruwm – to rise up and to be held in high esteem): ‘It is my request and desire that of your own volition you will literally walk away and genuinely come out of (halak min – I would like you to choose of your own freewill to actually proceed away from so as to separate from and literally come out of) your country (’atah ‘erets – your land, place, and material realm; the land of Babylon and the realm of confusion and corruption), away from (min) your relatives (’atah moledeth – your kin and family, your birthplace and origins), and away from (min) your father’s (’ab) house (beyth – home and household), to God’s (’el – into the Mighty One’s) realm (’erets – land and place) which as a result of the relationship (’asher – as a blessing) I will show you and provide (ra’ah – I will allow you to see, to inspect, to consider, and find delight in).” (Bare’syth / In the Beginning / Genesis 12:1) To be adopted into God’s family, we must be willing to separate ourselves from human entanglements.

Here we find that ’amar was scribed in the qal stem, telling us to interpret this request literally, and in the imperfect waw consecutive, which denotes the closest thing that Hebrew has to “past tense.” Therefore, this statement is a precondition or prerequisite for what follows. Furthermore, the imperfect aspect of this conjunction reveals that God’s proposal will have unfolding consequences over time if it is accepted, which in the consecutive form will influence Abram.

Further contributing to our understanding, the verbal clause, “halak min – walk away from,” was also written in the qal stem thereby requiring a literal interpretation. Equally revealing, it was scribed in the imperative mood, which conveys a command or exhortation which is subject to volition. In English, the imperative is a request which is subject to freewill. Therefore, Yahowah was
encouraging Abram, and through him us, to choose to walk away from home and country to be with Him.

The imperative mood may be the most important and least understood aspect of Hebrew grammar. It is called “the mood of volition” and thus is always subject to freewill. It is therefore a request.

More than this, however, the imperative serves as an expression of what is possible, differentiating it from the current condition. So here God is saying that He recognizes that Abram is currently mired in Babel, which is symbolic of the corruption and confusion of human political and religious schemes. But also that it is possible for him to walk away from Babylon’s ill effects should he choose to do so.

And yet God is not commanding us to obey His order to come out of Babylon. He is simply asking us, encouraging us, recommending to us, that we choose to distance ourselves from all forms of human corruption. And He wants us to know that, while He realizes that we are in a horrible mess, we can extricate ourselves from it. Religion is a deceitful and destructive trap, but it does not have to be deadly or damning so long as we are willing to open our minds, become receptive to Yah’s guidance, and walk away from it.

These things known, when it comes to our participation in the Covenant, there is a very fine line between a request and a requirement. So while this prerequisite is indeed a request which is subject to freewill, if you choose to disregard it, you will be excluded from God’s company. It is impossible to form a relationship with God without first walking away from religion and politics, without coming out of Babylon. God will not allow anyone to drag mankind’s muck into His home.

The same fine line between a request and a requirement exits relative to the seven Mow’ed Miqra’ey which serve as the basis of our salvation. They are invitations from God to meet with Him. So they are requests. And yet should you choose to ignore His invitations, your soul will die, forever ceasing to exist. And so they serve as the terms and conditions, and thus requirements, to eternal life and reconciliation.

Therefore, it would be accurate to render the Covenant’s lone prerequisite, that we “choose to literally walk away from and elect of our own volition to come out of” Babylon, as a request which if not answered will exclude souls from engaging in a relationship with God. And that means that it is a requirement for participation in the Covenant.

Before we consider the full implications of what God was asking Abram to abandon to engage in a relationship with Him, let’s consider what is at stake.
There is only one Covenant in the whole of the Towrah, Prophets, and Psalms, and thus there is only one way to form a personal relationship with God. And the means to participate in this Covenant is presented in only one place: the Towrah.

As we have already discovered, the Covenant is reaffirmed many times, with Abraham, with Yitschaq, with Ya’aqob, with Yisra’el, and with Yahuwdah. And we have learned that it will be renewed upon Yahowah’s return on the Day of Reconciliations. But there is no mention anywhere of a “New Covenant,” and thus there is no “New Testament.”

Therefore, based upon this testimony, it is impossible to form a relationship with God apart from what He taught us in the opening book of His Towrah. There simply is no other place where, and no other person with whom, Yahowah delineates how to benefit from this ultimate relationship agreement. And that is why throughout the Towrah, Prophets, and Psalms we are consistently and repetitively reminded to observe and consider the terms and conditions associated with this Covenant as it is presented in the Towrah.

As we work our way through the directions God gave Abram we will discover that five of the Covenant’s terms and conditions require our consent. The remainder of what is written about the Covenant describes God’s promises to us. And while we will consider all of these, as they are extraordinary, our focus shall be on what is required of us.

“Yahowah communicated with Abram.” God, the source of existence and life, talked with a man named father. Beyond the confirmation that God exists and that He is interested in man, one has to be sitting on the edge of their seat in anticipation of what He was going to say, to ask for. We are at the precipice of knowing the answer to the second most important question in the universe. The first has already been answered: does God exist? The second is: what does He want?

Yahowah wanted Abram to leave his world, his place, his people, and his family and come to God’s place, family, and people. We are talking about choice and separation—two of the most important, albeit related, concepts in Scripture. It is the question Yahowah calls on all of us to answer; it is the reason we were created with freewill. Love requires choice. Are you going to cling to and adore the things of man, or are you willing to leave them to be set apart unto God, choosing to become part of His loving family. In whose world do you choose to live?

Yahowah introduced Himself by name. That is significant because it is what one does when they are interested in forming a personal relationship. Abram was on a first name basis with Yahowah, as should we.
This brings up an interesting, albeit controversial, point. Islam claims that Abraham spoke with Allah. Unfortunately for Muslims, that conclusion is in conflict with the evidence.

Abram’s name is based on ‘ab, the first and most important word in the Hebrew lexicon. It means “father.” This name, as is the case with all of Yahowah’s monikers, provides us with a word picture, a metaphor which serves to frame the central issue of this conversation. It’s all about establishing a father-centric family, one that will be raised up to live eternally with God, one which is held in high esteem. The role Yahowah desires most is that of Heavenly Father.

The Covenant is based upon the concepts of father and family, as is the whole of Scripture. In fact, the only reason the universe exists is because of ‘ab—father. Yahowah wants to be our father. He wants to adopt us, care for us, grow with us, commune with us, live with us. The need for a father and mother, and their unique roles in perpetuating, nurturing, protecting, and enjoying life, were designed into human nature so that we would be better able to relate to Yahowah’s purpose.

This is the reason Yahowsha’ suggested that we should begin our conversations with Him by saying: “Our Father, who exists in heaven, set apart is your name…” The whole of Scripture from “In the beginning God created” to “the mercy of the Ma’aseyah Yahowsha’ exist with all,” is about creating a covenant relationship with mankind based upon the structure of a loving family.

This passage also tells us that the covenant was initiated with words. ‘Amar suggests that Abram was talking with Yahowah and that God answered him. This “conversational” aspect of the Covenant will continue with each successive meeting. Further, “walking” with God is the most essential element of the covenant. Yahowah not only wants us upright and moving, He wants us to journey with Him to the Promised Land.

Since God has already presented the first step toward the Covenant, it is incumbent upon us to ascertain precisely what Yahowah was asking Abram to walk away from. And fortunately, the Torah tells us that he was asked to leave: “the land of his birth, in Ur of the Chaldeans.” (Re’yth / Beginning / Genesis 11:28) This was poetic in a way. The Garden of Eden had been located at the headwaters of the Tigris and Euphrates Rivers, where their life began. And Ur rose where these waterways discharged into the sea – and thus was where they ceased to exist.

The Hebrew word, min, meaning “out of and away from” is used three times in this verse. That means Yahowah wants His people separated from the realm of deceptive, destructive, desolate, and damning dogmas. To be with Him, we must first come out of moledeth: “the dire circumstances associated with the place we
were born.” We, like Abram, must come out of Babylon—the most powerful, political, and religious community on earth.

In Revelation, still speaking of the “**Whore of Babylon,**” which is a metaphor for man’s demonic politicized religious schemes, Yahowsha’ says: “**Come out of her My people so that you do not participate in her sins, and so that you do not receive her plagues.**” (Revelation 18:4) Every religion on earth, and most especially Roman Catholicism, is based upon Mystery Babylon. Ur of the Chaldees, the town in which Abram lived, was under Babylon’s dominion. Its people prostrated themselves to Satan in the guise of the sun, moon, and stars. Ba’al, the sun god, was Lord, and Sin, the national lunar deity, was worshiped as divine. Allah wasn’t the first false god to be revered in this part of the world under the symbol of a crescent moon.

But it is worse than that. The notions of controlling people through religion, of bowing down, of worship, of gathering on Sunday, of calling God Lord, of the Madonna and Child, of praying to saints, of infant baptism, of holy water, of crosses, of Lent, of Easter, and of celebrating Christmas, are all direct derivatives of the Babylonian religion Yahowah was calling Abram, and through him, us, from. Today that means we must leave the Church and the religion of Christianity, as they are polluted by this Whore.

The city of Ur became the capital of Sumer five hundred years before this conversation occurred, but now it had been incorporated into Chaldea—a name still used to describe Greater Babylonia—known as “**Babel – Confusion**” in Scripture. Inclusive of Sumer and Assyria, *Babel* served as the birthplace of written language, and thus recorded history. The Babylonians and Assyrians were the first international merchants, and they built and deployed the most ruthless militaries to ever march. But most telling of all, it was in Babylon that the counterfeit religious schemes Satan would deploy throughout the ages to undermine Yahowah’s testimony were first conceived. And it was in Ur that the integration of religion and politics was first used as a control mechanism.

Just as civilization flows from one end of the Tigris and Euphrates Rivers to the other, from Eden to Ur, God’s marvelously open and meticulously documented conversation with mankind begins in “**Bare’syth / In the Beginning / Genesis**” and it ends with the Revelation given to Yahowchanan (meaning Yah is Merciful, but corrupted over time to John). And everything in between, from the Exodus to Yahowsha’s testimony, is devoted to encouraging us to walk down the path Yahowah has provided from man’s immoral and oppressive world to the freedom of the perfect Shelter God has created for us.

Recognizing that our Heavenly Father, by way of His Covenant, has been offering to adopt us into His family for nearly four thousand years, all so that we
can live with Him, it’s a bit surprising that Revelation concludes with God pleading with humankind to leave Babylon: “Come out of her My people.” What is also surprising is that even though it is obvious that Babylon is used as a metaphor for Satan’s beguiling and immoral religious, political, militaristic, and economic schemes, and that it is inseparable from Roman Catholicism, and associated with Christianity in general; mankind remains oblivious to God’s call—urging us, indeed begging us, to walk away from these damning abominations.

It is also telling that Bible and Babel share the same root, and that they both serve to confuse by inferring that Ba’al is God. It is the most deceitful and damning of counterfeits.

On the positive side, in the Re’syth 12:1 passage, the word Yahowah used for “house,” and indeed the same word which is deployed throughout Scripture, is telling. Beyth (בַּיִת or byth), meaning “home,” and beryth (בְּרִית or bryth), meaning “covenant relationship,” differ only in the addition of an “r.” They are related concepts. The relationship is familial. The covenant is all about building a home based upon marriage, upon father, mother, and children, upon husband and wife. The purpose of the beryth/covenant is for us to live in Yahowah’s beyth/home, adopted into His family.

In Ancient Hebrew, the letter ב Beth means “house.” The letter ר Rosh means “head.” The consonant-vowel י Yowd is “hand,” representing “power and authority.” And the ת Taw means “mark.” Thus the בְּרִית beryth Covenant is the home of Yahowah. He is the head of the family. Those who bear His mark, His name, are invited to live there. And we arrive by way of His outstretched hand, His power and authority. We cannot get there on our own.

There is very little consensus among translators on how to render ‘asher. It is one of my favorite Hebrew words because it is the term which motivated me to stop trusting men, and to start relying exclusively on the Spirit and the Word. What I discovered along the way is that by using ‘asher, which denotes relationship, Yahowah was associating Himself with Abram and also with the place He was leading him to. God was saying that the purpose of asking Abram to come out of Babylon was to form a relationship. Being ‘asher/link to God, connects us to the Promised Land—to eternity in Yahowah’s home. Additionally, ‘asher speaks of “a blessing and of good fortune, even of a favor.”

Our Heavenly Father went on to say: “And (wa) I will choose to genuinely and consistently work through you (‘asah – I want to literally perform what needs to be done with you, I will of My own volition actually and continuously engage with you and consistently act through you (qal imperfect cohortative)) for the purpose of continually increasing and magnifying (la gadowl – to express
my desire to consistently distinguish and elevate; from *gadal* – to empower and lift up, to raise children and help them grow, and do great things with (piel imperfect cohortative)) **people from different races and places** (*gowy* – the aggregate human population irrespective of cultural, geographical, or genetic differences).” *(Bare’syth / In the Beginning / Genesis 12:2)*

God was going to do all the work. Abram would simply be a willing implement. It is the way Yahowah has elected to interact with humankind—even up until this day. He first calls us, introduces Himself, and then makes His request known. We have the option of saying yes or no. We can even negotiate the terms and conditions of the deployment. Then, if we agree to serve, Yahowah accomplishes His mission through us, even in spite of us. The words you are reading now are the product of such an engagement.

There is one glaring exception to Yahowah’s propensity to work through ordinary men. Yahowah, Himself, saved us. It was the one job He did not delegate or even fulfill through a human implement. The Ma’aseyah Yahowsha’ was and is the human manifestation of Yah in diminished human form. Yahowsha’ is Yahowah reducing Himself to three dimensions, becoming corporeal, in a desire to facilitate an eternal spiritual relationship.

This statement is normally translated: “And I will make you into a great nation.” But that is not the most accurate rendering of the text. Moreover, it doesn’t describe what actually occurred, and thus obfuscates the purpose of the Covenant.

At issue here is that Abraham fathered Ishmael by way of an Egyptian slave and then Yitzchaq by way of his wife Sarah. Apart from his alleged connection to Islam, Ishmael has been lost to time, and he isn’t therefore the father of any nation. And while Yitzchaq’s son, Ya’aqob, became both Yisra’el and heir to the Covenant, God would never have used *gowy* in reference to his descendants – as it speaks of people from every place and race, as opposed to one race and place. Further, *gowy* is singular in the text, excluding the idea that the Covenant’s patriarch fathered multiple nations. And therefore, the notion of making Abram “a great nation” must be rejected.

Turning to the words themselves, we discover that *‘asah*, the Hebrew word denoting “work,” was prefixed in the first person singular (I) and was suffixed in the second person singular (you). Since Yahowah is speaking with Abram, God is promising to “work through” him “to do everything which is required to achieve the objective, to accomplish the task, to produce the desired result, and even celebrate what has been accomplished with” Abraham.

Further, while “*gowy* – people” is usually translated “Gentile,” and may be rendered “nation,” its primary meaning depicts: “people from every race and
place on earth.” And that makes “gadowl – to increase and magnify” the operative word in the text—and thus the objective and desired result. Based upon the root gadal, gadowl describes “growth,” which is the residue of the Covenant for both God and for man. By engaging in a relationship with Yawowah, we grow, as does He, becoming more than we would otherwise be bereft of the relationship. Moreover, by way of the Covenant constituted with Abraham, Yawowah has been able “to do great things with people, empowering us, elevating us, and raising us like children” so that we can live in His presence.

God enjoys our company. He loves doing things with us. He adores His growing family. And the whole of Scripture is a testament to ‘asah prefixed and suffixed in this way. Yawowah has chosen to engage with us. He acts through us.

But more than this, ‘asah is the operative verb of the Covenant. To participate in this relationship, we must “respond and engage, acting upon” the terms and conditions of this relationship. A relationship, by definition, is mutual and participatory. It ceases to exist and has no merit when one party does everything and the other fails to respond.

Before we press on to the next verse, it is instructive to recognize that ‘asah was scribed in the qal imperfect cohortative. The qal stem requires us to interpret Yawowah’s engagement as actual and genuine. The imperative conjugation speaks of this interaction being continual and consistent, and it reveals that their work together will produce unfolding and ongoing results which will endure throughout time. And lastly, the cohortative serves as an expression of volition which is expressed in the first person. It explains that this is God’s choice, that He, Himself, wants and desires to act through Abram to increase and magnify people from different races and places. It is even permissible to see the cohortative expressing a request, so as to say: “May I work through you?” And this affirms that freewill is at play, that Abram has been given the choice of responding to or rejecting Yawowah’s offer.

The most ironic, and indeed least appreciated, aspect of the Covenant, however, is that God lowers Himself to lift us up—not unlike a loving father getting down on his knees to carefully elevate his child up to his level. Listen: “And I will, of My own volition, consistently kneel down in love, lowering Myself to bless and benefit you (wa barak – I want to bow down, diminishing part of Myself to mercifully and continually favor you (piel imperfect cohortative)).” (Bare’syth / In the Beginning / Genesis 12:2)

Since barak is prefixed with in the first person singular pronoun, “I,” and suffixed with the second person singular pronoun, “you,” it is a complete sentence: “I will bless you.”
While *barak* is simplistically translated “bless” in this context, the primary meaning of the word conveys a vastly more important truth. *Barak* depicts someone “kneeling down in adoration, diminishing and lowering themselves out of love.” So while religious man is wont to bow down to God, and lift Him up with praise, God is committed to diminishing Himself so that He can elevate the men and women who choose to engage in a relationship with Him. There may not be any truth more profound than this.

And indeed, Yahowsha’ is literally the diminished manifestation of God, Yahowah on His knees. And figuratively, the Ma’aseyah represents God lowering Himself to lift us up. He did this very thing when He fulfilled the Called-Out Assembly of Unleavened Bread—His soul descending into She’owl so that our redeemed and reconciled souls might rise up to heaven.

Even though the concept of God bowing down to lift us up is the antithesis of what religions teach, intuitively it is considerably more rational than God wanting man to bow down to Him. Imagine a god so insecure, so needy, he wants beings he created to grovel on their knees and repetitively tell him how wonderful he is. It would be like you and me creating a garden slug, hoping that it would shrivel up in our presence and burp out thoughtless platitudes.

By considering the Hebrew stems, conjugations, and moods, we can learn even more. *Barak* was written in the piel stem, which expresses the bringing about of a state. The object of the verb’s action, Abram, and thus you and me, experience the effect of the verb’s action, which is to be blessed and favored. And with the piel, the verb’s subject, which is God in this case, is responsible for initiating the process.

Scribed in the imperfect conjugation, Yah’s blessing is continuous because His love is uninterrupted and consistent. This means that His favor provides benefits which unfold throughout eternity.

And once again, we find *barak* inscribed in the cohortative mood. This tells us that God wants to bless and favor us, and that it was His choice to diminish part of Himself to bow down to us in love and favor us in this way.

Therefore, God is initiating a process whereby He is inviting us to benefit from His love over the whole fabric of time.

But if you were God and created a being in your image for the stated purpose of engaging in a familial relationship with You, wouldn’t You want to diminish some aspect of yourself so that you could better relate to them? Wouldn’t You want to lift them up so that they could get to know You?

I dare say, if you understand and accept this profound reality, most everything Yahowah reveals will make sense to you. The Teorrah exists for God
to tell us exactly how, why, and when He will do this very thing. This simple statement explains who the Ma’aseyah Yahowsha’ (the Implement of Yah Doing the Work of Yah to Save) actually is, and why this title and name were chosen. It explains the means Yahowah deployed on Passover and Unleavened Bread to affect this desired result. Everything else we share throughout these volumes will reinforce the fact: Yahowah diminished Himself to bless us.

“And I want to consistently do great things with your (gadal – I have chosen to continually nurture and magnify, desiring to raise your children, I want to see them grow, I want to empower and elevate, magnify and increase by way of your (piel imperfect cohortative)) name (shem – personal and proper designation, reputation and renown), causing it to genuinely exist as (hayah – desiring it to literally be (qal stem denoting a literal interpretation and imperative mood which conveys a request subject to freewill)) a blessed gift (barakah – a blessing and treaty which brings peace between the parties engaged in a relationship, an oath and vow which promotes prosperity, the source of something sought after and the manifestation of the gift which kneels down in adoration).” (Bare’hyth / In the Beginning / Genesis 12:2) The Covenant is the “oath which blesses.”

One of the most interesting words in this opening passage is gadowl. It is from gadal, meaning “to nurture and grow, to become important and great, to promote and do powerful and praiseworthy things, to be magnified.” As mortal humans, we are rather limited, very fragile, even weak. Life is short and we are small. Yet time is eternal and the universe is big—as is God. So to live with Him, God magnifies us, making us ever more like Him. It enables us to explore the vastness of His creation.

There are two extraordinarily significant concepts hinted at here. First, the purpose of the covenant relationship is to grow with God. And that means God grows in addition to us. If you think about it, it’s the only rational reason for us to exist.

I realize that this is a very difficult concept for most people to fathom. Most want God to be all-knowing and omnipresent. Yet both of these ideas are inconsistent with Scripture and reason. While God can be most anywhere He wants to be and can know most everything He wants to know, Yahowah specifically tells us that He can no longer see or recall our sins once we are adorned with His Garment of Light. And God cannot exist in the Abyss, the place of separation, by definition.

These things being known, since the purpose of relationships and families is to grow together, it’s evident that God grows with us. If nothing else, our interactions with Him are enjoyable, adding pleasurable experiences to His existence, just as children augment our lives making them better.
The second profound thought is that the purpose of the covenant is to magnify humankind. When we are accepted into Yahowah’s home, He empowers us, increasing our dimensions and energy which in turn makes us more like Him and better able to explore the vastness of the universe.

Continuing to peruse Yahowah’s terminology, barak lies at the heart of the single most misunderstood concept in the Covenant specifically, and in Scripture as a whole. It means “to kneel down.” Barak says that rather than us getting down on our knees to worship God, Yahowah knelt down in love to bless and benefit us. Yahowsha’ is Yahowah on His knees. The message is: God bent down for us so that we could stand with Him. That is the majesty of this story. It’s the purpose for which we were created—the central theme of God’s Word. The moment you grasp the full implication of God bowing down before us so that we could stand with Him, you’ll yada Yahowah.

Let me state this as clearly as words allow: God does not want to be worshiped. He does not want His family to bow down before Him. Barak, kneeling down, is how God enables us to stand. It is the process He uses to bring us into His presence so that He can magnify us. It’s His end of this bargain.

In this initial invitation into the beryth covenant, the association has been defined. God asks us to consider Him as our father, which is why He presents Himself getting down on His knees to hold our hand, to look us in the eyes, and to share comforting words with His children.

Yahowah’s words have already shattered many illusions and we are just beginning. Normally, when referring to Yahuwdym, to the Children of Yisra’el, to the folks we call “Jews,” Yahowah uses ‘am, which means “family” in addition to “people.” Yet in Bare’yth 12:2, He selected gowy, which refers to “Gentiles,” or “people from different races and places,” specially: those who by definition are not “Jews” racially. And while I’ve rendered gowy “people and nations,” this is overly kind. Gowy are often heathen animals, foreigners and pagans. At times it’s not a flattering term.

The reason that this is significant is that the Covenant established with Abram was designed to magnify all people, not just Jews. God has always been concerned about saving lost sheep. And in a more limited sense, Abram would go on to father far more Gowym than Yahuwdym. Ishmael, in particular, is noteworthy because Muhammad claimed him as his forefather and anointed the bad boy patriarch of Islam.

The consequence of living outside the family of Yahowah is hinted at within the etymological roots of the term. Gowy is the base of gewya, meaning “dead body, carcass, and corpse.” Relatively few of Abram’s descendants would be
magnified. And before the covenant, outside the covenant, they were and are all walking dead.

Before we move on to God’s next statement, there is more than meets the eye. We already know that Abram is a compound of “‘ab – father” and “ruwm – uplifts.” So it is designed to describe the role our Heavenly Father plays in lifting us up so that we can live with Him. But as a result of being renamed Abraham, the Covenant’s initial beneficiary became the “raham – loving, compassionate, and merciful” “‘ab – father” who “hamown – enriches us.” His name became a more complete metaphor for our Heavenly Father’s “love and mercy,” delineating the very attributes which prompted Him to raise us as His children, enhancing every aspect of our lives in the process. Abram, who became Abraham, was a beneficiary of these things, and through this Covenant, so are we.

While Abraham’s name was made great, in the sense of becoming well known, that aspect of this promise was insignificant to God and to this man. But unfortunately, as a direct legacy of misinterpreting the discussion, clerics have promoted the myth that greatness was obtained because there are three “Abrahamic religions.” And yet, based upon this testimony, the participants in this conversation, Abram, Sarah, and Yahowah, never once mentioned a religion, much less three. They formed a relationship—nothing more, nothing less.

Abram served as an example and as a conduit for us to follow. It is what God did through him, not what he did or believed that became the basis of this “blessing.” Abram came to embody the purpose and promise of God – and was so named. He served as the living metaphor of the Covenant. Abraham represented in a very tangible way: Yahowah, of our Loving, Merciful and Forgiving Father serving and enriching His children.

The next verse is among many which are poorly translated. In it, qalal and ‘arar are both rendered “curse” in all English bible translations. By so doing, the message is lost. That said, the positive portion of the passage is clear and direct: “I will voluntarily kneel down in adoration, blessing (barak – I lovingly choose to diminish Myself to mercifully favor (cohortative form expressing Yahowah’s desire to benefit)) those who adore and favor you (barak – who seek to be blessed by you, who seek your favor and mercy).” (Bare’syth / In the Beginning / Genesis 12:3)

This is Yahowah’s promise, His vow, His plan of salvation. Those who adore the Covenant made with Abram, those who accept Yahowah as their father, those who love God, will be blessed and adored in return. Over the next 1500 pages, Yahowah will flesh out this message, presenting it to us in every way imaginable, showing us every wondrous facet.
But, it isn’t all good news. There is another option, another choice, and therefore a different consequence. For love to exist, it must exist.

Yet, before we examine the alternative, this confession: this passage is not extant in the Qumran scrolls so I cannot be certain as to whether qalal or ‘arar, represents the choice versus the consequence. So, I’m going to present the passage both ways. At issue is how the pronouns are applied to the verbs.

“And (wa) those who recede from you, slight and diminish you, disdain and despise you, trivialize you, holding you in low esteem (qalal – trifle with you, show no regard for you, and demean you, those who view you with contempt, considering you of little account, superficially viewing you as insignificant (piel stem, telling us that the object suffers the verb’s action and participle form, revealing that those who disdain are despised)), I will invoke a curse upon with the intent to harm (‘arar – vow to injure, bring misfortune upon (qal imperfect, explaining that this result is genuine and that there are unfolding consequences over time)).” (Bare’syth / In the Beginning / Genesis 12:3)

This arrangement of the verbs isn’t consistent with the rest of the message we have been considering, so I don’t think it’s accurate. It sounds more like what politicized individuals and religious institutions would want their god to say: “Toy with me and my god will get you.” It is how Muslims respond to Prophet of Doom.

More appropriately, I think the statement reads: “And (wa) I will recede from, slight, and diminish (qalal – I will view as worthless and insignificant, I will trivialize and show no regard for, I will despise and disdain, I will treat with contempt and hold in low esteem, I will nullify, omit, reduce, decrease, diminish, and terminate (piel participle – causing the perpetrators to suffer and reflect the effect of the verb)) those who actually and consistently curse you (‘arar – intentionally invoke harm or injure you; who genuinely and continually threaten, entrap, bind, punish, and oppress you by way of a religious vow (qal imperative)).” (Bare’syth / In the Beginning / Genesis 12:3) Those who curse the Covenant and people associated with it, invoking harm upon it and them, will find God receding from them, having no regard for them.

God’s preference is to gadal, “to promote growth, to nourish, to magnify and empower.” Such is the purpose of the Covenant. But for those who reject Yah’s offer, qalal, the inverse of those things, seems entirely appropriate: “to recede from, to slight and disdain” souls who show no regard for His provisions.

From God’s perspective, from the perspective of the Covenant, life is about growing. That which does not grow, dies. Even Yahowah lives to grow and grows to live. It is one of the many reasons He created man and envisioned the Covenant
relationship. We are entertaining to our Heavenly Father—a source of great joy and satisfaction, just as our children are to us.

Like most parents, I have grown tremendously through the experiences and discussions I have shared with my sons. The same is true with Yahowah. To think that God cannot grow is to limit Him. Something that does not grow is by definition finite, and thus not infinite. And to miss the connection between growth and all living things is to miss the promise of the Covenant.

The relevant teaching of this verse is hidden beneath the errant translation of qalal in most bibles and by the misidentification of cause and effect. With the prefixed and suffixed pronouns properly applied, and with qalal accurately rendered “recede from, slight, and diminish,” the passage reveals one of the least understood and yet most important concepts in Yahowah’s Word. The consequence of choosing not to value God’s Covenant is to have one’s soul not valued by God.

Yahowah did not say that He was going to “curse” those who trivialized His Covenant or His people. He did not say that He was going to roast all who don’t accept Him as their Merciful Father, and who don’t embrace His Covenant, in hell. He simply said that if you don’t value Him, He won’t value you.

The souls of those who die without accepting Yahowah’s “source of blessings,” without embracing His Covenant’s “gift of the One who kneels down in adoration and promotes life and growth” will be “qalal—“nullified and reduced to nothingness.” It will be as if they were never born. It isn’t that God despises them; it’s that He doesn’t know them. For if God knew those who do not seek Him, who do not return His love, He would be diminished by them. There is nothing more draining nor disheartening than unrequited love, striving to develop a relationship with someone who does not respond.

A comprehensive review of Scripture leads to a surprising conclusion, one at odds with every religion: there are three potential outcomes for human souls, not just Heaven or Hell. God tells us that the souls of those who come to know Him, who understand and accept His Covenant, who observe and rely on His Torah, will live forever in His home as members of His family. The very reason His Torah, Prophets, and Psalms exist is to present the guidance we need to benefit from this wonderful opportunity. And so over the course of this volume, and throughout Yada Yah, I will continue to guide you toward the path God has provided home.

Unfortunately, however, according to God, relatively few people actually come to know, to understand, or to rely upon the Covenant’s terms and conditions. So recognizing that 99.9999% of us will either ignore or reject His gift, Yahowah warns souls who make no choice, those who have little regard for
Him, those who dismiss His Covenant, those who disregard His Torah, and those who never leave the fallen state of their birth (who fail to walk away from human traditions, politics, and religions), that they will simply fade into oblivion. When they die, such souls will cease to exist. Their life source and persona will be diminished and dissipated into nothingness.

Since God does not wish this fate on anyone, there are hundreds of passages in the Torah, Prophets, and Psalms which address the many delusions and deceptions which lead to the death and destruction of souls. And we find many more condemnations of religion and politics emanating from Yahowsha’s lips as well which engender the same fate. But most Christians read right past these statements, unwilling or unable to reconcile the fact that the “death and destruction of souls” is an entirely different thing than “eternal torment in hell.”

That is not to say that there is no place of perpetual anguish. There is. And one earns this outcome by leading souls away from Yahowah, and away from the Torah and Covenant. Those who lift up and carry forth the teachings of political and religious deception, which lead to destruction, death, and damnation, will suffer the same fate as the demonic spirit they wittingly or unwittingly serve. Many of these people know what Yahowah revealed in His Word, and yet they have chosen not only to act in opposition to it, they have also drawn others away from God in the process. Yahowah told us that doing so would be an unforgivable sin—etching this reality in stone.

God’s teaching regarding these three eventualities is repeated hundreds of times in Scripture, with a variety of passages showing a different aspect of the same reality. So, since you were introduced to this subject in An Introduction to God, it is simply incumbent upon us to be open to what Yahowah has to say about the consequences of these three choices, and to what one must do to deserve one outcome rather than another.

That said, if you are a Christian or a Muslim, I want you to confront an uncomfortable concept. A god who would say, “Love me or I’m going to torture you forever” would be sadistic. The religious notion that every soul goes either to heaven or to hell is either wrong, or the religious portrait of god is wrong. So personally, I love the contrast and surprise in these verses. The comparison is between gadal, that which “promotes growth, nourishes, magnifies, and empowers,” and qalal, the inverse of those things—the disdain for and diminishment of” people. And in this regard there is a prophetic confirmation we should consider which is relevant to Yahowah’s admonition. Ponder the plight of the nations who disregarded these words and who invoked harm on the Jews. They are the Canaanites, the Philistines, the Phoenicians, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, and the Romans. Only two
of these nations exist today and they are powerless and impoverished. Moreover, in the past century, the Chosen People were ravaged by the Germans—the losers of the last two world wars. They are despised by the French and by the Russians—Germany’s victim twice over and the loser of the cold war. And let us not forget the Islamic nations. Fifty-one of the fifty-two most hellish places to live on earth, the least free, least civil, least prosperous, and most violent, are controlled by Islam—a religion born of anti-Semitism. So when Yah makes a promise, He keeps it.

Moving on to the next passage, we find Yahowah, the Father of the Covenant, still speaking to Abram: “And through you (wa ba – by means of and in association with you), the entire (kol) human family (mishpachah – species and kinds of people) of the earth (‘adamah – those who are of the same substance as ‘Adam, the first man created in God’s image with a conscience) will be adored and blessed (barak – they will receive the benefit of Me kneeling down in adoration, diminishing Myself to mercifully favor them).” (Bare’syth / In the Beginning / Genesis 12:3)

The only one who knelt down, adored, and blessed everyone on earth, regardless of race or nation, was Yahowsha’—Yah-Saves. Yahowah was announcing the arrival and mission of the Ma’aseyah.

The most interesting word in this bold promise is mishpachah. It appears some 300 times in the Torah, Prophets, and Psalms, where it is translated “families” ninety-six percent of the time. So why is it then that those same translations fail to see the connection between the “beryth – covenant” and family, especially since beryth is based upon beyth, the Hebrew word for “family.”

Also telling, mishpat, the word Yahowah consistently deploys to describe the “means to resolve disputes” and mishpachah share the same Mem Shin Peh root. The mishpat convey the means to become a member of Yah’s “mishpachah – family.”

When we contemplate the scope of this promise, we come to realize that the only one who knelt down and diminished Himself out of love, and blessed everyone on earth, the entire extended family of man, regardless of race or nation, was Yahowah through Yahowsha’—Yah Saving us. So in this passage, Yahowah was announcing the arrival and mission of the Ma’aseyah—the One who would Do Yahowah’s Work—which is to bless humankind by way of the Covenant. Those who accept this gift will come to enjoy an eternal relationship with our Heavenly Father and become a member of His family.

It is noteworthy to mention that mishpachah speaks of the human family, the entirety of the species Homo sapiens. It is differentiated in this way from the more
prevalent ‘am, which is most often used to describe the family of Yisra’el. So this blessing, like the Covenant and Towrah, is for all humankind—not just for one race, “Yahuwdym – Jews,” or one place, “Yisra’el – Israel,” as those who are opposed to the Towrah and its Covenant portend. Everyone who has ever lived has been given the opportunity to receive these benefits.

Upon listening to God’s invitation, Abram left his ancestral homeland, Ur, the ancient capital of Sumer in the realm of the Babyloniens and Assyrians. With his wife, father (whom he would leave behind prior to engaging in the Covenant), and nephew, he traveled north along the River Euphrates, eventually leaving the safety of the great waterway to turn west, crossing today’s Syria and entering the most contested place on earth—the Promised Land. The route he took and the places he visited have all been confirmed by archeologists, providing ample evidence for those who care to find it that Yahowah’s Word is grounded and reliable.

“So Abram (‘Abram – from ‘ab – father who ruwm – uplifts) walked (halak – traveled on a path through life) relationally (‘asher – making a connection and association) as (ka – just as and in the manner) Yahowah (יְהוָה) had asked him (dabar – had revealed to him conversationally, described using words).” (Bare’yth / In the Beginning / Genesis 12:4)

In the Promised Land, Abram formed a covenant relationship with God and became Abraham. His people would be called Yahuwdym—those who belong to Yah. And thus began the longest running and most important drama in human history.

It all started because Abram accepted Yahowah’s invitation. He listened to God and then engaged. By walking with God, Abram advanced the work and mission of Yahowah. Many souls were added to our Heavenly Father’s eternal family as a direct result of Abram’s willingness to listen to Yahowah’s voice and respond.

The same thing happens today, albeit in a more modest way. In the midst of my secular life, engaged in the modern-day version of Babylon, Yahowah spoke to me, asking if I were willing to expose and condemn Islam, Satan’s most overt religion. God’s voice resonated from within, perhaps emanating from the Spirit who resides within His children. I told Yahowah that was willing so long as He agreed to accomplish the mission with me. I would not walk or work alone, something He did not require of me or of Abram. And like Abram, by being faithful to the calling and by completing the initial request, I was given a promotion. Today I serve God in a far more enjoyable undertaking—that of witnessing to His Word.
This is the proper response to the most wonderful offer ever made. Yahowah wants us to follow His guidance and “halak – walk” with Him by following His “dabar – Word.”

And let’s be clear: walking is the antithesis of bowing down. This Covenant, like all meaningful relationships, is interactive. To benefit from the relationship, you have to engage and participate in it. And that means “walking in the manner Yahowah described in His Word.”

Also keep in mind: walking is upright. Bowing is downcast. That distinction is essential to understanding the nature of this relationship. God did not ask Abram to bow down to Him, but instead walk to Him.

For those evangelical Christians who would say: “salvation is an unearned gift and thus cannot require anything on our part,” I’d encourage you to read these words again. Abram not only did what God asked, there is no salvation apart from the Covenant relationship.

As we shall learn, once he reached the Promised Land, Abram affirmed his covenant relationship with God. In the process, he became Abraham—the Merciful Father who Enriches. He served as a living portrait of our Father in Heaven. Moving forward through time, the patriarch’s people would be called Yahuwwdym—those who relate to Yah.

In this regard, the fourth verse goes on to say that Abram was “seventy-five” when came out of the influence of Babylon. It is never too late to serve.

In Abram’s second, of seven meetings with the Creator occurred in the place we call Israel. “Then Yahowah (יהוה) appeared to (רָאָה ‘אלה) ‘Abram. He said (אמר – promised), ‘To (לַ) your seed (זרֵא’ – offspring and descendants, children and family), I give (נתן – I bestow, grant, and devote, I have produced, assigned, and entrusted (qal imperfect) this land (אֶרֶץ – territory, country, place, region, and realm).’ So he built (בנה – constructed and established) an altar (מיזבד – place for expressing appreciation) there to Yahowah (יהוה) who had appeared (רָאָה – revealed Himself) to him.” (Bare’syth / In the Beginning / Genesis 12:7) Yahowah and Abram had a relationship. They were on a first-name basis.

One of the many things God gave to Abraham and his descendants was the strip of land we call Israel. Since He created it, it was His to give. All other claims to this land, and that would include the so-called Palestinians, are without merit.
And while I understand that one of Abraham’s sons was Ishmael, Yahowah was most diligent in specifying the heirs to whom the covenant and gifts applied.

In the next statement, we learn that Abram moved to the mountains which served as the “House of God,” a synonym for the Beryth / Covenant. Today, Bethel is just below what has become Jerusalem. Yahowah’s city, “Yaruwashalaim – the Source of Teaching Regarding Reconciliation,” sits among the mountains of Zion (Tsyown – Signpost Along the Way), Olives (Zayth – the Olive’s Brilliant Light), and Moriah (Mowryah – Revere Yah).

“And from (min) there (sam), he [Abram] moved toward (’ataq – proceeded and advanced forward toward) the eternal (qedem – ancient and everlasting) mountain range (har), toward (la – among and near) the House of God (beyth-’el – home, family, and household of the Mighty One; transliterated Bethel).

And he stretched out (natah – spread out and extended) His—the House of God’s—tent (beyth-’el ‘ohel – God’s home and dwelling place, God’s shelter and household) from (min) the water (yam – the Sea) and from (wa min) the antiquity of eternal (qedem) ruin (’ay – lifelessness and destruction; transliterated Ai).

And there (wa sam) he built (banah – he set up and constructed) an altar (mizbeah) to (la) Yahowah (), and he called out, issuing an invitation (qara’ – he declared a summons to encounter and meet, reading aloud a welcome) in (ba) Yahowah’s () personal and proper name (shem).” (Bare’syth / In the Beginning / Genesis 12:8)

As you now know, the operative word of the Towrah is “beryth – Covenant,” which is based upon “beyth – family and home.” And that leads us to several relevant conclusions. The “relationship” Yahowah wants to establish with us is “family oriented.” He wants to be our Father, and He wants us to thrive and grow in His home as His children.

This thereby precludes the notion of religious worship. No sane father wants his children to bow down and venerate him. What’s more, a home is a “shelter.” It is a place a family is “protected,” kept safe and secure. Such is the very essence of the “Covenant,” which is at its heart the “Beyth’el – House of God.”

While we are living in the material realm, God wants us to pitch our tent next to His. He wants nothing more than for us to campout together—now and forever. That is why Sukah, which depicts “camping out,” represents the culmination of the seven “Migra’ey – Called-Out Assembly Meetings.” And consistent with camping, God’s version of fun is spending time together, telling stories, sharing ideas, exploring the world around us, and reveling in each other’s company. We’ll
break bread together, sip some good wine (He’s been known to make it), enjoy the warmth and light of a roaring fire, and ponder the majesty of life and the universe.

Yahowah’s Miqra’ of Sukah, meaning “Shelters” but most often rendered “Tabernacles,” is based exclusively upon this premise. It is a celebratory feast in which God and man come together and campout for one-thousand years beginning on the Sabbath of Shelters in 2033—6000 years after the expulsion of Adam from the Garden of Eden.

The “‘ohel mow’ed – Sheltered Meeting Place” is the name Yahowah chose for His Tabernacle during the Exodus. ‘Ohel is from ‘ahal, meaning “to be clear, to shine, and to reflect light.” God’s children reflect His light, and become a beacon of clarity in a confused and dark world.

Incidentally, if Abram had lived under the dominion of rabbis in the first century CE, during the time when Yahowsha’ arrived at this same place, he would have been put to death for speaking Yahowah’s name. By the first century, men had rejected His Covenant relationship in favor of a stifling religion. And while these self-aggrandizing clerics no longer have the power to kill people for violating their religious edicts, the Roman Catholic Church has also officially banned the use of Yahowah’s name. And since they proclaim Satan’s “Ba’al – Lord” title ad nauseum, it leaves little doubt who they serve.

While I could have taken you directly to the formation of the Covenant, and simply reported the five things Yahowah asks of us in advance of adopting us into His family, I would have failed you as a guide had I done so. You would have missed the foundation upon which this relationship is formed.

Therefore, let’s stay the course en route to God’s succinct listing of Covenant codicils. And that keeps our attention focused upon the third meeting between Yahowah and Abram. Not surprisingly, it also began with a conversation. The man who had shared words with God, and who had walked with God, had proven himself worthy of continuing to be God’s friend and companion.

The third meeting between Yahowah and Abram also began with a conversation. The man who had shared words with God, and who had walked with God, had proven himself worthy of continuing to serve as Yahowah’s implement. So after the patriarch’s successful journey from Ur to Haran and then to the Promised Land, after his visit with pharaoh in Egypt, after his return to
Canaan and separation from Lot, after his rescue of Lot from Chedorlaomer, and after Melchizedek’s blessing, we hear:

“After (‘achar – following and pertaining to) these (‘el-leh) conversations (dabarym – communications), the Word (dabar) of Yahowah (םבאר) came to exist as (hayah – it [the Word] was, is, and will be (scribed in the third person masculine singular (He, addressing Yahowsha as the Word) and in the qal perfect, telling us that the Word of Yahowah is literal and complete) God unto (‘el) ‘Abram (‘abram – the father who uplifts) in the form of (ba ha) a personal, visual, and illuminating manifestation which could be seen and experienced (machazeh – as a personal revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light) to say (la ‘amar – for the purpose of promising and answering, claiming and avowing): ‘Do not be awed (‘al yare’ – do not be frightened or intimidated), ‘Abram. I am (‘anky) a defender and shield, a protective covering (magen – surrounding you, shielding and delivering you from harm; from ganan, to defend and protect by surrounding and covering) for you (la – on your behalf; written in the second person (you), feminine (and thus referring to the Ruwach Qodesh who represents the maternal aspect of God’s revelation)), your exceedingly (ma’od – your most ultimately empowering, energizing, facilitating, abundant, and) great (rabah – increasing and uplifting, making you more than you currently are, multiplicitous) reward (sakar – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper).’” (Bare’syth / In the Beginning / Genesis 15:1)

Yahowsha’ is the living embodiment of the Torah. And as such, it was Yahowsha’ who visited Abram on this occasion. So by saying that “the Word of Yahowah came to exist as God on behalf of Abram in the form of a personal, visual, and illuminating manifestation,” we are not only being introduced to the Ma’aseyah, the diminished corporeal representation of Yahowah, His very nature is being revealed before our very eyes. And few things could be as relevant considering the context. He is on a mission from God, here to facilitate our participation in the Covenant. Yahowah is always precise in His wording, and never more so than when His Word represents Him and His ambition.

Since there is so much here to learn, let’s dissect this passage word by word, beginning with the word for “word,” dabar (or in the plural, dabarym) Of the 2,500 times it is found in the Covenant Scriptures, it is used as a noun (usually rendered: “word”) 1,400 times. It is presented as a verb (describing someone “communicating through the spoken or written word”) 1,100 times. More amazing than this frequency is the diversity: there are more than 120 different English words required to properly convey the full wealth of dabar’s meanings. Some of these connotations are synonyms, but many are not. The only common
denominator among them is that every English substitute conveys a sense of “communication.” And that is because listening to God and then responding to Him is the means we are required to use to engage in the Covenant.

The “dabar – Word” of Yahowah is principally found in the Towrah—the book responsible for introducing and describing the Covenant. But beyond this, God’s “towrah – teaching” permeates every book He inspired, including the Prophets and Psalms. To this, we can add the recorded testimony of the Ma’aseyah Yahowsha, because Yahowah promised that He would put His words in His mouth, saying that Yahowsha’ would be the living manifestation of His “dabar – Word.” Affirming this, Yahowsha’ cited, paraphrased, amplified, extrapolated upon, explained, fulfilled, and enabled the Towrah with His every breath and deed.

Unfortunately however, with the Greek manuscripts, unlike the Hebrew Torah, Prophets, and Psalms, we have to be very careful. As we have come to learn, Hebrew, especially with its timeless tenses, descriptive conjugations, relational stems, and volitional moods reflects Yahowah’s nature perfectly. Every letter of every word paints a picture. That is not, however, the case with Greek. It does not adequately reflect Yahowah’s nature or the Covenant’s purpose. And as is the case with English, a great many Greek words emerged from a pagan milieu.

And that is why Yahowah’s language of revelation is Hebrew. It alone is the eternal language of heaven. And while Yahowsha’ constantly quoted the Hebrew Scriptures, and while He often elaborated on them in Aramaic, a language very similar to Hebrew, in the “Christian New Testament,” Yahowsha’s words and Yahowah’s Word were translated into Greek—automatically making them less reliable because something is always lost in the translation.

So then the second issue with the “Christian New Testament” is that Yahowsha’s testimony is found only in Mattanyah (meaning “Yah’s Gift,” but known as Matthew), Marcus, Lukas (which was heavily tainted by Pauline Doctrine), Yahowchanan (meaning “Yah is Merciful,” but known as John), and the Revelation to Yahowchanan (Revelations). Therefore, when referring to the “Word of God,” we must exclude all other Greek texts from consideration. And along these lines, Yahowchanan’s, Shim’own’s (Peter’s), and Ya’aqob’s (James’) letters seldom quote Yahowsha’, and Sha’uwl’s (Paul’s) epistles not only never quote Yahowsha’, they consistently undermine and contradict Yahowah’s dabar.

Third, the Greek eyewitness accounts have been very poorly preserved. The oldest first- through third-century codices differ substantially among themselves, and overwhelmingly from manuscripts scribed after the formation of Roman Catholicism in the fourth century. Moreover, there is considerable and undeniable evidence of religious tampering with the text. As a result, even if we could
overcome the language differences and come out unscathed, the text of the Christian New Testament is not even remotely reliable.

And this means that if you want the truth, if you want to turn to testimony you can rely upon, if you want to know the “Word of Yahowah,” then observe the Torah, Prophets, and Psalms. Apart from occasionally considering Yahowsha’s explanation of them, that is the only place you can turn for irrefutable evidence regarding the Covenant – the single most important opportunity ever afforded humankind. Disregard everything else—especially Pauline Doctrine, Rabbinical Oral Tradition, the Roman Catholic Church Cannon, the Qur’an, and all religious doctrine.

Moving on to the second, third, and fourth words in this passage (names notwithstanding), we are told: “the Word of Yahowah came to exist with (hayah ‘el – He was, is, and will be God unto) ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced (machazeh – as a personal revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light).”

Here, the deployment of hayah (which serves as the basis of Yahowah’s name) and ‘el (which is God’s title) in association with dabar, and now with machazeh, indelibly, irrevocably, unequivocally, and ineradicably associates the “Word of Yahowah” with the “visible manifestation” of God, who came to exist, who could be seen and experienced. As such, the Word of Yahowah and the Ma’aseyah Yahowsha’ have been linked as have the Torah with the Covenant.

Therefore, this entire conversation, and specifically this segment of this passage, is in conflict with the First Principle of Pharisaic Judaism (the surviving variation of the religion practiced today). Since Yahowah has chosen to reveal His name in association with His Covenant relationship, it changes the Rabbinic, and less desirable “know the existence of the Creator,” to the vastly preferable: “know Yahowah.”

This is also in discord with the Second Principle of Rabbinic/Pharisaic Judaism, revealing that the “unity of God” does not prevent God from manifesting an aspect of Himself in the process of developing a relationship with mankind.

It destroys the Third Principle of Rabbinic/Pharisaic Judaism, which is “the denial of physicality in connection with God,” because machazeh speaks of a corporeal manifestation of God which could be seen and experienced.

It does not, however, annul the Fourth Principle of Judaism: “God existed prior to everything. He is eternal.” So as with all lies and liars, an element of truth is woven into the deception to make delusions more beguiling.
This Torah conversation is the inverse of the Fifth Principle of Pharisaic Judaism, which has “God being blessed by the service of man.” The Rabbis would have man “glorifying Him,” rather than the other way around. Further, while Judaism is correct in saying that “prayer should be directed at God alone,” to talk with Yahowah as Abraham did, you have to know and use His name.

This revelation from the Torah invalidates much of the Sixth and all of the Seventh Principles of Pharisaic Judaism, because it directs attention away from Yahowah to say of “Moses” that “Moses is our teacher.” It is even inaccurate to say of him that “he was the father of all the prophets that were before him and that will be after him.” It isn’t even valid to profess that “all prophets are created beings,” or that “all prophets are perfect with regard to their character traits.” Crediting Moseh (meaning “To Draw Out,” but known as Moses) with the Torah (which is the teaching of Yahowah) is the equivalent of ascribing authorship of “the Bible” to the Gutenberg Press. Further, Adam, Noah, Job, Abraham, Isaac, Jacob, and Joseph served as prophetic implements many centuries before Moseh was born. And as the visible manifestation of the Word of Yahowah, Yahowsha’ is greater than Moseh with regard to prophecy. Moreover, His Father, Yahowah, is the Source, and thus the Father of prophecy. Additionally, while Yahowsha’ was perfect, Abraham, Moseh, and Dowd (meaning “Love,” but known as David) were not. And while Abraham, Moseh, and Dowd were created, Yahowsha’ was not.

But that was not the end of the religious carnage. This conversation in the context of the Torah renders the Eighth and Ninth Principles of Judaism senseless. As the Word of Yahowah, the Torah is from Yahowah, not “from heaven,” and it was not “given by Moses, our teacher, peace be unto him,” but instead by Yahowsha’—the visible manifestation of God. Moreover, it was provided in person on Mount Horeb, not in or from heaven. And while “the Torah is complete,” there is no Scriptural justification for an “Oral Torah.” In fact, overwhelming proof against the Talmud exists because Yahowah told us implicitly: “Do not add to the Torah nor subtract from the Torah.”

Yahowah’s discussion with Abraham undermines Maimonides’ Tenth Principle of Rabbinic Judaism, which states that: “God knows man’s actions and thoughts and does not remove His eye from them.” Yahowah only knows those who choose to know Him, ignoring everyone else. Had Abram chosen to reject Yah’s offer, God would have ignored him, just as He had and would all of those who remain immersed in Babylon.

The Eleventh Principle of Pharisaic Judaism says: “God rewards those who do the commandments of the Torah, and punishes those who transgress its admonishments and warnings.” And yet, Yahowah has said that He rewards those who walk away from religion and politics by way of the Covenant. The means to
be rewarded, and to be invited to enter His home, is to observe His instructions, very few of which are “commandments.” And He hasn’t threatened to punish mankind, but instead to bless the entire human family. To be “ignored and slighted by God” is not a punishment. Moreover, “punishment” from Yahuwah’s perspective is nothing more than eternal separation from Him. And even as such, it is not deployed against those who ignore the Torah, but instead at those who lead others astray from the Torah by altering its message—as is the case with Rabbinic Judaism.

The Twelfth Principle of Judaism, which states that: “the Messiah has not yet come,” is proven inaccurate by this passage. He walked in the Garden with Adam, and is shown here conversing with Abraham.

The Thirteenth and final Principle of Rabbinic thought codifies the idea that the “dead shall be resurrected,” and then states: “if anyone rejects one of these fundamentals (all but one of which this Torah conversation invalidated), he leaves the nation, becomes a heretic, and must be hated and destroyed, killing him physically and financially.” Playing God, the Rabbis who conceived their own personal Torah, also said that those who acquiesce and who adhere to their every rule, will be spared, effectively giving them control over life and death. They were wrong on all accounts.

But if you are a Christian or Muslim, don’t gloat. This passage was equally destructive of your religion. By associating the “Word of Yahuwah” with the “visible manifestation” of God, with the Torah with the Covenant, the foundation of both religions was torn asunder. Further, Christianity and Islam have held sway over their devotees by threatening divine punishment on those who don’t capitulate. God does not do such things.

Opening the window of understanding even farther, we discover that machezeh, which was translated “a personal, visual, and illuminating manifestation,” is from chazah. It in turn provides us with an even clearer picture of the purpose and nature of this visit. Chazah means: “to see and to perceive, to look upon, to behold, to experience, and to understand.” By implication, chazah conveys the idea of “providing and revealing a prophetic witness.” Further, the ma prefix serves as an interrogative pronoun, suggesting that we should ponder the personal implications of this visit.

Additionally, machezeh speaks of the “enlightenment provided by a window through which one can view the world from the proper perspective.” It is defined as “a rational communication and a personal and individual discussion.” And that makes this statement: “the Word of Yahuwah, He came to exist as God with ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced (machezeh – as a personal revelation of
enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light),...” among the most insightful ever scribed.

As you now know, it speaks of the Ma’aseyah Yahowsha’. He is “the Word of Yahowah who came to exist with” humankind, serving as “a personal, visual, and illuminating manifestation” of Yahowah and His Word “which could be seen and experienced.” God is light and His Word provides a portal through which we can see Yahowah as He actually exists. Yahowah’s Word enlightens us, revealing God’s nature, purpose, and plan.

Moving on to the next part of this stunningly illuminating divine communication, we are confronted with an idea which is as close to the heart of the Covenant as it is opposed to religious indoctrination. Yahowah came: “to say (’amar – promise and avow): ‘Do not be awed (’al yare’ – do not be frightened or intimidated), ‘Abram.’”

There are many different, and yet extraordinarily similar ways to translate yare’ ‘al—all of which are instructive, providing us with a window through which to properly view the nature of the relationship our Heavenly Father is enabling with His Covenant.

While the Hebrew letters Aleph and Lamed can be vocalized ‘al (אַל), and thus serve to negate yare’, and have been presented and translated as such, there is another option. These same two letters can just as easily be pointed ’el (אֵל), and convey the divine title, “God.” And from this perspective, the statement reads: “Revere and respect God (yare’ ‘el), ‘Abram.’”

And that is because yare’ can be rendered in two distinct ways: “rever” or “fear.” On the positive side, yare’ speaks of “showing profound respect for someone who is awesome, of viewing them as worthy and honorable.” Along these lines, it also means: “to refresh and to revitalize someone while they rest.” However, when the context dictates, the negative side of yare’ can be rendered: “be afraid, be frightened, be distressed, be concerned over a painful or unfavorable circumstance, and be intimidated.”

In this instance, yare’ was scribed in the second person masculine singular, and thus was addressing Abram and what he represents. The qal stem was used to convey a real and actual relationship between Abram and the action of the verb. The imperfect conjugation affirms that the effect of ‘al yare’ will unfold over time and will thus deliver ongoing results. And finally, in the jussive, ‘al yare’ is an expression of volition. That is to say it conveys a wish or desire which may be freely chosen. (Also in the interests of full disclosure, the jussive can be used to express a negative command, and thus could simply be saying “Don’t be afraid.”)
So now that we know the linguistic pallet available to us, let’s return to this statement, initially considering the options which do not work in the context of our Heavenly Father forming a personal, family-oriented relationship with Abram which was avowed to “defend” him, “protect” him, “reward” him, and “empower” him. The first of these would be 1) “Fear God (yare’ ‘el).” Or 2) “Show no reverence or respect (’al yare’).” Both renditions are completely inappropriate in this context. And as such, the religious control mechanism whereby believers are cajoled into “fearing God” so that they can be controlled and fleeced is diametrically opposed to Yahowah’s intentions regarding the Covenant.

Yahowah does not want us to fear Him, to be intimidated by Him, or to believe that some painful fate awaits mankind as a result of Him. It is Yahowah’s desire that we freely, of our own volition, choose to: 1) “yare’ ‘el – Revere God.” 2) “yare’ ‘el – Rest, while God renews.” 3) “yare’ ‘el – View God as awesome, worthy and honorable.” 4) “’al yare’ – Do not be afraid or frightened,” or 5) “’al yare’ – Do not be distressed or intimidated.”

This is a loving father’s wish with regard to his children. It is what our Heavenly Father desires with regard to us. It is what the Covenant was created to achieve: “a reverence and respect for God’s honorable nature and awesome gift, which allows Him to renew us while we rest.” It speaks of a God who wants to be approached by His children, who wants to walk and talk with His family, who wants His children to rely on Him for their protection. Simply stated: Yahowah’s Covenant depicts a relaxed, personal relationship with the Creator of the universe. Yah wants us to be at ease around Him. Imagine that.

Delineating two of the Covenant’s most wonderful benefits, Yahowah promises: “I am (’anky) a defender and shield, a protective covering (magen – I am surrounding you, shielding and delivering you from harm and attack; from ganan, I will defend and protect by surrounding you and providing a covering) for you (la – on your behalf; written in the second person (you), feminine (and thus referring to the Ruwach Qodesh who represents the maternal aspect of God’s revelation)), your exceedingly (ma’od – your most ultimately empowering, energizing, facilitating, abundant, and) great (rabah – increasing and uplifting, making you more than you currently are, multiplicitous) reward (sakar – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper).”

Magen describes “a protective covering,” which is not only provided by God, but is in fact God. Yahowah literally said: “I am a protective covering,” “I am surrounding you to protect you,” and “I am covering you to deliver you from harm.” Magen is based upon gan, which is “a protective enclosure.” It was first used to describe the “Gan – Protective Garden Enclosure” of “’Eden – Great Joy.”
The manifestation of God which both provides this “magen – protective covering” is the “Ruwach Qodesh – the Set-Apart Spirit.” She (which explains the feminine pronoun) represents the Maternal aspects of Yahowah’s nature. She as our Spiritual Mother (Ruwach – Spirit is also a feminine noun) is the source of our spiritual rebirth. The Ruwach Qodesh nurtures us, protects us, enlightens us, empowers us, and lifts us up into the presence of God. Specifically, the Set-Apart Spirit adorns us in a Garment of Light, which is comprised of the very essence of God. And it is this light which obliterates the darkness within us, which cleanses us, and which makes us appear perfect in the eyes of our Heavenly Father. This is the living embodiment of the symbolism associated with the Garden of Eden, with the Tent of the Witness, with Yownah’s (Jonah’s) salvation experience, and with the Called-Out Assemblies of both Reconciliations and Shelters.

Magen depicts the method Yahowah uses to make us “ma’od – exceedingly great, to empower us, and to facilitate abundant life.” It is how He goes about “rabah – lifting us up and making us more than we would otherwise be.”

It should also be noted that the same letters which comprise magen can be vocalized megen, and thereby express: “a favor, a gift which is provided freely as a present.” Salvation is the gift of God. His protection is an unearned favor.

This gift is “sakar—the payment Yahowsha’ offered as a ransom, the recompense He rendered, the fare He paid, the service He provided.” It is why He alone is the Father’s Doorkeeper. The path to paradise goes through Him.

Specifically, sakar tells us that Yahowah stood up for us so that we could stand with Him. He personally “sakar – paid the price for our passage” to His home on Passover and Unleavened Bread. He made an exchange: His soul paid the penalty for our sin so we wouldn’t have to. He “sakar – served us by providing the transit fee” from Babylon to Heaven. Yahowah is our “sakar – Servant and Shepherd, our generous Father and reliable Doorkeeper.”

Working together, our Heavenly Father, Spiritual Mother, and Son, the Ma’aseyah Yahowsha’, facilitate our salvation and provide the means for us to live as God’s children in His home. The Covenant is indeed a “ma’od rabah sakar – exceedingly great reward.”

Demonstrating that it is perfectly appropriate to ask God questions, we read: “And (wa) Abram (‘Abram – the Uplifting Father) said (‘amar), ‘My Foundation (’edonay – my Upright One who represents the upright pillar of the tabernacle), Yahowah (Yhwh), what (mah) are you giving to me (natan ly)? I walk (halak – journey) childless (‘aryry – without a son or daughter) and the child (ben) who will inherit (meseq) my home and household (beyth – my family), he (huw’) is ‘Ely’ezar (‘Ely’ezar - from ‘ezer, one who helps, ‘el, God) of Dameseq (Dameseq – defined in various places as a fine cloth on the edge of a
resting place such as a couch or bed).’” (Bare’syth / In the Beginning / Genesis 15:2)

Rather than disrupt this conversation with an analysis of ‘edonay, which speaks of the establishment and enlargement of Yahowah’s Tabernacle and Home, I’m going to table it until the end of this chapter, because the emphasis here is on Abraham struggling to understand just how Yahowah’s Covenant promises would apply to him. You see, he had walked away from Babylon at Yahowah’s request, and was childless, so he did not have a family to share his inheritance. Remarkably in this way, Abram symbolized our Heavenly Father who also wanted children, a “beryth – family” to enjoy His company and share His wealth. This then gives us a glimpse into purpose of the “beryth – Covenant.” It is God’s way of building a home and filling it with children.

The reason we are going into such detail here is that once you come to understand the simple requests God makes of us, and the wonderful benefits He promises in return for our participation in this relationship, and come to understand the seven steps He provided to His home, you will know everything which is required to rely on Him to take you there. Everything else God has to say will serve only to demonstrate that you can trust Him to deliver on these promises.

One of the things which make Abraham an exemplar on how to interact with Yahowah in the Covenant relationship is his frankness. People have been conditioned to refrain from talking with God this openly and honestly. And yet, based upon Yahowah’s response, God expects us to speak candidly with Him, just as we should our fathers.

“‘Abram said (‘amar), ‘Behold (hineh – take note), You have not given me (lo’ natan – you have not granted or provided) seed or offspring (zera’ – a descendant (masculine, singular and absolute)). Look, there is (hineh – take note) no son (ben), no family (beyth), and no heir (yaras) with me (‘ethy).’” (Bare’syth / Beginning / Genesis 15:3) The man whose names, ‘Abram and ‘Abraham, incorporate “‘ab – father” was like Yahowah prior to the Covenant. He had no children, no family, and no heirs.

Speaking to Abram as unambiguously and unceremoniously as Abram had spoken to Him, God replied: “Now pay attention (wa hineh – and behold), the Word (dabar) of Yahowah came to him (‘el) to say (la ‘amar), ‘This individual (zeh – speaking of ‘Ely’ezar), he shall not (lo’) receive your inheritance (yaras – be your heir). On the contrary (‘im), the relational (‘asher – associated) brand and owner (ky – the mark and identity of ownership) shall come forth (yatsa’ – shall be brought out and delivered) from (min) your
genitalia (me’yym – organs of procreation). He will be your heir (yaras).”
(Bare’syth / In the Beginning / Genesis 15:4)

Many aspects of human nature were conceived to serve as a metaphor for the Covenant. These include men and women leaving their parents, finding someone to love, and coming together in a faithful, monogamous marriage relationship as husband and wife with the intent of conceiving children whom, within the confines of their home, they can nurture, protect, enlighten, and enjoy as they encourage them to grow, stand, walk, and communicate with them in a relaxed, family environment, ultimately inheriting everything the parents have to give. The heir to the Covenant would therefore be conceived in this manner.

The purpose of the Covenant Relationship is to bring God and man together. God wants us to walk with Him, to talk with Him, and to explore the universe together with Him.

“And He took him (yasa’ – He relationally led him (written in the hiphil stem denoting the influence of this relationship)) with Him (‘ethw) to a place which is set apart (chuwts – outside to a place which was an extension of the source). And He said (‘amar), ‘Please (na’) – I am encouraging you to) look at and observe (nabat – to gaze upon, consider, and regard) the heavens (samaym – the spiritual realm where God abides, the universe and stars within it) and accurately relate to (capar – make a written record of) the light of the stars and heavenly power (cowcab – the highest and brightest person and place) if (‘im) you are able to comprehend and understand (yakol – capable of and succeed in recognizing the meaning of this information), to (la) recount, record, and reveal the relationship in writing (capar ‘eth – communicate the corresponding message).’ And (wa) He promised him (‘amar – He declared and answered him), ‘In this manner, here and now, and then (coh – thusly, let Me focus your attention on the comparison I’m revealing) He exists as (yhayah – He literally was, He actually is, and He forever will be) your seed (zera’) – your descendant and offspring, your extended family (masculine singular).’”
(Bare’syth / In the Beginning / Genesis 15:5)

One of the Covenant’s most indelible themes is “yasa’ chuwts – being led by God to a place which is set apart.” It is why chuwts is based upon a Hebrew word which means “to sever.” Our Heavenly Father wants us to walk away from our familial, political, and religious affiliations, severing those human ties, and thereby setting ourselves apart from the material world, so that we can be set apart unto Him. It is the symbolism behind circumcision, the enduring symbol of the Covenant. It is the purpose of the “Ruwach – Spirit” who is called: “Qodesh – Set Apart.”
Loving relationships require freewill, the choice to value and love, or to disregard and hate, and all shades in between. Love cannot be dictated, coerced, arranged, or even compelled. And that is why God, Himself, said “na’ – please” to man. Na’ “conveys the desire of the speaker (which is God in this sentence).” Na’ is an “entreaty, an overture, an appeal, a proposal which may be freely chosen, and a request,” but it is not a demand or a command. Na’ is an “exhortation in the form of encouraging advice.” It is “counsel from an advocate.” Na’ is a “recommendation.” In Hebrew, na’ (נא) is just two letters long, and yet it speaks volumes about the kind of relationship our Heavenly Father is endeavoring to enjoy with us.

Lingering here a moment longer, religions have their god coercing men and women into doing what the divinity and his clerics want. The religious god threatens those who don’t capitulate with hellish tortures, while luring those who submit to his authority with promises of a luxurious stay in heaven. This is not unlike political coercion, where compliant nations are bribed with aid, and where defiant ones face sanctions and military invasions. Yahowah, however, does not bribe us or threaten us. We are free to accept His offer or reject Him and it.

We come to know God by “nabat – looking at and observing” His Towrah – Teaching. It is by “nabat – considering” the universe He has created, and by “nabat – regarding” the spiritual realm where God abides that we come to realize who He is and what He is offering.

While capar may not be the most telling term in the passage (albeit that is what the word actually means), it may be the most important to actually understand. It is very seldom simplistically translated “count,” or even more cerebrally as “quantify and measure.” Those are tertiary meanings derived from the proper vocalization of the word: ceper.

Of the 161 times capar is found in the Torah, Prophets, and Psalms, it is rendered “scribe or write” 54 times, “tell or recount” 44 times, and “relate and declare” on 34 occasions. And that is because a capar is a “written document.” It represents “communication which has been committed to writing,” a “scroll,” and specifically, “the Towrah.” Based upon ceper (and spelled identically נָפַט / נָפָט prior to the influence of the Masoretes), the word means: “to relate and recount on a scroll, book, or written document an official communication,” the purpose of which is “to tell someone something by having it carefully inscribed, accounting for every letter of every word, every jot and tittle in Hebrew, so that the message can be recorded accurately and maintained by scribes throughout the years, and thus be proclaimed to others throughout time.”

The very thing we are being asked to understand is dabar Yahowah – the Word of God as it is capar / ceper – proclaimed and written in the Scroll of the
Towrah. That is the source of this discussion, and the lone place where the terms and conditions of the Covenant are made known.

Moving on to the next word, cowcab, sometimes vocalized kowkab, was translated “the light of the stars and heavenly power” in this passage. It speaks of “radiant energy” and “light,” of something which “burns brightly.” It is even defined as “branding, a mark which denotes an association and affiliation.”

It should be noted that cowyah, the word right before cowcab in most Scriptural Hebrew lexicons, is “Yah’s protective covering,” and thus is invocative of the power of God to protect us by covering us with the Set-Apart Spirit. Also relevant, cuwel, the word listed immediately after cowcab, speaks of the work of the Set-Apart Spirit, which is: “to receive, to bear, to sustain, to maintain, to supply, to contain, to support, and to nourish” so that we might “comprehend and thus endure.”

The etymology of coh, or koh, depending upon whether you recognize the Babylonian Keph (k - כ) as being distinguished from the Ceph (c - כ), reveals that it is a particle (a word which denotes relationships) and an adverb (a word which modifies the verb, which is in this case hayah – existence). Its definitions convey the idea of “focusing our attention, here and now, then and there, so as to make a comparison.”

Strong’s Lexicon tells us that koh is actually the pronoun “huw’ – he” prefixed with ka, which means “to resemble and to be similar to.” If this is accurate, then this passage is suggesting that “He,” the promised descendant of Abraham will resemble the “light of the stars” and the “realm of heaven.” So with these clues, it’s not hard to figure out where this is leading.

But should you have missed any of these connections, keep in mind that hayah was written yahahah, with the qal stem and imperfect conjugation which collectively speak of “a literal and ongoing relationship.” And since it was scribed in the third person masculine singular, it reads: “He literally was, He continually is, and He will always be.” Neither Yshma’el (Ishmael) nor Yitzchaq (meaning laughter, but known as Isaac) had been conceived, much less born. So this was not spoken in reference to either of them. Moreover, “zera’ – descendant” was singular, not plural, so this was not invocative of the Children of Yisra’el who would one day be descendants of Abraham.

There is only one who “yhayah – genuinely was, who actually is, and who will always be,” who can be equated to the “cowcab – light of the stars and power of heaven,” who “coh – represents” the “capar – Written Word,” and who is in “samaym – heaven” is the Ma’aseyah Yahowsha’. He tangibly demonstrated and facilitated the Covenant established with Abraham. That is the “’amar – promise” Yahowah was making. “In this manner, here, now, and then (coh – thusly, let
Me focus your attention on the comparison I’m revealing), He exists as (yhayah – He literally was, He actually is, and He forever will be) your seed (zera’) – your descendant.”

This was the story Yahowah wanted Abram to comprehend and to communicate to us. The Covenant would come alive and the Towrah would become incarnate, both personified in this manner. And this is why Yahowchannan would report that the Ma’aseyah is “the Word made flesh.” It is why Yahowsha’ revealed during the Olivet Discourse that upon His return, He will be “as brilliant as a star.”

Bringing it all together without the clutter of undue amplifications or explanations, Yahowah revealed: “And He took him with Him to a place which is set apart. And He said, ‘Please, look at and observe the heavens and accurately relate to the light of the stars and heavenly power if you are able to comprehend and understand, to recount, record, and reveal the relationship in writing.’ And He promised him, ‘In this manner, here and now, then and there, He exists as your seed, your descendant.’”

For those who observe the Towrah’s Teaching, who closely examine and meticulously scrutinize its Guidance and Directions, as if their life depended upon these Instructions, they will be like Abraham…

“And (wa) he completely trusted in and totally relied upon (‘aman ba – he displayed complete and total confidence in (scribed in the hiphil stem and perfect conjugation (indicating that the subject of the verb, Abraham, was expecting the object of the verb, Yahowah, to completely and eternally validate his trust and totally reward his reliance upon))) Yahowah (אָמַן). And so (wa) based upon this thinking and His plan, He credited and accounted Her (chashab – He valued, imputed, regarded, and reckoned Her based upon this consideration (scribed in the imperfect waw consecutive (indicating a completed action) third person masculine singular (He – designating Yahowah) with the third person feminine singular suffix (She – designating the Set-Apart Spirit))) to him (law – toward him (third person, masculine singular suffix)) as righteousness and innocence (tsadaqah – as being right, just, and vindicated (feminine singular absolute)).” (Bare’ysyth / In the Beginning / Genesis 15:6)

Recognizing that ‘aman is masculine and tsadaqah is feminine, there is another way to account for the feminine pronoun associated with chashab other than to directly credit the Ruwach Qodesh, which is the maternal manifestation of Yahowah’s nature. “She” could be addressing our vindication.

As such, this response and resulting reward is actually the result of acting upon the Covenant’s initial requirement. It could therefore be correctly presented:
“And (wa) he completely trusted in and totally relied upon (‘aman ba – he displayed complete and total confidence in) Yahowah (יְהוָ֑ה), and so (wa) based upon this thinking and His plan, He credited and accounted (chashab – He decided based upon this consideration to impute) innocence and righteousness (tsadaqah – being right, just, and vindicated) to him (law).” (Bare’yth / In the Beginning / Genesis 15:6) And in this way, we learn that our vindication comes by way of trusting and relying upon Yahowah.

We have learned that Abram walked with Yahowah to the place which was set apart. He observed the light emanating from the heavens. He came to comprehend the written word. He made the connection between the Covenant and its fulfillment. And he did what we are encouraged to do: “‘aman ba – he completely trusted in and totally relied upon” Yahowah. As a direct result, right then and there, Yahowah saved him. He declared him “vindicated and innocent.” Enveloped in the Set-Apart Spirit, God was able to impute Her righteousness to him.

Abraham had been a flawed individual, but now he was deemed perfect. He was right with God. This, more than anything else, is the gift of the Covenant—its inheritance. So yes, our salvation is a byproduct of the Covenant relationship.

Please be aware that the verb ‘aman speaks of “trust and reliance,” not “faith or belief.” It is used in reference to things which “can be known, understood, confirmed, and verified as being true and reliable.” It speaks of that which is “established and enduring.”

‘Aman is therefore only possible in the aftermath of knowing and understanding. As a result, there is no ‘aman in absence of observation or consideration. And thus ‘aman, as “that which can be confirmed and verified” is the antithesis of “faith or belief.” They are only applicable when knowing isn’t possible.

So in light of the evidence God has provided, it is reasonable to conclude that Yahowah wants us to know that “belief” has no value, and that “faith” is counterproductive. And that is because they forestall knowing and understanding, and they circumvent verifying and confirming, and thus trusting and relying. Simply stated: ‘aman is the reason Yahowah wants us to observe His Towrah’s Instructions.

As a result of these things, we should not be surprised that chashab, which was translated “based upon this thinking and His plan, He credited and accounted” is equally at home being rendered “to consider” or “to impute.” Trusting is the byproduct of thinking, just as vindication is the result of relying.
Also important, *chashab* was written in Yahowah’s voice. This verb says that God now regarded Abram as being righteous, even vindicated, not only because of Abraham’s decision to trust and rely upon Him, but because of what He had done for him, as rendering him innocent was part and parcel of God’s plan, His thinking. Moreover, *chashab* was scribed in the imperfect waw consecutive, telling us that this action of making Abram perfect had already occurred—as in past tense. Therefore, the Towrah was fully functional and completely able to resolve the issues of sin, long before the arrival of the Ma’aseyah Yahowsha’.

Moseh, who documented this discussion in writing in the Towrah, was inspired to deliberately add all of these Hebrew tenses and pronouns to the text. They should not be ignored. God intended to communicate them so that we would better comprehend His Word. Therefore, it is essential that we come to appreciate the fact that Abram was saved (past tense) by his willingness to accept the terms and conditions of the Covenant and rely upon Yahowah’s provisions delineated therein.

So God responded… “And He said to and promised him (**’amar ‘el**), ‘I am (**’any** **Yahowah** (**מְאַמֵּר יָוהָּה**)) who relationally (**‘asher** brought you out (**yasa’** – descended to serve, having led you away and delivered you) from (**min** – and out of) **Ur** (**’Uwr – a heap of burning stubble, used as a metaphor for judgment** of the Chaldeans (**Casdym / Kasdym** – a synonym for Babylonia; meaning: cunning sages and religious oracles who pretend to be wise through the promotion of magic, sorcery, dream interpretation, and astrology (see Daniel 1:4 and 2:2)) to give (**la natan** – to freely offer and bestow as a gift) accordingly (**‘eth** this (**zo’th** land (**‘erets – realm**) to possess her as an inheritance (**la yaras** – to receive her (speaking of the land which is feminine) and take possession of her by way of an ancestral agreement)).’” (Bare’syth / In the Beginning / Genesis 15:7)

In this context, God is telling us that Abram, who was now considered righteous, and thus in perfect accord with the Towrah, was saved because of what Yahowah, Himself, had done. Contrary to what Paul would later write, Abraham was not saved as a result of his faith. It was God who led him away from the babel of religion and politics.

Further, for the land to be an inheritance worthy of the Covenant promise, it has to represent much more than just a contested, rocky and desolate strip of land sitting at the crossroads of the world—where Europe, Africa, and Asia intersect. And indeed it does. The **‘erets** represents living in Yahowah’s presence.

While Chaldea is, and always has been, synonymous with Babylonia, and the Chaldeans are known as the people who ruled over Babylon, by examining the etymology of “**‘uwr casdym** – Ur of the Chaldeans,” we quickly discover why Yahowah chose these terms. He was leading Abram away from the fire of
judgment which devours the souls poisoned by religion. This is what the Exodus represents as well, and explains why it is similarly conveyed, showing God leading His children away from “mitsraym – the crucible of Egypt.”

Long before Abram had been led away from this place, Ur had been the capital city of Sumer, the world’s oldest known civilization. It was the birthplace of language, politics, and religion. At the time of this discussion, it was part of Babel, known today as Babylon, the ancient world’s most resolutely religious, economically prosperous, politically ambitious, and militaristically brutal society on the planet. Its rituals and traditions still dominate the trappings and ceremonies of every one of the world’s leading religions. After all, it wasn’t called “Babel – Confusion” for nothing.

Affirming that Yahowah considered the Casdym, transliterated “Chaldeans” to be the political, religious, economic, and military rulers of Babylon, in Ezekiel 12:13, we read: “Babylon is the land of the Casdym.” He went on to reveal that it served as a “snare” comprised of “cunning men, sages, fortunetellers, religious oracles, magicians, sorcerers, interpreters of dreams, and astrologers.” (Daniel 1:4 and 2:2) Moreover, Casdym, like Babylon, is called a “whore” in Ezekiel 23:14.

As I am sure you recall, Yahowah’s first Covenant request was for Abram to leave Babylon. It is the last request He will make of us as well. This admonition is scribed in both Bare’syth and in the Revelation to Yahowchanan. Upon the cusp of His return, God is predicted saying: “Babylon is fallen, is fallen.” And while Babylon finally succumbs in the waning days of the Tribulation, this means that the legacy of Babylon—its religious, political, academic, militaristic, and economic systems—must still be in vogue today. And so they are; they can still be found in the most popular and powerful religious, political, academic, militaristic, and economic institutions. But more on all of this in a moment.

Since trust requires confirming evidence, Abram looked to God for some verification, just as we should look to His Towrah for answers: “So he said, ‘Yahowah (יָהוָּה), my foundation and upright one (‘edowny), in what way (ba mah) shall I know (yada’ – am I to be made aware of and understand, recognize, acknowledge, and confirm, have revealed and made known) that indeed (ky), I shall possess it as an inheritance (la yaras – I shall receive her (speaking of the land) and take possession of her by way of an agreement)?’” (Bare’syth / In the Beginning / Genesis 15:8)

Prophecy is proof. Only God has witnessed our future. So only He can accurately report what He has seen before it happens in the ordinary flow of time. By telling us in advance what He has observed in our future, when it happens exactly as He predicted, we should realize that we can trust all of the other things
He has promised. In other words, He proves that He is trustworthy and reliable through consistently accurate prophetic affirmations.

But this proof was for us, not for Abram. None of these predictions would be fulfilled within his life. Therefore, these prophecies and their accompanying revelations only benefit those who study them in the Towrah. Moreover, without the Towrah, they cease to be of value to anyone. This in turn makes observing the Towrah essential for those who want to form a relationship with God.

Here is what happened: “He said to him, ‘Obtain a heifer (eglah – adolescent female cow) three (shalowsh – third in a series, and probably meaning three years old), a female goat (‘ez), three years old (shalowsh), a ram (‘ayl – a male sheep or lamb) three years old, a dove (towr) and a young bird (gozal).’ And he obtained them all. He cut them in two (batar – divided them) in the middle (tavek) and he offered both haves (bether – parts and pieces), shouting out (rea’) issuing a summons, inviting a special guest (qara’ysh), calling out an invitation with a thunderous voice. The birds were not cut in half.” (Bare’syth / In the Beginning / Genesis 15:9-10)

There was going to be a feast in his honor, so Abram invited the most important individual in his life: Yahowah. In this listing, the ram, as a sacrificial male lamb, represented the Ma’aseyah and Passover. The dove represented the Set-Apart Spirit. And the gozal was selected to demonstrate the Spirit’s purpose, which is to cover and care for Her young. The only other use of the term was in Dabarym / Words / Deuteronomy 32:11, where God painted a word picture of His maternal nature.

While cutting the heifer, goat (representative of sin), and ram might seem gruesome to us, the purpose was three-fold. First, God wants us to know that sin and separation are serious, and that they lead to death. Second, the Covenant is all about choice—choosing who you want to associate with. And third, God likes to party. If you are going to have a feast, some animals are going to be sacrificed.

“And when birds of prey descended upon the carcasses, ‘Abram drove them away.” Literally, he “dispersed them by blowing and stirring the air, causing a wind.” (Bare’syth / In the Beginning / Genesis 15:11) “As the sun was going down, a deep sleep fell upon ‘Abram. And behold, a great (gadolah – powerful and forceful, massively energetic) dreaded (‘emah – terror ridden and fearful) darkness (hasekah – absence of light which causes distress) came down around him.” (Bare’syth / In the Beginning / Genesis 15:12) I can only assume that Satan paid Abram a visit and tried one last time to seduce him to the dark side.

But, it wasn’t to be, so…”He said (‘amar – He affirmed): ‘Abram (‘Abram – Father who Lifts Up), ‘You must know with absolute certainty (yada’yada’ – it
is extremely important that you are keenly aware, fully comprehend, and acknowledge) that indeed (ky) as one making a sojourn (ger – as one living and traveling as a temporary inhabitant (singular, masculine, absolute)), your seed (zera’ – your descendant and offspring (masculine singular)), he will exist (hayah) in (ba) a land (’erets – country and realm) which is not for them (lo’ lahim). And they shall serve them (’abad – they shall be reduced to servitude by them). And they will respond and seek resolution (’anah – they will reply, seeking a response) accordingly in (’eth) four (’arba’ – to square) hundred (me’owah) years (sanah – repetitions of a completed cycle which leads to renewal and change).” (Bare’yth / In the Beginning / Genesis 15:13)

In order to tangibly demonstrate Yahowah’s plan of salvation, and for every aspect of the arrangement to be fulfilled on schedule, Abram’s seed would be scattered in a rather inhospitable clime for a while—a long while.

While we are on this subject, you should be aware that during the past twenty years, archeologists have found overwhelming evidence attesting to the fulfillment of this prophecy and to the witness of the Exodus which followed. You will find this evidence toward the end of the “Matsah – Unleavened Bread” chapter.

Emphasis in Hebrew is achieved by repeating a word. In this case, yada’ yada’ means: “it is extremely important that you know, that you are completely aware of, and that you fully comprehend” what God is about to reveal. Therefore, it is incumbent upon us to scrutinize every detail of this prophetic proof statement, keeping in mind that it has been shared with us for one specific purpose: to provide evidence we can evaluate to know for certain that Yahowah can be trusted, verifying that His Covenant can be relied upon. Precisely how we are to accomplish this will be shared momentarily.

Moving on, I’m sure that you noticed that this time there was an awkward transition. We begin with the singular, masculine, and absolute “ger – one making a sojourn,” moving to the singular masculine “zera’ – your seed, and then to the third person, masculine, singular “hayah – He will exist,” which all flows comfortably up to the plural transition associated with land “lo’ lahim – which is not for them.” So it was either a glaring grammatical mistake, or in the context of yada’ yada’, God is predicting two distinct yet related things, both of which are important for us to understand. And indeed, He is, one of which is symbolically associated with the single “ger – sojourner,” and the other descriptive of the multitudes who were “’abad – reduced to servitude.” There is a prophetic proof statement inherent in both stories.

The third linguistic clue we will strive to understand is ‘anah, rendered here using its primary meaning which is “to answer and respond to a summons, to seek
answers and resolution by way of a witness’s testimony.” But as we have already
discovered, ‘anah’s secondary meaning conveys an entirely different connotation,
one which is also telling in the context of the symbolism of the single sojourner
and the “‘anah – affliction” He would endure in “‘anah – response” to the forced
servitude of Abraham’s offspring. You see, ‘anah also means: “to bow down,”
and it depicts “humiliation, oppression, mistreatment, and becoming downcast.” It
is a word whose tertiary meaning tells us that something very important is being
disclosed to us: “be preoccupied with and sufficiently concerned about it to the
point that you are constantly thinking about how it pertains to your prosperity or
duress.” And so this is what we will do.

Also, before we dig in, there is a fourth clue we will have to consider. In
order to tangibly demonstrate His Seven-Step Plan of Salvation, and for every
aspect of this plan to be fulfilled on His schedule over the course of seven
thousand years, Abram’s offspring would be oppressed and enslaved for
precisely: “four (‘arba’ – to square) hundred (me’owah) years (sanah –
repetitions of a completed cycle which leads to renewal and change).” The
number itself is revealing, forever linking forty—a duration of time equated
throughout Scripture as the completion of a period of testing—with centuries,
themselves, comprised of pairs of Yowbels (seven-times-seven plus one-year
increments of time whereby debts are forgiven and captives are freed). These
insights, combined with Yahowah’s consistent and all-encompassing Six-Plus-
One Formula (man represented by six, plus God who is one, equating to the
perfect Sabbath) emblazoned upon His Seven Called-Out Assemblies (a.k.a.
God’s Seven-Step Plan of Salvation) and introduced at the initiation of the
Covenant and then again at the initiation of the Exodus, provide us with the
framework required to properly date every essential step God has taken and will
take to save us.

Using this information, you and I can “yada’ yada’ – fully comprehend
everything we need to know” to precisely date the year Adam and Chawah
(meaning Life Giver; Eve is the name of a Babylonian Mother Earth goddess)
were expelled from the Garden of Eden: 3968 BCE (year 0 Yah). Prior to their
expulsion from the protective enclosure and their subsequent separation from
God, these two individuals were immortal, and thus time was immaterial. And
therefore, the timeline to redeem mankind, to repair the relationship, to make
humankind both immortal and perfect again, began on the day these things were
torn asunder by a pair of rather poor choices—decisions to believe “babel –
corruption” rather than trust and rely upon the Word of Yahowah.

The first major event required to reconcile the relationship, and to reestablish
trust, took place precisely forty Yowbel (40 x 50 = 2,000 years) later: in 1968
BCE (year 2000 Yah). It was then we are told that Abraham trusted Yahowah
sufficiently that he was willing to follow His instructions, even if it cost him the life of his first born and only legitimate son. And thereby the Covenant with Yahowah was ratified on Mount Mowryah, with God, Himself, providing the sacrificial Lamb, just as He would on Passover forty Yowbel later.

And indeed, the three most important days in human history, as well as in Yahowah’s plan of salvation, were fulfilled on Passover, Unleavened Bread, and FirstFruits in 33 CE (year 4000 Yah) by the Ma’aseyah Yahowsha’, also on Mount Mowryah. While the relationship with the Children of Yisra’el was not reconciled on this date, the consequence of sin, which is death, and the penalty of sin, which is separation from God, were resolved.

Forty Yowbel hence, in 2033 CE (year 6000 Yah), the Ma’aseyah Yahowsha’ will return to Mount Mowryah on the Day of Reconciliations (on Yowm Kippurym which begins at sunset on October 2nd) to renew His Covenant by reconciling His relationship with the Children of Yisra’el on the basis of the Towrah.

The Millennial Sabbath, symbolic of the Called-Out Assembly of Shelters, will begin five days later. Yahowah will campout with His creation for one thousand years, bringing us to year 7000 Yah, during which time the entire earth will return to the conditions experienced in the Garden of Eden.

Each of Yahowah’s Seven Called-Out Assemblies have been and will continue to be fulfilled in order, on the precise day, and during Yowbel years, with the enactment of the first four separated from the fulfillment of the final two by exactly forty Yowbel. (I said “final two,” not three, because while we do not know what year the Taruw’ah harvest will occur, we know that it will precede Yah’s fulfillment of Yowm Kippurym and Sukah by at least seven years.)

A few additional thoughts are in order before we move on. First, “creation time” is measured in accordance with the Theory of Relativity, making six days from the perspective of the only Eyewitness at the event, just shy of fifteen billion years looking back from our perspective here on Earth. I proved this point in this volume of Yada Yah, so there is no need to repeat that research here.

Second, the Flood was regional and can be dated, located, explained, and proven. It occurred in Mesopotamia in 2968 BCE (year 1000 Yah) and wiped out all but eight Homo sapiens replete with a “nesamah – conscience,” the faculty used to discriminate between truth and lies, right and wrong, and to thereby make moral, just, and rational decisions. An entire chapter of Yada Yah has already been devoted to this millennial marker.

Third, Yahowah’s First Temple was built by Dowd’s (meaning Love, but known as David’s) son, Solomon, in 968 BCE (year 3000 Yah) on Mount
Mowryah. The Second Temple, built on the same foundation, was then destroyed in 70 CE, thirty-seven years after its purpose had been made obsolete.

Fourth, in 1033 CE (year 5000 Yah), the waters under the Temple Mount became poisonous, announcing to the world that the polluted religion which had corrupted the words and sacrifice of the Ma’aseyah Yahowsha’ had become adulterous and unfaithful in accordance with the test outlined in Bamidbar / In the Wilderness / Numbers 5.

Fifth, Yahowsha’ did not say that no one would ever know the day or hour He was going to return. During the Olivet Discourse, He used the present tense in a conversation with His Disciples to say that none of them were currently aware of the timing of the Taruw’ah Harvest of saved souls. So for all of the thoughtless religious devotees out there who dismiss the thousands of meticulous clues that Yahowah has provided so that we might “yada’ yada’ – know for certain,” my advice is to open your minds and refrain from misquoting portions of mistranslated passages out of their context. And for those who remain uncertain, who would like the apparent conflict resolved between knowing and not knowing, in the volume of Yada Yah devoted to His return, you will find five very compelling and equally valid ways to interpret Yahowsha’s predictions in this regard.

The four hundred year “timeout” Yahowah’s wayward children experienced in Egypt was required because the benefit wrought by Abraham’s seed was to rescue God’s people from human bondage and servitude—the derivative of religious, political, economic, and military oppression.

These things known, let’s turn our attention to the “one making a sojourn (ger – the one living and traveling as a temporary inhabitant),” who, as Abraham’s “seed (zera’ – descendant),” is seen “existing (hayah) in (ba) a land (’erets – country and realm) which is not for them (lo’ lahym).” This rather peculiar treatment was designed to distinguish Yahowceph (meaning Yahowah Increases by Uniting, but known as Joseph) from the masses which became the Children of Yisra’el. There are so many aspects of Yahowceph’s life which mirror Yahowsha’s, that Yowseph (to use the shorter, more familiar form) serves as a prophetic portrait of the Ma’aseyah.

To fully appreciate these similarities, a brief history is in order. Yowseph’s early ordeals, as well as his triumphant life in Egypt, dominate the final one-third of Bare’syth, beginning with the 37th chapter and continuing through the end of the book with Ya’aqob’s and Yowseph’s deaths (In the Beginning 50). As the story unfolds, God is shown being compassionate towards Rachel (meaning loved and compassionate lamb), responding to her cry by “opening (patah – freeing and releasing) her womb,” enabling her to give birth to Yowseph. He became
Ya’aqob’s most beloved son, causing his brothers to be jealous. Their scheme to do away with him led to Yowseph being sold as a slave to a group of Midianite (read Arabian) caravanners en route to Egypt. To hide their crime, the brothers dipped the young boy’s “coat of many colors in lamb’s blood” to fool their father, Ya’aqob (Abraham’s grandson), into thinking that his son had been killed.

At seventeen, Yowseph worked as a slave in the home of the commander of pharaoh’s guard. There, Potiphar’s wife made amorous advances towards him, which he rebuffed, causing her to level false accusations of sexual harassment against him. So Yowseph was sent to prison. Then while in an Egyptian jail, Yowseph befriended two prisoners: the pharaoh’s cupbearer and the royal baker—ultimately predicting their futures by interpreting their dreams.

When the cupbearer was released and returned to duty, he overheard pharaoh complain that no one understood his dream. The servant told the king about the Hebrew prisoner who accurately predicted his release. As a result, Yowseph was then summoned to the palace where he promptly told pharaoh that his vision of seven fat cows coming out of the Nile being eaten by seven lean cows, who would also arise from the river, was an indication that the annual rise of the Nile would bring seven bumper crops followed by seven years where plants would not grow. Impressed, pharaoh appointed Yowseph vizier of Egypt. He married Asenath, the daughter of the High Priest, and had two sons, Manasseh and Ephraim.

As the new defacto leader of what the Egyptians called “the Black Land,” and with foreknowledge of what would occur, Yowseph instituted agrarian reform, whereby the nation’s feudal system was replaced by collectivization, making land and food the property of the state. A central administration was established and grain was both collected and doled out. And as a result of the accuracy of his prediction, and the role he played saving the Egyptian people, Yowseph became exceedingly powerful, ultimately building a palace for his family in Avaris—the future capital of Goshen.

The story ends with Yowseph’s brothers, along with their families and livestock, heading to the Nile Delta as the result of a regional climate-induced famine. While they were allowed to settle in Goshen, Ya’aqob’s other sons did not recognize the brother they had sold into slavery years before. Initially we are told, Yowseph held them accountable for their crime, but ultimately he forgave them, reuniting father and son. Both, however, passed away soon thereafter, but Yowseph’s mummified body, per his instructions, was carried back to the Promised Land during the Exodus.

Before we examine the similarities between Yahowceph and Yahowsha’, it should be noted that virtually every aspect of the Towrah’s account that I have just shared with you, right down to the coat of many colors, the massive agrarian
reforms, Egypt’s ensuing rise in prominence, and even the foundations of Yowseph’s home, have been confirmed by archeological digs conducted over the past two decades. For those seeking confirmation of the Towrah’s validity, the evidence is ubiquitous and irrefutable.

The long list of parallels between the lives of Yahowceph and Yahowsha’ begins with recognizing that God intervened personally and assisted in both births (Bare’syth 30:22-24 and Mattanyah 1:18-23). Yowseph was the most beloved son of his father. Both men tended their father’s sheep. (Bare’syth 37:2 and Yahowchanan 10:11-14) Both acted as servants.

Yahowceph and Yahowsha’ went to Egypt in their youth to avoid being killed. (Bare’syth 37:28 and Mattanyah 2:13) Both of their families were called out of Egypt by God. Each resisted very enticing temptations. (Bare’syth 39:8-9 and Mattanyah 4:1-11) These men began their ministries around thirty-years-of-age. (Bare’syth 41:46 and Luke 3:23) They were hated by their kinsmen because they were obviously superior to them. (Bare’syth 37:5-8 and Mattanyah 13:55-57) And, of course, they were filled with the Spirit. (Bare’syth 41:38 and Luke 4:1) Both fed their people. (In the final moments before he was murdered for his devotion to Yahowsha’, Stephen drew this specific comparison between Yowseph and his Savior. His speech is recorded in Acts 7:9-14. The record of Yowseph’s role is memorialized in Bare’syth 41:47.)

The brethren of both men conspired to kill them. And both were sold out for money, each for the price of a slave. (Bare’syth 37:18-19 and Mattanyah 26:3-4) (Bare’syth 37:28 and Mattanyah 26:15) Yowseph was sold to the Egyptians on the advice of his brother, Yahuwdah / Judah. Yahowsha’ was abandoned to the Romans by His disciple, Judas. Yowseph didn’t say a word to his brothers when they sentenced him to a life of slavery, and Yahowsha’ was silent at His trial. As with Yahowceph, Yahowsha’ was rejected by his brethren, and He was convicted of crimes He did not commit on the testimony of false witnesses. Both were imprisoned unjustly. (Bare’syth 39:14-19 and Mattanyah 26:60-62 & 27:12-14, Mark 14:55-59 & 15:3-5) Two other prisoners suffered alongside them. (Bare’syth 40:4-5 and Mattanyah 27:38) In both cases, one prisoner would be condemned while the other would be released and find salvation. This portion of the Ma’aseyah’s parallel account is vividly told in Luke 23:39-43.

Yahowceph forgave his brethren, and reconciled himself to them as did Yahowsha’. (Bare’syth 45:5-14) The Ma’aseyah said: “Father, forgive them for they know not what they do.” (Luke 23:34) When Mary announced Yahowsha’s return to His disciples, they didn’t believe her. (Luke 24:11) Likewise, Ya’aqob didn’t believe his sons when they told him that Yowseph was alive: “He was stunned because he did not trust them.” (Bare’syth 45:26) Moseh collected Yowseph’s bones from his tomb and removed them from Egypt, seeing to it that
they were brought to the Promised Land, just as Yahowah returned Yahowsha’s soul from the place of separation and brought Him home. (Bare’yth 46:29 and Mark 16:19) Yahowceph was neither God nor Savior. Yet his life reflected the nature of God and was prophetic of the Savior.

Therefore, rather than one prophetic statement, by transitioning from the singular sojourner, to the multitudes, God provided us with three relevant predictions whose fulfillments would serve to validate His promises. Even more telling, Yahowsha’, the singular descendant of Abraham, the one who enabled the Covenant’s blessings, the one who became a temporary inhabitant of our world, explains why the meanings of ‘anah are so divergent.

You see, the Ma’aseyah Yahowsha’ voluntarily suffered the consequences of the violation of the provisions Yahowah had established, and He endured the penalties described therein, so that those of us who actually commit these infractions, but who otherwise heed its relational provisions, wouldn’t have to suffer the same fate. So in a way, Yahowsha’ is Yahowah on His knees, God “‘anah – bowing down” and diminishing Himself to serve us. God “‘anah – humbled” Himself, not only in the process of taking on human form, but as our servant. We “‘anah – mistreated” Him, “‘anah – afflicting” Him on Passover. And yet, in spite of what we had done to “‘anah – denigrate” Him, He allowed His soul to “‘anah – be downcast” into She’owl, separating Himself from God on Unleavened Bread. And yet, all God expects of us is to “‘anah – answer and respond to His invitation and summons” to attend His seven Called-Out Assemblies, and to “‘anah – seek answers and resolution by way of His witness and testimony.” And that is why ‘anah’s tertiary meaning tells us: “to be preoccupied with and sufficiently concerned about ‘anah, to the point that we are constantly thinking about how ‘anah pertains to our prosperity or duress.”

Continuing His prediction, and returning to the Towrah, Yahowah told Abram: “But also (wa gam) with (‘eth) that Gentile nation (gowy – those people [Egypt]) which (‘asher) reduces them to servitude (‘abad – enslaves them [Abraham’s offspring), I will judge (dyn – I will execute judgment). And afterward (‘ahar), therefore (ken), they shall come out (yasa’ – they shall be led and brought out) with (ba) an intensely important (gadowl – tremendously valuable, very significant, and great) possession (rakuws – property (singular)).” (Bare’yth / In the Beginning / Genesis 15:14)

The Egyptians were judged by Yahowah, and they paid a heavy price for oppressing and enslaving God’s Chosen People. As with everything God does, He saw to it that they received what they deserved.

While the Chosen People left Egypt with valuable material possessions, some of which were used in the Temple, their most important possession was the
Towrah—the most valuable document in the universe. And of course, forty years later, the descendants of Abraham would inherit the Promised Land—symbolic of living in our Heavenly Father’s home.

Speaking of the Covenant, Abram was symbolically afforded the benefit for which it was designed—a perfect, peaceful, and satisfying relationship with our Heavenly Father. “As for you (wa ‘atah), you shall go to God (bow’ ‘el – you shall pursue God, return to and arrive, being brought near God, enter the very presence of God, so as to be included with and be harvested by God), your Father (‘ab), in (ba) peace, satisfied, safe, and saved (salowm – as a friend and companion, under favorable circumstances, restored, renewed, and rewarded, healthy, content, and prosperous, benefiting from restitution).” (Bare’syth / In the Beginning / Genesis 15:15)

There are two translation notes I’d like to share. First, as we have previously discussed, ‘el can be translated “God” or “to” depending upon how the Hebrew letters are pointed. And in this case, since the verb, bow’, communicates the idea of “going to” the Father, ‘el tells us that he is going to our Heavenly Father. Also, and in a related matter, the Masoretic Text reads “your fathers,” plural, which conflicts with the three previous references to “you,” singular in this sentence, and it is senseless in the context of this discussion and of Abraham’s history. Abram had but one earthly father, and he was not only buried in Haran, Abram was told to leave him. Also per God’s instructions, Abram had left his ancestors, his father’s fathers, in Babylon, never to return. Therefore, while it would have been preferable to validate this correction by referencing the Dead Sea Scrolls, no fragments have been found attesting to the 9th through 16th chapters of Bare’syth / Genesis.

As for the reasons behind this glaring error, one might surmise that the impetus for the rabbinic copyedit is that these religious types have always valued “their fathers, and their fathers’ traditions,” more than they have their Heavenly Father and His Towrah Instructions. Given the choice, they would prefer to be with them, than Him. So they made a modest adjustment to the text to reinforce their ambitions and reinforce their religion.

But that is not the intent of the Covenant. And the beauty of this passage is that the purpose of the Covenant with Yahowah has been further defined. The first beneficiary of this familial relationship returned home. He went to heaven. He entered into God’s presence and was included in his Heavenly Father’s family. Moreover, the relationship they enjoyed was modeled on friendship and companionship. Abraham was restored, renewed, and rewarded. He became healthy, prosperous, and content, fully satisfied with this most favorable of circumstances. He became the living embodiment of shalowm.
This story, which forms the very foundation of Yahowah’s Towrah, and defines His Covenant Relationship with mankind, also serves as God’s promise to the rest of the world as well. It is an open invitation. Respond to Yahowah’s Covenant Agreement as Abram has done, and you too will enjoy these benefits.

At first glance, this next line seems to be in conflict with what we have just read. After all, a mere sentence ago, God promised Abraham that he would bring him to heaven, healthy and happy. But now we read that Abraham will be entombed as an old man. “You shall be buried (qabar – you shall be placed in a sepulcher, tomb, or grave) with (ba) grey hair (sebah – as an elderly man), good, moral, beautiful, and pleasing (towb – agreeable, delightful, and viewed favorably).” (Bare’syth / In the Beginning / Genesis 15:15) Abraham’s consciousness, his “nepesh – soul,” would go to heaven, not his body. It would remain on earth in his tomb.

This is actually a scathing indictment of two of the foundational pillars of Pauline Doctrine, and thus Christianity. The “New Testament’s” false Apostle condemns the flesh as being the source of all evil (in accord with Gnosticism), and yet promises bodily resurrection. But Yahowah has put us on notice that before Abraham’s body was to be buried, he, which means his soul or consciousness, would return to “God, your Father.” Further, the patriarch’s entombed body—his flesh—was called “towb – good,” not bad. It was “viewed favorably,” and described as being “moral, beautiful, pleasing, and agreeable.”

Now, keep in mind that all of this falls under yada’ yada’ – things God wants us to know, to be acquainted with, to consider, and to comprehend in conjunction with His Covenant promises. These are all prophetic proof statements which we can use to ascertain the veracity of God’s Word, and impugn conflicting doctrines. So, just as it is important to understand the terms and benefits of Yah’s Familial Covenant Relationship, it is also important that we clear away the religious muck which confuses our thinking and precludes understanding.

As I initially made my way through this material, I began a comprehensive review of the nature of our existence in heaven and found that there is no indication whatsoever that we will have physical bodies in the spiritual realm. However this presentation of Yahowah’s and Yahowsha’s position on bodily resurrection and spiritual rebirth became so extensive, to maintain a sense of continuity regarding the Covenant, I felt compelled to table God’s position on material and spiritual things until a later time. So for now, I’d simply encourage you to recognize that the flesh is “towb – good,” but there is a time when it would become a liability.

Speaking of liabilities, the next line is extremely important, as it helps explain the violence attributed to God in the Covenant Scriptures. Also, be aware,
God is still communicating to us under the heading of “yada’ yada’ – be certain to know and completely understand these things.” So now in the context of Abraham’s offspring, the Children of Yisra’el, we read:

“**And they shall return** (suwb – come back and be restored) **here** (henah – to this specific place) **in the fourth** (raby’y – from raba’: to rest, to reflect, and to regenerate, making things square and right) **generation of time** (dowr – to elevate, to live, and to go home, speaking of lineage and time) **because indeed** (ky – for the reason that) **the distortion, perversity, and depravity** (‘aown – wickedness and wrongdoing, mischief and iniquity, liability and guilt) **of the ‘Emory** (‘emory – those who pontificate evil, immoral soothsayers and wicked wordsmiths, transcribed Amorites; from ‘amar – to speak) **is not yet** (lo’ ‘ad) **fully finished or totally complete** (salem).” (Bare’syth / In the Beginning / Genesis 15:16)

By comparing the opening of this passage to the thirteenth verse, we find that Yahowah has quantified a “generation” as being 100 years. That is important because Yahowsha’ says that the generation which witnesses world war, the holocaust, and the return of Jews to Israel will be the same generation which witnesses His return. In that these things occurred in the 1930s and ‘40s, this monumental event cannot be far away.

Understanding the second portion of this passage is essential to knowing why Yahowah endorsed the annihilation of a handful of Amorite towns at the conclusion of the Exodus. By the time these people were killed, they were beyond hope. Their culture had become so perverse and depraved, there was no chance that anyone was going to choose right over wrong, God over the Adversary. These religious societies had been so poisoned with human edicts that individuals living within then no longer even had the capacity to see the truth, much less understand it or embrace it. In this regard, the Amorite culture was very similar to those cultivated by Roman Catholics, Muslims, and Socialist Secular Humanists.

While there is no hint of violence in this passage, Yahowah’s description of the Amorite culture 400 years hence, provides the justification for their annihilation. God recognizes what modern man rejects. Tolerating evil is intolerant of good. Displaying mercy toward the wicked is merciless. Perversity and depravity, wickedness and wrongdoing, which rise above individual guilt to societal liability, are the product of religious and political schemes. These dogmas thrive in the minds and hearts of men and women. To eradicate them, the doctrines must be exposed and condemned and their hosts must be rendered incapable of infecting others.

At issue here is that their ‘awon/depravity reached the point that it was “complete and full.” This “beyond hope” condition would be tested by Abraham
himself regarding Sodom, when God said it would be spared if just ten upright people could be found there.

Continuing to focus on the 16th verse, we note that the purpose of the Covenant is to bring God’s children home—for them to leave the world of death, destruction, separation, and human oppression, so that they are free to enter our Heavenly Father’s household and live with Him. To demonstrate this goal tangibly in human history, Abraham’s offspring would be enslaved by man in one of the most religious, political, and militant places on earth—a place called “mitsraym – the crucible.” There they would be forced to work for their mortal salvation. Oppressed by men, they would suffer and die separated from God.

But that would not be the end of the story—only its beginning. Just as Abram had been led out and away from the religious, political, economic, and militant milieu of Babylon, and into a Familial Covenant Relationship with our Heavenly Father, so too would the Children of Yisra’el. Temporarily separated from God, and smothered by men for a “dowr – prescribed period of time,” they would return—they would come “dowr – home.” And yet the evil they would endure in the crucible was not yet in full bloom in the Promised Land, so a long intermission was required. But more on that in a moment.

There are hundreds of places throughout God’s Word where time is quantified. This is one of them. And as with all of these presentations, we can assume either that God’s references are of no material or prophetic consequence and ignore them, or we can appreciate the fact that He shared these insights for a reason and then try to ascertain what that might have been. Virtually every Christian will tell you that, since their bibles say “no one knows the day or the hour,” there is no value even trying to determine the dates God’s Scriptural promises have been or will be fulfilled—or even if those dates are relevant in any way. (Paul, after all, claims that Yah’s Feasts are of no consequence.) So the faithful’s head-in-the-sand approach is indicative of their disdain for the Hebrew Scriptures and their universal ignorance of the Greek text underlying Yahowsha’s testimony. In this case, the Ma’aseyah is translated using oida—in the present tense—to say: “no one is currently aware of the day or hour” of His Taruw’ah Harvest or Yowm Kippurym return, depending upon which question you think He was answering. That means mankind’s collective ignorance of these dates was limited to those who were literate and open minded, with access to Yah’s Word in Yahuwdah (Judea) in 33 CE, at a time when the first four Called-Out Assemblies had not yet been fulfilled precisely on the most important schedule in God’s inventory.

God did not say that we were so stupid that we wouldn’t ever be able to put the pieces together. Although He would have been accurate if He had said that not one in a million would bother to consider the countless clues He has strewn
throughout His Word. But to suggest that God provided us with a veritable mountain of prophetic evidence and an equal number of precise fulfillments to affirm that He has a consistent and unchanging plan based on a simple mathematical formula, only to suggest that we are too ignorant and irrational to understand any of this, flies in the face of everything we know about Yahowah’s character and Word.

Since there is no penalty for thinking, for evaluating the evidence we have been given and making prudent connections, be aware that, relative to a dowr, the only place a “lifespan” is defined in Scripture is set at seventy years—in full recognition that some people will live longer and shorter lives. But since dowr speaks more of a generation than a lifespan, we should probably focus our attention on the age differences between parents and their children. During their incarceration in Egypt, the average lifespan of Abraham’s offspring was reduced to less than thirty years, and a generation was constrained to less than twenty. Four times twenty, four times thirty, four times seventy, do not equate to four hundred years, no matter how you crunch the numbers. So, either God can’t add, or He is communicating something else He wants us to consider with raby’y dowr.

The simplest approach to resolve this apparent conflict is to render dowr “a generation of time.” We can then divide the four-hundred year period quantified in the thirteenth verse by four, which thereby equates a “generational period of time” to one hundred years. Then, if we are on our toes, we can compare this insight to a statement Yahowsha’ made in the midst of His Olivet Discourse, in which He said that the “generation” which witnesses world war, the holocaust, worldwide outbreaks of terrorism, global climate change (manifest through increased storms, famine, and pestilence), as well as the return of Jews to Israel, would be the same generation which witnesses His return. In that many of the predicted events were fulfilled in the 1930’s and 1940’s, and recognizing that the remainder are being manifest today, escalating in frequency and severity not unlike birth pangs, this monumental event cannot be more than thirty years away.

But more than this, “raba’ – four” and its derivative, “raby’y – fourth” are being reestablished as the length of time a period of testing and reflection will last. This is reinforced by the forty days and nights it rained during the flood, by the four hundred years and four generations the Children of Yisra’el were enslaved in Egypt, by the forty years Abraham’s descendants wandered in the wilderness, and by the forty days and nights Yahowsha’ was tested prior to engaging in His mission. Based upon this precise repetition and consistency, we’d be foolish to ignore this pattern. At some point, it becomes obvious that we should use multiples of four and forty when we seek to understand Yahowah’s timeline.
The word *raba’* itself provides some clues. It is similar to what we will learn about *Shabat*, the Sabbath, in that it is a time to “rest, reflect, and regenerate so that all things can be made square and right again.” It is therefore little wonder then that four, along with seven (the basis of *shabat*), provides the framework upon which human history and Yahowah’s plan of salvation are unfurled.

*Dowr* is one of my favorite Hebrew words because it reveals so many things. It is equally comfortable being translated: “generation, lineage, family line, group of related people, pathway, threshold, home, house, dwelling place, to be surrounded and encircled in a spherical object, to reside, to dwell, to live, to abide, a generation or duration of time, a period, an age, or an era.” And as diverse as these concepts may seem, in Yahowah’s Covenant, they are all related. God wants His family to follow the path He has provided over the course of time, and cross the threshold He has enabled so that, as a result of the Covenant’s lineage, we might enter and abide in God’s home for an extended period of time.

Not that God owes us one, but this passage reveals an explanation few consider: “because indeed and for the reason that the distortion, perversity, and depravity (*’aown* – the wickedness and wrongdoing, mischief and iniquity, liability and guilt) of the *’Emory* (*’emory* – those who pontificate evil, immoral soothsayers and wicked wordsmiths) is not yet fully finished or totally complete (*lo’ ‘ad salem*).” Those who criticize Yahowah, openly slandering and demeaning Him, do so because of those who were killed on His instructions once His children returned to the Promised Land some six hundred years after this prophecy was given. And indeed, three-thousand four-hundred years ago, over the lifespan of one generation, in a place we know today as Yisra’el, a man named Yahowsha’ (errantly known as Joshua), following Yahowah’s instructions, decimated the inhabitants of a score of villages spread over less than one-one-hundredth of one-percent of the planet’s inhabitable surface.

From a Scriptural perspective, of the 600,000 words in the Hebrew text, and 23,000 verses, redeeming and nurturing terms outnumber hostile ones by over ten thousand to one, and supportive statements outnumber the relatively few which mandate violence by nearly the same margin. So to say that the “Old Testament” is fixated on vengeance and violence is inaccurate to the point of being ignorant.

To put this in perspective quantitatively and geographically, and as a point of reference, today Israel is less than 8,500 square miles (0.01% of the Earth’s landmass), and only a portion of it was conquered by Yahowsha’. By comparison, and as a residue of the Ottoman Empire, Islamic dictators today control over 6,145,000 square miles of territory surrounding Israel in Northern Africa and the Middle East. But long before they oppressed the world, the first Muslims began a conquest which would last one-thousand four-hundred years, during which time Islamic Jihadists murdered, robbed, and enslaved hundreds of millions of people.
in an area exceeding 12,000,000 square miles (21.05% of the Earth’s landmass)—all on open-ended orders from their god. Their reign of terror, which continues today, was significantly larger in scale, and vastly more brutal, than the conquests of Imperial Rome or the British Colonial Empire at their worst. Even the United States forcibly deprived millions of native peoples of their lives and homes to capture 3,787,000 square miles of territory in what has been justified as “manifest destiny.” But neither Roman, Muslim, Ottoman, British, nor American conquests are criticized much today, only those directed by God.

Beyond the almost incomprehensible differences in the scope of these conquests, as it relates to the area, time, and human toll, there are three distinct differences which serve to exonerate Yahowah. The first of these is obvious. We exist in His universe. He created it. So it is His to do with as He pleases. He did not steal it from anyone and therefore He is free to give a portion of it (0.01% to be exact) to anyone He chooses.

Second, God conceived life. No matter how long or short, our mortal existence is His gift. So, whether our mortality succumbs to natural causes in seventy years, or His actions truncate it at seven, the duration remains an unearned benefit we would not otherwise have had. Suggesting that it is somehow unfair that some live longer than others do is not unlike saying that it isn’t generous to give a family welfare checks for seven years if they are not continued for seventy. Does the money which has been transferred, spent, and enjoyed become less of a gift after seven years, during which time the beneficiaries were neither thankful nor willing to acknowledge their benefactor’s advice, if the charity isn’t extended into perpetuity?

Third, God has provided the means for us to be enriched, to be empowered, to live in peace, and to extend our lives forever. This offer is available to everyone. He has provided the instructions and done all of the work required for us to receive these benefits. So, during our mortal lives, we can choose to capitalize on His Covenant and live forever. We can choose to ignore His offer, and our souls will simply fade into oblivion at the end of our mortal existence. Or we can choose to be completely and totally ‘aown, wicked to the point our “perversity and depravity” risks the lives of others, and where our “distortions” of God’s plan corrupt His message so significantly and so ubiquitously that mankind’s religious counterfeits and political corruptions become pervasive and ingrained within our culture to the extent that all hope is lost. Should these conditions be allowed to spiral out of control everywhere on our planet, God’s Word would cease to be of value to anyone—as it would be essentially unknown. The ‘Emory, from which we derive “immoral,” had not yet reached this place, but they would, which is why their eradication would be delayed.
Mind you, God did not owe us an explanation, but He gave us one anyway—one the ‘Emory today, those who pontificate distortions, want us all to ignore. Human societies can and often do become so deceived and delusional, so corrupt and immoral, so destructive and deadly, that there is absolutely no hope whatsoever for anyone conceived within them. The lethal traditions of parents poison their offspring to the point that when their children become mothers and fathers, they poison their children. Lies are so passionately promoted, and the truth is so aggressively quarantined within such societies, that deadly deceivers become cultural heroes while the few who dare reveal the truth are crucified.

Allowed to fester in evil, everyone’s conscience eventually rots, and with it the capacity to be civil, just, moral, and rational. The ‘Emory would come to epitomize these conditions, as have the Assyrians, Babylonians, Egyptians, Romans, Muslims, and most recently Maoists, Stalinists, Nazis, and Islamic Jihadists. Showing any of these communities mercy, being tolerant of them, allowing any of these perverse ideologies to endure, is merciless. They not only destroy the lives of their children, they are all covetous, wantonly stealing life, liberty, and property from everyone within reach of their deadly grasp.

The hosts of such evil schemes have always been human souls. We are the carriers of these, the most deadly and destructive diseases. So they cannot be eradicated by burning books or banning propaganda—not even by foreshortening the lives of their leadership. Either the hosts are eliminated and the vessel in which the corruption festered is cleansed, or the disease will spread and infect everyone.

So, God had a choice. He could have allowed new generations of ‘Emory to live, to deceive their children, and to destroy the hope of others, even those living outside their villages. In this case, the delusional and deadly disease which had made them perverse would have immediately spread into the Yisra’elite community, corrupting them. And while this eventually occurred, because they were only briefly separated from this evil, the Children of Yisra’el had sufficient time to become God’s witnesses. They would record and retain the Divine Writ—the path to relationship and salvation, and thus life eternal. And through these implements, as flawed as they may have been, Yahowah was able to reveal His Covenant. And at the same time, with this control group, with this one race and in this one place, He was able to demonstrate the benefits of paying attention to His advice, as well as reveal the consequence of ignoring His instructions.

Once the ‘Emory’s “‘aown – perversity, delusions, depravity, and distortions” were “salem – complete,” the trade God made was to foreshorten by a score of years the mortal lives of a few thousand diseased individuals, none of whom had any hope of salvation, to make it possible for thousands of others to live forever. Had He not done so, you wouldn’t be reading this book. You would
not have had any access to the Torah, Prophets, and Psalms. The path to salvation would be unknown to you and to everyone else. Equally horrible, without God’s moral compass and restraint, humankind would have already destroyed itself and our planet. He made the most rational, moral, and compassionate choice at the right time and place.

By using “salem – totally complete” after “lo’ ad – not yet,” God was saying that cultures sometimes begin a downward spiral which will eventually put them outside and beyond the reach of salvation. There comes a time when societies become so morally lost, so sexually perverted, so religiously deceived, so politically misguided, so economically selfish, so academically bewildered, so nationalistic and militaristic, that there is no longer any hope for anyone—including children. The ‘Emory were approaching this place, and so are we.

Understanding this sad reality is essential to knowing why Yahowah endorsed the annihilation of a handful of ‘Emory towns at the conclusion of the Exodus. By the time these people were eliminated, their culture had become perverse and depraved to the point there was no chance that anyone was going to choose right over wrong, God over the Adversary. Societies such as these become so poisoned with human edicts that individuals living within them no longer retain the capacity to see the truth, much less understand it, or embrace it. In this regard, the ‘Emory culture was very similar to those cultivated by Roman Catholics, Muslims, and Socialist Secular Humanists, even today.

So while there is no hint of violence in this passage, Yahowah’s description of ‘Emory culture 400 years hence, provides the rationale for their annihilation. God recognizes what modern man rejects. Tolerating evil is being intolerant of good. Displaying mercy toward the wicked is merciless. Wickedness and wrongdoing which rise above the level of individual guilt to societal liability, are the product of religious and political schemes which must be condemned and contained. Such dogmas thrive in the minds and hearts of men and women—even boys and girls. To eradicate them, the doctrines must be exposed, and their hosts must be rendered incapable of infecting others.

Continuing with the conversation, we read: “When it came to be that (wa hayah) the sun (ha shemesh) had gone (bow – had come and gone), and it was twilight (wa hayah ‘alatah), then behold (wa hineh), a portable stove and smoker (‘asan tanuwr – fire pot for cooking, a smoker-oven for roasting) and an illuminated torch of fire (wa lapyd ‘esh – portable source of light) which beneficially (‘asher – as a result of the relationship) passed through (‘abar – an illusion to the benefit of Passover) to enlighten for the purpose of promoting understanding between (byn – that which conveys knowledge and encourages discernment by making a connection between) the those separated parts (gezer ‘eleh – those who are set apart unto God).” (Bare’syth / In the Beginning /
Genesis 15:17) It was time to party so God brought the barbecue and the torches. And always the Teacher and Guide, He provided “byn – knowledge which yields understanding” making this celebration of the relationship especially enlightening. As proof, pause a moment and consider His selection of words.

And since partying with man is the purpose of the covenant, even the purpose of creation: “On (ba – in) this (huw’) day (yowm), Yahowah (יָהוָה) cut (karat) the Familial Covenant Relationship (beryth – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages) with (‘eth – in association with) ‘Abram (‘Abram – Father who Uplifts) to promise (la ‘amar – to communicate and confirm): ‘To your offspring (zera’ – seed), I give (natan – bestow and devote) therewith (‘eth) this (ze’th) land (‘erets – established realm and firm, reliable place).” (Bare’syth / In the Beginning / Genesis 15:18)

The Hebrew word translated “cut” is karat. It is routinely deployed in connection with the formation of the Covenant and describes the manner business associates or a judge might “cut a deal.” God selected it for two reasons. First, the purpose of the Covenant is to separate God’s Chosen from the world, and to set them apart unto Him. Second, karat is used in connection with circumcision, and circumcision will become the “sign of the Covenant.”

And while it is seldom translated, much less considered, let’s not neglect “‘eth – with.” A covenant isn’t something anyone can do alone—even God. It is a relationship, and that requires at least two consenting parties.

Among all of the words found in Yahowah’s Word, הֶזְרַתי beryth may be the single most important. Based upon beyth and barah, the “beryth – agreement” is designed to “barah – nurture” a “beyth – family.” We know this because barah means “to nourish, providing that which is required to live and grow.” And הֶזְרַתי beryth is a “family, home, and household.”

If we were to boil the whole of Yahowah’s witness down to a single term, it would be beryth - Covenant.” God revealed Himself through the inspired writings of prophets and scribes in order to form a family-oriented covenant relationship with mankind. The beryth is a “legally binding and valid agreement between parties to do, or not to do, the things which are specified.” This covenant is a “compact,” a term Webster defines as a “joining together, a thing that is firmly built and solid, something that is expressed concisely to form a close union.”

The dictionary’s definition of “league” is also relevant to our understanding of beryth, as it is a “covenant or compact made between parties for the promotion or maintenance of common interests, for mutual assistance and service.” It is the “aggregation and association of parties to achieve a common goal.”
And lest we forget, by any definition, a relationship is contingent upon the participation of two parties. In this case, it describes a partnership between mankind and God. Yahowah only honors His side of the agreement with those who honor our responsibilities within the relationship. There are very specific things Yahowah has asked us to accept. Unfortunately, however, very few of these conditions have made their way into the any of the popular Christian salvation schemes, where God or the Church does everything, and the participants do almost nothing, save make a profession of faith.

While we have been over this ground before, since it is essential to our relationship with God, and indeed our salvation, recognize that in Ancient and Paleo Hebrew, the script of revelation, the first letter in “beryth – covenant” is ב Beyth – which also serves as the Hebrew word for “family and home.” Not surprisingly, it was written by drawing a picture of a tent, which was symbolic of a family living securely in a home. It therefore serves to define the beryth, picturing it as a home sheltering and protecting one’s household.

The second letter, ר Rosh, was scribed by illustrating an individual’s head. It was designed to convey the idea that something is the first order of business, the most important thing to accomplish, and the top priority. Nothing is more important to Yahowah than this “beryth – Family Relationship.”

The third letter, the Hebrew י Yowd, was depicted by illustrating an arm and hand. It was used to visually communicate the will, authority, and ability to do whatever is required to achieve a goal. And Yahowah, the ultimate power and authority in the universe, will stop at nothing, save compromising His integrity and infringing upon freewill, to achieve His heart’s desire: the formation of a Familial Covenant Relationship with humankind.

If ת Taw is the final letter in beryth, it described what had to be achieved to facilitate the priority of enlarging our Heavenly Father’s family. The Taw was drawn in the form of an upright pillar. It designates a doorway and a tent pole, which when erected, serves to enlarge a shelter, while also providing it with a reliable entrance. Yahowsha’ is the Upright Pillar who enlarges Yahowah’s family and home—which in turn is embodied by the Festival of Shelters. He is the Doorway to Heaven—which is represented by Passover.

And should the related ת Theth actually denote beryth’s final character, then we have a picture of us being protected by Yah and bearing His signature. That would be a fine and fitting conclusion.

While these visualizations are enlightening, no matter how you look at it, God’s top priority is to “karat – cut” His “beryth – familial covenant relationship” with His creation so that, nurtured and protected, we might live forever in His
home. As promises and agreements go, there are none more valuable than this one.

As we have discussed, “‘erets – land” is used to describe a literal geographical place, Yisra’el, as well as being symbolic of living with God. It is derived from an unused Hebrew root which means: “firm, reliable, and established.” Similarly, Yisra’el is a material place with a spiritual designation. A compound of ‘ysh sarah ‘el, it describes “‘ysh – individuals” who “sarah – strive, engage, exist, and endure” with “‘el – God.”

It is exceedingly common for God to use something tangible, such as the ‘erets of Yisra’el, to communicate something which is intangible, such as living with Him in His home. In this vein, He is especially fond of agricultural metaphors—particularly those which relate to preparing the ground so that it is receptive, to pulling the weeds of deception, to tending to the crop, to separating wheat from chaff, and to ultimately harvesting saved souls. Therefore, in this passage which is announcing the “cutting of the Covenant,” we should see the “‘erets – land” which has been “‘amar – promised” as an actual material place and as the establishment of God’s spiritual family. They both exist, one in the material world and the other in the spiritual. Yahowah wants to campout with those who want to be with Him in both places.

Along these lines, when Yahowah’s prophetic promises are fulfilled, and the Children of Yisra’el are led away from the crucible of human oppression and to the Promised Land, the first step of their journey from bondage to freedom, from death to life, from corruption to perfection, from separation to reconciliation, begins by walking through the Doorway labeled “Passover.” Smeared with the sacrificial blood of an unblemished lamb, Pesach serves as a portal from mortality to immortality.

But even this gateway to eternal life, this first of seven steps leading to God, is of no benefit without Unleavened Bread—which was and is celebrated the following day. Matsah, the second step to living in God’s presence, describes God’s willingness and means to remove every form of corruption from our souls, perfecting us, so that we might exist with Him.

This then leads to the third step on the third day, to FirstFruits, where we are born into God’s family. On Bikuwrym our souls adopted and harvested by Yah.

The fourth step along the Way we are invited to walk to God occurs seven Sabbaths later, which is why it is called Seven Sabbaths. After walking away from human oppression for seven weeks, each day separating ourselves further from religious and political schemes, we find ourselves approaching the very presence of God. And that is why the Children of Yisra’el were given the Towrah on this day—representing the presence of God in our world. So to celebrate, we
are instructed to invite everyone we know, regardless of race, age, gender, wealth, or status, to walk with us on this path from man’s material world to God’s spiritual realm. On Shabuw’ah, we are empowered spiritually to accurately present what is known about Yahowah, His relationship agreement, and the way He has provided for us to walk to His home, so that everyone has the opportunity to choose to participate in the “beryth – Covenant.”

And as you now know, the fifth step, called Taruw’ah, but known as Trumpets, like Seven Sabbaths, is both an announcement and a harvest. Those who have followed the path Yahowah has provided are asked to proclaim the good news: God has provided a means to survive our mortal existence and to live forever. He has provided a means to escape judgment and to become vindicated, so that we might come to be perfect in His presence. He has provided the means to adopt us into His family so that we might live as His children. He has invited everyone to participate, so that we might stop relying on man’s promises and start relying on His promises. But since we are free to choose to walk this path from man to God, Yahowah has instructed those who have made this choice to issue a warning to those who have not. There is a consequence of ignoring Yahowah’s seven Invitations to be Called Out and to Meet with God. Reliant on false promises, those who don’t answer these inviations will never enter God’s presence, be cleansed of corruption, escape judgment, or transcend their mortality. The end of their mortal lives will be the end of their existence. Their souls will simply fade into oblivion, ceasing to exist.

We know this because God told us that those who ignore His Invitations to Meet with Him will cease to exist. Specifically, those who reject Yahowah’s summons to come into the presence of our Spiritual Mother, the Set-Apart Spirit, on Yowm Kippurym, which follows Pesach, Matsah, Bikuwrym, Shabuwa, and Taruw’ah, will be cut off from God’s family and their souls will be annihilated. Such is the consequence of choosing to ignore God’s Way—to reject the path He has provided for us to walk away from man’s corruption to His perfection, from separation to reconciliation.

Those who choose to participate in the Covenant, those who decide to walk to God along the path He has provided, will be reconciled with their Heavenly Father. They will be redeemed and renewed, all in preparation for the seventh step along the Way—the destination: Sukah / Shelters. During the Seventh Invitation to Meet with God our walk is over, because we are now camping out with our Heavenly Father. We have reached the Promised Land. We are now God’s children.
Like most of those who were invited to do great things with Yahowah, ‘Abram was a flawed and impassioned rascal. An indiscretion with his wife’s Egyptian maid ultimately led to Satan’s most depraved religion. Ishmael’s descendants would create Islam. But that story is the focus of another book—Prophet of Doom.

As this story unfolded, the moment Hagar conceived, Sarai became jealous. She treated her maid so harshly Hagar fled. In the desert, on her way to Shur, one of Yahowah’s messengers found her crying beside a spring. “Then the messenger (mal’ak) of Yahowah () said to her, ‘Your offspring will be too numerous to count.’” (Bare’syth / In the Beginning / Genesis 16:10) And so it would be. Today, Muslims, who claim to be Ishmael’s descendants, are growing in number so rapidly, having an average of seven children per father, that an accurate census is impossible.

“At the messenger (mal’ak) of Yahowah () said to her, ‘You are pregnant with a son. Call his name Ishmael (ysma’e’l – listen and obey, submit and be obedient, i.e., Islam/Submission). Yahowah () has heard of your affliction (‘ani – distress and suffering, poverty and persecution, misery).’” (Bare’syth / In the Beginning / Genesis 16:11) He has heard of Islam.

Then this haunting prophecy: “He shall be a wild ass (pere’ – donkey) of a man (‘adam). His hand (yad) will be against everyone and everyone’s hand will be against him. And he will live in the presence of howling jackals (‘oah – wild desert killers who scream, fiery companions who inflict woe, countrymen who are enraged acting like yelping hyenas, relatives who are despondent, and brothers who inflict pain as false prophets).” (Bare’syth / In the Beginning / Genesis 16:12)

The prototypical Islamic terrorist was described by Yahowah 2,700 years before the first wild ass brayed: “Allahu Akbar!”

The story that continues to unfold is the most compelling ever written. It is literally, the greatest story ever told. In their fourth meeting, Yahowah’s Covenant Relationship continues to be defined and developed. So I encourage you to keep this adoption process and transformation to perfection in mind. It is why, during their fourth meeting, Abram was called a “ben – son.” While he was actually old by man’s standards, he was young by God’s. Our Heavenly Father was in the process of adopting Abram—as He will us. And this serves to remind us that it is never too late. We can come to know Yahowah and serve with Him at any point.
in our lives. Abraham was a year shy of one-hundred when this conversation occurred...

“And (wa) ‘Abraham (‘Abram – Uplifting Father) had actually become (hayah – he had literally come to exist as (qal imperfect waw consecutive)) a son of (ben – a child of) ninety-nine years (tiš’ym tesha’ sanah – one who observes, regards, and beholds change which leads to renewal).

And (wa) Yahowah (יָהוָה) appeared (ra’ah – He revealed himself and was seen) as God to (‘el – as the Almighty to) ‘Abram. And (wa) He said (‘amar – affirmed) to him (‘elyw), ‘I Am (‘any) God (‘el) Almighty (shaday – the most powerful). Choose of your own volition to walk (halak – of your own accord come, travel, journey through life and come to exist as a unique individual engaging and proceeding (hithpael imperative)) to (la – toward) My presence (paneh – approach Me, exist by My side, face Me) and (wa) literally come to be (hayah – actually become as a result of this choice (qal imperative)) perfect (tamym – innocent and unblemished, upright and blameless, whole and complete, healthy, unimpaired, wholesome, and in complete accord with the truth).’”

This is the third request Yahowah has made with respect to us engaging in His Covenant. And it is directly related to the first two. If you recall, God began by asking: “I would like you of your own accord to literally walk away from and genuinely come out of your country (the land of Babylon and the realm of confusion and corruption), away from your relatives, and away from your father’s home and household, to God’s realm which as a result of the relationship and as a blessing, I will show you and provide.” Then we were told: “And he completely trusted in and totally relied upon Yahowah, and so based upon this thinking and His plan, He decided as a result of this consideration to impute innocence and righteousness to him.” So now that path leads to: And He said to him, ‘I Am God Almighty. Choose of your own volition to walk to My presence and come to be perfect.’”

This introduction to the Covenant Relationship depicts “Yahowah appearing as God,” with our Heavenly Father “revealing Himself” through His “Word” to Abram so as “to be seen” by him. For this to occur without incinerating His friend, God had to become corporeal—that is to say, He had to transform some of His Spiritual energy into matter. And to talk with him in this way, He had to take on human form. While Abraham didn’t know it, this partial transformation from one state to another was accomplished using a formula whereby the resulting mass was diminished from the source of Spiritual Energy by the speed of light squared.
You will notice that this material manifestation of Yahowah is so diminished from His natural state that the Creator of the universe had to announce that He actually was “God Almighty.” So while the patriarch was able to see and inspect God, there wasn’t enough of the Almighty present to make His identity obvious. By implication then, there was nothing about this human form which visibly distinguished Him as God. Therefore, the only way for such a diminutive representation of the Almighty to actually be “God” is for this corporeal expression to be part of God set apart from Him. That is to say that an aspect of God’s nature was set apart from Him to meet with His creation. This diminished manifestation of God in our material realm, in our space and flow of time, is better known as Yahowsha’. He too represented a part of God, set apart from Yahowah to meet with us. That made Yahowsha’ the diminished corporeal manifestation of the Almighty. But it did not make Him the totality of God, as that would have been impossible and ill advisable.

Should you be curious, collectively God’s meetings with Abraham comprise His second of seven visits to earth. The first occurred when He walked in the Garden of Eden with Adam. He would also appear to Ya’aqob during his transformation to Yisra’el. He manifested Himself materially to Moseh to give us His Towrah Instructions. Later, he visited with Shamow’el (meaning Listen to God, better known as Samuel), affirming that reciting His Torah is the best way to meet Him. And then in His sixth visit, Yahowsha’ walked the very same path we are invited to walk to God, beginning with Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths in the Yowbel of 4000 Yah (33 CE). Upon His return in 6000 Yah (2033), He will complete the journey striding through Trumpets and Reconciliations en route to Shelters.

While God manifesting Himself in human form is completely consistent with Scripture, it is totally inconsistent with Rabbinical Judaism. So in this sentence defining the third requirement of the Covenant, Yahowah once again destroyed one of the foundational claims of the Jewish religion. In the third of Thirteen Principles of Faith which define Judaism, Maimonides wrote: “G-d is incorporeal.” That is to say, according to the rabbi, God cannot manifest Himself as a physical being with a body.

Rabbi Moshe ben Maimon, also known as “Maimonides” and as the “Rambam” (1135-1204 CE), crafted the most widely accepted listing of Jewish beliefs and laws. Many would consider him the father of modern Judaism—although I think that title belongs to another religious leader, Rabbi Akiba, as he’s the individual responsible for facilitating the rabbinical quest to ascribe Yahowah’s authority to man in the first place. It was Akiba, not Maimonides, who came up with a scheme based upon the exercise of freewill, whereby two or more rabbis could out vote God. This resulted in them placing their Oral Law, the
Talmud, above the Torah. Akiba is also the religious cleric most responsible for Yahuwdym becoming Jews who were sent into exile for eighteen centuries.

Rabbi Maimonides, after being educated in a Muslim mosque in Fez, Morocco, and living in Cairo, Egypt as the personal physician for the vizier of Muslim Conqueror Saladin, authored the massive (and purposely deceptive and convoluted) Mishneh, a compilation of 613 laws arranged by subject—all of which were designed to turn a family relationship with God into a works-based religion. Spiritually, as a result of Maimonides, Yahuwdym were taken back to Egypt and Babylon. And in this regard, it is Rambam’s Thirteen Principles of Faith that form the most universally accepted manifesto on the Jewish religion. In them, the rabbinical mystic and cabalist said that God was incorporeal. Therefore, by comparing this verse to Maimonides’ edict, we know that either the rabbi or Yahowah cannot be trusted.

Fortunately, we don’t have to guess who is being deceitful. The sixth of Rambam’s thirteen articles of faith says: “The words of the prophets are true.” Moseh, who was called “the greatest of the prophets” in the seventh article, served as the scribe for this passage. So if what Moseh wrote was accurate, this rabbi’s writings were not. It is as simple as that. There is no other rational option. This is just one of many contradictions in Judaism and Yahowah’s Word which lead to the unavoidable conclusion that Judaism, by its own definitions, is false. And yet, hastening their own demise Yahuwdym, now Jews because they are no longer related to Yah, throughout the centuries have trusted the Rambam more than Yahowah.

Returning to the passage itself, we find God asking Abram to: “Choose to individually walk (halak – of your own accord come, travel, journey through life, coming to exist engaging and proceeding (hithpael imperative)) to (la – toward) My presence (paneh – approach Me, exist by My side, face Me) and (wa) genuinely come to be (hayah – actually become as a result of this choice (qal imperative)) perfect (tamym – innocent and unblemished, upright and blameless, whole and complete, healthy, unimpaired, wholesome, and in complete accord with the truth).”

In that this represents the third of five Covenant requirements, let’s carefully consider the two verbs, “halak – walk” and “hayah – come to be” by exploring their associated stems, conjugations, and moods. To begin, halak was scribed using the hithpael imperative. The hithpael stem, as the reflexive counterpart of the piel, tells us that the subject of the verb, which is Abram, must act of his own accord to achieve the object of the verb, which is to enter Yahowah’s presence. He, without the assistance of anyone else, must engage in this journey as instructed to reach the destination realized by this walk. And in the imperative mood, walking to God must be Abram’s choice, and his choice alone. Otherwise,
the desired response implied by the hithpael stem, which in this case is to individually act in the appropriate way to enter Yahowah’s presence and to become perfect, would be a command rather than a choice under the auspices of freewill.

Bringing these ideas together, Yahowah asked Abram, and therefore us, to individually, of our own accord, to choose to walk to Him. This stem and mood also convey the surprising reality that our walk toward the objective of entering Yahowah’s presence influences God’s response to us. We control the outcome and nature of our meeting with God by our decision to act upon this Covenant condition.

The second verb, “hayah – come to be,” was scribed somewhat differently, using the qal stem along with the imperative, and thus volitional, mood. This is important because the object now is perfection. The qal stem not only addresses reality, telling us that this guidance is to be interpreted literally rather than symbolically, but also reveals that there is a genuine relationship between the verb’s subject, which is Abram’s choice to individually walk to God, and the action of the verb, which is to become perfect. In other words, we come to be perfect as a result of our decision to walk to God.

Yahowah asked Abraham “halak – to choose of his own volition to individually walk la-paneh-y – to My presence.” When the Hebrew Lamed appears as a prefix, as it does in connection with “paneh – presence,” it serves as “a marker of a spatial extension toward a goal.” As a preposition, la is predominately translated “to, toward, into, and onto”—all of which are appropriate in this context. However, on some occasions, progress toward a goal can be rendered: “for, on behalf of, with regard to, in reference to, in order to, so that, to the point of, and on behalf of”—none of which fit comfortably between “walk” and “My presence” in this Godly revelation. So, the only appropriate and accurate translation of halak la ‘-paneh-y is: “walk to My presence.”

Before we contemplate how we are supposed to “choose of our own volition to walk individually to God,” in such a way that we “come to Him and enter His presence,” let’s return to the last two words in this sentence. If “wa-hayah tamym – and come to be perfect” is properly translated there is a path we can walk which causes us to be right with God.

Since “perfect” requires the “right answer to every question” and means “to be in absolute accord with the truth, to be completely sound, lacking nothing, to be innocent and unimpaired, to be totally healthy, entirely unblemished, good in the extreme, blameless, moral, impeccable, honest and truthful,” we should not be surprised that the world’s most reliable lexicons define tamym using these very terms. And to them they add: “upright, unscathed, intact, unobjectionable, sincere,
and secure.” Therefore, the path to God which we have been asked to walk must be capable of accomplishing all of these things on behalf of corrupt and flawed mortal beings.

Further, a little due diligence reveals that tamym is based upon tamam, which means: “to obtain and acquire innocence, to be vindicated, to be perfected, to be supported, to be completed, and to be fulfilled,” in addition to: to adhere to another so as to be held upright.” But there is more, because tamam also conveys the ideas of “accomplishing something completely and finishing the task at hand so as to become sound and unimpaired, to become upright and perfect.” Tamym and tamam are also related to tamyd, which speaks of “continuing to live into perpetuity,” and to tamak, which conveys the idea of “being held and supported, being kept and sustained.”

At the heart of His Covenant is Yahowah’s promise to vindicate us, declaring us innocent, saving us, and thereby restoring us to perfection. The message of the Covenant is that Yahowah stood upright for us so that we could stand with Him. That is what these words convey.

Since Yahowah has already revealed how we become “tamym – perfect,” let’s revisit that instruction. We found it in the opening lines of the 119th Mizmowr / Psalm. Those lyrics boldly proclaimed:

“Enjoyable, favorable, and blessed (’ashry) is the Way (derek) to becoming perfect, entirely innocent and blameless (tamym) by walking (halak) in (ba) the Towrah (Towrah) of Yahowah (Yahowah).

Properly guided (’ashery) are those who are saved (nasar) by His testimony (’edah). They genuinely seek to have a relationship with Him and His witness (darash) for all (la kol) time (dowr).

Therefore (’ap), they do not carry out (lo’ pa’al) that which is harmful or wrong (’eowlah) by walking in His ways (ba derek halak).” (Mizmowr / Song / Psalm 119:1-3)

Putting all of these pieces together then, it is hard to miss the fact that Yahowah is speaking of walking along the Seven-Step Path He has provided through His “Chag – Festival Feasts” where we are “Miqra’ – Invited to Meet with God” and both perfected and reconciled in the process. It is so obvious, I’m surprised that so few people understand.

Specifically, through the Miqra’ey, our Heavenly Father is inviting us to walk through the Doorway known as Passover, whereby the consequence of sin, which is death, is resolved, enabling us to live forever. He is encouraging us to wipe our feet as we pass over the welcome mat of heaven known as Unleavened Bread, whereby the penalty of sin, which is separation from God, is resolved, with God,
Himself, removing corruption from our souls, making us innocent, and indeed perfect. This enables our Heavenly Father to adopt us as His children on FirstFruits. And so long as we continue to walk along this path, away from Babylon and Egypt, away from religion and politics, away from human oppression and deception, we will be enveloped in Yahowah’s Set-Apart Spirit on Seven Sabbaths, empowering us to herald the Good News on Trumpets. This then leads to the Day of Reconciliations, where we are invited to enter the presence of God, our relationship reconciled, so that we can campout with our Heavenly Father on Shelters. It is the destination for those who choose of their own volition to individually walk to God’s presence, causing those who do to become perfect.

Since this represents the third of five conditions for participating in the Covenant, it bears repeating: “And (wa) Yahowah (YHWH) appeared (ra’ah – He revealed himself and was seen) as God to (’el – as the Almighty to) ‘Abraham. And (wa) He said (’amar – affirmed) to him (’elyw), ‘I Am (‘any) God (’el) Almighty (shaday – the most powerful). Choose of your own volition to walk (halak – of your own accord come, travel, journey through life, exist, engage, and proceed) to (la – toward) My presence (peneh – approach Me, exist by My side, face Me) and (wa) literally, as a result of this decision, actually come to be (hayah – actually become as a result of this choice) perfect (tamym – innocent and unblemished, upright and blameless, whole and complete, healthy, unimpaired, wholesome, and in complete accord with the truth).’” (Bare’syth / In the Beginning / Genesis 17:1)

While you may have already noticed, one of the two operative verbs in this statement is hayah—which not so coincidentally, serves as the basis of Yahowah’s name. In addition to being translated “become,” hayah means “to exist.” According to this instruction, if we want to “hayah – exist” with Yahowah, who is the Source of all that exists, we must choose to individually “walk to” Yahowah, who has then promised to “vindicate, perfect, and complete” us so that we will be able to “hayah – continually exist” in His presence. Yahowah, therefore, is the force which creates the desired result.

It is fascinating, and indeed telling, that we come to God by walking, active and engaged rather than passive, and on our feet, not on our knees. Nothing could be further from the religious teachings of Christianity or Islam than this.

Unaware of the fact that this instruction is a requirement of the Covenant, and ignorant of the role the Seven Invitations to Meet God play in our redemption, Christians have been led to believe that neither Yahowah, nor His Torah, provide the means to enter God’s presence or be saved. Clerics changed Yahowah’s name and altered His Word so that His testimony would no longer appear to be in conflict with their religious beliefs. The bibles they have touted to
be the “inerrant word of god” were deliberately altered to keep believers from recognizing that it is their religion which is errant.

So to create the impression that God’s Towrah Instructions had to be replaced with religious faith, “hayah tamym – come to exist upright, sound, complete, unimpaired, and innocent,” was not only disassociated from “choosing to walk individually to God’s presence,” it was changed to convey a condition which could not possibly be met by anyone. The Christian god became what Paul had said of him: a cruel taskmaster who enslaved, but could not save, because no one could meet his standard.

And yet, all one has to do is read Yahowah’s next sentence, which we’ll do in a moment, to realize that “vindication and perfection” represent the “gift” He freely gives to those who choose to walk to Him as He has requested. This is all about coming to understand the teaching, following the instructions, paying attention to the guidance which is being offered so that we respond rationally to the invitation. We are being asked to choose, which presupposes an understanding of the offer. Further, to walk toward a goal is to get up and get going by following the directions.

While this requires us to listen and pay attention, even respond and engage, none of this implies that we are “earning” our salvation. Were we required to actually “earn” God’s favor by being perfect, then our salvation would be the result of our efforts, in direct contradiction to the notion of a “gift.” Abraham did nothing to deserve his reward, and nor shall we.

You see, “halak la paneh – walk into My presence” is a request which serves as a condition of the Covenant while “wa hayah tamym – and become perfect” is a benefit of the Covenant. But when wa hayah tamym is convoluted into a condition, as it was in the cited English translations, then we mortals have a problem. None of us are “unimpaired or innocent,” nor are we “complete and sound, blameless and without defect.” Only Yahowah has the power and authority to renew and restore mortal souls to “an unblemished status, to a guiltless state of perfection.” So our merciful Father is not requiring the impossible of us.

Even if we were to soften wa hayah tamym so that it reads “and become upright in conduct and sincere in attitude,” we’d have a fighting chance, but we’d still fall short. Even Dowd failed to meet this standard. Ultimately we’d have to completely neuter wa hayah tamym to suggest that God only wants us to act appropriately in a family setting, maintaining a proper attitude, while being sincere, to have a fighting chance. On our best days we can do those things. We cannot, however, be complete or blameless—at least not without His help.

Currently, we are a work in process—a mere shadow of our Creator. But those of us who have chosen to walk to God along the path He has prepared and
enabled will be transformed, magnified in energy and dimensions, becoming more like our Maker. That is why the basis of tamym, the verb, tamam, means “to be finished and to be made complete.”

We are reminded that it is never too late. We can come to know Yahowah and serve Him at any point in our human existence. Yahowah was in no hurry. Abraham was a year shy of one hundred when this conversation occurred.

Yahowah told Abram, and us through him, what the covenant relationship was about, what He expected, and what He was offering in return. Up to this point, we have leaned that Yahowah was insistent that Abram come out of Babylon—the headwaters of the political and religious schemes contrived by man. And while Yahowah has consistently introduced Himself by name, this time He made a special point of confirming that He was and is God—the Almighty. He clearly wanted Abraham to know His name, to use His name, and to know what His name represents.

Based upon this instruction, this covenant requirement serves as a confirmation of what we have read before. First and foremost, Yahowah wants us to walk to Him and then with Him. And there are three aspects to “walking” that I don’t want you to miss. First, those who are walking are standing upright, not bowing down. God wants to be adored as our father, not worshiped as our lord. Second, those who are walking are engaged and active, not passive. Relationships are not for spectators. Third, the covenant is a journey of discovery, a way of life. It is about traveling through space and time with Yahowah.

There is an additional aspect of “walk” that we should contemplate as there are other forms of locomotion. Yahowah did not say “stand at attention,” indicating that we are to be at ease with Him. He did not say “march,” meaning that we are not following orders. God did not say “run,” indicating that he isn’t requiring much from us. He did not say “fly,” suggesting that there is no particular skill required on our behalf. He didn’t even say “jump,” suggesting that we can take our time. And God did not say “ride,” indicating that He will providing whatever transport is required.

Yahowah wanted Abraham to be at ease with Him, to walk along side of Him, to be conversant with Him. He did not ask Abraham to praise Him, to bow before His throne, or to put Him on a pedestal. These instructions are the antithesis of that. I dare say, these may be some of the most important words in Scripture. Yahowah has invited us to have a relationship with Him. He did not establish a religion. Further, this relationship with our Maker is to be on a first name basis. We are to walk side by side, in His presence, conversing with Him. If you get nothing more out of this book than that, my labor and your time will be rewarded in abundance.
Since *hayah tamym* is a condition, we mortals would have a problem without Yahowah’s intervention. None of us can become “unimpaired or innocent” on our own, nor are we “complete and sound, blameless without defect” apart from Yahowah’s *Miqra’ey*. Therein, Yahowah reveals that only He can renew and restore mortal souls to “an unblemished status, to a guiltless state of perfection.” And even if we were to soften *hayah tamym* to be “upright in conduct and sincere in attitude,” then while we’d have a fighting chance on our own, we’d still be missing the point: it’s God who perfects us. Such is the appropriate attitude to exhibit in any family – and God is our Heavenly Father. So even if this softer view were intended, then Yahowah would be asking us to be sincere, upright, moral, and truthful in our approach to Him. We can do those things. We cannot, however, be complete or blameless without His help.

Within the etymology of both words we discover some helpful clues. *Hayah* is the basis of Yahowah’s name: I Was, I Am, and I Will Be so that you are and so that you can continue to be with Me. Yahowah is the power behind the verb, the force which creates the result.

Likewise, *tamym* means “to obtain and acquire innocence, to grasp and hold onto perfection for support, to adhere to another so as to be held upright.” At the heart of the covenant is Yahowah’s promise to vindicate us, declaring us innocent, saving us, and thereby restoring us to perfection. The message of the Covenant is that Yahowah stood upright for us so that we could stand with Him.

Additionally, we are a work in process—a mere shadow of our Creator. But those of us who have chosen to walk with God will be transformed, magnified in energy and dimensions, becoming more like our Maker. That is why the basis of *tamym* means “to be finished and to be made complete.”

The gift promised in Bare’syth 17:1-2 is *beryth*, meaning “Covenant.” It is based upon two Hebrew words: *beyth*, “home, family and household,” and *barah*, meaning “to nourish, providing that which is needed to live and grow.” These things are Yahowah’s present to those who choose to walk with Him.

Speaking of gifts, that’s precisely what a *beryth* is. It was *natan*—given to us, made for us, applied, appointed, and assigned by Him for our benefit. He bestowed this gift—Abraham did nothing to earn it or deserve it. Abram’s only contribution was a willingness to walk with Yahowah. That is all Yahowah requires from us as well.

It’s essential that we understand the meaning of the Hebrew word “*beryth,*” because relationship is the purpose of the Word. A covenant is a compact, a term *Webster* defines as a “joining together, a thing that is firmly built and solid, something that is expressed concisely to form a close union.”
Interestingly, *rabah*, one of the last words used in this passage, is the root of *rabbi*. It is easy to see why men covet the title. In first person, it means “I am great.” While there is the misconception that “rabbi” means “teacher,” that just isn’t so. It is one of man’s most egotistical titles.

In this context, Yahowah is telling Abram, and us through him, that He will “rear us, caring for us so that we grow and live forever.” He is saying that He “will make us exceedingly greater than we are.” It is part of His gift.

By analyzing *rabah* and *ma’od*, we discover that Yahowah is not speaking about the quantity of Abram’s descendants, as he has on prior occasion, but instead about demonstrably and substantially increasing Abram’s strength, his energy, his power, his ability to accomplish things. Since Abram lived the rest of his life as a regular guy, a rather typical human, these promises applied to the eternal and spiritual realm. The benefit of the Covenant, its result, is becoming more like God, becoming more powerful and energetic. The beneficiaries of the Covenant will be magnified, inheriting God’s source of energy as they are transformed from mortal to spiritual.

These things known and understood, let’s return to Yahowah’s conversation with Abram. He continued by saying:

“‘I want to actually give (*natan* – I yearn to genuinely bestow the everlasting gift of, I desire to grant the ongoing reward of, I choose to literally offer the unfolding present of, I choose to ascribe and entrust the eternal endowment of, and I want to devote and dedicate without interruption or alteration, even pay for and consistently provide into perpetuity (scribed in the qal relational stem affirming that this offer is genuine, imperfect conjugation telling us that this gift will have ongoing benefits which unfold throughout time, and cohortative mood, expressing a choice and desire on behalf of the first person singular speaker, a.k.a. God wants to offer) **My Familial Covenant Relationship** (*beryth-y* – My nurturing agreement, My binding promise, My solemn oath of friendship, and My mutual alliance and pledge based upon a marriage vow and home which fosters and encourages, My constitution, compact, contract, treaty, and partnership (scribed with the first person singular suffix) as a means to recognize Me as the source of understanding with regard to an association between Me (*byn* – as the way to recognition and understand this association with Me) and (*wa*) **between you, to help you observe, think, and respond** (*byn* – for you to examine, consider, understand, and reply appropriately to this relationship).’” (*Bare’yth* / In the Beginning / Genesis 17:2)

Yahowah has asked us to walk individually to Him so that He could give us His Covenant: personally inviting us into His family, adopting us as His children,
and making us His heirs. It is what God wants, and He wants it more than anything else.

But before He can do any of these things, before He can welcome us in His home and put His arms around us, He must first perfect us. And that is the reason He has specified the specific path He wants us to follow to meet with Him, naming the doorway He wants us to enter and describing the threshold He wants us to cross en route to Him.

For us to enter into His presence, God must first reconcile, renew, and then transform us from blemished material beings who are subject to sin, death and decay, who are guilty for having failed to live up to His standard, into perfect spiritual beings who are not only innocent and eternal, but who are now unblemished and undying. In other words, since God already is what He intends for us, He must perfect and improve us to adopt us. And that means that salvation, rather than being God’s gift, is simply the means to deliver the real gift, which are the benefits of the Familial Covenant Relationship.

While Yahowah’s “natan – gift” is His Covenant, being vindicated is an essential part of the process. As a result, we are afforded the opportunity to be included in His family and are bestowed the right to live with Him in His home—forever. Beyond this, we will be empowered, enabled, and enriched beyond our wildest expectations – all of which have far-reaching implications.

Written in the cohortative mood, natan expresses Yahowah’s desire to invite us into His home. It tells us that He wants to adopt us as His children. God has chosen to engage in this relationship with us. He is on record, ready and willing to bestow these benefits upon us.

The qal stem serves to make this promise and offer genuine. It literally makes the Covenant a “natan – gift” of relationship.

The imperfect conjugation reveals that the gift of the Covenant has eternal, everlasting, ramifications, the benefits of which unfold over time. Moreover, the imperfect underscores the fact that Yahowah is consistent in this regard, and that the nature of this gift of relationship is uninterrupted, unchanging, and unfailing throughout the whole fabric of time. And that my friends is an insight you do not want to ignore.

Therefore, by using this remarkable verb in this way, Yahowah has told us: “I want to actually give, I yearn to genuinely bestow the everlasting gift of, I desire to grant the ongoing reward of, I choose to literally offer the unfolding present of, I choose to ascribe and entrust the eternal endowment of, and I wish to devote and dedicate without interruption or alteration, even pay for and consistently provide into perpetuity (natan), My Familial Covenant
Relationship (*beryth-y*) as a means to recognize Me as the source of understanding with regard to an association between Me (*byn*) and (*wa*) between you, to help you observe, think, and respond to this relationship (*byn*).” (*Bare’syth / In the Beginning / Genesis 17:2*)

A sound argument could be made that “*beryth* – covenant” is the single most important word and concept in the whole of Scripture. Based as you know on *beyth*, it describes a “family-oriented relationship.”

Yahowah’s unfolding plan to reconcile His relationship with you and me revolves around this, the one and only “*beryth* – Covenant.” It serves as God’s binding promise to us, His oath of friendship, His vow of marriage.

You will also note that “*beryth* – covenant” is singular, not plural. In fact, *beryth* is never scribed in the plural form. There is only one Covenant. And that means that the notion of two Covenants, of an “Old Testament” and a “New Testament,” is in direct conflict with the Word of God.

It also means that Paul lied in his letters to the Galatians and to the Romans when he wrote of “two covenants,” with the one memorialized here in the Towrah being “of the flesh,” calling it a “curse” and “cruel taskmaster,” which “enslaved,” “had become obsolete,” and which “never had the power to save anyone.” Because Yahowah’s Covenant is the opposite of these things, and because Yahowah’s description of His Covenant is affirmed in His own voice, Paul’s replacement covenant, said to be of the “spirit,” of “faith,” and of “grace,” isn’t worth the papyrus his letters were written upon. Therefore, if you haven’t already done so, this would be a fine time to wipe your mind and soul clean of Paul’s deceptions.

Simply stated, Yahowah’s one and only Covenant is God’s enduring gift—His eternal and binding promise to form a relationship with us. It alone provides the means for us to become members of His family, and for us to live with Him in His home. While it will be affirmed and renewed, that will not happen until He returns on the Day of Reconciliations. And when this occurs, the beneficiaries will be Yahuwdym and Yisra’el, not Christians. And on that day, rather than the Torah being neglected and disrespected, as it is in Christianity, God’s Instructions and Guidance will be placed inside of us.

Before we press on, we’d be impoverished if we didn’t consider the full implications of *byn* – especially in this context. By way of a reminder, God has just revealed: “I want to actually give the ongoing benefits of (*natan*) My Familial Covenant Relationship (*beryth-y*) as a means to recognize Me as the source of understanding with regard to an association between Me (*byn* – as the way to recognition and understand this association with Me) and (*wa*) between you, to help you observe, think, and respond to this relationship (*byn*)...
– for you to examine, consider, understand, and reply appropriately).” (Bare’isyth / In the Beginning / Genesis 17:2)

_Byn_, which can be simplistically translated “between Me” and then as “between you,” is indistinguishable in the text from the operative word of the 119th Psalm. If you recall, Dowd consistently emphasized the importance of coming to “byn – understand” the Towrah’s teachings. _Byn_ then represents “the means to recognize, to comprehend, and to respond” to the Towrah, its Author, and His offer. To _byn_ is to “carefully observe the evidence, thoughtfully considering the available testimony in a discerning and perceptive manner so that you come to know and understand. It is the basis of rational thought and the means to this relationship.

When you consider that _byn_ speaks of the “means to come together,” and represents an agreement “between individuals which causes one party to come into the midst of the other for an interval of time,” the “recognition and understanding” aspects of _byn_ become extraordinarily relevant, especially in the context of the Covenant. I share this because _byn_ describes the purpose of our _nesamah_, or conscience, that unique gift of God which gives us the opportunity to know and understand Him. Running on _byn_, our _nesamah_ enables us to differentiate between fact and fiction, right and wrong, truth and deception, that which is reliable and that which is not, so that we might respond sensibly to the Covenant. _Byn_, as the means to exercise good judgment and decide, prompts the Towrah observant to accept and embrace the terms and conditions of the Covenant. _Byn_ is not only a prerequisite for good judgment, for logic, for justice, for morality, and for making informed and rational choices, it is the means “to understand” the Covenant, to “know” Yahowah, to engage in a “close relationship with” Him, bringing you into God’s presence.

It must also be said that “byn – discernment” is the antithesis of “faith.” Rather than a belief in the unknown, _byn_ is “a rational response to that which is known.” Our participation in Yahowah’s Covenant is predicated upon knowledge and understanding which lead to trust and reliance.

Yahowah’s Covenant promise to Abram continued with these words: “And because (wa) I yearn to continually increase and multiply (rabah – I will, out of My own volition and desire, as part of a mutually engaged relationship, consistently promote and foster growth throughout time for (hiphil imperfect cohortative)) you in (ba) the extreme and to the uttermost (ma’od ma’od – to the greatest extent possible in power and strength, energy and capability, to the highest point in dimensions and status).” (Bare’isyth / In the Beginning / Genesis 17:2) This is why the Covenant is called “God’s Gift.”
Ma’od is an adverb, and as such, it is modifying “rabah – I will continually increase and cause you to grow forever.” Used once, it would make the “increase and growth” “exceedingly significant.” But ma’od was repeated twice, telling us that God plans to magnify our present status, increase us dimensionally, augment our overall amount of energy and capability, so abundantly, the increase exceeds our imagination. Like a loving father, our Heavenly Father wants to help us grow so that we reach our ultimate potential. And nothing is more empowering or designates a higher status, than being God’s child.

By using rabah (especially scribed in the imperfect) in the context of the Covenant, our Heavenly Father is saying that He will “rabah – consistently rear us, continually caring for us so that we grow into perpetuity and reach our full potential over the entire fabric of time, becoming exceedingly greater than we currently are.” Moreover, by analyzing the juxtaposition of rabah and ma’od, we discover that Yahowah is not speaking about the quantity of Abram’s descendants, but instead about demonstrably and substantially increasing Abram’s status (from a human child to God’s son), his dimensions (from 3.5 (stuck as we are in time) to 7.0) his capability (from matter to energy), his life (from mortal to eternal), and his wealth (from owning a flock of sheep to inheriting his own slice of the universe).

The fact that Yah communicated rabah using the hiphil imperfect cohortative speaks volumes. The hiphil stem tells us that the subject of this verb causes the object of the verb to participate in the action as if they were a secondary subject. For example, in the sentence “Yada led you toward understanding,” the direct object (you) participates in the action that the subject (Yada) caused. So since God is the subject of this promise and we are the object, it is by consistently engaging with God in His Covenant that we continually grow. Our ongoing participation in the Covenant with Yahowah enables our Heavenly Father to eternally empower us. And as you know, the consistent, continual, habitual, ongoing, and eternal aspects of this verb are derived from its imperfect conjugation. And even better, by presenting rabah in the cohortative mood, we can revel in the realization that this is what Yah wants to do, as it expresses His desire and yearning.

Yahowah has told Abram, and us through him, what the Covenant Relationship was to entail, what He expected, and what He was offering in return. Up to this point, we have learned that Yahowah was insistent that Abram leave Babylon—the headwaters of the political and religious schemes contrived by man. Now He wants him to walk to Him.

Yahowah has invited us to have a relationship with Him. He did not establish a religion. Further, this relationship with our Maker is to be on a first-name basis. We are invited to walk side-by-side, in His presence, conversing with Him. If you
get nothing more out of this book than that, my labor and your time will be rewarded in abundance. If you capitalize on this offer, God will cause you to grow in status and power beyond your imagination.

Considering the Source, the offer of a covenant relationship was very humbling stuff. And that’s probably why Abram reacted the way he did. But pay special attention to God’s reply...

“Then (wa) Abram (‘Abram – Father Who Lifts Up) fell (napal) on His face (‘al paneh – in God’s presence), and (wa) God (‘elohym – the Mighty One) spoke (dabar – talked and communed, shared the word) with him (‘eth), to say (la amar – to respond): ‘Here I Am, look at Me ( any hineh). My Familial Covenant Relationship (beryth – I have formed a personal partnership and friendly association) is with you (‘eth). You shall be (hayah – you will exist as) a father (‘ab) to (la) many enriched (hamown – an abundance of) people from different races and places (gowym).” (Bare‘syth / In the Beginning / Genesis 17:3-4)

It’s hard to see up when you are looking down, which is why Yahowah’s directions are the opposite of Catholic and Islamic prostrations. While man is prone to falling down, and has been conditioned to bow down, God wants to lift us up so that we can be with Him and look Him in the eye.

The “beryth – covenant” is a family relationship, and an “‘ab – father” serves as a progenitor of a family – which is the reference being made here. In this way, Abram represents our “Uplifting Father” who was soon to become Abraham, our “Merciful Father.” Both serve as metaphors for God, our Heavenly Father, who is the Patriarch of the Uplifting and Merciful Family Relationship known as the “Beryth – Covenant.” This is God’s plan to adopt and enrich us.

The “gowym – people from many races and places” who have embraced Yahowah’s Family-Oriented Covenant Relationship, and who have been adopted into our Heavenly Father’s family, are indeed “hamown – abundantly rich.” As part of our adoption, we inherit Yahowah’s possessions—which include everything in the entire universe. While I don’t know how many thousands of us there are or will be, there is more than enough to go around to exceed the pledge communicated within this verse.

Speaking of this offer, Yahowsha’ affirmed Yahowah’s promise when He said: “I am the Door (associating Hims elf with Passover). If anyone enters through Me, he shall be saved…. I came so that they might have life more abundantly.” (Yahowchannan / John 10:9-10)

Throughout Scripture, there are many words and statements which reveal important contrasts, words and ideas which have a light and dark side, depending
upon whether the primary, secondary, or tertiary definition is considered. This is one such place. The benefit of the Covenant is derived from *hamown*'s primary definition: “being enriched with abundant wealth through the accumulation of possessions greatly in excess of what is actually required.” Through the Covenant, we are “*hamown* – enriched” in this way because God’s children receive their Heavenly Father’s inheritance.

But that is not all *hamown* means. Its secondary definition is “to create an uproar which confuses the masses, to clamor in a loud and unruly fashion so that many are motivated to riot, inducing hordes of militants plunder their victims.” Then under its tertiary definition, *hamown* speaks of “political pomp and pontification,” even of “religious pronouncements and processions which mystify and cause the preponderance of people to be agitated.” This connotation defines the result: “turmoil, commotion, tumult, and riots.” So because of the massive cultural damage the dark side of *hamown* can do to an entire community, indeed to a civilization, the final definitional consideration of *hamown* reads: “crowd, multitude, masses, and populace.”

Therefore, in the dark and light side of this word, we witness the contrast between the consequence of embracing the Covenant and the result of rejecting it. We are either among the few who are adopted by God and are “*hamown* – enriched,” or we become “*hamown* – one of the many depraved victims of man’s caustic religious, political, economic, and military schemes.”

Turning next to *gowym*, we discover that the primary designation, “people from different races and places,” is the best fit in this godly pronouncement, because “individuals the world over, regardless of their genes or their geography,” have been enriched by Yahowah’s Covenant. But, *gowy*, the singular of *gowym*, can also be translated using its secondary connotation which is “nation,” as it is a subset of the word’s primary implication. And as you are probably aware, religious Jews prefer to transliterate *Gowym* as “Gentiles” and then ascribe the word’s tertiary meaning to those who are not Jewish: “heathen pagans who are uncultured and act as animals.”

Therefore, by using the primary characterization of both words, we know that “*gowym* – individuals the world over” will choose to be made “*hamown* – abundantly rich” by Yahowah’s “Beryth – Familial Covenant Relationship.” But many will choose an opposing fate. We discover by considering the implications of the secondary and tertiary connotations of each term, that God is predicting that not all of the *gowym* who claim Abraham as their patriarch, such as Christians and Muslims do, will benefit. And as usual, He was right.
Before we press on, let’s see how accurately some of the more popular English Bibles did with this extraordinarily important passage. To accomplish this, we should recognize that Yahowah said:

“I want to actually give, I yearn to genuinely bestow the everlasting gift of, and I wish to devote and dedicate without interruption or alteration, even pay for and consistently provide into perpetuity (natan), My Familial Covenant Relationship (beryth-y) as a means to recognize Me as the source of understanding with regard to an association between Me (byn) and (wa) between you, to help you observe, think, and respond to this relationship (byn). And because (wa) I yearn to continually increase and multiply, as part of a mutually engaged relationship, fostering growth throughout time for (rabah) you in (ba) the extreme and to the uttermost, to the greatest extent possible in power and strength, energy and capability, and to the highest point in dimensions and status (ma’od ma’od).” (17:2)

Then (wa) Abram (‘Abram) fell (napal) on His face (‘al paneh), and (wa) God (‘elohym) spoke (dabar) with him (‘eth), to say (la amar): (17:3) ‘Here I Am, look at Me (‘any hineh). My Familial Covenant Relationship (beryth) is with you (‘eth). You shall be (hayah) a father (‘ab) to (la) many enriched (hamown) people from different races and places (gowym).”’ (17:4)

The wealthiest Gowym in the world are those who have embraced the Father’s covenant relationship. While I don’t know how many of us there are, I can attest that we are exceedingly rich.

Abram’s transition from “Uplifting Father” to “Loving and Merciful Father who Enriches” illustrates the nature of our Heavenly Father’s Covenant gift. It represents a “loving act of undeserved favor, of forgiveness provided out of a sense of compassion and affection.”

We know this because God said: “And (wa) no longer shall (lo’ ‘owd) your name (shem – your personal and proper name) be called out (qara’ – be proclaimed, read, or recited, summoned or designated) as (‘eth – by) ‘Abram (‘abram – uplifting father). Your personal and proper name (shem – your designation and renown) shall be (hayah – shall exist as) ‘Abraham (‘abraham – Loving and Merciful Father who Enriches; a compound of ‘ab – father, raham – womb of merciful, forgiving, tender love, affection, and compassion, and hamown – to enrich). I have given to you (natan – I have granted as a gift to you) the designation of (ky – the brand and symbolism designating to whom someone belongs of) the father (‘ab) of many enriched (hamown) people from different races and places (gowym).”’ (Bare’syth / In the Beginning / Genesis 17:5)
Once again I would like to remind you that God did not and could not have told Abraham that the benefit of the covenant would be to make him the father of many nations, because that is not what occurred. Beyond the fact that the primary meaning of *hamown* and *gowy* are as I’ve rendered them in these passages, if Yahowah intended to infer that Yisra’el would become great, then He would not have used *gowy* or *gowym*, singular or plural. Apart from using the name, Yisra’el, He could have used ‘am, the familial term for naturally-born children. As you know, *gowym* speaks of foreign populations, thereby expressly excluding Yisra’el.

More telling still, the number of *Yahuwdym*/Jews has been and continues to be limited by their religious enemies. So even though I understand that there are over a billion Muslims who mindlessly claim to have descended from Ishmael, they are all adversaries, and thus counterproductive to this partnership. After all, Yahowah dedicated the previous chapter to demeaning Ishmael, so His evaluation of Islam is well attested. Therefore, the only other nations which claim to be from Abraham’s line are expressly disqualified.

The only meaningful message in complete harmony with the words themselves, especially in the context of this Covenant discussion, is that our “Loving, Merciful, Forgiving, and Compassionate Father who Enriches” through this familial relationship, has adopted people from many different races living in many different places into His family, and that these spiritual children, after having been elevated in status, have been enriched, inheriting all that is God’s to give. While we all begin life outside of God’s family and home, and are all foreigners initially, Yahowah has a plan in place for this status to change.

According to Yahowah, not only will those He adopts by way of His Covenant become abundantly rich, and be exceedingly empowered, He will grow as well...

“**And (wa) I will grow, be fruitful, and flourish** (*parah* – I choose to grow by branching off and bearing fruit (scribed using the hiphil stem denoting a relationship in which both parties participate in the action; perfect conjugation telling us that this growth will complete God just as children make a family whole; and in the consecutive form which conveys volition; first person singular, affirming that it is God who is choosing to branch off, blossom and grow, be fruitful and to flourish relationally)) **with you** (*’eth* – in association with you) **in (ba – with) the extreme and to the greatest extent possible** (*ma’od ma’od* – to the uttermost capacity of energy and capability, to the highest possible and most complete dimension, place, and status).” (*Bare’syth / In the Beginning / Genesis 17:6*)
Yahowah has defined the purpose of the Covenant from His perspective. Family relationships complete Him; children cause Him to grow, to branch out, to blossom, and to flourish. In anticipation of developing a mutually beneficial and engaged relationship with us, God created the universe. It is the reason we exist. You and I actually provide the means for Yahowah to grow, for Him to become greater than He already is. Without the Covenant, deprived of these relationships, God ceases to be infinite, because by definition, to be infinite, one must continue to grow. Loving relationships, a flourishing family, children to nurture, companions to enjoy, a universe to share and explore with supportive friends, represent the only things God cannot provide for Himself.

The fruit of the Covenant is growth – both ours and God’s. Our Loving and Merciful Father grows and is enriched when His family grows and is enriched. It is that simple. It is that profound.

We know these things because ma’od is an adverb modifying the verb “parah – I will be fruitful and grow.” Just four verses ago, in Bare’yith 17:2, ma’od was used to modify “rabah – I will cause you to increase and grow.” And because ma’od was scribed ma’od ma’od in both sentences, God is telling us that the Covenant will not only cause us to increase and grow beyond our wildest imagination, it will also cause Yahowah to be fruitful and grow to His maximum potential. By helping His children flourish, our Heavenly Father grows. Loving family relationships empower and enrich everyone—including God.

As with most things, however, relationships can also be painful, even counterproductive. For example, have you ever loved someone who didn’t return your love? Have you ever cared about someone who didn’t seem to care about you? If you have, you know that there are few experiences as frustrating or exasperating as being rebuffed, rejected, or just ignored. Trying to initiate and nurture a relationship which is not reciprocated can drain the life right out of a person. And so it would be with God if He personally solicited everyone on earth. So I suppose this is why God loves those who love Him. It is why His mercy has been and will be bequeathed upon thousands, not millions or billions of souls. It is why His family will ultimately be small compared to the number of people who have rejected or ignored His overtures.

Before we complete our review of this statement, I want you to know that most every English bible differs significantly from the way I have translated the passage. It’s not that the words are confusing, but instead that the theologians who rendered them can’t fathom the notion that God benefits and grows as a result of the relationships which are facilitated by His Covenant.

And yet there is no denying that the text begins: “w-h-parah-y – and I will grow and be fruitful.” The “w,” prefix representing the conjunction “and,”
indicates the beginning of a new sentence. Then, because *parah* was scribed in the first person singular, we must recognize and include the pronoun “I” at this juncture in the sentence. And therefore, since Yahowah is speaking to Abraham, He is the one who is growing.

Also, as noted in the text, the hiphil stem speaks of relationships in which both parties participate in the action. Therefore, God is addressing one of the benefits of His Familial Covenant Relationship. Furthermore, the verb’s perfect conjugation reveals that God’s growth will complete Him, making Him whole. And lastly, the consecutive form tells us that God has chosen this result because it is what He wants. In fact, the only rational conclusion which is possible based upon this statement is that God’s growth explains the reason He created us.

The second word in this verse, ‘*eth-d*, is “‘eth – with” suffixed in the second person singular masculine, meaning “with you” or “in association with it”—in this case referring to ‘*Abram* and/or his new name: “‘*Abraham* – the Loving and Merciful Father who Enriches.” The third and fourth words are: “b-*ma’od ma’od*.” The “b” represents the preposition “in.” And *ma’od ma’od* conveys: “to the greatest extent possible.”

God yearns to be our Father. It is His desire to share His universe with His children. He wants to grow by helping us grow. God becomes greater by elevating and enriching us. In fact, His plans for us are so spectacular, we will become royalty, heirs to His throne, kings in His kingdom. After all, God’s children should expect nothing less…

“**And (wa) I will provide and give this** (*natan* – I will actually offer, allow, grant, and bestow this unfolding relational gift (qal perfect, prefixed first person singular masculine and suffixed second person singular masculine)) **to (la – on behalf of)** **people from differing races and places** (*gowym*). **And (wa) royal rulers** (*malakym* – those who live like kings) **will come forth** (*yatsa’* – they shall be delivered and find freedom; they will be produced (scribed in the imperfect conjugation, telling us that this process will continue to unfold over time)) **from you** (*min – by this means*).” *(Bare’syth / In the Beginning / Genesis 17:6)*

Once again, Yahowah chose to use the verb “*natan* – give,” and did not use any of the six Hebrew words at His disposal to convey “make.” The Covenant and its benefits are “gifts” for all humankind, regardless of place or race. Also, since He prefixed *natan* in the first person singular, God said “I will give.” But that is where certainty transitions into probability. You see, “*natan* – give” was suffixed in the second person masculine. So the verb must be followed by “you,” referring to Abraham, or “this or it,” referencing something in the immediate proximity which is also masculine singular. Based upon what has come before, the options are: “*shem* – name,” “*’ab* – father,” “*hamown* – enrichment,” or “‘*Abraham* –
Loving and Merciful Father.” “Gowym – people from different races and places,” is also masculine, but it was written in the plural form, and “beryth – Covenant,” while exclusively singular, is feminine.

Irrespective of its plural designation, since the sentence is senseless written “I will give you to peoples from differing races and places,” and since the “beryth – Covenant” is excluded because it is feminine, the context suggests that the thing Yahowah is giving to individuals from varying places and races is “hamown – enrichment” through His “shem – name.” This occurs because He is serving as our “’ab – Father, specifically, our “’Abraham – Loving and Merciful Father.” When we are adopted into Yahowah’s family, into His Covenant household, we become God’s children and we inherit His home, also known as the universe. Furthermore, as the sons and daughters of the King of Kings, God’s children become royalty of the highest order.

Malakym, the word rendered “royal rulers,” is the plural of malak. Usually translated “king or kings,” it denotes “royalty” and addresses those who are “related, enriched, empowered, authorized, and free to do as they please.” The malak form of wealth and power transfer is always inherited from father to son. As such, it is a fitting reward in this context, especially since the emphasis has been on the “natan – gift” of a “beryth – family relationship,” which provides “hamown – enrichment,” to the “ma’od ma’od – greatest extent possible,” using the “shem – name” of our “’ab – Father.”

But more than this, malak is based upon mal’ak, which describes a “theophonic” or “godly being,” a “supernatural deputy or associate” which serves as a “spiritual messenger or heavenly envoy.” This too is telling because as God’s children we will become supernatural spiritual beings as a result of His message.

It is also noteworthy that yatsa’, rendered “will come forth,” was scribed in the third person, masculine plural, making the subject of the verb the newly conceived “malakym – royalty.” So with “min – from” suffixed in the second person masculine singular, we are reminded of our Father’s enrichment, of His love and His mercy “yatsa’ – producing” these benefits.

Beyond these things, both Dowd and Yahowsa’ were kings. And both were descendants of Abraham. So as with most things Yah, a literal and spiritual interpretation is possible.

Moving on to Yah’s next statement, we are reminded that the “beryth – familial covenant relationship” belongs to God, which is why He is free to give it to us. Moreover, our Heavenly Father uses it to “quwm – restore us and to establish us” so that we can “quwm – stand upright” in His presence. He accomplished this when He “quwm – stood up” for us on Passover and Unleavened Bread, enabling us to “quwm – stand” by His side.
“And (wa) I will stand up and establish (quwm – I will restore, fulfill, and accomplish, I shall ratify and confirm (written in the hiphil stem, whereby the subject (God) is causing the object (Abraham and his offspring) to become established and stand upright)) with (‘eth) My Familial Covenant Relationship (beryth – My family and household (feminine singular, suffixed in the first person singular gender inclusive “My Covenant”)) as a means to recognize Me as the source of understanding with regard to an association between Me (byn – as the way to recognition and understand this association with Me) and (wa) between you, to help you observe, think, and respond (byn – for you to examine, consider, understand, and reply appropriately to this relationship), and between your offspring, so that they might be observant and responsive (wa byn zera’ – and with your seed, your extended family, encouraging them to explore and understand) after you (‘achar – following you), regarding and on behalf of (la – concerning) their dwelling places and generations (dowr – their protected households and extended families, elevating and extending their lives), for an eternal and everlasting (‘owlam – always enduring and eternally existing) Family-Oriented Covenant Relationship (beryth – familial association (feminine singular)), to literally be and to actually remain (la hayah – to genuinely exist yesterday, today, and tomorrow (scribed in the qal relational stem denoting reality and in the infinitive construct giving the verb the qualities of a noun)) as your (la) God (‘elohym) and (wa) for (la) your offspring (zera’ – seed and descendants) after you (‘aharown – until the very last of you).” (Bare’syth / In the Beginning / Genesis 17:7)

Therefore, the stated purpose of Yahowah’s “beryth – Family-Oriented Covenant Relationship” is to “dowr – to elevate and extend our lives, to enlarge and protect our family,” which is to say that we become part of God’s family. This thereby “dowr – enables generations to abide and endure together throughout time.”

The “beryth – Covenant” is not just singular, affirming that there is only one Covenant, it will “‘owlam – endure forever.” That which is ‘owlam is “perpetual,” meaning: “continuously existing and unending.” This of course means that this one and only Covenant was not replaced by a “New Testament.” According to Yahowah, His “Beryth – Covenant” will endure forever – as will its beneficiaries. And not so coincidently, at the heart of “‘owlam – everlasting and eternal,” we find its roots: “‘owlal – child” and “‘am – family.”

Also worth noting, in both instances, beryth was scribed in the construct form which binds it to the words which follow it in the text. In the first instance, the “beryth – covenant” was associated with byn. There, written in the first person, byn conveys that the Covenant is “between and beside Me, in My proximity, and within My defined space and time.” And in keeping with the theme of family,
children, and inheritance, on this occasion it was irrevocably linked to “zera’ – offspring.” Then in the second instance, we find beryth yoked to “‘owlam – eternally enduring.” These are all wonderful thoughts, albeit all too easily missed.

While I cannot prove it, I suspect that the reason the “beryth – Family-Oriented Covenant Relationship” is feminine is because it is the work of our Spiritual Mother, the Ruwach Qodesh, and it is a derivative of the Towrah (also feminine). We are born into our Heavenly Father’s family in accordance with Yah’s Towrah instructions by way of the Set-Apart Spirit. It and She give us new life. They nurture us, cleanse and purify us, protect and enlighten us. In accordance with the Towrah’s teaching, the Set-Apart Spirit adorns us in a Garment of Light, which enables us to enter God’s home. Working in harmony, the Towrah and Ruwach Qodesh save and empower us so that we might enjoy life eternal in our Heavenly Father’s home.

By saying that He, Himself, is going to “quwm – stand up for and establish” the Covenant Relationship, God is announcing the central plank of the “Mow’ed Miqra’ey – Called-Out Assembly Meetings” which not only predict the arrival of the Ma’aseyah, but also explain His sacrifice. Because God stood up for us on Passover and Unleavened Bread, and because He will stand up for us again on Reconciliations and Shelters, we are restored and established and we are able to walk with Him in a familial relationship which leads us to being raised up to His heavenly home—living forever.

Yahowah is serious about His beryth. He has vouched for it, and He desires it. By saying that He is going to “stand up for and establish” the covenant, He is announcing the central plank of the Miqra’ey, the message of the Ma’aseyah, the means to His plan of salvation.

The Covenant is eternal. It was, is, and always will be. There is no “Old Covenant” and “New Covenant,” just the Covenant—a familial relationship designed to make abundant life everlasting. While the Covenant is about renewal, it isn’t renewed, we are.

The beryth is established on behalf of God, meaning that it was created for His benefit even though we are the primary beneficiaries. That means that Yahowah gains something from these familial relationships. He gets loved. He enjoys companionship. It is the reason we are here.

Moving on to the next verse, we are reminded that the Promised Land serves as a metaphor for eternal life with God in heaven. That is why this gift is listed as one of the benefits of the Covenant.

“And (wa) I will give (natan) to you (la), and to (wa la) your offspring (zera’ – seed) after you (‘achar), this (‘eth) land (‘erets – region and realm)
where (‘eth you are living as an alien (magowr – a stranger and foreigner with minimal status and rights), the entire (kol) land (‘erets) of Can’ao (can’aow – merchant traders who will be humbled; transliterated Canaan) to (la) eternally (‘owlam – to endure forever in and) possess (‘achuzah – to inherit and to be settled within). And (wa) I will exist (hayah – I will be) unto them as their (lahm la) God (‘elohym).” (Bare’yth / In the Beginning / Genesis 17:8)

Since Yahowah and science both reveal that the Earth will not last “‘owlam – forever,” the only way this promise can be fulfilled is for the ‘erets to represent the universe, inclusive of the realm known as “shamaym – the heavens.” Therefore, the ‘erets represents the conditions experienced in the Garden of Eden and those which will be experienced during the one-thousand year celebration of “Sukah – Tabernacles and Shelters.” It speaks of living with God, of camping out with Him.

Along these lines, the reason Abraham was currently a “magowr – stranger” in this realm is because he had not yet demonstrated to Yahowah that he was willing to trust and rely upon the Covenant’s provisions. That would not occur for more than a decade, and not until Abraham trusted Yahowah sufficiently for him to walk to Mount Mowryah and perform a dress rehearsal for Passover.

One would have to search the Word of God long and hard to find a more important statement than what follows:

“And (wa) God Almighty (‘elohym) said (‘amar – promised) to (‘el – as God to) Abraham (‘Abraham – Loving, Merciful, and Enriching Father), ‘And (wa) as for you (‘eth ‘atah – regarding you), you should actually and continuously observe (shamar – you should carefully consider, diligently and consistently paying especially close attention to the details so that you understand, genuinely care about, revere, and literally keep your eyes focused upon (scribed in the qal stem which addresses that which is literal and relational, and in the imperfect conjugation which conveys the idea that this close examination is to be ongoing, continuing throughout time so as to always explore)) My Family-Oriented Covenant Relationship (beryth-y – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the beryth – covenant with shamar – you should carefully observe; written with the first person singular suffix: My – telling us that the Covenant is God’s)), you (‘atah) and (wa – in addition to) your seed (zera’ – your offspring (singular construct)) after you (‘achar – following you) throughout (la) their generations, dwelling places, and eras of time (dowr – their families, related births, and lives (plural construct)).’” (Bare’yth / In the Beginning / Genesis 17:9)
It should be noted that “zera’ – seed” and “dowr – generations, dwelling places, lives, and epochs of time” were both scribed in the construct form, not only linking the zera’ and dowr together, but also linked them with beryth. Therefore, the “Covenant” is the “seed” from which “generations come to dwell throughout time” with Yah.

According to God, our responsibility regarding His Covenant is to “shamar – observe” it – literally and continually. It is the same instruction He gives us regarding His Towrah—which not so coincidently represents the one and only place where we can go to “observe” Yah’s Covenant, as it is the only place where its codicils are recorded.

The means to become a “zera’ – offspring” of the “beryth – family-oriented covenant relationship,” and thereby “dowr – live throughout time in God’s dwelling place” is breathtakingly simple: “shamar – actually and consistently, carefully and diligently observe and examine every detail” associated with Yahowah’s Covenant as it is presented in His Towrah. We should do this, as should our fathers and our children, no matter where or when we live or with whom we are related.

And although “shamar – observe” serves as the operative verb with respect to our participation in the Covenant, shamar is among the least understood words in Scripture. It is almost always translated “keep” in English bibles even though etymologically shamar is based entirely upon the notions of “using our sense of sight to be watchful, carefully examining and scrutinizing that which can be seen,” of “being focused and visually alert by keeping one’s eyes open,” and of “overseeing things from the proper perspective so as to be aware of what is occurring.” The linguistic inference is that those who “carefully observe and diligently examine everything within their purview will come to understand what they witness,” and that “through this understanding, they will protect that which they value and those they love, keeping that which they revere secure.” Shamar conveys the idea that “people should keep their eyes open, that they should always be on guard, and that they should be focused, alert, aware, and perceptive.”

Therefore, shamar is being used to encourage us to “observe” the terms and conditions of the Covenant by using our eyes to read, indeed to focus upon, what is written in the Towrah. God wants us to “examine and consider” the requirements and benefits of the Covenant as they are delineated in His Towrah so that we are secure, protecting those we love.

Shamar is related to shama’, “whereby we are encouraged to use our sense of hearing to listen” to what God has to say to us. Collectively then, the senses of sight and hearing enable us to know Yahowah and understand His Towrah by
“qara’ – reading and reciting” it. But there is more: by observing Yehovah’s Guidance, by listening to God’s Instructions regarding His Covenant, by coming to know and understand His Teaching regarding our salvation, we come to trust Yehovah and rely upon His Directions. Trust and reliance then become the Way, the means to our adoption and to our salvation.

You may have noticed that this proclamation from Yehovah regarding what He expects from those who want to participate in His Covenant was direct and unequivocal. Simply stated: shamar beryth is a requirement. If you want to have a relationship with God, you do so by carefully and continually observing His written Towrah testimony regarding His Covenant.

What many miss, and especially those who are religious, is that this statement from God is utterly devastating to Pauline Doctrine. Paul’s thesis, better known as the “Gospel of Grace,” is based upon the notion that Abraham was saved, not because He closely examined and carefully considered what Yehovah had personally revealed to him regarding His Covenant, but instead because he “believed God.” According to Paul, Abraham’s salvation was a product of his faith and not his actions. But “being observant,” especially during personal experiences like this one, leads to knowing, to understanding, to trusting, and to relying, while “belief” is the product of not knowing and of not understanding. In fact, belief all too often leads to faith in things which are neither reliable nor true.

Those who know, trust. Those who do not know, believe. Moreover, the means to “knowing” is “shamar – careful observation.”

God did not ask Abraham to believe Him, nor did He suggest that we should believe Him. He asked Abraham and those who would benefit from the Covenant to carefully observe what He had to say. And to accomplish this, we must read the Towrah, closely examining its every word.

Let’s continue to do what Yehovah requested of us and see where it leads.

“This one and only (ze’th – this particular, singular, unique, and specific (feminine singular)) Family-Oriented Covenant Relationship of Mine (beryth-y – mutually binding agreement of Mine, My household promise, this relational accord of Mine, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the beryth – covenant with shamar – careful observation; written with the first person singular suffix, thereby reminding us that this singular, specific, and unique Covenant is God’s)), which relationally (’asher – by way of making a connection, developing an association, benefiting and blessing) you should actually and continuously observe (shamar – you should carefully and literally consider, you should diligently and consistently pay especially close attention to the details so that you genuinely understand, care about, and revere what you
witness throughout the whole fabric of time and that by focusing upon the 
Covenant you are kept safe and secure (scribed in the qal stem which addresses 
that which is literal and relational, and in the imperfect conjugation which 
conveys the idea that this close examination is to be ongoing, continuing 
throughout time so as to always focus upon the relationship)) between Me (byn – 
for the purpose of coming to know and understand Me as a result of being 
perceptive, prudently considering the insights which are discernible regarding 
Me) and between you (wa byn – to cause you to be aware and to understand), 
and between (wa byn – for the purpose of coming to know) your offspring 
(zera’ – your seed (singular construct)) following you (‘achar – after you), for 
you to actually circumcise (muwl – so that you literally cut off and remove the 
foreskin of the penis (scribed using the niphal stem which is used to convey the 
voice of genuine relationships where the subject, which is you, receives the action 
of the verb, which is circumcision, and the infinitive absolute, which intensifies 
the action of the verb)) accordingly your every (l-cm-kol) male for them to 
remember (zakar – masculine human individual who recalls and remembers 
(singular and absolute)).” (Bare’yth / In the Beginning / Genesis 17:10)

Not only was this request clear and unequivocal, not only does this affirm 
Yah’s previous appeal, not only does it reinforce the uniqueness of the one and 
only Covenant, it encourages us to be observant and to think so that we come to 
understand precisely what God is asking of us.

But also, this verse is additive, providing us with the fifth and final Covenant 
requirement: circumcise our sons so that we and they remember the Covenant. So, 
I ask you, when Paul screamed out against circumcision in his letter to the 
Galatians, demeaning it while promoting a second and different Covenant, why 
did anyone believe him? Why have billions of souls been beguiled into trusting 
him?

Sometimes, if we pause long enough, if we dig deep enough, if we are 
especially observant and thoughtful, we learn something we would otherwise 
miss. Such is the case here. You see, “muwl – circumcise” was scribed using the 
niphal stem. The niphal, as the passive form of the qal, conveys three ideas. First, 
it is a relational stem, affirming the fact that circumcision is germane to our 
relationship with God. Second, it requires a literal interpretation of the testimony, 
meaning that these circumcisions are actual and not merely symbolic. And third, 
the niphal, as the reflexive counterpart of the qal, indicates that the subject, which 
is you and me as parents, receive the benefit of the verb’s action, which is 
circumcision.

Collectively then, when the niphal stem is used in conjunction with muwl in 
this context, we discover that by actually circumcising our sons, we as parents 
benefit from the act. It is as if we, ourselves, are being circumcised. And that is a
very good thing, because circumcision is the sign of the Covenant. It affirms our acceptance, confirming our willingness to be cut into this relationship with God. We are in essence saying: we will raise our children to become Your children.

Bringing this all together, God has systematically presented the guidance and instructions necessary for us to know Him, for us to relate to Him, and for us to be saved by Him. After asking us to walk away from all forms of “babel – confusion,” including family traditions, national allegiances, and religious corruption, Yahowah encouraged us to trust and rely upon Him instead. He then asked us to walk to Him and become perfect, with His Towrah providing the directions. God’s fourth request of us, indeed His requirement with respect to our participation in His Covenant, was presented in the previous two verses. He wants us to continuously and genuinely observe His Covenant, focusing upon and diligently considering the conditions and benefits of this relationship. He knows that when we come to appreciate what He is offering that we’ll respond appropriately. And so now to demonstrate our understanding, to help us remember everything He has shared with us, God is asking us to circumcise our sons. Consider it a signature, a vow to accept and embrace this extraordinary gift – the opportunity to engage in a personal relationship with our Heavenly Father.

If we want to participate in Yahowah’s Covenant, we must circumcise our sons. It is as simple as that. Written in the infinitive absolute, and followed by “kol – all,” there is no room for negotiation or interpretation. We can either accept Yahowah’s terms or reject them – but we cannot alter them to suit us as Pauline Doctrine has done.

Since Yahowah has established only one prerequisite and four requirements for participation in His Covenant, that we walk away from Babylon (away from mankind’s political, religious, economic, and military schemes), that we come to trust and rely on Him (which necessitates us coming to know Him and understand what He is offering), that we walk to Him (along the specific path which He prepared in the Torah) so as to become perfect, that we carefully and continually observe His Covenant, and that men be circumcised, let’s consider why He has asked this specific thing of us.

“And (wa) you all shall cut off and separate (muwl – you shall circumcise (scribed in the niphal stem which is used to convey the voice of genuine relationships where the subject, which is you as a parent, receives the benefit of the verb, which is circumcision, in the perfect conjugation designating that this instruction shall be followed wholly and completely, and in the consecutive thereby associating it with our basar – flesh)) your foreskin’s (‘aralah – the fold of skin covering the conical tip of the penis) association with (‘eth) the flesh (basar – the physical body and animal nature).
And (wa) this will exist (hayah – this was, is, and forever will be (scribed in the qal perfect, signifying something associated with a relationship which is unchanging and unending) as (la) the sign to remember (‘owth – the example to visually illustrate and explain, the symbol and standard, the pledge and attestation of the miraculous nature (singular, as in there is only one sign, construct form, linking the sign to the...)) the Family-Oriented Covenant Relationship (beryth – mutually binding agreement, household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally associating the beryth – covenant with ‘owth – the sign of muwl – circumcision)) between Me (byn – for the purpose of coming to know and understand Me as a result of being perceptive, prudently considering the insights which are discernible regarding Me) and between you (wa byn – to cause you to be aware and to understand).” (Bare’syth / In the Beginning / Genesis 17:11)

Yahowah wants us to “muwl – be cut off and separated from” our “’eth – association with” our “basar – physical bodies and animal nature.” To be associated with God, we must disassociate ourselves from man. Therefore, not only is the “’owth – sign” of the “beryth – covenant” a reminder that we must walk away from Babylon before we can walk to God, it signifies that to be adopted into our Heavenly Father’s family, we must transition from physical beings with mortal, imperfect, substantially limited, and decaying bodies, to spiritual beings who are elevated, empowered, and enriched by this relationship.

It is interesting to note that while circumcision is symbolic, the act itself is literal and physical. Further, hayah, which was scribed in the third person masculine singular, and was rendered “this will exist” in the passage, was more literally scribed “he shall exist” as the sign. Therefore, when we accept the terms of Yahowah’s Covenant, we become its living symbols.

Furthermore, as those who have read An Introduction to God discovered in the “Dabar – Word” chapter, Hebrew verbs do not designate the past, present, and future, as is the case with English tenses, but instead they reflect truths which remain unchanged throughout all time. Such is the case with hayah, meaning “was, is, and will be” all at the same time. Therefore, we were, we are, and we will always be signs of the Covenant.

“‘Owth – sign to remember” and “’uwth – to consent and agree” are written identically in Hebrew. So not only is circumcision, this separation from our physical and animal nature, a “visual means to illustrate and explain the miraculous nature” of the Covenant, it is our way of showing our “consent and agreement” to raise our children in compliance with the conditions Yahowah has outlined. Circumcision is a parent’s pledge to honor God’s family-oriented agreement. It is our signature on their adoption papers—telling our Heavenly Father that we want our children to become His children, that we will dedicate
ourselves to assuring that this occurs. And not so coincidently, the best way to accomplish this is to recite the Towrah to our children and thereby expose them to its Covenant, sharing its prerequisite, requirements, and benefits.

While we’ve addressed this previously, while virtually every sentence begins with “wa – and,” that is somewhat misleading. The conjunction is used as punctuation, telling us where to end one sentence and start another in a language without upper and lowercase letters and without periods, question marks, or exclamation points. I include the conjunctions mainly because they serve to initiate and link each new thought. Such is the case with the following statement...

“And (wa) a son (ben – a male child) of eight (shamonah – from shamen, meaning olive oil, which is symbolic of the Spirit, of light, of being anointed, and of being rooted in the land) days (yowmym), you shall circumcise (muwl – you shall cut off and separate his foreskin (scribed using the niphal stem denoting a relationship which is genuine and indicating that parents benefit from doing as God has requested, and in the imperfect conjugation which tells us that this must continue to occur over time and that it is designed to produce ongoing results)) with regard to your (la) every (kol) male (zakar – masculine individual; from zakar: to commit to memory, to remind, and to remember) throughout (la) your dwelling places and generations (dowr – your protected households and extended families, elevating and extending your lives), those naturally born (yalyd – those naturalized as a member of an extended family through natural childbirth) in the home (beyth – into the household and family (singular absolute)), and also (wa) those really wanting to be (kasap – those deeply desiring, strongly yearning, and passionately longing to be) acquired and included (mignah – purchased and obtained), of (min) every (kol) son (ben – male child) of foreign lands (nekar – of places where they are not properly valued and appreciated) who relationally (‘asher – by way of making a connection) are not (lo’) from (min) your seed (zera’).” (Bare’syth / In the Beginning / Genesis 17:12)

In Scripture, eight symbolizes eternity, which is why the symbol for infinity and the numeral itself are so similar. It is why there is an eighth day of celebration associated with the seventh Called-Out Assembly of Sukah – Shelters, which is symbolic of us camping out with God for all eternity. Additionally, the Hebrew word for “eight,” shamonah, is based upon sheman, meaning “olive oil.” In Scripture, olive oil is used as a metaphor for the Set-Apart Spirit because She enlightens us, nurtures us, anoints us, heals us, and cleanses us. The olive tree is not only native to Yisra’el, it is one of the world’s longest lived trees.

We ought not be surprised in that we were designed by the Author of this instruction, but it should be noted that the eighth day is the perfect time to
perform this minor procedure. Excessive bleeding is minimized, as is infection, because human blood coagulates most effectively at this time.

You may have noticed that this is the second time Yahowah has used “zakar – male” in association with circumcision. Since the instruction is directed toward, albeit not exclusive to, young boys, literally “ben – sons,” the reason for using zakar only becomes obvious when you study the words etymology. Zakar means: “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known.” It also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified by Her so that we can radiate Yahowah’s pure and brilliant light. Moreover, each time a parent bathes their son, they will be reminded of their commitment to raise him in compliance with the Covenant.

Especially relevant here is that there are two different classes of individuals to be circumcised, which signifies that two distinct groups of people can become part of Yahowah’s Covenant Family. Abraham’s direct descendants through Yitzchaq and Ya’aqob (who became Yisra’el) are “yalyd – naturally born” into Yahowah’s “beyth – family.” But since Yahowah has routinely promised that the benefits of the Covenant would also be available to “gowym – people from different races and places,” He has provided a provision for adoption. That is what “kasap miqnah – those deeply desiring to be acquired and included” from “nekar – foreign lands,” represents. These are adopted children—gowym.

Hiding this reality, most English bibles base their translations of this verse on the Masoretic Text, where the ksp root of “kasap – longing” is pointed “kesep – money.” As kasap miqnah, the clause speaks of those who “really want to be acquired and included.” But as kesep, the order of things has to be reversed, and miqnah kesep becomes a string of nouns: “acquisition money,” which is then corrupted to read “purchased with money.”

And yet while the “kasap miqnah – really wanting to be acquired and included” translation is more consistent with the Covenant and more informative, the miqnah kesep vocalization does address adoption, and thus provides us with two distinct ways to be included in the Covenant: natural childbirth as a literal descendant of Abraham, and by choice through adoption. And thus both renderings are acceptable when viewed from this perspective.

By chance, should you have an aversion to adoptive parents, who value a child more than its natural parents, “purchasing” a child, be aware that this is how Yahowah adopts us. He paid the price for us to live with Him, as His children. This is what Passover, Unleavened Bread, and FirstFruits represent.
Since both the “kasap – really wanting and therefore choosing” to be included (which speaks of the exercise of freewill), and “kesep” acquired with “money” (which speaks of adoption) provide valuable insights into the Covenant, I was curious as to how the Masoretes’ opinions regarding vocalization managed to rob us of this perspective. How is it that their diacritical markings have come to be considered authorized, even inspired, while other equally valid options have been subsequently ignored? So I checked to see if the basis of Masorete could be found in Scripture. And sure enough, we find it in Yachezq’el 20:37.

But before we begin, you may be interested to know that this prophet’s name, which has been crudely transliterated “Ezekiel,” actually means: “God grows,” the very thing the Covenant enables. The book begins: “the Word (dabar) of Yahowah to Yachezq’el.” And in it we find God using masoret in a most interesting place:

“**And (wa) I will extend myself and lead you by way of a specific path** (‘abar ‘eth – I will guide you by way of Passover to remove your transgressions and I will carry you away, I will enable you to pass over and travel through) **under the auspices of** (tahat – I will cause you to succeed using an orderly and logical, non random nor chaotic, arrangement of events over time, pertaining to, on behalf of, relating to, and for the sake of) **the (ha) family** (shebet – people who are closely related and who are associated with one another by way of the shebet – scepter, staff, branch, and shoot (all of which are symbolic of the Ma’aseyah)). **And I will arrive and bring** (bow’ – I will return and gather) **you** (‘eth – through this association and accompaniment) **into (ba) compliance with** (masoret – agreement with) **the (ha) Family-Oriented Covenant Relationship** (beryth – mutual agreement, pledge, binding oath and promise (feminine singular absolute)).” (Yachezq’el / God Grows / Ezekiel 20:37)

This is the one and only time masoret appears in the Torah, Prophets, and Psalms. Therefore I find it especially revealing that it is usually translated “bond or fetter.” And that is because the Masoretes have associated it with ‘acar, which means “to tie, to bind, and to harness, to attack, to obligate, and to imprison.”

To “bond” is “to bind,” which is particularly telling in that the English word “religion” is from the Latin word, relegare, meaning: “to bind, to tie, and to fasten.” The related religio is defined as “the obligatory bonds between man and the gods.” So while the most common, although not the most accurate, translation of masoret is “bond,” and the primary definition of “bond” is “to bind,” which is the basis of religion, the secondary meaning of “bond” is actually more appropriate in this context. It speaks of “an affiliation, an affinity, a connection, a relationship, and a marriage union”—all of which are consistent with the Covenant. Even the tertiary definition is synonymous with beryth: “a covenant agreement, a promise and pledge.”
Therefore, Yahowah has told us that He will not only “lead us by way of a specific path, but also that His path includes a promise to “masoret – put us back into compliance and into agreement” with His “beryth – family-oriented covenant relationship.” He is speaking of the forgiveness of sin which results from our observation of Passover and Unleavened Bread, leading to Reconciliations and Shelters. And yet Rabbis calling themselves “Masoret” have usurped this promise, and have instead sought to bind Jews to their rules and to their religion.

This passage from Yachezq’el / Ezekiel, and the one before and after it from Re’sysyth / Genesis, provide us with a window into the translation process which we’d be remiss for not considering. With kasap versus kesap, both vocalizations and definitions were consistent and insightful, so we were challenged to consider both. But with masoret, the notion of “being in compliance or in agreement” fits, while being “bound” does not. So in the case of masoret, we should translate the term correctly in the text, while taking the time to consider that a choice is being presented—one with significant consequences.

Since we have already been regaled with the amazing benefits of being in compliance with the Covenant, to understand the consequence of being bound to the Masoretic interpretation of things, let’s consider Yahowah’s next statement in Yachezq’el.

“And I will completely purge, wanting to totally eliminate (barar – I will choose to remove entirely from existence (scribed in the perfect conjugation, telling us that this purging and removal will be total and complete, consecutive, demonstrating volition, and in the first person singular, ascribing this act to God)) from you those who choose to rebel audaciously (min ha marad – from you those who consciously resist and boldly disobey My authority, who oppose, strenuously and aggressively attacking, especially in the venues of religion and politics) and also those who are openly defiant (wa ha pasa’ – and those who transgress, violating My instructions and moral code, rising up in clear opposition to My authority and standard, offensive sinners and criminals) against Me from the Land (by min ‘erets – against Me from the material realm and earth). These fear-mongering usurpers (magowr – these unauthorized foreigners temporarily living as aliens who promote animosity and fear, the very mind, heart, and soul of fear), I will take them out (yatsa’ ‘eth – I will cause them to go away). Onto the soil (‘el ‘adamah – upon the ground) of Yisra’el (Yisra’el – individuals who strive, live, and endure with God), they will not return or be included (lo’ bow’ – be associated). And You will know (yada’ – you will acknowledge, respect, be familiar with, and understand) for certain that (ky – truly and surly), I Am Yahowah (‘any Yahowah).” (Yachezq’el / God Grows / Ezekiel 20:38)

It should be noted that Yahowah associates fear mongering with rabbinical teaching in Yasha’yah / Isaiah 29:13. Although this translation had to be
comprised using 1QIsa, the most complete of the Dead Sea Scrolls, because the Masoretes had changed what God said in twelve significant ways. “And Yahowah said, ‘Indeed, currently these people approach with their open mouths and their lips to honor Me, but their hearts are far away and separated from Me. The fear of Me can be likened to a man-made human commandment which has been taught. Therefore behold, as for Me, I am about to add a marvelous work among the people, a truly wonderful and miraculous event, destroying the cleverness of the shrewd. And the insights of their teachers will vanish, ceasing to exist.’” (Yasha’yah / Salvation is from Yah / Isaiah 29:13-14)

God does not want us to fear Him. That is a religious concept. You cannot love that which you fear. And the Covenant is all about love.

These anti-religious lessons understood, as we return to God’s Covenant testimony, it is important that we consistently approach Yahowah’s Word from the proper perspective and with an open mind. So it is in this light that we should recognize that when a word is repeated in Hebrew, it serves to substantially emphasize its importance. Such is the case with “muwl muwl” in this next passage.

Also, while its primary definition is “to circumcise, to cut off, to separate, and to remove the foreskin,” you may be surprised by muwl’s secondary and tertiary definitions which are listed below. Additionally, because of what we learned about kasap versus kesep, the following translation includes both renderings.

“He (huw’ – third person masculine singular pronoun, addressing fathers) must absolutely circumcise him, definitely cutting off the foreskin (muwl muwl – he must cease what he is currently doing, he must turn him around to face the opposite direction, to ward off threats to his wellbeing by changing his priorities while making a binding promise (scribed with the niphal stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, in the infinitive absolute which intensifies the importance of the act, and in the imperfect conjugation telling us that this instruction on circumcision will endure uninterrupted throughout time)) of the naturally born (yalyd – naturalized as a member of an extended family through natural childbirth) in your home (beyth – into your household and your family (singular construct)) and also (wa) those really wanting to be (kasap – those deeply desiring, strongly yearning, and passionately longing to be) included (miqnah – acquired, purchased, and obtained) as well as those who are acquired (miqnah – purchased, obtained, and included) with your money (kesep – your precious metals; born out of a deep longing and love).
This shall be (hayah – this was, is, and always will be, this exists as (scribed with the qal stem, denoting a genuine relationship between the subject and the action of the verb which is existence, in the perfect conjugation telling us that this shall endure completely unchanged, in the singular conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the beryth – family-oriented covenant relationship and its sign muwl - circumcision)) My Family-Oriented Covenant Relationship (beryth-y – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the beryth – covenant with muwl – circumcision and hayah – existence; written with the first person singular suffix: My – reminding us that this one and only Covenant is God’s)), in (ba) the flesh (basar – physical realm with humanity), serving as (la – toward the goal of) an everlasting and eternal (‘owlam – forever existing and never ending) Family-Oriented Covenant Relationship (beryth – mutually binding agreement and household promise, relational accord and marriage vow based upon home and family (feminine singular).” (Bare’syth / In the Beginning / Genesis 17:13)

A “New Covenant” of any kind, much less one where circumcision is not required, is therefore a nonstarter. Don’t believe anyone who tells you otherwise, and that includes Paul. Also, if someone condemns “the flesh,” calling it evil, as Paul is wont to do, please note that Yahowah’s Covenant was cut with us in the flesh.

As we consider Yahowah’s closing statement of circumcision, I’d like to address some of the excuses which are commonly advanced in hostility to it. Some say that God wouldn’t keep a poor old guy out of heaven just because he wasn’t circumcised. Others suggest that unless it’s done by a priest, and on the eighth day, and in a certain precise way, it doesn’t qualify. And many simply side with Paul, and believe that God authorized the self-proclaimed apostle to contradict Him.

The “poor old guy” hypothetical isn’t valid for a number of reasons, not the least of which is that it presupposes that there are a material number of elderly individuals out there who have walked away from their religious and political affiliations late in life and who are now trying to observe the Towrah and walk to God along the path He has delineated, who now cannot afford circumcision. The list of such individuals is so short as to be nonexistent. It’s only postured to be argumentative. Further, age is irrelevant. Abraham was one hundred when he was circumcised. So Yahowah has already provided a provision for adults being circumcised in this narrative.
Yahowah never tells us that the foreskin must be cut by a “Levite,” much less a priest or a rabbi. He does not say how much needs to be removed, or how the procedure is to be done. So this argument it moot as well.

God’s instructions have been all encompassing and perfectly clear – especially on circumcision. He simply asked parents to circumcise their sons on the eighth day. The request is easy, safe, and inexpensive when done shortly after birth. It’s man who has messed this up. Very few parents read the Torah, much less consider its implications. Fewer still observe its instructions or share what Yahowah had to say with their children, as God has so often asked. And as a consequence, circumcision is one of many things which separate the preponderance of people from God.

As for Paul being authorized by God to contradict Him on a subject as essential and the Covenant as its sign, circumcision, you’d have to be a fool to believe this occurred. Yahowah said one thing, and Paul said the opposite. One of them was not telling the truth. Guess who?

Beyond this, if God changed His mind, if He decided to do something new which was counter to His previous promises, He would then cease to be trustworthy or reliable. So the entire notion of placing one’s faith in a god prone to make exceptions to his instructions is indeed a fool’s folly.

God is serious about circumcision. So we should be as well. This next statement is as enlightening as it is unequivocal. And especially relevant is ‘arel, a word which when fully amplified explains the nature of those who are uncircumcised.

“And (wa) the uncircumcised (‘arel – the stubborn, unresponsive, untrusting and un-reliant, the un-listening and un-observing, the un-cutoff, un-set-apart and un-separated) male (zakar – man who fails to remember to do this) who relationally (‘asher – who by association) is not (lo’) circumcised (muwl – willing to change his direction and priorities and make this binding promise) with regard to (‘eth) the flesh (basar – physical, human, and animal nature) of their foreskin (‘aralah), those souls (nepesh – speaking of what makes us unique individuals, alive, aware, and conscious) shall be cut off, be excluded, and banished (karat – shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and cease to exist) from (min) Her (huw’ – speaking of our Spiritual Mother’s Covenant) family (‘am – people who are related biologically and through language).

By way of association (‘eth), they violated and broke, disassociating themselves from (parar – they nullified the agreement, revoking its promises, tearing asunder and thwarting its benefits, splitting away and injuring themselves in the process by severing) My Family-Oriented Covenant Relationship
(beryth-y – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scried in the construct form, connecting and associating the beryth – covenant with God’s ‘am – family; written with the first person singular suffix: My – reminding us that this specific and unique Covenant is God’s to give or not give as He so chooses)).” (Bare’syth / In the Beginning / Genesis 17:14)

There are many questions which are answered by this passage, so let’s pause here and consider them one at a time. First, karat, like so many Hebrew terms, has a dark and light side. The word’s divergent implications influence us differently depending upon the choices we make. On the bright side, karat was used by Yahowah to tell us that He has “karat – cut” a “beryth – agreeable deal” with us—one which separates those who accept it from those who do not. But as for those who ignore Yahowah’s Covenant, who reject it, or try to change it, they will endure the cutting and divisive side of karat. They shall be “cut off” from Yahowah’s Family. They will be “excluded” from His Covenant. And they will be “banished” from His Home. Those who choose not to sign their name on Yahowah’s Covenant by way of circumcision, those who are unwilling to “muwl – change their direction and priorities” will be “karat – uprooted” from the land. They will “karat – die” and their souls will “perish, ceasing to exist.”

Second, while “muwl – circumcision” is a physical act in the flesh, our “nepesh – souls” are everything but physical. The nepesh represents our “consciousness.” While it is an essential part of our animal nature, as all animals have a “nepesh – soul, a unique personality, and an awareness of their environment,” this consciousness has no physical properties. It has no mass and it is not matter. And yet, by failing to be circumcised, our soul dies, because it is expressly excluded from Yahowah’s Covenant Family. Therefore, the choices we make in our mortal, material bodies influence whether or not we are elevated to a spiritual status.

Third, circumcision is not the means to salvation. But it can be a barrier to salvation. While not all of those who are circumcised will be adopted into God’s family, those who have not been circumcised will not be admitted.

Fourth, we either agree to God’s terms or we nullify the opportunity He has given us to survive our mortality and to live with Him. There is no hint of leniency here, no sense of compromise, no opportunity for a future revision to alter this rule. We either accept it or not. No circumcision, no Covenant. No Covenant, no relationship with God. No relationship with God, no salvation. And therein is why such souls die.

God isn’t about to compromise. He not only isn’t going to change the terms of His agreement, He cannot change them without becoming untrustworthy and
unreliable. There is a singular path to life, and we either walk to God along it without wavering, or it is goodbye and good riddance. There is no accommodation for individual approaches to salvation, or for the collective appeal of Christianity, Judaism, or Islam.

The implication here is something no Christian or Muslim seems willing or able to appreciate. Most believe it matters not if their beliefs are in compliance with God’s instructions, because He knows their heart. Contradictions become irrelevant. To them, God is God no matter what you call Him. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many paths are thought to lead to God. Sure Christmas and Easter are pagan, but since that is not what they mean to the celebrant, they believe that their god will be understanding. For them mercy invokes a level of capriciousness which they do not see as either unjust or untrustworthy. Their god wouldn’t condemn them for getting some of the details, well actually most everything, wrong.

And yet, all of these musings are inconsistent with the God who inspired these words. With Yahowah, you accept the Covenant on His terms or not at all. Not only are we in no position to negotiate with God over something integrated into His very nature, we have everything to gain if we agree to His terms, and He loses nothing if we don’t.

Fifth, the “nepesh – souls” of those who do not adhere to and rely upon God’s instructions “karat – die, they perish and cease to exist.” Throughout Scripture, this is the prevailing outcome for the vast preponderance of human souls. At the end of most people’s mortal lives, when they die, they will cease to exist, because their souls will simply perish. But this is not a penalty or a Divine punishment. In fact, Yahowah has little to do with this eventuality. It is by “karat – disassociating from” God that this fate occurs naturally. You see, eternal life with God requires us to associate with Him in the specific manner He has delineated. If we don’t accept His terms, if we don’t avail ourselves of the path He has provided, then our souls disconnected from the source of life, will perish, which means that individual consciousnesses will simply cease to exist.

While eternal separation from God is a penalty, having one’s soul perish is not. Each individual is given the gift of life and freewill. Everyone can do with them as they please. If a person chooses to avail themselves of Yahowah’s Covenant, to walk away from Babylon and to walk to Him along the path He has provided, God has promised to give him or her the gift of eternal life, to mercifully forgive their sins, to empower such an individual, to enrich them, and to adopt that soul into His family so that he or she can spend an eternity in His presence.
But if we choose instead to ignore God’s provision, to rely on a different scheme, to alter the deal He has cut with us, or simply reject it, we will be ignored by God and remain unaltered by His Covenant promises. It’s ashes to ashes and dust to dust. Such souls don’t know God and God does not know them. For them, death will be the end of life.

The sixth lesson brings us back to Paul. Circumcision is the fulcrum upon which those who rely on Yahowah’s Word move in a different direction than those who believe the “Thirteenth Apostle.” In Acts, the moment we are introduced to Paul, we learn that he advised against circumcision. As a result, he was called to Yaruwshalaym to explain his departure from Yahowah’s Covenant instructions. So in his initial letter, the one he wrote to the Galatians, he was motivated to demean the message of Yahowsha’s Disciples, especially Shim’own’s (One who Listens known as Peter), Yahowchanan’s (Yahowah is Merciful known as John), and Ya’aqob’s (Yahowsha’s brother, who was renamed “James” to flatter an English king). In Galatians, Paul ruthlessly attacks circumcision, and demeans Yahowah’s Covenant, calling them: “of the flesh,” “a cruel taskmaster,” “enslaving,” and a “curse,” “incapable of saving anyone.”

Therefore, Christians have a choice. They can trust Yahowah, or they can believe Paul. Their claims are diametrically opposed and irreconcilable.

It is also instructive to know that we can’t blame this conflict between Yahowah and Sha’uw! (Paul’s actual name, based upon She’owl and meaning “to question”) on scribal error. While not a word from Bare’syth 8:21 to 17:11 can be found among the Qumran scrolls, these specific passages on circumcision are not only extant, they are unchanged. There isn’t a single discrepancy between the Dead Sea Scrolls, dating to the second century BCE, and the Masoretic Text from Re’syth 17:12 through the end of the chapter. And on the other end, we have a complete copy of Paul’s letter to the Galatians dating to the late first century CE.

Moreover, the preposterous notion that Paul didn’t write Galatians, a book he claims to have written, a book which is universally attributed to him, a book which provides the most sweeping panorama of his life, and a book which serves as the most direct rebuttal to the Disciples regarding his animosity toward circumcision, the Covenant, and the Torah, does not exonerate Paul. He is equally opposed to circumcision, the Covenant, and the Torah in Acts and in Romans.

And that means that the conflict between Yahowah and Paul cannot be resolved. If you side with Paul, you will invalidate the benefits of the Covenant. You will be excluded from God’s family. And your soul will cease to exist. And that is why the choices we make in the flesh, while we retain our physical and animal nature, are so important.
Simply stated, as a sign of our desire to participate in Yahowah’s Covenant, we are to be circumcised. The covering of the male genitalia responsible for consummating a marriage and producing children is to be “cut off and separated”—set apart. Our Heavenly Father’s Covenant is about bearing children and building a family by way of a monogamous marriage relationship. Yahowah does not want anyone to miss this point.

So then immediately after discussing circumcision, “God (‘elohym) said to (‘amar ‘el – spoke as the Almighty to) Abraham (‘Abraham – Loving, Merciful, and Enriching Father), ‘Sarai (Saray – from sar meaning princess and patron, noble ruler and leader), your wife (‘ishsah – female individual, woman, mother, and source of warmth and light), you shall not call (lo’ qara’ – you shall not invite or summon, read or recite) her by the name (‘eth shem – her with the personal and proper name), Sarai, but instead (ky – rather) Sarah (sarah – meaning to strive and contend with, to engage and endure with, to persist and to persevere with, to be empowered and to be set free) shall be her name (shem).”’ (Bare’syth / In the Beginning / Genesis 17:15)

Names are important to Yahowah. Most all communicate something important. For example, Sarah, who serves as the mother of Yahuwdym and Yisra’el, was named “to strive with, to contend with, to engage with, to be empowered by, to persist with, to persevere with, and to be set free”—each of which is a Covenant benefit. Her name forms the middle portion of Yisra’el, a compound term comprised of “‘ysh – individuals” who “sarah – strive with, contend with, engage with, endure with, persist with, persevere with,” and are “empowered and set free by” “‘el – Almighty God.”

Speaking of the greater good that would come from Sarah, namely the Ma’aseyah, Yahowah said: “And (wa) I choose to kneel down and bless (barak – I want to lower, diminish, and humble Myself out of love to commend and provide favor (scribed in the piel stem thereby affirming that this blessing will come into being through Sarah, in the perfect conjugation, speaking of the total completion of this fortuitous act, and in the consecutive mood, implying that this is Yahowah’s desire, His choice)) through her (‘eth – in association and with her (speaking of Sarah)). And also (wa gam – moreover), I will literally give (natan – I will actually grant and perfectly bestow (qal perfect)) you a son from her (min la ben – from her to you a son).”” (Bare’syth / In the Beginning / Genesis 17:16)

The idea that God diminishes Himself, the notion that He would bow down before men, makes religious people very uncomfortable, as they are compelled to invert His plan. And yet having men and women bow down to God is the antithesis of what God wants.
Man worshiping God not only diminishes our Heavenly Father, it serves no purpose. Let me explain. Can you imagine being so insecure, so inadequate, so self-absorbed, that you would create an inferior being, say garden slugs for example, for the purpose of prostrating themselves at your feet while ritualistically and repetitively telling you how wonderful you are—all the while devouring and sliming up everything you have created. Thirty seconds of such mindless flattery in the midst of such ugliness would be more than enough to make a rational and moral individual so uncomfortable they would recognize that they had made a horrible mistake. They would walk away, saddened, shaken, and indeed diminished by having conceived such a foolish experiment.

But now imagine conceiving beings in your image, and then getting down on your knees, diminishing yourself for a brief time, to show them how much you would like to engage with them. And while on your knees before them, imagine revealing yourself to them, telling them all about you, so that they can come to know you, even enjoy in a relationship with you. Imagine showing them the way to your home and promising to adopt them, to enrich and empower them, even to save them from themselves. And all you tell them that you want in return is for some of them to choose to reciprocate your love so that you and they can grow together. That is the essence of the Towrah, of its Covenant Family, of Yahowah, and Yahowsha’—who is God on His knees.

Retuning to God’s statement, you may have noticed that while Yahowah is committing to bless Sarah, His initial blessing wasn’t for Sarah, but was instead for us through Sarah. Giving Abraham a son through this woman was part of the process God would use to “barak – diminish Himself by getting down on His knees, humbling Himself in love to favor us.” Yahowsha’s great grandmother a hundred times over was this very woman, who in partnership with Yahowah, made it possible for us to engage and live with our Heavenly Father.

Sarah even serves as a metaphor for the Ruwach Qodesh, our Spiritual Mother. Listen...

“And (wa) I want to kneel down and favor her (barak – I choose to lower Myself out of love to bless her (piel, perfect conjugation, consecutive)). She shall be (hayah – she shall exist as) a way to reach out to (la – to move toward) individuals from different races and places (gowym – people everywhere). An empowered and authorized (malakym – royal; from mal’ak supernatural and spiritual) family (‘am – kin who are related biologically and through language) shall come to exist through her (hayah min – they shall be because of her (scribed in the qal stem, imperfect conjugation, telling us that this relational plan will literally unfold over time and produce ongoing results)).” (Bare’ synth / In the Beginning / Genesis 17:16)
By producing the first of thousands of children who would be born into God’s family by way of His Covenant, by establishing the lineage which would lead to the Ma’aseyah Yahowsha’, Yahowah made it possible for “gowym – people everywhere” “hayah – to become” “malakym – empowered and authorized” members of our Heavenly Father’s “‘am – family.” As such, this serves as a succinct summary of God’s “beryth – family-oriented covenant relationship.

At this point, we find absolute confirmation that the Covenant Relationship Yahowah was now enjoying with Abraham and Sarah was a relaxed affair. “And then (wa) Abraham (‘Abraham – the Loving, Merciful, Enriching, and Forgiving Father) fell (napal) on (‘al) his face (paneh – in His presence) and (wa) he laughed (sahaq – he humorously expressed the irony he saw, and he playfully poked fun muttering under his breath), saying (‘amar) to himself (ba ‘eth leb – within his heart), ‘What’s the point or purpose of (ha la – questioning the goal and process of) a son (ben – a child) being born to (yalad) a hundred-year-old (me’ah sanah)? And what of (wa ‘im – and what about) Sarah (sarah – to strive and contend with, to engage and endure with, and to be empowered by and persevere with)? How is (ha) a ninety-year-old (tis’ym sanah) daughter (bath – the female child or a mother) going to conceive and bear a child (yalad)?’” (Bare’yth / In the Beginning / Genesis 17:17)

Yahowah, who incidentally is God, and thus the Creator of the universe and the Architect of life, made a prophetic promise and Abraham doubled over and fell down in laughter, muttering under his breath. That’s funny.

But was he really? Sure a man calling his ninety-year-old wife a “bath – daughter” seems a bit awkward, but not after you consider that the root of bath is banah: “to build a home” with “ben – children.”

Beyond this etymological insight into the purpose of the Covenant, consider the bigger, and more obvious, observation: Abraham poked fun at God without any negative repercussions. In fact, Yahowah responded favorably to Abraham’s sense of humor. It is as if this is what God wanted in the first place: an honest reaction, a relaxed relationship, and some good fun.

But that wasn’t the end of it. After questioning God’s sanity, even His ability, and after falling on his face and laughing at God’s plan, the old guy started negotiating with God, as if he had a better idea...

“Then (wa) Abraham (‘Abraham – Loving, Merciful, Enriching, and Forgiving Father) said (‘amar) to God (‘el), the Almighty (ha ‘elohym), ‘Why not (luw – emphatically exclaiming, earnestly pleading for understanding, and hoping for something unlikely to happen, if only You’d consider and why not the possibility of) Ishmael (Yshma’’el – an individual (ysh) who hears (shama’) god
living and being restored (chayah – being revived and renewed, being nourished and growing) to (la) your presence (paneh)?” (Bare’sys / In the Beginning / Genesis 17:18)

The foundational pillar of “Islam – Submission” is that Muhammad, as a claimed descendant of Ishmael, conveyed the religion which was offered to Abraham unto Arabs. He claims to have been the “ysh – individual” who “shama’ – listened” to “’el – god” and “qara’ – recited” his message by way of his Qur’an. The name Yshma’’el prophetically warns us about this eventuality. As does the statement Yahowah made regarding the nature of Muslims—those who would claim to be Ishmael’s descendants. “They will be wild asses of men. Their hand will be raised against their brothers, and their brother’s hand will be raised against them. And they will live in hostility with the whole world.”

I also find it interesting, recognizing that Muhammad misquoted everything Yahowah revealed, that the most common mistranslation of shama’ is “to submit and obey.” It is also telling that the Qur’an routinely orders Muslims to “listen to and obey” Muhammad as well as Allah.

Now as we consider Yahowah’s answer regarding Ishmael, and indeed the premise of Islam, be aware that “’abal – to the contrary” doesn’t just mean “no,” it is indistinguishable from ‘abal, which means “to lament.” So while Yahowah clearly enjoyed His relationship with Abraham, and while He would honor His promise to give him a son, He wanted him to know in no uncertain terms that Ishmael would not be considered. And that is a lethal blow to the foundational premise of Islam.

“But (wa) God (’elohym) said (’amar), ‘No, absolutely not (‘abal – to the contrary, strongly communicating a completely contrasting denial while expressing the correct conclusion in an assertive and authoritative voice which leaves nothing to question).’” (Bare’sys / In the Beginning / Genesis 17:19)

Yahowah customarily layers His responses with multiple levels of potential meanings. He often laces His testimony with prophetic references regarding the Ma’aseyah. He likes to answer questions with analogies, using beautiful mental imagery. He does these things to encourage us to think, and so that we will engage more deeply in the process of getting to know Him, and of growing to trust Him through an appreciation of the unending brilliance and intricacies in His Word. So, when Yah’s answer is nothing more than “No,” it’s pretty darn obvious that He’s making sure there is no mistaking His feelings on this matter.

This answer is not subject to negotiation.

God’s response is as important as any we’ve considered thus far. By Yahowah’s standard, Ishmael was a colossal mistake. First, by fathering a child
outside of the marriage covenant, Abram’s example was in complete conflict with the nature of the Covenant. The beryth is about marriage (in the sense of commitment); it’s about faithfulness (in the sense of monogamy); it’s about unity (in the sense of a father and mother becoming one to beget children); it’s about family (in the sense of nurturing, growing, protecting, and sharing); and it’s about love (in the sense of genuine passion and sacrificial devotion). That was all torn asunder when Abram, who was married to Sarai, impregnated a slave girl. That was not acceptable, so Yahowah said emphatically: “No!”

By relenting, and having a child through the younger woman, Abram was demonstrating that he did not trust God to deliver on His promises. As such, Sarai’s alternative plan (the self-reliant solution), with which Abram agreed, violated the primary principle of the Covenant. It served as a wholesale rejection of the Covenant’s initial requirement: Trust and rely upon Yahowah.

God commits to bestowing the following: an enjoyable personal relationship, adoption into His family, restoration and renewal, life eternal, salvation by way of redemption and vindication, an overwhelming increase in power and energy, the opportunity to live with Him in the Promised Realm, and the inheritance of all that is His. To receive these gifts, man must walk away from human corruptions and seek to know Yahowah. We must come to trust and rely upon Him, which requires us coming to understand His teaching. We must walk to God and become perfect in accord with His provisions. We are asked to explore this relationship, while observing and considering all of its requirements and provisions as they are delineated in the Towrah. And He asks us to raise our families in accordance with His Covenant. But in the end, it is God’s offer, His plan, and His gift, not ours. Abraham chose his way over God’s way. That was not acceptable, so Yahowah said “No.”

We have been given the answer to all of these questions: Is God willing to negotiate on His Covenant: “Absolutely not!” Is God willing to alter His Covenant: “Absolutely not!” Is God willing to consider a different means to restoration and life: “Absolutely not!” Is God open to a different approach to living in His presence: “Absolutely not!” Is God willing to compromise with man when it comes to His Covenant: “Absolutely not!” Is there any possibility that God changed His mind and authorized a New Covenant: “Absolutely not!”

Abraham was asking Yahowah to compromise on His core values. Abraham knew, as do I, that God is willing to discuss anything we’d like, but He is not negotiable when it comes to any of His core values. He is not going to change when it comes to His Towrah. So while He loves to engage in give-and-take conversations, as they are essential ingredients to a reciprocal relationship, to a marriage, and of a family, don’t ask or expect God to negotiate with regard to His Towrah, His Covenant, or His Plan of Salvation.
Give and take on other matters, however, such as the day-to-day musings and experiences of life, is what the Covenant is all about. God gives us something and takes something from us in return. We give God something and we take something from Him in the exchange. But, and this is a hell of a but, if you want God to work with you on something, if you want Him to acquiesce to something you want, then don’t ask for something in conflict with His nature or plan. Abram’s proposal was inconsistent with the Covenant Relationship. That was not acceptable, so Yahowah said “No.”

While Abraham was positioning Ishmael to be the beneficiary of the Covenant, the only question he asked Yahowah to consider was whether the bastard child could be “restored” and allowed “to live in His presence.” “No,” was the answer. It wasn’t: “Let me think about it.” It wasn’t: “Maybe.” It wasn’t: “Let’s discuss it further.” It wasn’t, “In consideration of this change of events, perhaps we could…” It was: “No.” Ishmael could not exist in Yahowah’s presence. But why?

Scripture tells us that Ishmael headed toward Babylon and away from the Promised Land. He would spend his life in league with Lord Ba’al. Rather than walking “to God,” he walked away from Him.

When it comes to being adopted into Yah’s family, there are no exceptions. Just because Ishmael was Abraham’s son, just because he was born in the right place and at the right time, just because he was rich, just because he was handsome and handy, just because his dad was connected and pleaded with God, it didn’t matter. When it comes to admission into God’s presence, God does not compromise. He can’t. If He did, His Word, and therefore He, Himself, would become inconsistent, imperfect, unreliable, and untrustworthy. And that’s something a perfect and just being cannot be or do. There is One Way, and only One Way. Nothing else counts. There are no exceptions. Period. End of conversation. “No.”

If you’ve got a problem with that, if you think it’s unloving and intolerant, too bad. Don’t bother complaining to Him or me. It’s His house. You don’t have to go there if you don’t like Him or His rules.

God did not, however, treat Ishmael poorly. While He did not save him or include him, He did not punish him. The “wild ass” came to father twelve sons, and he became rich and powerful. Ishmael became the patriarch of a vast nation—Islam. Billions would “raise their hands in hostility” in Ishmael’s name.

What’s interesting at this point is that God did not give up on Abraham or on His plan. He simply got back to business. This tells us that Yahowah is willing to accept and work with flawed implements. (Thank goodness, or I’d be unemployed.)
“Sarah (sarah – to strive and contend with, to engage and endure with, and to be empowered by and persist with), your wife (’ishah – your female marriage companion who represents the mother), shall deliver a child (yalad) to be (la – to serve as and represent) your son (ben – progeny to come from you, to bear your name, to represent you, and to engage in your business). And (wa) you shall call (qara’) his name (shem) accordingly (’eth): Yitschaq - Laughter (Yitschaq – one who laughs; from tsachaq – to laugh, jest, and play).” (Bare’ysyth / In the Beginning / Genesis 17:19)

“Laughter!” The first child accepted into the Covenant was named for its purpose. We entertain Yahowah; we amuse Him. We bring a smile to His face. We make Yah happy. He enjoys getting to know us. We cause God to laugh and have a good time. The Covenant is for “Laughter!”

But while this is the Covenant’s purpose, Yahowah still has to facilitate our participation. So He promised:

“And (wa) I will stand up and establish (quwm – I want to completely restore and raise up, I choose to totally fulfill and accomplish, I desire to encourage and I shall ratify and confirm (scribed in the hiphil stem, perfect conjugation, consecutive form) accordingly (’eth) My Family-Oriented Covenant Relationship (beryth-y – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribbled in the construct form, eternally binding, connecting, and associating the beryth – covenant with quwm – God standing up for us so that we could stand with Him; written with the first person singular suffix: My – telling us that the Covenant is God’s)) with him (’eth-w – in a personal association with him)—for the purpose of (la – to the point and goal of) an eternal and everlasting (’owlam – never ending always enduring) family-oriented relationship (beryth – covenant agreement and personal partnership) with and on behalf of (’eth la) his offspring (zera’ – seed (singular construct)) after him (’achar).” (Bare’ysyth / In the Beginning / Genesis 17:19)

There are few words in the whole of God’s Word as important as quwm—especially when it is scribbled in Yahowah’s voice with the hiphil stem, perfect conjugation, and consecutive form. It tells us that God not only wants to establish His Covenant Relationship, but that He is willing to do whatever it takes to facilitate and enable the relationship. Doing so requires Yahowah to “quwm – to stand up for us so that we can stand with Him.” It represents the complete fulfillment of His plans. Moreover, He did not delegate this work, but instead accomplished it all Himself.

Specifically, the hiphil stem associated with quwm indicates a causative effect whereby the subject, which is Yahowah, causes the object, which is the
Covenant, to participate in the action, which is standing up, restoring, and establishing, as an understudy, or reflection of the subject. That is to say that Yahowah is the power behind the Covenant, causing it to work, and that the Covenant reflects Yahowah’s nature.

With quwm scribed in the perfect conjugation, we further discover that Yah’s work is complete, that He has totally fulfilled His promises, and that He has accomplished His mission. His Covenant does everything which is required to enable us to stand, established and restored in His presence. Moreover, the resemblance is absolute. The Covenant represents the totality of Yahowah’s nature, purpose, and plan and its solution is complete, lacking nothing.

Lastly, by using the consecutive form, we know that this is God’s choice. He wants us to rise up and stand in His presence. It is His desire for us to benefit from His Covenant. And He chose to fulfill His promises.

The “beryth – family oriented relationship agreement” Yahowah calls “My Covenant” is “owlam – eternal and everlasting”—as are its beneficiaries. As a result, therefore, there is no “Old Testament,” as in something which previously existed, or a “New Testament,” as in an updated replacement.

Since this Covenant is more important to God than the rest of the universe and all that is in it, since it is the very reason we exist, since it encapsulates God’s promise to His creation, let’s review its lone prerequisite, its four requirements, its instructional insights, its answers, its benefits, and its promises.

To set the stage, the Torah says that Yahowah asked Abram to walk away from:

“Yahowah (אָרָבָם) said (‘amar) to (‘el) Abram (‘Abram): ‘I would like you of your own accord to literally walk away from and genuinely come out of (halak min) your country (the land of Babylon and the realm of confusion and corruption) (‘atam ‘erets), and away from (min) your relatives (‘atam moledeth), and away from (min) your father’s (‘ab) home and household (beyth), to God’s (‘el) realm (‘erets) which as a result of the
relationship and as a blessing (‘asher) I will show you and provide (ra’ah).’” (Bare’syth 12:1)

Request/Requirement 2: Come to know Yahowah and understand His Instructions so that you can choose to trust Him and rely on them. As a result of this thinking, Yahowah will consider you to be innocent and righteous. “And (wa) he completely trusted in and totally relied upon (‘aman ba) Yahowah (עִמּוּד), and so (wa) based upon this thinking and His plan, He decided as a result of this consideration to impute (chashab) innocence and righteousness (tsadaqah) to him (law).” (Bare’syth 15:6)

Request/Requirement 3: Walk to God and become perfect. “And (wa) Yahowah (עִמּוּד) appeared (ra’ah) as God to (‘el) ‘Abram (‘Abram). And (wa) He said (‘amar) to him (‘elyw), ‘I Am (‘any) God (‘el) Almighty (shaday). Choose of your own volition to walk (halak) to (la) My presence (paneh) and (wa) come to be (hayah) perfect (tamym).’” (Bare’syth 17:1)

Request/Requirement 4: Genuinely explore, carefully examine, and continually consider Yahowah’s Covenant Agreement no matter where or when you live. “And (wa) God Almighty (‘elohym) said (‘amar) to (‘el) Abraham (‘Abraham), ‘And (wa) as for you (‘eth ‘atah), you should actually and continuously observe, carefully examining and considering (shamar) My Family-Oriented Covenant Relationship (beryth-y), you (‘atah) and (wa) your offspring (zera’) after you (‘achar) throughout (la) their generations, dwelling places, and eras of time (dowr).’” (Bare’syth 17:9)

Request/Requirement 5: Raise your children within the Covenant, circumcising your sons so that they always remember it. “This one and only (ze’th) Family-Oriented Covenant Relationship of Mine (beryth-y), which relationally (‘asher) you should actually and continuously observe, carefully and closely considering (shamar) as a means to recognize Me as the source of understanding with regard to an association between Me (byn), and between you, to help you observe, think, and respond (byn), and between your offspring, so that they might be observant and responsive (wa byn zera’) following you (‘achar), for you to actually circumcise (muwl) accordingly your every (l-cm-kol) male so that they will remember (zakar).” (Bare’syth 17:10)

Collectively then, the Conditions, Benefits, Promises, Affirmations, and Instructions of the Covenant are:

“Yahowah (עִמּוּד) said (‘amar) to (‘el) ‘Abram (‘Abram): ‘I would like you of your own accord to literally walk away from and genuinely come out of (halak min) your country (the land of Babylon and the realm of confusion and corruption) (‘atah ‘erets), and away from (min) your relatives (‘atah
moledeth), and away from (min) your father’s (‘ab) home and household (beyth), to God’s (‘el) realm (‘erets) which as a result of the relationship and as a blessing (‘asher) I will show you and provide (ra’ah).” (Bare’syth 12:1)

“I will choose to genuinely and consistently engage with you and work through you (‘asah) for the purpose of (la) expressing My desire to continually increase and magnify, distinguish and elevate, empowering and always doing great things with (gadowl) people from differing races and places (gowy). And I will, of My own volition, consistently kneel down in love, lowering Myself to bless you, mercifully favoring you (barak). And I want to do great things with your (gadowl) name (shem), causing it to exist as (hayah) a blessed gift, as an oath and vow which promotes prosperity (barakah).” (Bare’syth 12:2)

“I will voluntarily kneel down in adoration, blessing (barak) those who adore and favor you (barak). And I will recede from, slight, and diminish (qalal) those who consistently curse you (‘arar). And through you (wa ba), the entire (kol) human family (mishpachah) of the earth (‘adamah) will be adored and blessed, receiving the benefit of Me diminishing Myself and kneeling down in love to mercifully favor them (barak).” (Bare’syth 12:3)

“So Abram (‘Abram) walked (halak) relationally (‘asher) in the manner (ka) Yahowah (ךָּרֶשֶׁת) had asked him (dabar).” (Bare’syth 12:4)

“Yahowah (ךָּרֶשֶׁת) appeared as God to (ra’ah ‘el) ‘Abram, and He promised (‘amar), ‘To (la) your offspring (zera’), I give (natan) this land (‘erets).” (Bare’syth 12:7)

“And from (min) there (sam [speaking of Shekem, which is the place where burdens are shouldered]), he moved toward (‘ataq) the eternal (qedem) mountain range (har), toward (la) the House of God (beyth-‘el), and he stretched out (natah) his tent, representing the House of God (beyth-‘el ‘ohel),….. And there (sam) he built (banah) an altar (mizbeah) to Yahowah (ךָּרֶשֶׁת) and called out, issuing an invitation (qara’) in (ba) Yahowah’s (ךָּרֶשֶׁת’s) personal and proper name (shem).” (Bare’syth 12:8)

“After (‘achar) these (‘el-leh) conversations (dabarym), the Word (dabar) of Yahowah (ךָּרֶשֶׁת) came to exist as (hayah) God unto (‘el) ‘Abram (‘Abram) in the form of (ba) a personal, visual, and illuminating manifestation which could be seen and experienced (machazeh) to say (‘amar): ‘Do not be awed or intimidated (yare’ ‘al), ‘Abram. I am (‘anky) a defender and shield, a protective covering (magen) for you (la), your exceedingly (ma’od) great (rabah) reward, your payment for passage, your transit fee paid by a reliable doorkeeper, a shepherd, and a generous father (sakar).’” (Bare’syth 15:1)
“And He [Yahowah] took him (yasa’) with Him (‘ethw), to a place which is set apart (chuwts), and He said (‘amar), ‘Please (na’) look at and observe (nabat) the heavens (samaym) and accurately relate to (capar) the light of the stars and heavenly power (cowcab) if (‘im) you are able to comprehend and understand (yakol), to (la) recount and reveal the relationship in writing (capar ‘eth).’ And (wa) He promised him (‘amar), “In this manner, here, now, and then (coh), He exists as (yhayah) your seed (zera’).”” (Bare’syth 15:5)

“And (wa) he completely trusted in and totally relied upon (‘aman ba) Yahowah (ֽיָוהָה), and so (wa) based upon this thinking and His plan, He decided based upon this consideration to impute (chashab) innocence and righteousness (tsadaqah) to him (law).” (Bare’syth 15:6)

“And He said to and promised him (‘amar ‘el), ‘I am (‘any) Yahowah (יָוהָה) who relationally (‘asher) brought you out (yasa’) from (min) Ur (‘Uwr) of the Chaldeans / Babylonians (Casdym) to give (la natan) accordingly (‘eth) this (zo’th) land (‘erets) to possess her as an inheritance (la yaras).’” (Bare’syth 15:7)

“So (wa) he said (‘amar), ‘Yahowah (יָוהָה), my foundation and upright one (‘edowny), in what way (ba mah) shall I recognize and know (yada’) that indeed (ky), I shall possess it as an inheritance (la yaras)?” (Bare’syth 15:8)

“You (‘atah) shall go to God (bow ‘el), your Father (‘ab), in (ba) peace, satisfied, safe, and saved (salowm). You shall be buried (qabar) with (ba) grey hair (sebah), good, moral, beautiful, and pleasing (towb).” (15:15)

“On (ba) this (huw’) day (yowm), Yahowah (יָוהָה) cut (karat) the Familial Covenant Relationship (beryth) with (‘eth) ‘Abram (‘Abram) to promise (la ‘amar), ‘To your offspring (zera’), I give (natan) therewith (‘eth) this (ze’th) land and realm (‘erets).” (Bare’syth 15:18)

“And (wa) ‘Abram (‘Abram) became (hayah) a son of (ben) ninety-nine years (tish’ym tesha’ sanah). And (wa) Yahowah (יָוהָה) appeared (ra’ah) as God to (‘el) ‘Abram (‘Abram). And (wa) He said (‘amar) to him (‘elyw), ‘I Am (‘any) God (‘el) Almighty (shaday). Choose of your own volition to walk (halak) to (la) My presence (paneh) and (wa) come to be (hayah) perfect (tamym).’” (Bare’syth 17:1)

“I want to actually give (natan) My Familial Covenant Relationship (beryth) as a means to recognize Me as the source of understanding with regard to an association between Me (byn) and (wa) between you, to help you observe, think, and respond (byn).’ And (wa) because (wa) I yearn to continually increase and multiply (rabah) you in (ba) the extreme and to the uttermost (ma’od ma’od).”” (Bare’syth 17:2)
“Then (wa) Abram (‘Abram) fell (napal) on His face (‘al paneh), and (wa) God (‘elohym) spoke (dabar) with him (‘eth), to say (la amar), (17:3) ‘Here I Am, look at Me (‘any hineh). My Familial Covenant Relationship (beryth) is with you (‘eth). You shall be (hayah) a father (‘ab) to (la) many enriched (hamown) people from different races and places (gowym).’” (Bare’syth 17:4)

“And (wa) no longer shall (lo‘ owd) your name (shem) be called out (qara’) as (‘eth) ‘Abram (‘abram). Your proper and personal name (shem) shall be (hayah) ‘Abraham (‘abraham). I have given to you (natan) the designation of (ky) the father (‘ab) of many enriched (hamown) people from different races and places (gowym).” (Bare’syth 17:5)

“And (wa) I will grow, be fruitful, and flourish (parah) with you (‘eth) in (ba) the extreme and to the greatest extent possible (ma’od ma’od). And (wa) I will give this (natan) to (la) people from differing races and places (gowym). And (wa) royalty (malakym) will germinate and be brought forth (yatsa’) from you (min).” (Bare’syth 17:6)

“And (wa) I will stand up and establish (quwm) with (‘eth) My Familial Covenant Relationship (beryth) as a means to recognize Me as the source of understanding with regard to an association between Me (byn) and (wa) between you, to help you observe, think, and respond (byn), and between your offspring, so that they might be observant and responsive (wa byn zera’) after you (‘achar), regarding and on behalf of (la) their dwelling places and generations (dowr), for an eternal and everlasting (‘owlam) Family Covenant Relationship (beryth), to (la) be and to remain (hayah) as your (la) God (‘elohym) and (wa) for (la) your offspring (zera’) after you (‘aharown).” (Bare’syth 17:7)

“And (wa) I will provide and give (natan) to you (la), and to (wa la) your offspring (zera’ – seed) after you (‘achar), this (‘eth) land (‘erets) where (‘eth) you are living as an alien (magowr), the entire (kol) land (‘erets) of Can’aow (can’aow) to (la) eternally (‘owlam) possess (‘achuzah). And (wa) I will exist (hayah) unto them as their (lahm la) God (‘elohym).” (Bare’syth 17:8)

“And (wa) God Almighty (‘elohym) said (‘amar) to (‘el) Abraham (‘Abraham), ‘And (wa) as for you (‘eth ‘atah), you should actually and continuously observe, carefully examining and considering (shamar) My Family-Oriented Covenant Relationship (beryth-y), you (‘atah) and (wa) your offspring (zera’) after you (‘achar) throughout (la) their generations, dwelling places, and eras of time (dowr).’” (Bare’syth 17:9)

“This one and only (ze’th) Family-Oriented Covenant Relationship of Mine (beryth-y), which relationally (‘asher) you should actually and continuously observe, carefully and closely considering (shamar) as a means
to recognize Me as the source of understanding with regard to an association between Me (byn) and (wa) between you, to help you observe, think, and respond (byn), and between your offspring, so that they might be observant and responsive (wa byn zera’) following you (‘achar), for you to actually circumcise (muwl) accordingly your every (l-cm-kol) male so that they will remember (zakar).” (Bare’syth 17:10)

“And (wa) you all shall cut off and separate (muwl) your foreskin’s (‘aralah) association with (‘eth) the flesh (basar). And (wa) this will exist (hayah) as (la) the sign to remember (‘owth) the Family-Oriented Covenant Relationship (beryth) between Me (bayn) and between you (bayn).” (Bare’syth 17:11)

“And (wa) a son (ben) of eight (shamonah) days (yowmym), you shall circumcise (muwl) with regard to your (la) every (kol) male, so that they might remember (zakar) throughout (la) your dwelling places and generations (dowr), naturally born (yalyd) in the home (beryth), and also (wa) those really wanting to be (kasap) included (miqnah) and acquired (miqnah) with money (kesep) from (min) every (kol) son (ben) of foreign lands (nekar) which relationally (‘asher) are not (lo’) from (min) your seed (zera’).” (Bare’syth 17:12)

“He (huw’) must absolutely circumcise him, definitely cutting off the foreskin (muwl muwl) of the naturally born (yalyd) in your home (beryth) and (wa) those acquired (miqnah) with your money and longing (kesep), even those who strongly yearn (kasap) to be included (miqnah). This shall be (hayah) My Family-Oriented Covenant Relationship (beryth-y), in (ba) the flesh (basar), serving as (la) an everlasting and eternal (‘owlam) Family-Oriented Covenant Relationship (beryth).” (Bare’syth 17:13)

“And (wa) the uncircumcised and unresponsive (‘arel) male who fails to remember this (zakar), who relationally (‘asher) is not (lo’) circumcised or changed (muwl) with regard to (‘eth) the flesh (basar) of their foreskin (‘aralah), those souls (nepesh) shall be cut off, be excluded, and banished, uprooted and ceasing to exist (karat) from (min) Her (huw’) family (‘am). By way of association (‘eth), they violated and broke, disassociating themselves from (parar) My Family-Oriented Covenant Relationship (beryth-y).” (17:14)

“The Almighty (‘elohym) spoke as God to (‘amar ‘el) Abraham (‘Abraham), ‘Sarai (Saray), your wife (‘ishsah), you shall not call (lo’ qara’), her by the name (‘eth shem), Sarai, but instead (ky) Sarah: to strive and contend with, to engage and endure with and to be empowered and set free (sarah) shall be her name (shem).” (Bare’syth 17:15)
"And (wa) I wish to diminish and humble Myself out of love to provide blessings and favor (barak) through her (‘eth). And also (wa gam), I will literally give (natan) you a son from her (min la ben). And (wa) I want to kneel down and favor her (barak). She shall be (hayah) a way to reach out to (la) individuals from different races and places (gowym). An empowered, authorized, and supernatural spiritual (malakym) family (‘am) shall come to exist through her (hayah min)." (Bare’syth 17:16)

"And then (wa) Abraham (‘Abraham) fell (napal) on (‘al) his face (paneh) and (wa) he laughed (sahaq), saying (‘amar) to himself (ba ‘eth leb), ‘What’s the point or purpose of (ha la) a son (ben) being born to (yalad) a hundred year old (me’ah sanah)? And what of (wa ‘im) Sarah (sarah)? How is (ha) a ninety-year-old (tis’ym sanah) daughter (bath) going to conceive and bear a child (yalad)?’" (17:17)

"Then (wa) Abraham (‘Abraham) said (‘amar) to God (‘el), the Almighty (ha ‘elohym), ‘Why not (law) Ishmael (Yshma’el) living and being restored (chayah) to (la) your presence (paneh)?’" (Bare’syth 17:18)

"But (wa) God (‘elohym) said (‘amar), ‘No, to the contrary, absolutely not (‘abal).’ Sarah (sarah), your wife (‘ishah), shall deliver a child (yalad) to be (la) your son (ben). And (wa) you shall call (qara’) his name (shem) accordingly (‘eth): Yitschaq - Laughter (Yitschaq).’" (17:19)

"And I will stand up and establish (quwm) accordingly (‘eth), My Family-Oriented Covenant Relationship (beryth-y) with him (‘eth-w)—for the purpose of (la) an eternal and everlasting (‘owlam) family-oriented relationship (beryth) with and on behalf of (‘eth la) his offspring (zera’) after him (‘achar)." (Bare’syth 17:19)

There have been three questions, five answers, twelve insightful instructions, two affirmations, four promises, two warnings, one prerequisite, four requirements, and sixteen benefits. And while each of these is important, since the five things required of us determine our eternal fate, let’s review them one last time.

We must leave Babylon, which is symbolic of mankind’s beguiling and oppressive religious, political, economic, and militaristic schemes, our societal customs and family traditions. We must completely trust and totally rely upon Yahowah. We must walk to God along the path He has provided to become perfect. We must carefully and continuously observe, carefully examining and considering Yahowah’s Family-Oriented Covenant Relationship, no matter where or when we live. And we are asked to circumcise our sons so that we and they remember the Covenant, in addition to demonstrating our acceptance of it.
If we do these things, Yahowah will lead us, perfect us, lift us up, empower us, adopt us, enrich us, and allow us to live with Him, as part of His family, forever. That is God’s plan. It is His promise.

There is still more to consider, in that we have yet to journey with Abraham to Mount Mowryah. But since that preview of Passover is already presented in the next volume of Yada Yah, we’ll table it for now. That is except to say that the path Abraham walked to God, whereby he demonstrated that he trusted God, leads us to the doorstep of Yahowah’s plan of salvation.

In An Introduction to God, during our review of the 119th Mizmowr / Song / Psalm, we pondered something I’d like to reprise here, because it seems to be a fitting conclusion to our presentation of (Yahowah’s Covenant)...

The first letter of God’s name was originally drawn in the form of a hand. And as you know, a hand is comprised of four fingers and one opposable thumb. There is one prerequisite and four requests relative to our participation in the Covenant. We are required to be opposed to religion, to be adverse to politics, and to walk away from the family of man, leaving all things babel and Babylonian. Once we do, we can extend our remaining fingers and grasp Yah’s hand by embracing the four remaining conditions of His Covenant. We are asked to trust and rely upon Yahowah, something which requires us to know and understand Him. We are encouraged to walk to God and become perfect, a path which is facilitated by His seven festivals. Helping us keep our bearings along the way, Yah has directed us to observe and consider every aspect of His Family-Oriented Covenant Relationship. And as parents, we are asked to circumcise our sons, demonstrating that we are committed to teaching them the Towrah and raising them in the Covenant. So Yah’s name was fashioned, as are we, to remind us of the five most essential things we can do in this life.

LE: YY 12-10-12
Meeting on the Mountain…

The conversation between Yahowah and Abraham continued with a fifth meeting. As usual, God painted the scene. “Now Yahowah (יהוה) was seen as God by him (רא’א ‘אל – he looked upon God who was revealed to him) alongside (바 – by) a mighty tree (‘אילון – strong and hardy, upright and vigorous, familiar and friendly, prominent tree) of Mamre’ (מאמר) as he sat (יהו יסב – he lived and resided, camped out) in the doorway (פאת – opening) of his tent (והל) in connection with (카) the heat of the day (יוֹם).” (Bare’syth / In the Beginning / Genesis 18:1) Mamre’ was a property owned by a friend and ally.

Some Hebrew lexicons suggest that ‘אילון is from ‘איל, a word with a double meaning. Related to “tree,” ‘איל is an “upright pillar, a door post, and doorway.” ‘איל also means “ram, a male lamb.” And it is the Lamb of God who becomes the Doorway to Life during Passover. This is particularly significant considering the surprise visitor we will encounter at the end of Abraham’s seventh visit with God. And while these are all symbols of the Ma’aseyah, other etymological tools go so far as to suggest that ‘אילון is related to ‘אלם, meaning “the entrance to the temple” – which represents our Heavenly Father’s Home.

As for Mamre’, Bare’syth / Genesis 13:18 says that it is a place north of Hebron, or about ten miles south of what is today Bethlehem, which is in turn a suburb of Jerusalem. As for its meaning, מרה’ means “to lift up”—the result of the Covenant. מרה’ is to “see a manifestation which serves as a revelation”—the purpose of the visit. Memer and mammar mean “bitterness, affliction, and suffering”—the things Yahowah would endure on our behalf. Mimsak is “a vessel used for mixing wine with spices”—all symbols of spiritual restoration. Mimshach speaks of “anointing in the sense of being set apart for service”—a symbol of the Spirit. Mymsal is “the one with the authority to lead and govern, the
supreme power to whom dominion and sovereignty belong”—and thus is descriptive of God, as is mamalakut, which means “kingdom and kingship.”

Speaking of Abraham, “He lifted up (nasa’ – raised) his eyes (‘ayn) and looked (ra’ah), and behold there (hineh) were three (shalowsh – meaning to stretch out and send away) individuals (‘ysh) standing (nasab) before (‘al) him. When he saw them, he quickly ran (rus), summoning them (qara’ hem – calling out and inviting them in as guests) from (min) the doorway (petah) of the tent (‘ohel), bending down (shachah) to the ground (‘erets).” (Bare’syth / In the Beginning / Genesis 18:2)

There were three ‘ysh / individuals, and one, or all of them, were visible manifestations of Yahowah. If you are wondering “why three?” I think the answer is in the word itself, meaning “to stretch out and send away.” The Son and Spiritual Mother are both manifestations of our Heavenly Father, set apart from Him, stretched out from heaven and sent away to serve us. The three individuals, therefore, represent the nature of God and the purpose of the Covenant: Father, Mother, and Son producing a loving family.

Knowing that he hadn’t made a very good impression last time, “He [Abraham] said (‘amar), ‘Father and Upright One (‘edon/’eden – upright pillar and head of the family), please I implore you (na’), if (‘ym) I have found (masa’ – experienced and attained) favor (chen – mercy and compassion, unearned forgiveness) in your sight (‘ayn – eye and presence), please, I beg you (na’), don’t (‘al) pass by (‘abar – pass over and travel) away from (min) your servant (‘ebed).” (Bare’syth / In the Beginning / Genesis 18:3)

Since the Qumran fragment of Bare’syth 18 begins at the twentieth verse, there is some doubt as to what Abraham called Yahowah. Adding to the challenge, this is just the second conversation and third time ‘edon/’eden has appeared in the Torah. In the initial occurrences, the title was used in conjunction with Yahowah’s name: “‘Abram said to Yahowah, the father and foundation of the tabernacle (‘eden – upright pillar and head of the family), ‘What am I to be given? I walk childless….’” (Bare’syth / In the Beginning / Genesis 15:2)

Therefore, because God’s name and this title are juxtaposed, we can be certain that גֶּדֶן isn’t a replacement for Yahowah’s name. And that is a good start toward solving this conundrum because it confirms that the Masoretic vocalization and subsequent translation of גֶּדֶן is wrong. (More on this in a moment.)

This is what we know: the Hebrew letters which comprise ‘adon, meaning “lord and master,” can be vocalized ‘eden and ‘edon, both meaning “upright one, father, head of the family, and foundation,” as well as “pillar.” The Yod, or “y” seen attached to the end of the Hebrew title when it is rendered adonay, simply
conveys the pluralis excellentice, known as the “royal we,” and is a sign of majesty. As such, ‘edonay and ‘edenay would both simply add an air of authority to “Father, Foundation, and Upright One.”

It should be noted that of the 6,868 times we find ‘adonay in the Masoretic Text, it does not belong there. The rabbinical Masoretes placed the Hebrew title above Yahowah’s name, copyediting the Word of God. On 132 additional occasions, particularly in Yowb / Job, Yasha’yahuw / Isaiah, and the Mizmowr / Psalms, manuscripts a thousand years older than the Masoretic, proudly display Yahowah’s name in places where the rabbinic copyeditors wrote “Lord.” Since the Masoretes were guilty of these 7,000 unjustified alterations, I’m confident that they have also misrepresented the vocalization of Aleph-Deleth-Nun for the purpose of legitimizing their fraud. (By way of the Babylonian Talmud and Mishneh, rabbis (meaning “exalted ones”) strove to usurp Yahowah’s authority for themselves so that they might be able to lord over men.)

I level this acquisition at the Rabbinical Masoretes because it is important. Knowing who Yahowah is, understanding His nature, and being cognizant of His purpose is the essence of Scripture. When men falsely attribute things to God which are not in the text and which are inconsistent with God’s persona, people form errant conclusions. In this regard, the unifying message of the Covenant is that Yahowah stands up for us so that we can stand with Him. God is, therefore, the Upright One.

There are seven reasons to reject the use of “Lord” in association with our Heavenly Father. First, God introduced the term in conjunction with His name, affirming that ‘adon/lord is not a valid replacement for Yahowah. Likewise, the fourth time the title appears (Bare’syth 18:27), it is used in conjunction with ‘el, confirming that ‘adon/lord isn’t an appropriate substitute for God.

Second, “lord” is defined in English dictionaries as: “a ruler by hereditary right or preeminence to whom service and obedience are required.” This connotation depicts Satan’s problem and ambition. The Adversary sought to be preeminent, and when that failed, he has sought human obedience by way of religious submission. These concepts are emblazoned in the war cry of Jihadists everywhere: “Allau Akbar, Allah is the Greatest!” Satan wants to lord over men. He wants men to worship him as if he were God, bowing down to him.

Third, required obedience and servitude are inconsistent with freewill. And choice, because it is the basis of a loving relationship, is sacrosanct to God. There is a reason that religion is from the Latin and means to “bind.” And there is a reason Allah named his religion “Islam” which means “submission.”
Fourth, lord isn’t remotely the same as father, and it is incompatible with family. It is the reason Yahowsha’ told us that we should begin our conversations with God “Our Father who is in Heaven, set apart is Your name.”

Fifth, *kurios*, the Greek word for the title, “lord,” is consistently represented by a placeholder in all of the pre-Constantine first-, second-, and third-century Greek manuscripts. It is only by filling in the word and then translating it that we find the title in English Bibles. Each of the seven placeholders used in the earliest manuscripts were designed to point readers to the Torah, Prophets, and Psalms for answers. And in this regard, when God refers to Himself as “King of kings and Lord of lords,” the titles are only applicable when applied to their respective subjects. Yah will exercise His authority over kings and He will require lords to obey His judgments. For those adopted into His family, God will be called by His favorite title: Father.

Sixth, both Hebrew words for lord, ‘*adon* and *ba’al*, are Satanic names and titles (representing Adonis and Baal/Bel). The reason is obvious: the titles represent what Satan covets, as well as what the political and religious leaders who league with him desire.

Seventh, Yahowah doesn’t like the title, Lord *Ba’al*, because of its association with Satan. Consider what He had to say through His prophet, Howsha’ / Hosea. The subject here is the nation of Yisra’el, which had become unfaithful…

“Then she will say, I will go and reverse course and return to (suwb – restore the relationship with) my first and foremost husband (’iysh – one who exists, male individual, or husband, invocative of God’s relationship with Israel); for it was better (tobah – more fruitful and morally correct, prosperous and good) for me than now. But she did not discern (da’ah – acknowledge information that requires wisdom) that I gave long lasting grain, new wine, and olive oil (ytshar), and increased her silver and gold, which they assigned to Ba’al (ba’al – lord).” (Howsha’ / Salvation / Hosea 2:7-8) Since this passage is dissected in the “Azab – Abandonment” chapter of the Going Astray volume, suffice it to say for now that Lord / Ba’al is either the name or the title of a false god worshiped by Yisra’el. As such, it isn’t Yahowah’s name or title.

Speaking of Yisra’el’s religious association with Lord-Ba’al, God went on to say: “And now will I reveal her lewdness and shame in the sight of her lovers (ahab – those with whom she [the nation of Yisra’el] has formed a relationship) and none shall save (nasal – deliver or rescue) her out of My hand (yad – power or authority). I shall cause a cessation of all her [Yisra’el’s pagan] celebrations, her religious feasts, her new moon religious festivals, and her Sabbaths, and all her appointed assemblies.” (Howsha’ / Salvation / Hosea 2:10-11)
Yahowah was not pleased with Yisra’el’s religious association with Lord-Ba’al and therefore saw fit to curtail the nation’s pagan religious rituals, festivals, and traditions. He accomplished this by way of the Babylonian exile and Roman Diaspora. Yah has and will exercise His authority over those who reject Him.

Continuing to confirm that “Lord” isn’t a title we should be associating with Yahowah, God said: “I will take an inventory of her [Yisra’el’s] days in association with Lords (Ba’alym – lords as false gods), wherein she caused incense and sacrifices to rise up in smoke, and she went on the prowl in search of prey in a beguiling way with her loop earrings (nezem – ornamental circular rings) and her jewelry associated with harlotry, and she went out after (halak ahar – walked with, followed, and joined) her lovers (ahab – formed a relationship with others, desiring objects and coveting things). And she forgot Me, becoming lame and crippled, says Yahowah (’hwhy).” (Howsha’ / Salvation / Hosea 2:13) The message is clear: ba’al and ba’alim, “Lord and Lords,” are false and adversarial objects of religious devotion, and association with Lord-Ba’al is considered an act of infidelity.

And that is why Yahowah said that He does not want to be called “Lord”: “And it shall be at that day, declares Yahowah (’hwhy), you shall call Me husband (’ishy – extant and present, a corporeal individual); and shall call Me (qara’ – summon and call out) My Lord (ba’aly) never again (halo owd – no more, no longer, ever again). For I will remove and reject the names of the Lords (Ba’alim – false gods) out of her mouth, and they shall be proclaimed (zakar – remembered, recalled, and mentioned) by their name no more.” (Howsha’ / Salvation / Hosea 2:16-17)

Case closed. God does not want to be called “Lord” so we should not do so. Therefore, when the letters Aleph-Deleth-Nun appear in the Torah, Prophets, and Psalms, they must be transliterated ‘eden or ‘edon and be subsequently rendered “Upright One.”

Demonstrating hospitality, Abraham said: “Please avail yourself of (laqah) a little (ma’at) water and wash (rahas – cleanse) your feet while (regel) leaning on (sa’an – relying on, resting against, depending upon, and trusting in) the base of (tahat – the standing place of) this tree (’es – upright timber).” (Bare’syth / In the Beginning / Genesis 18:4) Well, at least now we know what the tree represents. And we now have in the Towrah, the basis for Yahowsha’ washing His disciple’s feet. Moreover, immediately following the Towrah’s second conversational use of ‘eden/‘edon, Upright One, it is associated with “standing” and “upright timber.”

Bread is the symbol of the Ma’aseyah’s body as the Passover Lamb being broken on Mowryah’s tree. His sacrifice heals our soul. As such, we are to break
bread on Passover in remembrance of what He did. So Abraham said, “I’ll obtain (laqah – grasp hold of and break off) a choice piece (pat – a morsel) of bread (lechem) for your heart’s (leb – soul’s, mind’s and body’s) nourishment (sa‘ad – strength and sustenance, healing and support, to make you safe, established, upheld, and secure) since (ky – because) the Most High (‘al) has done what is right (ken – been truthful and correct) with regard to (‘al ‘abuwr) His servant. Then afterward (‘ahar – later or following that), travel on by (‘abar – pass over).”’ (Bare’syth / In the Beginning / Genesis 18:5) While it should be obvious, this verse in addition to predicting a Savior, reaffirms that Yahowah has the ability to assume human form. As such, it renders Rabbinic Judaism false.

“They said, ‘Do (‘asah – perform and gain from) what is right (ken – truthful and correct, appropriate and consistent with the relationship, that which establishes upright). What you have said (dabar) benefits you in the relationship (ka‘asher).’” (Bare’syth / In the Beginning / Genesis 18:5) It was, after all, the purpose of Passover.

“Abraham (‘Abraham – Merciful and Forgiving Father) hurriedly went (mahar) into the tent to Sarah and said, ‘Quickly (mahar), knead (lus – press, roll, and form) three (shalowsh – meaning to stretch out and send away) measures (se‘ah) of fine wheat (solet – grain crushed into powder with the hulls removed, leaving only the inner grain kernel of) flour (qemah – grain ground and ready for baking) and make (‘asah) bread (‘ugah).”’ (Bare’syth / In the Beginning / Genesis 18:6) Pure grain with the chaff and husks removed is symbolic of harvesting saved souls. That was, after all, the benefit of the relationship.

This must have been quite a sight…“Then Abraham ran to (rus – quickly darted off to and chased after) the herd (baqar – cows, goats, and sheep) grabbing hold (laqah) of a good (towb) young (ben) tender (rak) animal (baqar – lamb or calf, and probably veal based upon the adjectives) and gave it to (natan) a teenage boy (na’ar – young man) who quickly and energetically (mahar) prepared it (‘asah).”’ (Bare’syth / In the Beginning / Genesis 18:7) God enjoys a good meal. His Miqra’ey are full of them.

You might be thinking: so what? What’s so important about preparing something to eat that the details would become Scripture? It’s because showing hospitality, talking together, breaking bread, sharing a meal, and enjoying a good drink is the stuff of life, of relationships. It is the kind of thing God enjoys. It’s about hanging out together. God wants us to understand that Passover leads to Tabernacles. And that means that the Miqra’ of Sukah, of camping out with God, is the desired result of everything, including this meal.
“Then he took some butter (hem’ah – curds or yogurt), some milk (halab), and some veal (ben baqar) that had been prepared, and placed these before them (natan paneh). And he stood upright in their presence (’amad – was sustained and caused to stand, enduring and abiding upright), in the company of the Most High (’al), at the base of (tahat – the standing place of) this tree (’es – upright timber) while they ate (’akal – consumed the food).” (Bare’syth / In the Beginning / Genesis 18:8) God is so insistent that we understand the importance of standing up in His presence, He had His centenarian friend stand while they ate.

“They asked him, ‘Is Sarah, your wife, inside?’ And he answered, ‘She is in the tent.’” (Bare’syth / In the Beginning / Genesis 18:9) God had something He wanted them both to hear. “Yahowah (יְהֹוָה) said, ‘I will return (suwb – come back again) to restore you (suwb – refresh and renew you) at the appropriate time (’et – at the right occasion and season), and you will behold (hineh) life (chay): the son of Sarah, your wife, and you.’” (Bare’syth / In the Beginning / Genesis 18:10)

Once again, we are told explicitly that one of the three individuals communing with Abraham is Yahowah. So we have confirmation that Yahowah can manifest Himself in human form, that He can be seen, that He can talk audibly so that others can hear, and that He can eat and drink. Simply stated, Yahowah can be one of us, and live among us, if He wants to.

“Sarah (the one who strives, perseveres, and is enabled) was listening in the doorway of the tent behind them. Now, Abraham (‘Abraham – Merciful and Forgiving Father) and Sarah were old (zaqen – advanced in age), having traveled through (bow’ – experienced) many days. Sarah, his wife (’yssah), was no longer able (hadal) to be (hayah) a source of life (’orah). So Sarah laughed (sahaq) inside (qereb), saying, ‘After (’ahar) I have become worn out (balah – become old, useless, and obsolete, falling apart), and my husband (adon) is old (zaqen), I am to experience (hayah) pleasure (’ednah – delight and great joy based upon this favorable circumstance)?’” (Bare’syth / In the Beginning / Genesis 18:11-12) It’s hard not to like Sarah. Even in Yah’s presence, rather than focus on the pain of childbirth or the rigors of child rearing, her mind went right to the pleasures of conception.

“So Yahowah (יְהֹוָה) asked Abraham, ‘Why did Sarah laugh and say, “Shall I become pregnant and have a child now that I’m old?” Miracles (pala’ – wondrous and marvelous things, amazing and astounding displays, distinguishing actions resulting from extraordinary power) come from (min – part of and by the means of) Yahowah’s (יְהֹוָה) Word (dabar – statements and message).” (Bare’syth / In the Beginning / Genesis 18:13-14) The universe and
life were both derivatives of Yahowah saying: “Let there be…” The power of God’s Word is limitless.

In discussing His seven celebratory appointments with mankind, Yahowah uses *migra’* and *mow’ed* interchangeably. “**At the appointed and set time** (*mow’ed* – at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting), **I’ll return to** (*suwb* – restore and renew) **you at that time** (*‘et* – set measure, correct period, right season, and natural cycle) **of life** (*chay*) **for Sarah’s son.”** (*Bare’syth / In the Beginning / Genesis 18:14*)

Since everyone is laughing, just for fun, let’s see if we can figure out what God is hinting at. We were told that it was hot, and thus probably summertime. Therefore, it’s reasonable to assume that this festival feast occurred on Seven Sevens, especially since it has been so inclusive, mimicking the Miqra’ of Shabuwa’ itself. Now, since Passover occurs on the fourteenth day of the new moon (a 29 day cycle) closest to the vernal equinox (March 22nd), it is celebrated between March 21st and April 20th each year on our pagan calendars. Shabuwa’ starts fifty days later, making this visit sometime in June. With a normal pregnancy, Yishaq would have been born sometime in the middle of March, say on Passover, the day his life was designed to commemorate.

Knowing Yahowah as I do, I immediately recognize that it was the reason He told us the time of year, it was the reason He arrived as Father, Son, and Spirit, it was the reason for the feast, and it was the reason He used “*pala’*/miracle” and “*mow’ed*/designated celebratory assembly appointment” in this account. The Miqra’ey foretell of Yahowah’s most wondrous achievement—the salvation of mankind. A dozen years from this day, Ab raham and Yitschaq would initiate the Covenant by faithfully enduring a dress rehearsal for Passover.

There were other purposes for this visit. God wanted us to know that He is tolerant of negotiation but intolerant of corruption. “**Then the individuals** (*‘yshym*) **stood up** (*quwm*) **and set out from there to look down from a high elevation** (*saqap*) **toward Sodom** (*sadom* – from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure). **Abraham** (*‘Abraham – Merciful and Forgiving Father*) **walked** (*halak* – proceeded and traveled) **with them, sending them on their way. Yahowah** (**) **said, ‘Shall I refrain from exposing to** (*kasha* – shall I conceal from) **Abraham what I am doing** (*‘asah*)?” (*Bare’syth / In the Beginning / Genesis 18:16-17*)

There were three reasons for the question. First, Abraham’s nephew, Lot, lived in Sodom. Second, while we are told to expose and condemn erroneous dogmas and evil deeds, our job description does not include judging individual souls. Third, God, the Father, the Son, and Set-Apart Spirit communicate.
Yahowah wanted us to be aware of this because it helps explain Yahowsha’s conversations with the Father depicted in the Greek text. While the comparison is imperfect, this is similar to the way my arms, hands, legs, and feet communicate with my brain. I am one person with parts serving different functions.

God’s next statement links “Yahowah’s Way” to “family” and “relationships,” especially as they relate to “directing and instructing our children.” He also explains the importance of “being judgmental” when it comes to being “truthful” so as to “enable Yahowah to pursue relationships” and “continue His conversation” with mankind. As such, these are very revealing words: “After all (ky), I know him and I recognize (yada’ – respect him and acknowledge) his intent and purpose (ma’an – his testimony and witness) as it relates to the relationship (‘asher) is to instruct and direct with authority (sawah) his son (ben – child) and his family (beyth – home and household) after him so that they revere, carefully observe, and are secure in (samara) Yahowah’s () way (derek – path), being judgmental (mispat – rendering just and moral decisions) and doing (‘asah) what is upright, truthful, and vindicating (tsadaqah – consistent with the standard and beneficial, justifying and saving) with the intent of enabling (ma’an) Yahowah () to pursue (bow’) the relationship (‘asher) with Abraham (‘Abraham – Merciful and Forgiving Father) and to continue the communion and conversation (dabar).”’ (Bare’syth / In the Beginning / Genesis 18:19)

We are to be judgmental, using Yahowah’s Way as our standard. The more we are willing to examine the evidence and render moral verdicts based upon it, the more people will come to commune with their Creator.

Yahowah decided to share His intentions regarding Sodom in order to better equip Abraham to instruct his family regarding “man’s way” so that it could be differentiated from “Yahowah’s Way.” Knowing what isn’t true helps us appreciate what is true. Further, there is benefit in knowing how God goes about determining whether a society is still salvageable, so…

“Then Yahowah () said, ‘The outcry against (za’aqah – the judgmental accusations regarding) Sodom and Gomorrah (‘amorah – to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves) is truly great (rabah) and their sinfulness (hata’th – wrongdoing, iniquity, criminal behavior) is exceedingly (ma’od) significant and serious (kabed – a very weighty matter).” (Bare’syth / In the Beginning / Genesis 18:20) “I will descend (yarad – go down) to see (ra’ah – inspect) if (‘ym) they pursue (bow’) and do (‘asah) all of the forbidden and destructive (kalah) things that have become known (yada’) through the distressing cries (sa’aqah).” (Bare’syth / In the Beginning / Genesis 18:21)
While it is a small point compared to the differentiation between Yahowah’s Way and man’s way, you’ll notice that God is admitting that He isn’t aware of everything we humans do—especially those living outside His family. Religious tradition has made God omniscient, even though such a claim is inconsistent with Scripture and renders us irrelevant. While God is capable of knowing what you and I are going to do and say next, there would be no point to our relationship with Him if He elected to do so. And the mechanism behind our renewal is predicated upon our sins becoming invisible and thus unknown to Yah. Further, as it relates to Sodom and Gomorrah, souls which are destroyed at the end of their mortal existence find death to be the end of life because they are unknown to God.

In that Sodom and Gomorrah represent the second of three times that Yahowah has determined that it is appropriate for a civilian community to be destroyed (antediluvian Mesopotamia and Canaan following the Exodus are the other two), these words provide insight into the conditions prevalent in societies deemed to be hopeless. Since all we know Scripturally is that “the inequity was full” for the towns in the Promised Land, let’s juxtapose the Sodom and Gomorrah deficiencies (“their sinfulness (wrongdoing, iniquity, criminal behavior) was exceedingly significant and serious” in “pursuit of forbidden and destructive things”) against the conditions which predicated the flood.

There, God began by telling us that there is a limit to hope: “Yahowah (ירָהוָע) said, ‘My Spirit will not remain in, or contend and plead with mankind (‘adam) for an unlimited duration of time (‘olam – forever).’” (Bare’syth / In the Beginning / Genesis 6:3) He would go on to reveal: “These men were renowned for magnifying themselves, going off to war, and behaving like arrogant tyrants (gibowr – acting like audacious and aggressive fighters as well as powerful despots) from the very beginning. Yahowah saw that, indeed, the evil intent, wickedness, and depravity (ra’at – deprivation, distress, and misfortune) of mankind (‘adam) in the land was great in magnitude and quantity (rab – prolific and abundant). And his every inclination (yeser – motivation, desire, ambition, and creative idea) of his heart and thoughts (mahasabah – plans, plots, purposes, and schemes) were bad (ra’ – evil, wicked, immoral, repugnant, miserable, sad, troubled, and fiercely harmful) all the time.” (Bare’syth / In the Beginning / Genesis 6:4-5)

So, when these conditions exist, God sees the society which breeds them to be so far beyond hope that their extermination is not only moral, but in the best interest of others who are less corrupt. When poison oozes out of its confines, it contaminates everything it touches.

Returning to the Covenant conversation: “From there, the individuals (‘ysh) faced Sodom and began walking, but Abraham (‘Abraham – Merciful and Forgiving Father) presented himself (‘amad – stood up for evaluation) in the
presence of Yahowah (יהוה). Then Abraham approached (nagas – came near, gathering closer together) and said, ‘Really (‘ap)! Will you destroy (sapah – bring disaster upon and remove, cutting off) the upright (saddiq – vindicated and innocent, acquitted) with (‘im – among) the wicked (rasa’ – guilty criminals and sinners)?’” (Bare’syth / In the Beginning / Genesis 18:22-23) The man who didn’t keep his britches up when he should have, was now too big for them. The undertone of this discussion implies that Abraham was questioning God’s morality, suggesting that his might be better—more fair.

But God had lessons to teach so He continued to listen. “What if (‘ulay – perhaps, maybe) fifty (chamissym) are upright (saddiq – vindicated and innocent, acquitted) among those who inhabit the city (‘ir)? Surely (‘ap) You won’t (lo’) destroy (sapah – bring disaster upon and remove, cutting off) the place (maqowm) without (ma’an) lifting up and carrying away (nasa’) the fifty upright (tsadyq – vindicated and innocent, acquitted) who are blessed by a close relationship with (‘aser gereb) You. Far be it (halilah) from (min) You to do (‘asah – perform or enact) a thing such as this (ka ha dabar hazeh – the likes of such a statement), killing (muwth – putting to death) the innocent (tsadyq – upright and vindicated) with (‘im) the guilty (rasa’ – wicked) so that the upright come to exist (hayah – share the same fate) as the wicked. It’s unlike (halilah – far be it and distant from) Your nature (la ‘atah). Will You judge (sapat – adjudicate) the whole (kol) region (‘erets – land) without (lo’) applying (‘asah) judgment (mispat – being judgmental and discriminating)?’” (Bare’syth / In the Beginning / Genesis 18:24-25)

Does the Creator have the right to judge His creation? Is the Architect of life entitled to determine who lives and who dies? Does God have to be fair? Is it God’s nature to be fair, to be judgmental, to be discriminating? And if so, what are the standards and the consequences? From my perspective, the purpose of studying the Word is to enable us to answer these questions.

Nasa’, meaning to “lift up and carry away,” may have been used in reference to the upright on the cusp of calamity, because this is precisely what Yahowah intends to do with the vindicated who are alive prior to the Tribulation. He’s going to “lift them up and take them away” just as He would do with Lot and his family in this example.

The Hebrew word for “far be it and never,” halilah, is very close to the Qur’anic Arabic term, al ilah, meaning “the god.” Not only does halilah mean “not like” God, and “distant from” God, it means “replacement” god. Related words convey “victim,” “sickness,” “afflicted,” and “plunder.” Perhaps “the god” of Islam, “Allah,” isn’t really god after all.
As we move through this exchange, the terminus of hope devolves into the primary issue. At what point does a society become so corrupt, so immoral, so errant, that there is no longer any chance of an individual within that culture coming out of it and finding the truth? As I examine Islamic nations today, I see such hopelessness. America is nearing this same precipice.

“And Yahowah () said, ‘If I find (masa’ – discover) fifty who are upright in the city of Sodo m, I will lift up and bear (nasa’ – spare and forgive, pardon, raise up, and carry away) everyone (kol) in the place (maqowm) for their sake (‘abuwr – on account of them).’” (Bare’syth / In the Beginning / Genesis 18:26) For a frame of reference, since Sodom has been found, we know that around 5,000 people lived there. Fifty represents one percent of the total population.

There is no chance that Yahowah will lift up and bear the wicked who have not been vindicated, so you can be certain that He was hedging His bet here. He knew the number of upright souls in the city because He knew them personally. This discussion was for Abraham’s and our benefit, not Sodom’s. Yahowah is telling us that if so much as one percent of a community is a witness for truth, then there is sufficient hope for those living in that place to spare it for a while. In addition, Yahowah is inferring that we can negotiate with Him. While I wasn’t so bold as to question Yahowah’s morality and judgment, I have successfully negotiated conditions of engagement with Him—especially with regard to my exposure and condemnation of Islam.

After querying Yahowah regarding the tsaddiq/upright, Abraham referred to God as “‘eden/the Upright One.” It was a nice twist of phrase and play on words, especially for a fellow tripping on his own tongue. “Abraham (‘Abraham – Merciful and Forgiving Father) said, ‘Behold (hineh – indeed), I have expressed (‘amar) my plea (‘na) to (‘el - God) the Upright One (‘eden) in an indignant complaint (‘anan), yet I am dust (‘apar – comprised of material particles) and ashes (‘eper – insignificant carbon).’” (Bare’syth / In the Beginning / Genesis 18:27) Score another one for Abe. We are an insignificant carbon life form comprised of material particles.

The conversation continues with Abraham hoisting the hypothetical of God finding forty-five upright souls in Sodom and Yahowah saying that He would not destroy it if there were that many. Although, to give Abraham credit, his approach to the question was more ingenious, suggesting that the issue was five, not forty-five.

Emboldened, Abraham asked for a ruling on forty and received a favorable verdict. Pressing his good fortune, and knowing it, Abraham positioned thirty to find that this quantity too would have been sufficient to spare Sodom. Next, he
tried twenty, receiving the same answer. Questioning God for the last time, Abraham asked: “Suppose ten are found there?” And Yahowah answered: “For the sake of ten, I will not destroy it.” (Bare’syth / In the Beginning / Genesis 18:32)

And that was the end of the conversation. The fifth of seven meetings between Yahowah and Abraham was over. “Then Yahowah (היהוה) journeyed (halak – traveled) to His place (maqowm – dwelling, home, and office) when He had finished (kalah – completed) His conversation (dabar – discussion) about the kinds of (ka) relationships (‘asher) with Abraham (‘Abraham – Merciful and Forgiving Father).” (Bare’syth / In the Beginning / Genesis 18:33)

We aren’t told who the two ‘ysh/individuals were who were accompanying Yahowah during His meeting with Abraham. But in the next verse we are told: “And two messengers (mal’ak – envoys and representatives) came to (bow’ – arrived at) Sodom at sundown (‘ereb – evening), and Lot (lot – one covered in a shroud) was sitting in the gate to Sodom.” (Bare’syth / In the Beginning / Genesis 19:1)

These mal’ak could have been two anonymous messengers, they could have been Yahowah’s associates during the discussions with Abraham, or they could have been Yahowsha’ and the Set-Apart Spirit. We don’t know because God didn’t say. But this we know: God had said that He was going down to check for Himself to see if what He had heard were true. The only way for that to be accurate in the context of “Yahowah traveling back to His home” is for the two remaining representatives to have been manifestations of Yah.

The account of what occurred in Sodom is more germane to the timing of the Taruw’ah harvest than it is to the nature of the Covenant, so we’ll move on with the story. Suffice it to say for now, Lot, who was Abraham’s nephew, and Lot’s family, were spared, taken out of Sodom before the city was destroyed. The next time Yahowah wields fire and brimstone, the target will be Muslims who have come to destroy Yisra’el during the Tribulation’s Magog War. And, consistent with this account, He will remove the upright before He destroys the wicked. He is, after all, fair.

The sixth conversation between Yahowah and Abraham occurred as a result of a conflict in the beyth/home of the beryth/Covenant. “Sarah saw (ra’ah) the son (ben) of Hagar (Hagar – meaning to scream like the braying of a camel or donkey), the Egyptian (Mitsryt – meaning the crucible and contentious), who
had relations with ('asher) Abraham ('Abraham – Merciful and Forgiving Father), bearing a child (yalad), laughing (sahaq – mocking).” (Bare’syth / In the Beginning / Genesis 21:9) This sentence doesn’t flow very well in English but the gist of it is that the bastard child was either laughing and playing, having a good time, or he was mocking Sarah and Yitschaq. Either way, Sarah wasn’t happy.

I always find the search for potential roots of the names of people mentioned in Scripture interesting. Hagar could be based upon haga, meaning “to be removed and expelled.” That would be consistent with what follows. But so would the “braying and screaming” reference. Ishmael’s descendants were called “wild asses” and today, Muslims scream “Allahu Akbar” like braying camels.

“So she said to Abraham, cast out and banish (garas – remove, expel, divorce, and drive away) this slave woman (‘amah – female servant) and her child, because (ky) the son of the slave woman shall not be an heir (yaras) with my son Yitschaq.” (Bare’syth / In the Beginning / Genesis 21:10) Sarah was jealous, but so is God. Not everyone shares in the inheritance.

“This statement (dabar – these words and manner of speaking) was outwardly (‘ayn – appeared) exceedingly (ma’od – powerfully and strongly, greatly) distressing (ra’a’ – troubling and hurtful, displeasing and sad) to (‘al) Abraham (‘Abraham – Merciful and Forgiving Father) on account of (‘odot – because of) his son.” (Bare’syth / In the Beginning / Genesis 21:11)

“But God (’elohym – the Mighty Ones) said (’amar – explained) to (’el) Abraham (‘Abraham – Merciful and Forgiving Father), ‘Do not (‘al) show a distressed outward appearance (‘ayn ra’a – don’t look displeased or troubled) regarding your teenage boy (na’ar – young male child) with the slave woman. Everything (kol) related to this which (’asher) Sarah says (’amar) to you, listen to (shama’ – hear and pay attention to) her voice. Indeed (ky – truly), through (ba – in conjunction with) Yitschaq your offspring (zera’ – seed and descendants) will be summoned (qara’ – called and invited).’” (Bare’syth / In the Beginning / Genesis 21:12)

It was a short meeting with a simple and clear intent. Listen to your wife and heed what she says: “Disown and discard Ishmael and his mother.” Those in and out of the Covenant are not to live together.

Being a master linguist, Yahowah often manages to define His terms and to convey relevant instructions in the text of a discussion. He’s done so again here. Yisma’e’l’s name isn’t part of this conversation but yet it is clearly about him, his descendants, what rights they have, and whether they should be included in the community. But since the fate of one rather meaningless individual doesn’t merit
this much Scriptural attention, Yahowah expanded the scope of the discussion by choosing His words carefully.

God knew that Ishmael would become the patriarch of Islam, Arabic for “submission.” He recognized that Muslims, meaning “ones who listen to and obey,” would attest to being his descendants. He even knew that Muslims would claim that by “listening to and heeding” the Qur’an’s recital to “submit and obey,” they would say they were being “submissive to god.” So by naming the religious icon, Ysh, meaning “individual,” shama’, “who listens and heeds,” ‘e’l, a corrupted form of ‘el, or “god,” Yahowah has identified Yisma’e’l/Ishmael with the religion of Islam. And that is not only because ‘e’l is a corrupted title for god, but also because religious clerics have universally corrupted shama’ so that it is routinely rendered “obey,” which is “to submit.”

Then by telling Abraham to “shama’ – hear and pay attention to” Sarah’s edict regarding the bastard child named Submission, we discover that He wants the religion of Islam/Submission “cast out and banished.” It is a similar story to Sodom. If you don’t destroy the wicked schemes of evil people and expunge evil dogmas, they will corrupt everything.

But since God is pro choice and pro life, He said: “I will quickly (gam) cause (ym – enable) the son of the slave woman to be a foreign people (gowy – to be gentiles, heathens, pagans, an uncultured nation, an animalistic herd) because (ky) he is your seed.” (Bare’syth / In the Beginning / Genesis 21:13) …albeit misdirected and immoral, and in conflict with the Covenant.

This time Abraham didn’t send Hagar and Ishmael out into the desert to die. They were sent away with provisions. It is how I would deal with the so-called “Palestinian” Muslims in Israel, today. “Abraham rose early in the morning (sakam boqer – started the day at dawn and) grabbed hold of (laqah – obtained) a loaf of bread (lehem) and a skin of water (hemet maym) and gave them (natan – brought and handed them) to (‘el) Hagar, placing (sym) them and the child (yeled) on (‘al) her shoulder (sakem – lower neck and upper back) and sent her away (salah – dispatched, divorced, and exiled them, casting them out). And she wandered in error (ta’ah – went astray intoxicated, staggering around without understanding) into (ba) lifelessness, the desolation devoid of the word (midbar – desert wasteland, the wilderness, a place of illiteracy where the Word of God is void) of Beersheba (ba’er seba – the pit and spring of swearing).” (Bare’syth / In the Beginning / Genesis 21:14) Ishmael at fourteen, was no longer a small child, and yet he was carried out of the Promised Land with his mother and their provisions.

By telling this story this way, God is establishing a standard we should follow. There are people who do not belong in Judea today. Rather than accept the
presence of the millions of Muslims, rather than killing millions of Ishmael’s heirs before they kill God’s Chosen People, we ought to send them out into the deserts of Egypt, Jordan, Syria, and Saudi Arabia with sufficient food, water, and shelter to survive. All of the Islamic nations surrounding Israel—Egypt, Syria, Jordan, and Saudi Arabia—have a surplus of land, very low population density, and they all share common religious and societal customs. But unfortunately, the issue isn’t the Palestinians, but instead Israel. Islam is more anti-Semitic than Nazism, and Allah not only covets the Promised Land, he wants the Chosen People silenced—as in dead.

In the desert we find...“The water (maym) from (min) the skin (hemet) was all gone (kalah – finished), so she threw (salak – flung and cast down) the young male child (yeled) under (tahat) one (‘echad) of the bushes (siah – shrubs).” (Bare’syth / In the Beginning / Genesis 21:15) There is a violent tone to the Hebrew word salak. There is nothing maternal or loving about it. Siah is also an intriguing word in that it is “a place of anguish where one contemplates foolishness while expressing anxiety.”

“And she walked (halak), settling down (yasab) in front of him (neged – opposite him), about as far away (rahaq) as you could shoot and arrow (takah) from (min) a bow (qeset), and she said, ‘Don’t (‘al) let me witness (ra’ah – look upon) the death (muwt) of my child.’ As she sat (yasab) opposite him, she raised (nasa’) – lifted) her voice and wailed (bakah – cried).” (Bare’syth / In the Beginning / Genesis 21:16)

You’ll notice that while Yahowah was aware of the boy’s plight, as He had made prophetic promises regarding him, He didn’t send him back to Abraham. He simply did as Abraham had done—He had an envoy provide for him, offer some encouragement, and then sent him on his way.

“And God (‘elohym) heard (shama’) – received news and reports of) the sounds (qowl – noise) of the teenage boy (na’ar – lost sheep who had strayed away and into danger) and summoned (qara’) a messenger (mal’ak – envoy) of God (‘elohym) from heaven (shamaym) to (‘el) Hagar, who questioned: ‘Concerning (la) what (mah – or who) are you afraid (yare’ – do you fear or what do you respect and revere), Hagar?’”

While it isn’t said, it’s obvious. She was afraid of Ishmael dying. Most people are unwilling, even unable, to face the demise of what they hold dear, even when it’s obvious that the doctrines to which they submit are deceitful, destructive, deadly, and damning. Yahowah’s messenger had warned Hagar about Yisma’e’l’s nature and his fate before he was born. And all one has to do today to judge Islam is open their eyes, something Hagar could not do. Islamic nations are the least
free, least democratic, least prosperous, least inventive, least productive, least moral, least civil, least educated, and least peaceful places on earth.

Allah’s Qur’an says, “those who fear will submit and obey.” It is the opposite of what Yahowah wants. So His messenger said: “Don’t (‘al) fear (yare’) because (ky) God (‘elohym) has heard (shama’– received news of) the sounds (qowl) related to (‘asher) the lost sheep who has strayed (na’ar – the teenage boy) here. Stand up (quwm), pick up (nasa’) the boy (na’ar) firmly (hazaq – strongly and resolutely, even harshly) with your hand (‘eth yad – under your influence and power (keeping in mind that Hagar was an Egyptian)). With him (ba – in him and through him), instead (ken – rather), accordingly (la – namely), a great many (gadowl – multitudes of strange and estranged, loud and forceful) people from different races and places (gowy – animalistic people, godless community, and non-Yahuwdym nation, representing a different nation and culture) I will position (sym – I will locate them (the gowy), moving them to a different place).’

And (wa) God (‘elohym) opened her eyes (paqah ‘ayn) and she saw (ra’ah) a pit (ba’er – well or spring) of water (maym). She walked over (halak) and filled up (male’) the skin (hemet) with water and gave the lost sheep (na’ar – teenage boy) a drink.” (Bare’syth / In the Beginning / Genesis 21:17-19)

As we have experienced ever since the first verse in the Towrah, a translator has several options with the Hebrew letters Aleph Thaw. That is especially true in this next verse. They usually represent (on over 11,800 occasions) “an untranslatable mark of the accusative case.” If that is true here, the sentence reads: “God exists and the boy…” In that case, God is proving His existence by fulfilling His promises.

The second most common translation of ‘eth (on 35 occasions) is “against,” just as I have rendered it here: “God (‘elohym) was (hayah) against (‘eth) the (ha) boy who went astray (na’ar – was a lost sheep) and so (wa) he lived (yasab) in the desert (midbar – wilderness). He became (hayah) great (gadal – boastful and exalted) shooting (rabah) arrows with his bow (qasat – a mighty hunter and archer).” (BaRe’syth / In the Beginning / Genesis 21:20)

‘Eth can also be used to convey proximity, and in such cases is translated “with,” although this is a less common application. More often, ‘eth is used following a fighting verb to show emphasis. On a handful of occasions, ‘eth is rendered “plowshare, but that makes no sense in this context. Similarly, the same two letters vocalized ‘ath, convey “sign” or “miraculous revelation.”

Since Yahowah has just told us that the boy could not exist in His presence, since He sent an envoy to deal with the boy and met personally with his father, and since the boy was presented as “wandering astray into a lifeless place,”
translating ‘eth on this one occasion as “beside” or “with,” as most English bibles are wont to do, is errant in my opinion. Moreover, Ishmael is being presented as a mighty hunter, similar to Nimrod, the father of the Babylonian religion, and Esau, the one person Yahowah said He hates. Furthermore, it is one thing to be tested in the wilderness, or to serve as Yahowah’s troubadour there, but those who are sent off to live in desolation serve as a metaphor for separation, which is damnation—the opposite of “with” or “beside.”

There is no article in the following sentence before midbar so it reads: “God (‘elohym) was (hayah) against (‘eth) the (ha) boy who went astray (na’ar – was a lost sheep) and so (wa) he lived (yasab) in the desert (midbar – wilderness, in a place disassociated from the Word, in the place of illiteracy). He became (hayah) great (gadal – boastful and exalted) shooting (rabah) arrows with his bow (qasat – a mighty hunter and archer).” (Bare’syth / In the Beginning / Genesis 21:20)

Interestingly, after marrying an Egyptian, and thus further embracing all of the religious, political, military, and economic corruption associated with Mitsraym, and its overt animosity toward Yahowah and allegiance to false gods, Ishmael is found dwelling “in the wilderness (ba midbar – in the place of desolation and lifelessness devoid of the word and literacy) of Paran (Pa’ran – place of caves).” Paran is in Midia, and in the shadow of Mt. Horeb, and thus in Arabia. It is east of the valley of Arabah, which in turn is based upon ‘Arab – those who live in darkness and ambush through deceit.” Also telling, Islam’s Qur’an was initially revealed to Muhammad by a demon in a cave.

Since understanding is derived from making connections, note the means of communication Yahowah deployed in this situation and compare it to how God conversed with His children. Here, a mal’ak – messenger was sent to convey instructions to two individuals eternally estranged from the Covenant. And yet by contrast, Yahowah met and talked directly and personally with Adam, Noah, Abraham, Moseh, the Children of Yisra’el and all of His prophets. But then when it comes to Ishmael’s legacy, Islam, Muhammad consistently claimed that it was recited by an angel, and never by Allah, himself, a dark and tormented spirit he initially claimed was a demon, which is a fallen mal’ak – messenger.

The next time we hear something from God regarding Ishmael, we learn that Esau earned Yahowah’s wrath for having married one of his daughters. From that point, the bastard child fades into oblivion, only to be resurrected by Muhammad to serve Allah and Islam. And interestingly, Esau is the name the Qur’an gives to “the Ma’aseyah, the son of Mary.” In an enlightened world, that error alone would have been sufficient to derail the world’s fastest growing religion. But as God has shared with this story, saying goodbye and good riddance is hard to do.
The seventh and final meeting between Abraham and Yahowah is the most important prophetically. Before it occurs, Abraham is shown having “visited Beersheba, summoning Yahowah, the eternal God, by name there,” and then “traveling in the land of the Philistines for many days.” I share this to provide a sense of context. Abraham was forty miles south, or southwest, of Mowryah at the time of this call.

While we aren’t told explicitly, it’s obvious to me after studying Scripture and getting to know Yahowah, that this next scene opens four days before Passover, Yitschaq’s birthday. The year is 1968 BCE. It isn’t just a Yowbel, signifying the Lamb’s Redemption, it’s been forty Yowbel since Adam’s fall, and twenty Yowbel since Noah’s flood. Solomon would build Yahowah’s Temple on the place Abraham was headed exactly one thousand years, or twenty Yowbel from the time this dress rehearsal was performed. And forty Yowbel hence, on this very hill, on Passover in 33 CE, Yahowah’s blood would be shed as God hung on a pole between two thieves. Yahowah’s timetable is very precise, He’s into the details, and He doesn’t leave anything to chance.

Do not think for a minute that Yahowah’s plan and message are superficial. There is always something deeper and more significant He wants us to discover, to contemplate, to understand, and to apply. Take the time to do your own research and then ponder the possibilities.

Yahowah’s name means “I Am.” Throughout this exchange, God will use ‘any as “an affirmation that He is present, here with us.” “And now (wa) it came about (hayah) after (‘ahar – following) these accounts (dabar – statements and events) that God (‘elohym) endeavored to ascertain the true nature of (nasah – examined by providing a multiple-choice test for) Abraham (‘Abraham – Merciful and Forgiving Father) and said (‘amar) to him, ‘Behold (hineh – look here to see), I Am (‘any – an affirmation that He is present).’” (Bare’syth / In the Beginning / Genesis 22:1) The first step toward eternal life and a relationship with God is recognizing that He exists. The second step is getting to know Him. The third is trusting Him.

Choice is central to the Covenant because love is impossible without it. Here we see God pleading with man to choose Him, regardless of the consequence. “He said, ‘Please (na – I implore) grasp hold of (laqah) your (‘atah) son (ben), your only child (yahid – unique, special, and solitary begotten son), Yitschaq (Yitschaq – from ‘ysh, individual and shaq, laughter), whom by way of
relationship (‘asher) you love (‘ahab – adore, desire, prefer, and have affection for in a close familial and friendly relationship) and (wa) walk (halak – travel) to (‘el – toward God in) the land (‘erets – region and realm) of Mowryah (Mowryah) and ascend the rise offering him up (‘ala huw’ – take him up and lift him up) there (sam) as an offering (‘olah – as that which goes up, expressing the ascension of the soul) on (‘al – upon) one (‘echad) mountain (har) which by relationship (‘asher) I will speak to you about (‘amar ‘el ‘atah will make promises and vows upon, declaring My intentions).” (Bare’syth / In the Beginning / Genesis 22:2)

While Abraham may have mentally processed Yahowah’s request as it is presented here, the words literally say that after ascending the mountain, the boy would rise, ascending up to heaven. And that is both the purpose of the Covenant and what eventually happened.

The Hebrew letters which comprise the English transliteration “Moriah” are M W R Y H, with W, Y, and H being vowels. Linguistics experts say that Moriah is a compound of ra’ah, meaning “to see, to inspect, and to regard” and “Yah” (the shortened form of Yahowah’s moniker which is found in countless Scriptural names and titles). While that explains the Yowd He satisfactorily, it’s a stretch to say the Resh alone was a contraction of ra’ah. And, even then, what about the Mem Waw?

There are several Hebrew words which begin M W R. They include mowreh, meaning “elevated location,” thus yielding the “Mountain of Yah.” Mowrah means “to revere and to respect,” something which is of particular relevance when positioned before God’s name—“Revere Yah.”

Mowrash is “a possession or inheritance” signifying: “Belongs to Yah.” Muwr conveys: “to be changed and transformed” by Yah. And mowreh is “to teach” about Yah. Each connotation seems appropriate, even related. Moriah is therefore Mowryah: the “mountain where one goes to see, learn about, revere, respect, belong to, and be transformed by Yahowah.”

Recognizing that Yah’s most revered and important place on earth, Moriah, is really Mowryah, might Yahowah’s most revered individual and title on earth also be Ma’aseyah? If so, the M S would convey either “anointed” or “implement” or both. And this would make Ma’aseyah, the “Anointed Implement Doing the Word of Yah.”

The reason Mowryah is important, the reason Yahowah speaks to us about it, the reason He declared His intentions on the mount with this story, is because Mowryah is where the Ma’aseyah Yahowsha’ would be sacrificed as the Passover Lamb for the remission of sin. Mowryah is the place where mankind is transformed and thereby allowed to enter into the presence of God.
Especially interesting, in this regard, is the use of *yahid* in this passage, meaning “only begotten child, unique, special, and solitary son.” Superficially, its use meant that, from Yahowah’s perspective, Ishmael didn’t count. But far more than that, Yahowah would use *yahid* in one of His most mind-jarring prophetic predictions. In Zakaryah / Zechariah, we find Yahowah speaking of His seventh and final advent, saying: “And I will pour out on the house of Dowd and on the inhabitants of Yaruwshalaim, the Spirit of mercy, favor and acceptance, a plea for forgiveness, so they will look upon Me whom they have pierced, and they will weep and mourn for Him as one wails for an only begotten son (yachyd).” (Zakaryah / Remember Yah / Zechariah 12:10) Simply said: Yitschaq represents Yahowsha’ in this dress rehearsal, and Yahowsha’ represents Yahowah in the final production.

Four days before Passover, on Branch Monday, when the Passover lamb was to be brought into the home per Yahowah’s instructions, Yahowsha’ rode into Yaruwshalim to shouts of “Yah save us!” He sat astride a donkey, therefore… “So (wa) Abraham (‘Abraham – Merciful and Forgiving Father) rose early in the morning (sakam boqer), saddled (habas – restrained and placed bindings upon) his donkey (hamor – a male ass, a beast of burden used to carry heavy loads) and grabbed hold of (laqah – grasped by the hand and took) two (shanaym) young men (na’ar – scattered sheep who had strayed into harm’s way) and his son (ben) Yitschaq.” (Bare’syth / In the Beginning / Genesis 22:3) Yahowsha’ was sacrificed between two young men who had gone astray, both of whom were hung by their hands.

The reason Yahowsha’ said that He “came to bring division” is because deciding where you stand regarding the sacrifice He made determines your fate. Mowryah’s tree is the divide between standing or falling, being restored or remaining corrupt, going up or going down. “And he divided (baqa’ – cut and split) the wood (‘es – tree, upright timber, and gallows) of the offering (‘olah – that which facilitates the ascension of the soul) which restores, establishes, and raises up (quwm – which stands upright enabling others to stand), and then (wa) walked (halak) to the (ha) place (magowm – the site, the source, the home, and the office) of relationship which (‘asher) God (‘elohym) had spoken to (‘amar) him about.” (Bare’syth / In the Beginning / Genesis 22:3)

Every time you read “cross” in the “New Testament” of an English “Bible” translation, it doesn’t belong there. The actual Greek word is *stauros* which means “upright pole.” This noun is based upon the verb *histemi*, meaning “to stand upright, enabling others to stand, to restore, establish, and to raise up.” On the Mount of Mowryah, Yahowsha’ stood up for us so that we could stand with Him. *Quwm* and *histemi* convey the same message—the simple truth upon which the Covenant is based. God has made it possible for us to stand in His presence and
walk with Him. The purpose of “restoration” is to “establish us so that we can rise.”

Sadly, this entire redemptive message was lost when Catholic clerics replaced stauros/upright pole with crux, and later the Latin crux with cross. They did so to unify their sun-god religious symbolism with Christianity. After all, the pagan warmonger and founder of Catholicism, General Constantine, had claimed to have seen the sign of a cross superimposed on his god—the sun—while at the same time hearing the message “under this sign conquer.” So, the Catholic clerics some centuries later were simply advancing the agenda of the spirit who actually spoke those words and who was actually represented by the sun and its sign—the cross.

Returning to the actual Covenant and its symbolism, Yahowsha’s sacrifice would last three days, following the course of the first three Miqra’ey, therefore: “On the third (salisi) day (yowm) Abraham lifted up (nasa’—raised) his eyes (‘ayn—came to understand) and saw (ra’ah—looked upon and pondered) the place (maqowm—site, source, home, and office) from afar (rahoq— from a distance).” (Bare’syth / In the Beginning / Genesis 22:4) Mowryah is the place where Yahowah conducts His business. It is the source of life, the site of restoration, the way home.

The overriding message of this verse is that by walking with God, Abraham would walk forever, renewed and restored. “Abraham (‘Abraham—Merciful and Forgiving Father) said to his young men (na’ar—adolescent servants who are prone to being tossed to and fro), ‘You stay (yasab—settle down and have a seat) here (poh) with (‘im) the donkey (hamowr—male ass). The boy (na’ar) and I (‘any) will walk (halak) as far as (‘ad—until) there (koh), and we will show our respect and reverence (sahah—we will relinquish our arrogant self-reliance) and then return restored (suwb—come back changed and renewed) to you.’” (Bare’syth / In the Beginning / Genesis 22:5)

Many translators want the verb sahah, vocalized by Strong’s (7812) as shachah, to be rendered in the highly uncommon hithtafel stem (as hawah or chawah), prompting them to ignore the Shin at the beginning of the word. But sahah isn’t necessarily correct either because it ignores the Waw in the midst of the verb. Unfortunately however, this dispute is hard to resolve because this passage isn’t extant in the Dead Sea Scrolls, leaving us with nothing older or better than the 11th century Masoretic Text.

While these verbs are related, and are used in Yasha’yahu to depict those who have opposed Yahowah ultimately “bowing down” before Him in judgment, that is not all they convey. And yet sahah is translated “worship” a total of seventy-eight times in English bibles. That of course is because in the hishtafel stem it means “to bow down or to prostrate oneself,” and religious clerics see these things
as being synonymous. But it is clear from this text that neither Abraham nor Yitschaq worshiped, bowed down, or prostrated themselves on Mount Mowryah. And since the word also conveys the notion of “demonstrating one’s respect and reverence,” as well as “relinquishing an arrogant and self-reliant attitude,” I have rendered it as such because these characteristics fit the narrative.

Further, considering chawah, we discover that it also means “to honor, to show respect and reverence,” in addition to “bowing down and prostrating oneself,” providing us with the same translational options available with sahah. Our lexicons tell us that chawah is invocative of “showing one’s allegiance by demonstrating that you see them as being worthy of respect.” As such, chawah helps illuminate the meaning behind Yahowah’s Instruction “to honor our Heavenly Father and Spiritual Mother.”

But that is not all. A chawah is a “tent settlement and a protective enclosure where families live permanently,” and thus it is invocative of Sukah—of camping out forever with Yahowah around this very same mountain. And Chawah, meaning “source of life,” is the name Yahowah gave to Adam’s wife in the protected and enclosed Garden in Eden, demonstrating that this story is focused on “the Source of Life,” and being born anew by way of our Spiritual Mother. Moreover, as a verb, chawah means: “to announce, to display, and to explain something using words.” The word picture Yahowah is painting in this account of Abraham (the Merciful Father) on Mount Mowryah (to Revere Yah) explains the purpose and timing of Pesach – Passover, whereby our Merciful Father provided the doorway to eternal life for those who revere Him and respect His Word and Way.

Before we press on, please pause long enough to ponder the full import of suwb, translated above as “return restored.” It affirms the most appropriate designation of sahah, and the full and primary meaning of chawah. Those who come to revere and respect the provision Yahowah, as our Merciful Father, is providing on Mount Mowryah will “suwb – return,” “suwb – restored and renewed.” And that is because they “suwb – change their direction, change their perspective, change their thinking and attitude.”

Yahowsha’ would carry the upright pole upon which He was affixed on His back to this same place. “Abraham grasped (laqah – accepted) the wood (‘es – tree, upright timber, and gallows) of the offering (‘olah – which facilitates the ascension of the soul) and placed it (sym – set it, laid it) upon (‘al) Yitschaq, his son (ben). And took in his hand the flame (‘esh – fire) and knife (ma’akelet – cutting instrument, from ‘akal, to nourish through death), and the two walked (halak) together (yahdaw – as one, completely unified, in one accord, united in counsel and communion, alike and the same, strengthened by their reciprocal relationship).” (Bare’syth / In the Beginning / Genesis 22:6) In this word picture,
the fire is symbolic of judgment and the knife is a metaphor for division, of the separation that exists between life and death.

_Yahdaw_ is not only based upon Yahowah, it defines the purpose of creation—to become united with God. _Yahdah_ also describes the relationship between Yahowah and Yahowsha’, which is why it is used to connect Abraham and Yitschaq. The Heavenly Father and Son would endure this same walk yahdaw/together for the same reason—bringing us together.

The next line doesn’t flow very well in English, but the symbolism of Abraham representing our Merciful and Forgiving Father who is “I Am—Yahowah,” and of Yitschaq representing God’s “Son,” is worth the disruption in fluidity. “Yitschaq spoke to his father (_‘ab_), _Abraham_ (_‘Abraham_ – Merciful and Forgiving Father), saying, ‘My father (_‘ab_). And he said, ‘Behold (hineh – look and see), I am _here_ (_‘any_ – an affirmation that I am present), my son (_‘en_).’ He said, ‘Behold, I see the _fire_ (_‘esh_) and the wood (_‘es_ – tree, upright timber, and gallows), but (wa) _where is_ (_‘aheh_) the _lamb_ (_seh_) for (la – in accordance with) the offering (_‘olah_)?’” (Bare’syth / In the Beginning / Genesis 22:7) The son would be the offering, but not man’s, God’s.

Beyond the symbolism of fire representing judgment and the wood representing the upright pole upon which Yah’s Son was hung, collectively they are essential ingredients of Passover and of the offering of the sacrificial lamb rising up to heaven. And it is Passover which is being predicted and presented in these words.

Speaking of words, I love the term Yahowah selected—_ra’ah_—to demonstrate that He would personally come to earth and be the Lamb. “_Abraham_ (_‘Abraham_ – Merciful and Forgiving Father) said, ‘God (_‘elohym_), Himself (_huw_), will come into view and provide (_ra’ah_ – be seen and be present as) the lamb (_seh_) for the offering, my son.’ So the two walked (_halak_ together as one (_yahdaw_ – completely unified, in one accord, united in counsel and communion, alike and the same, strengthened by their reciprocal relationship).”

(Bare’syth / In the Beginning / Genesis 22:8)

You’ll notice that the single most repeated word in Covenant discussions, _halak/walk_, permeates this story. Here it confirms that we will “walk as one, together.”

Forty Yowbel, or two thousand years from this walk, on this very day, Passover, in this very place, Mowryah, Yahowsha’ would be fastened to an upright timber for the remission of sin. “When they arrived at (bow’ – pursued and were included in) the place (_maqowm_ – home and dwelling) of the relationship which (_‘asher_) God (_‘elohym_) had spoken about, Abraham built (_banah_ – established) an altar (_mizbah_) arranging the wood in an orderly
fashion (‘arak ‘esh – preparing the timbers for their intended purpose) and bound (‘aqad – fastened) Yitschaq, his son (ben), placing (sym – setting) him on top of (ma’al) the altar of wood (‘es – upright timbers).” (Bare’syth / In the Beginning / Genesis 22:9)

Ma’al is especially informative in this regard. It speaks of “sin, disobedience, and unfaithfulness,” the very things Yahowsha’s sacrifice cured.

Yahowsha’ is the hand of God extended from Him, set apart and sent out to us. “Then Abraham (‘Abraham – Merciful and Forgiving Father) stretched out (sallah – extended and sent out) his hand (yad) and grasped hold of (laqah) the knife (ma’akelet) to kill (sahat – sacrifice) his son. But the messenger (malak – envoy and representative) of (‘el) Yahowah (יְהוָה) summoned him (qara’ – called out to him and invited him to meet) from heaven (samaym), saying (‘amar – declaring), ‘Abraham! Abraham (‘Abraham – Merciful and Forgiving Father)!’ And he said, ‘Behold, look and see, here I am.’” (Bare’syth / In the Beginning / Genesis 22:10-11) This was a test, not a sacrifice. That would come later—precisely forty Yowbel later.

Qara’, meaning “called out,” forms the basis of miqra’, the name God chose for the seven Invitations to be Called Out and to Meet with Him which serve to advance the Covenant’s blessings. This process begins with Passover. It appears in this context because just as Yahowah qara’/summoned Abraham, He invites us to attend Passover and each of the six Miqra’ey which follow. So the question is: Can you answer as Abraham did, “Behold, look and see, here I am?” I dare say that not one Catholic, Orthodox Christian, Protestant, or Evangelical in a million can answer in the affirmative.

“I Am” communicated this message: “He said, ‘Do not stretch out your hand toward the young boy (na’ar) nor do (‘asah) anything (‘al) to him. Because (ky – on account of) I now (atah) know (yada’ – recognize and have been made aware) that you revere and respect (yare’) God (‘elohym).’” (Bare’syth / In the Beginning / Genesis 22:12)

That’s it. If we “revere and respect God,” nothing more is required of us. That is the message of the Sabbath and of the Covenant. It is the story being demonstrated here.

As the ma’lak/representative of Yahowah completed this thought, you’ll notice that the identity of the messenger becomes known. He is God. “You have not withheld (hasak) your son (ben), your only begotten son (yahid) from (min) Me.” (Bare’syth / In the Beginning / Genesis 22:12)
This is the message of the Covenant. God wants us to love Him with all our soul, mind, and heart. There is no greater demonstration of unrestrained devotion than what Abraham was willing to do and what Yahowah, Himself, did.

While Yahowsha’ isn’t an angel, as malak is usually mistranslated, He, more than anyone, is Yahowah’s “Representative,” God’s “Envoy and Messenger.” Yahowsha’ is the way in which Yahowah demonstrated His reverence and respect for the Covenant Relationship. To this point, Yahowsha’ was and is Yahowah’s yahid/only begotten son. In the culture of the time, son was synonymous with the concept of being the father’s representative. Sons went into the world bearing their father’s names and carried on their father’s business.

“Abraham (‘Abraham – Merciful and Forgiving Father) raised (nasa’ – lifted up) his eyes (‘ayn – spiritual perceptions) and looked (ra’ah – perceived, considered, discerned, and was shown); behold (hineh – pay attention) some time later (‘achar – pertaining to a subsequent event) a sacrificial male lamb (‘ayl) caught in (‘achaz – enclosed in and held by) interwoven thickets (cabak / sabak – a thorn bush; from cabak, meaning to twist) by his shining horns of radiant light (geren – brilliant flashing rays of light from a supernatural source.” (Bare’syth / In the Beginning / Genesis 22:13)

‘Ayl is “a clean and perfect ram (or male lamb) used for atoning sacrifices.” ‘Ayl is also “a gateway, a doorpost, a lintel, and an upright pillar”—all terms associated with the Ma’aseyah. The masculine noun conveys “powerful leader—a mighty individual who is upright, serving as a perfect example.”

‘Ayl is from ’uwl, which speaks of “prominence, of nobility, power, and wealth.” This sacrificial lamb was therefore a stand in for Yahowsha’, the ultimate ‘ayl.

‘Achar’s primary meaning relates to time, signifying “something which will occur later, yet in conjunction with the event which is unfolding.” ‘Achar is “a relative term conveying a linkage between that which is being observed and that which will occur in the same place but in another time.” So we’re talking prediction and fulfillment, dress rehearsal and enactment. Passover would be observed here on two occasions.

Moving on, ‘achaz, and its base, cabak, describe the interwoven crown of thorns placed upon Yahowsha’s qeren, “brow and forehead.” They were woven from the same bush. But ‘achaz has other profound meanings. According to I Kings 6:10, it is “the base or foundation of the cedar timbers used to support the Temple.” In II Chronicles 9:18, it is the “footstool which was attached to the throne.” In Judges 1:6, ‘ahaz is used to describe the “pursuit and capture of Adoni-Bezek before his thumbs and toes were cut off.” It is often used to convey “being seized by pain.”
'Achuz’s only derivative is ‘achuzzah, the Hebrew word for property. That’s significant because we inherit Yahowah’s property as a result of Yahowsha’s sacrifice. Every detail of this account is prophetic.

The last word in the passage, qeren, is “symbolic of status and might, a symbol of strength and power, a metaphor for king and kingdom.” It is a trumpet for signaling from the summit of a mountain.” Qeren can mean “to exalt and lift up, to dignify and empower.” A qeren was often used as “a receptacle for oil,” and thus served as the “tabernacle for the spirit.”

But most importantly, qeren conveys “rays of brilliant light.” Qeren is not only based upon the root, qaran, these terms are indistinguishable in the text. Qaran means “to shine, to send out rays of light.” Yahowah is light. As a result, qeren was used to denote the rays of radiant light which were streaming from Moseh’s face after he met Yahowah.

Putting it all together, the “ram” Abraham saw “as brilliant rays of light” was a vision of the Ma’aseyah Yahowsha’, signaling mankind from the summit of Mowryah.

Considering the profound and riveting nature of this expression of Passover, you may be wondering if I’m stretching the envelope, reading too much into words like ‘ayl and qeren, and ultimately finding predictions regarding the Ma’aseyah which really aren’t there. Since skepticism is often the first step toward understanding and to debunking misunderstandings, even to trust, I strongly encourage you to verify the evidence. Look up both of these terms in a Hebrew lexicon and examine their roots.

I’m convinced that the reason these words and their symbolism speak so profusely is that Yahowah invented the language of Hebrew to serve His interests. He created the universe and life and knows how everything works. Able to maneuver in time, He even knows the future before it happens. His metaphors, unlike ours, can walk on all fours. He is God, after all. And that is the point.

So yes, it is true. The Hebrew word, ‘ayl / ram (אַיִל), means “a perfect sacrificial male lamb,” and it is also the word for “doorway, lintel, upright pillar, and exemplary leader.” And not so coincidentally, this universal term for savior and salvation is a single Yowd (י) removed from ‘el / God (אֱלֹ). Those familiar with the Exodus story know that lamb’s blood was smeared on the lintels of the doorways of Yahuwdym slaves in Egypt so that their firstborn sons might live and be free. During the most important Passover in human history, the blood of the sacrificial lamb was smeared on the upright pillar upon which He was hung. The blood dripping from God opened a doorway to heaven. Are you making the connection?
“Abraham (‘Abraham – Merciful and Forgiving Father) walked over (halak) and accepted (laqach – chose, grasped hold of, took in his hand, received, and possessed) the sacrificial lamb (‘ayl – perfect ram at the doorway; the gateway and upright pillar, the mighty one and perfect example) for (la) the ascending (‘ala – uplifting) offering (‘olah) in place of (tachath – instead of and in exchange for) his son (ben).” (Bare’syth / In the Beginning / Genesis 22:13)

Halak/walk is the first word of the Covenant. Yahowah wanted Abraham to “walk out of Ur/Babylon” to “walk to Him in the Promised Land,” and “walk with Him” once he arrived. The Covenant is an active relationship. It is a journey from the world of man to the realm of God.

And that brings us to laqach. Abraham took the Lamb by the hand, received Him and accepted Him as we must do if we want to ‘ala/ascend to Him. Vocalized different ways, the Hebrew consonant roots of ‘ala and ‘olah mean: “to go up, and to ascend.” ‘Ala ‘olah is a “stairway to heaven” and a “conduit of water for healing.” In the proper context, ‘olah can mean “burnt offering” but only in the sense that the smoke rises and ascends to God.

Tachath tells us something profound. Yahowsha’ was punished instead of us. He served our sentence so we wouldn’t have to. We were redeemed because a ransom was paid in exchange for our freedom.

But tachath has additional meanings worth considering. They are: “beneath, below, on account of, by way of allegiance to, and because of.” If tachath ben is placed at the end of the sentence, as it is in many texts, we discover that Abraham received the Lamb and ascended “because of his allegiance to the Son,” and “on account of what was beneath the Son.” The first rendering is clear. When we ally ourselves with the Son of God we are saved and will ascend to heaven.

However, what was and is “beneath” the Son, you may be wondering? The Mercy Seat, better known as the Ark of the Covenant, is still buried in Mount Mowryah, directly below the place Yahowsha’ was nailed to the upright timber. When the ground opened in the earthquake following the death of His body, Yahowsha’s blood flowed through the opening and was sprinkled on the mercy seat of the Ark of the Covenant, forever unifying the whole of Scripture.

Yes, the Ark has been discovered and examined, as has the blood which fell on it. I’ve studied the testimony of the man who found it, and I have met with his widow. I am certain he is telling the truth because Yahowah is consistent, He’s into the details, and He’s predictable.

“So ‘Abraham (‘Abraham – Merciful and Forgiving Father) proclaimed (gara’ – called out, the basis of miqra’) the name (shem – proper designation and renown) of this site (mqowm – home and place of business): ‘I have seen
Yahowah (יהוה) and He will provide (ra’ah – looked upon, viewed, and inspected, have been present with, experienced and met with Yahowah who supports and supplies what is required) by way of relationship (‘asher).’ And it is said (‘amar) to this day (yowm): ‘Upon (ba) this mountain (har), Yahowah (יהוה) can be seen offering what is required (ra’ah – be looked upon, viewed, and inspected providing what is needed, be experienced supporting and supplying what is essential).’” (Bare’syth / In the Beginning / Genesis 22:14) And that dear brothers and sisters is the message which was proclaimed from Mowryah.

I could not write this account without shedding some tears. I pray that it has the same effect on you. Two thousand years before He suffered on our behalf, Yahowah walked us through every anguishing detail of the most important event in human history. He wanted us to know why He was doing it.

The Beryth-Covenant was initiated over the course of seven meetings. They followed Yahowah’s Towrah pattern. In the first, Yahowah introduced Himself and explained His purpose. He wanted Abram to leave Babylon, the dominant political and religious system of man, and come to Him and His home.

“And indeed, Yahowah spoke (communicated) with ‘Abram (from ‘ab – father, and ruwm – to rise up and to be held in high esteem): ‘Walk out of (proceed away from, come out of, and journey from) your realm (your land, your place, your country, and your nation), and away from your relatives (your kin and family, your birthplace and origins), and away from your father’s house (home and household) to God’s (the Mighty One’s) realm (God’s land and place) which by relationship I will show you and provide (allow you to see, inspect, consider, and find delight in).’” (Bare’syth / In the Beginning / Genesis 12:1) “And through you all the families and classes of people (nations and races) of the earth (people who are of the same substance as Adam) shall be adored and blessed (enjoy the benefit of Me kneeling down in adoration).’” (Bare’syth / In the Beginning / Genesis 12:3)

In the second meeting, Yahowah spoke of relationship, of choice, and of living together. “Then Yahowah appeared to (became visible to and was beheld by) ‘Abram. He said, ‘To your seed (descendants), I give (bestow, grant, devote, ascribe, assign, and entrust) this land (ground, country, place, region, and realm). So he built (constructed and established) an altar (a place for expressing appreciation) there to Yahowah who had appeared (revealing Himself) to him.” (Bare’syth 12:7) Yahowah and Abram had a relationship. “From there he
moved to (proceeded and advanced to) the eternal mountain, toward the House of God (beyth ‘el – home and household of the Mighty One), and stretched out his tent between the eternal waters and ruin (desolation and destruction). And there he built an altar to Yahowah and called out (summoned and proclaimed, said and read aloud) Yahowah’s personal and proper name.”

In their third meeting, man and God discussed family, birth, and inheritance. “After these conversations and discussions (messages and news), the Word of Yahowah came to exist with ‘Abram in the form of a visual and illuminating revelation (as a celebration of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light), saying (promising and answering), ‘Do not be awed (yare’ ‘al – do not be frightened or intimidated) ‘Abram, I am your defender and shield (your refuge, the one who covers and surrounds you, protecting you and delivering you) and your reward (payment for passage, generous father and doorkeeper) which will make many increase and grow great (multiply and thrive, becoming greater than they are) in power and strength (exceedingly abundant with regard to energy and force, capacity and ability).’” (1) “But ‘Abram said to Yahowah, the father and foundation of the tabernacle (the upright pillar and head of the family), ‘What am I to be given? I walk childless (without a son or daughter).’” (2) “‘Now look here, you have given me no seed or offspring, no son, no household, and no heir.’” (3) “‘Now look here,’ Yahowah replied to him. ‘I’m saying…on the contrary (as a concession), your brand (mark and identity, nature), your blessed relation shall come forth (be delivered and be produced as) a source of life from you, and he will be your heir.’” (4) “And He took him outside and said, ‘Look at the heavens (sky, universe, and stars) and count the number of stars if you are able to grasp the quantity.’ He promised, ‘This will be your extended family.’” (5) “And he considered (thought, reasoned, judged, and regarded) Yahowah to be reliable and trustworthy (dependable), just and right (a truthful vindicating savior).” (6) “Then He affirmed to him, ‘I am Yahowah who for the purpose of a blessed and joyous relationship asked you to come out of ‘Ur (the burning heap in the region of the rising sun) of the Kasdym (land of sages, fortune tellers, magicians, and astrologers) to give you this land as an inheritance.’” (Bare’syth / In the Beginning / Genesis 15:7)

During the fourth exchange, just as Yahowsha’ was equated to the greater light which would be seen as a sign, “When ‘Abram was ninety-nine years old, Yahowah appeared (revealed himself) as God to ‘Abram, and said, ‘I Am God Almighty. Walk (halak – come and go, travel, journey, come to exist, live, and engage) in My presence (turning toward and approaching Me). Exist upright in accord with the truth (continue into perpetuity showing integrity and
truthfulness, be complete, healthy, impeccable and unimpaired by holding fast to Me for support). And I will give as a gift (grant a reward, bestow a present, ascribe and entrust, devote and dedicate, even pay for and provide) My Covenant Relationship (beryth – alliance, agreement, vow of marriage, constitution and binding oath of friendship) between Me and you. And I will cause you to increase and to thrive, multiplying your power and strength (energy and force).” (Bare’syth / In the Beginning / Genesis 17:1-2)

The fifth visit began with a celebratory feast commemorating the start of a new life and concluded with the destruction of a whole city because of how they had corrupted the meaning of life. The contrast between good and evil, the way of God and man, was never so clear. “So Yahowah asked Abraham, ‘Why did Sarah laugh and say, “Shall I become pregnant and have a child now that I’m old?” Miracles (wondrous and marvelous things, amazing and astounding displays, distinguishing actions resulting from extraordinary power) are from (by the means of) Yahowah’s Word (statements and message).” (13) “At the appointed and set time (at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting), I’ll return to (restore and renew) you at the time (cycle) of life of Sarah’s son.” (14) “Then the individuals stood up and set out from there to look down from a high elevation toward Sodom. Abraham walked with them, sending them on their way. Yahowah said, ‘Shall I refrain from exposing to Abraham what I am doing?’ (16-17) “After all, I know him and I recognize his intent and purpose (his testimony and witness) as it relates to the relationship is to instruct and direct his son and his family after him so that they revere, carefully observe, and are secure in Yahowah’s way, being judgmental (rendering just and moral decisions) and doing what is upright, true, and vindicating (consistent with the standard and beneficial, justifying and saving) with the intent of enabling Yahowah to pursue the relationship.” (19) “Then Yahowah said, ‘The outcry against (the judgmental accusations regarding) Sodom and Gomorrah is truly great and their sinfulness (wrongdoing, iniquity, criminal behavior) is very serious.” (20) “I will descend (go down) to see if they pursue and do all of the forbidden and destructive things that have become known through the distressing cries.” (21) “From there, the individuals faced Sodom and began walking, but Abraham presented himself in the presence of Yahowah and said, ‘Really! Will you destroy (bring disaster upon and remove, cutting off) the upright (vindicated and innocent, acquitted) with the wicked?’” (Bare’syth / In the Beginning / Genesis 18:22-23)

Six is the number of man, so we should not be surprised that Abraham’s sixth encounter with God described how to deal with man apart from God. “Sarah saw
the son of Hagar, the Egyptian, who had relations with Abraham, bearing a child, laughing and mocking.” (9) “So she said to Abraham, cast out and banish (remove, expel, divorce, and drive away) this slave woman and her child, because the son of the slave woman shall not be an heir with my son, Yitschaq.” (10) “And this statement outwardly was exceedingly distressing to Abraham on account of his son.” (11) “But God said to ‘Abraham, ‘Do not show a distressed outward appearance regarding your teenage boy with the slave woman. Everything related to this which Sarah says to you, listen to her voice.” (12) “Abraham rose early in the morning, grabbed hold of a loaf of bread and a skin of water and gave them to Hagar, placing them and the child on her shoulder and sent her away (dispatched, divorced, and exiled them, casting them out). And she wandered in error (went astray, staggering around without understanding) into lifelessness, the desolation (desert wasteland and wilderness) of Beersheba.” (Bare’syth / In the Beginning / Genesis 21:14)

Man, who is represented by the number six, plus God, who is one, equals perfection—seven. The Beryth-Covenant reached this conclusion during Yahowah’s seventh and final visit with Abraham. “Yitschaq spoke to his father Abraham, saying, ‘My father.’ And he said, ‘Behold (look and see), I am here (an affirmation that I am present), my son.’ He said, ‘Behold, I see the fire and the wood (tree, upright timber, and gallows), but where is the lamb for (in accordance with) the offering?’” (7) “Abraham said, ‘God, Himself, will come into view and provide (be seen and present) the lamb for the offering, my son.’ So the two walked (halak) together as one (yahdaw – completely unified, in one accord, untied in counsel and communion, alike and the same, strengthened by a reciprocal relationship).” (8) “Abraham raised (lifted up) his eyes (spiritual perceptions) and looked (perceived, considered, discerned, and was shown); behold, some time later (pertaining to a subsequent event) a sacrificial male lamb caught in interwoven thickets by his shining horns of radiant light (brilliant flashing rays from a supernatural source). Abraham walked over (halak) and accepted (chose, grasped hold of, took in his hand, and received) the sacrificial lamb (perfect ram, the gateway and upright pillar, the mighty one and perfect example) for the ascending (uplifting) offering in place of (instead of and in exchange for) his son.” (13) “So ‘Abraham proclaimed (called out, the basis of miqra’) the name (proper designation and renown) of this site (home and place of business): ‘I have seen Yahowah and He will provide by way of relationship.’ And it is said to this day: ‘Upon this mountain, Yahowah can be seen offering what is required.’” (Bare’syth / In the Beginning / Genesis 22:14)

God plus man is perfection: it is the formula upon which the universe was created, and upon which the Covenant was based. It is Yahowah’s Way.