

‘Eden – Joy

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 (*towledowth* – 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 (יהוה), **Almighty** (*'elohym*), **prepared and produced** (*'asah* – did what was required to make) **the earth** (*'erets*) **and the heavens** (*shamaym*).” (*Bare'syth* / 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** (יהוה), **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'syth* / 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 Genesis One is told from Yah's perspective, from the vantage point of the Creator at creation. Genesis Two was revealed for the benefit of man, and it is presented from our frame of reference.

“Yahowah (𐤆𐤃𐤅𐤇𐤃), 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 tav 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 – 𐤆𐤃𐤅𐤇𐤃 – is written Yowd Hey Wah Hey. The 𐤃 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 ׀ 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 ׀ 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 ם 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 ם 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 א 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 ם 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 ם 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 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** () **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 Leviticus to depict the attitude and emotional state of those engaged in the observance of the Called-Out Assembly 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, Genesis 2:8 is saying: **"Yahowah (יְהוָה), 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 (יְהוָה - kzk|) 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 campout 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** (𐤏𐤃𐤏𐤃𐤁𐤀 - kzk|) **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** (𐤏𐤃𐤏𐤃𐤁𐤀 - kzk|).

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, Yahceph, 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, 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 (אֱלֹהִים), 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 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 Genesis 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’syth* / 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 (יהוה), 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 Hosea: **“My people (*‘am*) are completely destroyed and they will perish (*damah* – they are cut off and will cease to exist (niphil 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, *jarah* – 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 Havilah (*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 Genesis 25:18, speaking of “Havilah,” Yahowah tells us that Ishmael, the father of today’s Arab Muslims, “settled from Havilah to Shur, 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 *shannah*, 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 coincidentally, 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 Genesis 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 Towrah'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 (יהוה), 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 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 (יְהוָה) 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 (יְהוָה) 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 Genesis 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 (יְהוָה), Almighty ('elohym), provided direction (sawah – instructed, spoke clearly and unequivocally with authority) near ('al – beside and on behalf of) 'Adam, the man (ha 'adam), saying ('amar – communicating), 'Eat ('akal) and consume food ('akal) from (min) every one of (kol – all) the sheltered garden's (gan – protected, defended, and covered enclosure's) trees ('es).”** (*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 to select from. It isn't going to be boring.

As God has endeavored to share, for there to be love, there must be choice. So...**“But (wa), from (min) the tree ('es) of the knowledge (da'at – 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 (יְהוָה), 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** (יְהוָה), **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** (אֱלֹהִים), **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. Everything from Genesis to Revelation 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** (*huw'*) **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 “*pa’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 (*sharaym*), 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.

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, Jews became 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 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'apuwpym* – 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 Hosea, 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** (*qalown* – 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** (*kzk|*). **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). **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 Hosea, 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 Hosea 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.

Hosea 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 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 Towrah 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 - *kzk|* – *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** (*yisra'el* – 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** (*Yahuwdah* – 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** (*beryth* – nurturing and engaged relational agreement established on the foundation of *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* (חֲדָשׁ) 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 *chadash* (חֲדָשׁ),” 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.

As further affirmation of “renewed and restored” being an appropriate translation of *chadash* in this context, we find that 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.”

As further evidence 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 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 Psalm 51: 10. It asks of Yah: “Create in me a clean heart, O God, and *chadash* – renew the right spirit within me.” The second, Psalm 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 *beryth* – 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** (𐤎𐤏𐤓𐤏𐤃𐤁𐤀 - kzk | יהוה – *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 *gal* 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 Hosea, 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** (*yisra’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 - kzk|), **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 uninterrupted 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 Hosea, 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** (𐤆𐤃𐤆𐤃𐤁 - kzk|). **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** (𐤆𐤃𐤆𐤃𐤁 - kzk|). **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 (turn around, change direction, move on a different path, forsake, and reject) **illicit relationships with false deities** (unfaithfulness, adultery, and idolatry) **from her presence and the marks of unfaithfulness from between her breasts.”** (Hosea 2:2) **“I will not love** (show affection for, have mercy on, demonstrate compassion to, or pity) **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 (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** (ignorance and a failure to understand due to a deficiency in awareness). **Indeed, because you have rejected and avoided** (have limited your association with, despised, spurned, disdained, and been adverse to) **understanding, I will also reject and avoid** (shun an association with and be adverse to) **you, so you shall be separated from serving as My ministers. And since you have ignored and forgotten** (have overlooked and are not mindful of the significance of, have responded inappropriately to and ceased to care about) **Almighty God’s Towrah** (instructions, directions, teaching and guidance), **I will ignore, cease to care about, and forget** (become oblivious to) **your children also. So then as they became more numerous and influential** (when they exalt themselves as Rabbis and impose Rabbinical Judaism), **they will continue to sin against Me. Therefore I will substitute and exchange their glory** (honor, respect, status, wealth, value, abundance, and reward) **for disgrace** (shame, ignominy, confusion, reproach, dishonor, insult, and scorn).” (Howsha’ / Salvation / Hosea 4:6-7)

“Let’s 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*)