

Ruwach – Spirit

The Spirit of Life...

Self-assured and religious, affluent and ignorant, the Northern Kingdom was ill prepared for the coming Assyrian assault. **“Though he flourishes among his brothers, a scorching east wind will come.”** And it did. This sounds like a haunting warning to the West, which while comparatively flourishing, is ill prepared for the inevitable scorching wind of satanically-inspired jihad.

For both them and for us today, in time, the Ma’aseyah will arrive and return as promised, and mercifully provide the ultimate source of victory: eternal life in His Covenant Family. But the Yisra’elites and Yahuwdaym, befuddled as ever, would reject Him. So while Howsha’s prophetic letter is addressed to them, this message applies to all who do not know the Spirit of Yahowah.

“The Spirit (*Ruwach*) of Yahowah (כַּזְכַּיְ) will ascend out the wilderness. His source of life (*maqowr* – the basis for purification and fountain of joy) will confound, be disapproved and treated shamefully (*bowsh* – be pained and ashamed, be frustrated and delayed, be disappointed; experiencing the distress of a farmer with a diminished harvest). And His cistern of mercy (*ma’yan* – source of blessings, well of sustenance, fountain of life) He will dry up (*hareb* – make desolate, separate, forsaken, and wasted). He will plunder the treasury of every precious and beloved article (*kaly* – vessel, armor bearer, implement, and possession).” (Howsha’ / He Saves / Hosea 13:15)

The east wind could mean drought, Satan, the Assyrians, Muslims, or more likely, all of the above. But the Spirit of Yahowah which ascends out of the wilderness is the Ma’aseyah. Matthew records the event: **“Now, in these days, John the Immerser came preaching in the wilderness of Judea, saying: ‘Repent, for the kingdom of heaven is at hand. For this is the one referred to by Isaiah the prophet, saying, “The voice of one crying in the wilderness, make ready the way of Yahowah. Make straight in the desert a highway for our God.”’”** (Mattanyah / Matthew 3:2-4 from Yasha’yah / Isaiah 40:3)

Yahowchanan was announcing the arrival of Yahowah as Immanuel—God with us—the Ma’aseyah. Howsha’ was telling us that the Ma’aseyah is the “basis for purification and thus the source of life.” But he also foretells that the Spirit of Yahowah would “confound” the Jews, causing them to disapprove of Him and treat Him shamefully—frustrating and delaying their national redemption for 2,000 years. This would cause Yahowah, in the person of Yahowsha’, to “experience the distress of a farmer with a diminished harvest.” By crucifying the “cistern of mercy,” rejecting the “basis of purification,” and murdering the “source of life” these Jews, and all those who have followed their example, have lost everything of value—their wealth, land, freedom, life, soul, and God.

The “confound” aspect of *bowsh* is particularly revealing. It suggests that the Jews were “puzzled, mystified, confused, baffled, and bewildered.” They didn’t murder the Ma’aseyah based upon understanding or reason, but out of confusion and bewilderment. Ignorance isn’t bliss—*yada* is.

Howsha’ was not only announcing the arrival of the Ma’aseyah, and defining His mission of salvation, he was confirming in advance what would happen and why. The Jews, and all others who have access to these writings, are without excuse. And that means you.

Here is the consequence: **“Samaria [the land and/or the capitol city of the Northern Kingdom] will be held guilty (‘*asham* – will become desolate, separated, forsaken and damned), for she has rebelled against (*marah* – provoked and been contentious with) God. They will fall by the sword. Their little ones will be dashed in pieces, and their pregnant women will be ripped open.”** (Howsha’ / He Saves / Hosea 13:16)

When we separate ourselves from God we lose His protection. Israel is the prime example. But America is on the cusp of feeling this sting, too. As we will discover when we review Isaiah 17 and 18, what happened to Israel will happen to us. It all begins when a nation or individuals rebel against God. Such provocation and contentiousness always leads to the same undesirable place—being desolate (lifeless), separated (without a redeemer), and damned (dead).

In the opening chapter of Howsha’ we learned that the sin of infidelity—associating with false gods or religions—condemned parent and child. So it is with rebellion, provocation, and contentiousness. Whether it is because our children become confused by our religious schemes and thus become a casualty of them, or because the products of a Spiritless union are Spiritless, and thus unknown to God, the result is the same—death. According to God, our choices have consequence. They redeem or condemn our children.

Choose wisely: **“Return** (*suwb* – turn back, become restored, refreshed, and repaired; answer the call and be changed) **O Yisra’el** (*Yisra’el* – those who

engage and endure with God), to **Yahowah** (kzk|), **your God. You have stumbled** (*kashal* – been cast down, fallen, become feeble and decayed, weak and bereaved) **because of your iniquity** (‘*awon*). **Take** (*laqach*) **words** (*dabar*) **with** (‘*im*) **you and return** (*suwb*) **to Yahowah** (kzk|). **Say** (‘*amar*) **to Him, ‘Take away** (*nasa*)’ **all** (*kol*) **sin** (‘*aown*) **and receive** (*laqach*) **us mercifully** (*towb* – happily, lovingly, and favorably, as if we were good and acceptable, thereby beneficially). **This is our reward and restoration** (*shalam*), **the fruit** (*para*)’ **of our lips** (*saphah*).’” (Howsha’ / He Saves / Hosea 14:1-2)

This is a presentation of the good news upon which the Covenant is based. It is the means to attain salvation. “Stumbling and sinful” people are “changed, repaired, and restored,” making them appear as if they were “acceptable so that they might endure.” And the path to redemption is a “return to Yahowah our God by way of His Word.” These are the ground rules of salvation.

While finding this merciful treasure in Howsha’ is rewarding and reassuring, there is much more to it than meets the eye at first glance. This path to paradise follows a pair of prophecies pertaining to the Ma’aseyah: **“The Spirit of Yahowah will ascend out of the wilderness.”** And: **“His source of life and basis for purification will confound, be disapproved and treated shamefully. His cistern of mercy and fountain of life, He will dry up and make desolate.”**

It explains that Yahowah is “the source of purification and life.” It tells us that Yahowsha’ is Yahowah because it was Yahowsha’ who “ascended out of the wilderness,” “confounded” the Jews, “was disapproved and treated shamefully” as was foretold and later confirmed, causing the nation to dry up and the people to die. Moreover, these verses suggest that the “Spirit of Yahowah” is synonymous with the Ma’aseyah title Yahowsha’ bore. And we have a connection between Yahowah’s Spirit and purification. This is suggestive of the Garment of Light that made Ya’aqob appear perfect, leading to his salvation.

But while these things are reassuring, connecting Yahowah to Yahowsha’, they are not the reasons I find this passage so exciting. I see it as a treasure—a missing link of sorts. To help you see it as I do, I’d like to review the most essential words under a microscope.

The first is *suwb*, meaning: “turn back, become restored, refreshed, and repaired; answer the call and be changed.” It is a “relationship word with strong spiritual connotations.” *Suwb* confirms that Yahowah is calling us to Him, knocking at the door to our heart, and asking us to let Him in. And *suwb* conveys the result: we will be “restored, refreshed, and repaired”—made to appear new, even perfect in God’s eyes so that we can live forever. Finally, *suwb* tells us that Yahowah’s Spirit will “change us, enhancing the quality of our lives and improving our behavior.” *Suwb* defines what Yahowsha’ meant when He told

Nicodemus that he needed to be “born anew from above”—a passage we will review in a moment.

The second important word is the subject of the sentence, “*Yisra’el*,” meaning: “to stand upright, straight and be righteous, to be correct and pleasing, to be agreeable, right, justified, and straightforward with God.” This defines the audience to whom Yahowah is speaking, the means to redemption, and the consequence of it. If you are like me, a Goy/Gentile, fret not; this message is for you. Yahowsha’ stood upright on Golgotha’s pole so that we all might be “justified, correct and pleasing” to Yahowah. When we accept His mercy, we become *Yisra’el*—“one who stands upright with God.”

By this time you know “Yahowah is God” so we’ll move on to the verb of the second sentence, the word that describes man’s fallen state: *kashal* – “to be cast down, to fall, to become feeble and decayed, weak and bereaved.” The opposite of eternal life is death. The opposite of being caught up is being cast down. The opposite of purity and health is decay and corruption. The opposite of enjoying a relationship is to be bereaved of it.

The less desirable option is the result of *’awon* – “iniquity, perversity, and depravity,” a.k.a. “sin.” Specifically, *’awon* means: “guilt, the consequence of iniquity, the legal state of being liable for wrongs done.” All who don’t *yada* Yahowah are held accountable for their sin. Iniquity makes us “sick, feeble and decayed” so that we “stumble out of control,” casting ourselves into *She’owl*. Without a cure, without a savior, without a means of purification, sin is deadly. So from the first two sentences we have learned that we must be born anew from above by way of Yahowah’s Spirit because we have all sinned and will otherwise be held accountable.

In the third sentence, Yahowah explains how we are to go about receiving His remedy. To appreciate the process, we have a dozen more words to unwrap: **“Take (*laqach*) words (*dabar*) with (*’im*) you and return (*sub*) to Yahowah (*kzk|*). Say (*’amar*) to Him, ‘Take away (*nasa’*) all (*kol*) sin (*’aown*) and receive (*laqach*) us favorably (*towb*). This is our reward and restoration (*shalam*), the fruit (*para’*) of our lips (*saphah*).”**

“Take” is *laqach*, meaning: “to take hold of, to take in the hand and carry along, to fetch and take with you, to receive and marry, to accept and possess, to select and seize.” “Words” is *dabar*, meaning: “words and statements, communication and chronicles, sayings and instructions, events to which one might refer, speech and message, account, treatise, and record, formal rendering in a systematic manner.” Therefore, we find *dabar* translated as: “account, acts, advice, annals, answers, conclusions, consultation, conversation, counsel, desires, fulfillments, instructions, message, oath, promises, plot, proposal, purpose,

rationale, record, reply, report, request, sayings, speech, thoughts, verdict, ways, word and words.” So in a word, *dabar* is Scripture. That means we need to receive, accept and take hold of God’s Word if we are going to live. We need to possess it to the point of being married to it. There is nothing subtle or passive about this process. If we want Yahowah’s redemption we must take hold of His Word and carry it with us.

This is why Yahowchanan began his presentation of the good news by confirming what we have just read in Howsha’: **“In the beginning was the Word and the Word was with God, and the Word was God.... In Him was life, and His life was the light of men. The light shines in the darkness but the darkness has not understood it.... He came to His own, but His own did not receive Him. Yet to all who received him, to those who rely on His name, He gave the right to become children of God—children born not of natural descent, nor of human decision, or a husband’s will, but born of God. The Word became flesh and tabernacled with us. We have seen His glory, the glory of the One and Only, who came from the Father, full of mercy and truth.... For the Towrah was given through Moseh; mercy and truth came through the Ma’aseyah Yahowsha’.”** (Yahowchanan / Yah is Merciful / John 1:1-17) This is the prose and poetry of salvation—a summation of Yahowah’s message to man in eloquent terms.

To learn how we can be “born of God,” let’s return to Yahowah’s most vivid explanation. “With,” in Howsha’s salvation passage, is *‘im*, meaning: “with, indicating something that is done together.” *‘Im* refers to “something that parties share in common”—which is probably His Spirit. *‘Im* is used to convey: “to walk with, to converse with, and to enjoy companionship with” Yahowah, as He is the object of this sentence.

“Return” is *suwb*, meaning: “to turn away from [Satan] and to turn to [God].” To *suwb* is “to answer and be restored.” *Suwb* means: “turn away from evil, come back home, and return from the dead.” To *suwb* is to “engage in spiritual relations.” It conveys “repentance and rebirth.” Therefore, this first sentence reveals: “Receive, accept and possess Yahowah’s Words, His Scripture, making it the thing you share in common so that you can return to Him and be restored, turning away from evil and coming back home—literally returning from the dead by being born anew.”

Based upon that foundation, the middle sentence clarifies the process. “Say” is *‘amar*, meaning: “say, speak and answer.” To *‘amar* is to “make a promise or a vow. It is a vouch—a spoken affirmation or assurance.” *‘Amar* means “to give your word or pledge, to claim and tell, to declare your response and intentions.”

“Take away” is *nasa*, meaning: “lift up, bear continuously, carry away, accept and forgive.” “All” is *kol*, that’s all *kol* means. “Sin” is *avon*, meaning: “iniquity, wickedness, perversity, unfaithfulness, and guilt.” *Avon* reflects “the consequence of iniquity and the legal state of being liable for wrongs done.”

“Receive” is also *laqach*, meaning: “take hold of, receive and marry, accept and possess, select and seize.” The last word is “favorably,” from *towb*, meaning: “to be considered good, and thus to be acceptable.” It is something that is offered and should be received “happily and lovingly” *Towb* is to be “agreeable, good, and acceptable.”

Therefore the middle sentence reads: “Answer Yahowah and say to Him, ‘Forgive all my sins. Accept my iniquity. Bear my guilt. Carry my liability away, receiving, marrying, and possessing me by way of your mercy—an unearned favor conceived in love that makes me acceptable.’” It is the sinner’s prayer of salvation.

The third sentence gloriously confirms the previous two. **“This is our reward and restoration (*shalam*), the fruit (*para*) of our lips (*saphah*).”** “Reward and restoration” is *shalam*, meaning: “rendered in full.” It is “perfect deliverance, complete and finished.” It is why Yahowsha’ said “It is finished” as He hung on Moriah’s pole. *Shalam* signifies the “peace” that is made between a perfect God and sinful man by way of God “paying our penalty.”

Shalam is a “recompense rendering restoration, a requital.” Since these are not words we use everyday, let’s examine them. “Recompense” is a “reward which compensates. It means to “offer a payment that makes up for another’s debt.” “Render” is “to extract in a crucible, to approve by way of offering compensation, to deliver and to restore.” To render is to “hand down a legal judgment or verdict. It is to “acknowledge the dependence of a person on the service provided by another.” “Restoration” is “renewal, the bringing back to a former condition.” In this case, it would be back to Adam’s perfect sinless nature and ideal relationship with Yahowah prior to the fall. “Requite” is “an act of giving compensation to render someone suitable, returning an injured person to a beneficial status.” Collectively, *shalam* defines Yahowah’s/Yahowsha’s atoning sacrifice on Mount Moriah’s pole. It explains the how and why of salvation.

But there is more. Every definition of *shalam* describes the Ma’aseyah’s merciful gift: “to perform something that is good, to make restitution, amending the record.” Prophetically, *shalam* is often translated “to fulfill” or “to finish.” It is the “final fulfillment of an obligation,” in this case Yahowah’s prophetic promises to save mankind by sacrificing Himself for us. By *shalam* we “receive compensation” so that God can “mete out a just verdict” that enables us “to

remain healthy, be unscathed and unharmed,” taking us to “a preferable state”—eternal life in paradise.

The same three Hebrew letters vocalized differently form *shelem*, a “fellowship offering that comes by way of fulfilling a promise or vow.” *Shelem* is “a voluntary sacrifice which perfects, reestablishing the covenant relationship.” Another variation of the three letters rendered in the text is *shalem*, telling us that the recompense was “complete and fully accomplished” keeping us “safe from danger” and enabling us to enjoy a “close personal association”—that standard being the *torah*, or prescriptions. *Shalem* makes us “whole, in complete accordance with the acceptable standard.” *Shalem* suggests that the person offering the gift “was fully devoted, having great love and passion,” and that He was “obedient”—concepts which permeate the Ma’aseyah’s last day as a mortal man.

In this passage, *shalem* is often translated “present,” a word which means “to become manifest” and “to formally bestow a gift” which “introduces a person into the presence of someone with a superior rank”—in this case of God, by God, to God. It is a perfect and complete summary of the Covenant. It is *beryth*.

“Fruit” is *para*, meaning: “to bear fruit, to be fruitful, to thrive in fruitfulness, and to flourish.” In this context it means to be restored so as to live and be productive. Our lips provide the means to this rehabilitated state because *saphah*, means: “lips, speech, language, and to communicate a message.” Our contribution to the salvation process is limited to answering Yahowah and accepting His gift in accordance with His Word.

Howsha’ just completed one of the most important three-part declarations in human history. It begins ominously, telling the Jews that they will reject their Savior, but ends majestically, telling us how to accept His gift of eternal life. Notice it is all predicated on: **“The Spirit of Yahowah will ascend out the wilderness. His source of life and basis for purification will confound, be disapproved and treated shamefully, and His cistern of mercy, source of blessings, well of sustenance, and fountain of life He will dry up and make desolate.”** As a consequence: **“Samaria will be held guilty, becoming separated, forsaken, lifeless, and damned, for she has rebelled against, provoked and been contentious with God. They will fall by the sword. Their little ones will be dashed in pieces.”**

But there was a better choice—the ultimate choice—the choice for which man was created and the Scriptures revealed: **“Receive, accept and possess Yahowah’s Words, His Scripture, making it the thing you share in common so that you can return to Him and be restored, turning away from evil and coming back home—literally returning from the dead by being born anew.**

Answer Yahowah and say to Him, ‘Forgive all my sins, accept my iniquity, bear my guilt, and carry my liability away, receiving, marrying, and possessing me by way of mercy—an unearned favor conceived in love that makes me acceptable. The restoration of our relationship is the result of this communication with You.’ (Howsha’ / He Saves / Hosea 13:15, 14:1-2)

This solemn dialogue with Yahowah includes an acknowledgement that Yahowah loves us, because we are answering His call. It acknowledges that He revealed Himself to us by way of His Scripture and that we must study His Word to know, understand, and trust Him. This communication is an acknowledgement of our sinful and thus condemned condition. It includes an acknowledgement of our need for a redeemer. The prayer signifies an acceptance of who the Savior is and how He saved us. It recognizes that we have chosen to receive His merciful gift. It confirms an understanding of how that choice liberates us from the penalty of death. And it is an acknowledgement of our willingness to be anointed by Yahowah’s Spirit, being born anew from above and eternally married to Him. If you have not had this conversation with Yahowah, please do it now.

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The most important conversation in human history took place in Jerusalem just shy of two thousand years ago. One party was a Pharisee. This Rabbi named, Nicodemus, was one of the world’s foremost experts on the Hebrew Scriptures. The other party was God.

By way of background, according to John, the Ma’aseyah was in town for Passover. He would ultimately be the sacrificial Lamb. He had just cleared the Temple of merchants and money changers. For this unreligious act He was queried: **“Then the Jews demanded of Him, ‘What miraculous sign can you show us to prove your authority to do all of this?’ Yahowsha’ answered them, ‘Destroy this temple and I will raise it again in three days.’ The Jews replied, ‘It has taken forty-six years to build this temple, and you are going to raise it in three days?’ But the temple he had spoken of was His body [as it was the Tabernacle of Yahowah’s Spirit]. After Yahowsha’ was raised from the dead, His disciples recalled what He had said. Then they believed the Scripture and the words that Yahowsha’ had spoken.”** (Yahowchanan / Yah is Merciful / John 2:18-22)

“Now while He was in Jerusalem at the Passover Feast, many people saw the miraculous signs He was doing and trusted in His name, believing in Him. But Yahowsha’ would not entrust Himself to them, for He knew all

men. He did not need man's testimony about man, for He knew what was in man.” (Yahowchanan / Yah is Merciful / John 2:23-24)

And that brings us to the most telling of all conversations. It is fairly long, so I am going to share it with you without amplification and then go back and expose the full measure of each word. **“Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Yahowsha’ at night and said, ‘Master, we know you are from God, a teacher. For no man could perform the miraculous signs you are doing if God were not inside of him.’**

“In reply Yahowsha’ declared, ‘I teach you the truth, no one can see the kingdom of God unless he is born from above.’ ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother’s womb to be reborn.’

“Yahowsha’ answered, ‘I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. You should not be surprised at my saying, ‘You must be born from above.’ The Spirit blows like the wind and breathes life wherever He desires. You are endowed with the faculty to hear the voice and language, yet you do not know the household of God, what place He appears and becomes known or where He is going. In this manner he who is to have eternal life, each and everyone is born, brought forth, and delivered by the Spirit.’

“Nicodemus said, ‘In what manner or way can He and this exist and happen?’ Yahowsha’ answered, ‘You are Israel’s teacher, and do you not understand this and Him? ‘Most assuredly, I tell the truth concerning this. We speak of what and whom we know and bear witness to what and whom we have seen, but still you do not receive our witness.’” (Yahowchanan 3:1-12)

“If I have spoken of the earthly and human and you do not trust, how then will you believe if I speak of the heavenly? No one has ever ascended into heaven except the One who descended from heaven—the Son of Man. Just as Moseh lifted up the snake in the desert, so likewise, in the same way and manner, the Son of Man must be lifted up, in order that everyone who relies on Him may have eternal life.

“For God so loved the world that He gave His one and only Son, that whoever relies upon Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him. Whoever relies upon Him is not judged or condemned, but whoever does not rely stands condemned already because he has not trusted in the name of God’s only Son.

“This is the verdict: Light has come into the world, but men loved the darkness instead of light, because their behavior was evil. Everyone who practices evil hates the Light, and will not come into the Light concerned that that his behavior and deeds will be exposed. But whoever lives by the truth comes into the Light, in order that it may be seen plainly, that what he has done is taking place in close proximity to God.” (Yahowchanan / Yah is Merciful / John 3:12-21)

Yahowsha’ knew *why* Nicodemus had come. He also knew that as a Pharisee, Nicodemus was a Scriptural scholar. The Rabbi knew the Howsha’ passage we have just read, so he should have known why and how he needed to be reborn in the Spirit of Light. Yahowsha’ expected him, just as He expects us, to know and understand His Scripture. His Words illuminate the path to salvation and eternal life.

Since we have examined the passage Nicodemus had failed to grasp, let’s focus our attention on the Ma’aseyah’s most important confirmation of it. **“Now (*de* – therefore, this is an indication that these events are closely related), *there was a man named Nicodemus, a member of the Judean ruling council.*”** *De* tells us that Yahowsha’s discussion with Nicodemus was directly related to that which preceded it—the revelation that His body was the Temple of God’s Spirit, His prediction of his impending fulfillments of Passover, Unleavened Bread, and FirstFruits, the significance of these things occurring in conjunction with the *Miqra’ey*, as well as the importance of His name and man’s reliance upon Him.

There were about 6,000 Pharisees in the first century. The sect originated long after the Babylonian exile. And while the *Mishna* wouldn’t be written for more than a century, the *Talmud* for six centuries, and the Masoretic Tanakh wouldn’t be vocalized for a millennia, these super-religious and inordinately-political Jews were not opposed to usurping God’s authority by making up their own rules. Yahowsha’ said that they were “born of vipers,” meaning the Devil, in Matthew 23, the corollary of this passage. Uncomfortable with Yahowah’s mercy-based plan of salvation, they had substituted one that was works oriented. And that was the core of the problem. This Rabbi wanted to know what he had to do to be saved. He did not recognize that Yahowah was on the cusp of doing everything that was required.

It is interesting to note that the closest Greek word to *pharisaios*/Pharisee is *pharmakeia*—“sorcery, witchcraft, and black magic”—the guiles of men and demons. And while this is an apt description of the Satanic deceptions perpetrated by the Master/Rabbis, it should be haunting to those who call themselves “Christians.” The *pharmakeia* were *chrisos*, “dispensers of drugs,” long before the term was erroneously applied to the followers of the Ma’aseyah Yahowsha’. As the word *chrisos* implies, the *pharmakeia* dispensed manmade cures, “magic

potions, drugs, and healing ointments.” *Chrisos* implies being physically drugged by men, not Spiritually anointed by God—which is the essence of this message.

Nicodemus was a member of the Sanhedrin, the pious organization that would ultimately try and convict the Ma’aseyah for blasphemy. These power-hungry men hated Yahowsha’ because He made them irrelevant at best, and damned at worst. So Nicodemus chose to visit God under the cover of darkness. **“He came to Yahowsha’ at night and said, ‘Exalted One (*rabbi*), we know (*oida/oikeios*) you came from (*erchomai*) God (*theos*), a teacher (*didaskalos*).”**

While we are clarifying terms, “rabbi” does not mean “teacher.” It means “to exalt and to be great.” These Jewish clerics had no interest in teaching their fellow man anything. They wanted to elevate themselves and rule over others.

The word translated “know” is relational: *oikeios*, meaning “belonging to the family of, being intimate with, being related to, and adhering to” in this case “God/*theos*.” *Oida*, a related word, means “to have seen or perceived, hence to personally know” in this case “God.” *Erchomai* describes the concept of manifestation as it defines the Ma’aseyah’s mission: “to come from one place to another, to appear before people, to come forth, show oneself and become known, to influence, establish, and arise.”

Didaskalos is usually translated “Master” but it only means “teacher.” It is derived from the verb, *dao*, “to learn.” A *didaskalos* provides “instruction.” And based on what follows, that distinction is important—it is a requirement of a loving relationship. We are being instructed, not commanded.

“For no man (*oudeis*) could perform (*dunamai poieo*) the miraculous signs (*semeion*) you are doing unless (*ean*) God were with (*meta* – in the midst of, as a companion in fellowship with) him.” *Oudeis* makes a distinction between that which is of man compared to that which is from God. *Dunamai* means “would be able, would have the power by virtue of one’s own ability or resources, would be capable, strong or powerful enough” to perform a miracle. *Dunamis* is the “inherent power by virtue of someone’s nature to perform a miracle.” It suggests that the source is “excellent, influential, and moral.” *Poieo* means “bring forth” and “fulfill” It speaks to God’s unique ability to “create and declare a path, a way of life” A *semeion* is “a miracle, a sign, an unusual occurrence, transcending the common course of nature.” It is “something extraordinary and inexplicable which portends remarkable events soon to happen.”

Nicodemus had been too polluted by rabbinical misconceptions to see the Ma’aseyah as the fulfillment of the Scripture, but he did have the good sense to understand that the only rational explanation for Yahowsha’s teaching and miracles was that God was in Him.

“Yahowsha’ answered and said ‘Truly, truly (*amane, amane*), I say (*lego* – affirm, maintain, teach, and advise), one cannot (*ou dunamai* – is unable, lacks the power, ability, and resources to) see (*horao* – behold, perceive, know, become acquainted with by experience, appear in, or witness) the kingdom (*basileia* – reign, dominion, royal power, and authority) of God unless he is born (*gennao*) anew from above (*anohen*).”

Amane was transliterated directly from Hebrew to Greek to Latin and then to English. It is based upon the Hebrew *amane*, meaning: “to make firm, to build up, and to establish,” concepts that correspond to salvation. Consistent with Yahowah standing up for us so that we might stand with Him, *amane* means “to provide stability and confidence, like a child would find in the arms of a parent.” *Amane* “signifies the support of a pillar or upright pole.” It is a “firmly founded foundation” with “a lasting permanence.” Eerily, *amane* is “a secure nail that finds a solid place to pierce,” and “the right hand.” As a declarative statement, *amane* conveys: “believe in this, trust this, rely upon this with absolute confidence, and be faithful.” When vocalized in Hebrew, *amene* is pronounced “aw-mane” with a long “a.” And that distinction is important because “Amen” with a short “e” is the name of the Egyptian sun god—Amen Ra. False gods love deceptive titles. It’s why *Ba’al* chose Lord.

Interestingly, *gennao*, in addition to “be born” means “to be brought forth, to be delivered, and to give rise to.” *Anohen* is a critical word, signifying that this deliverance must come “from above, from a higher place, from God and heaven.” *Anohen* “makes everything new”—that’s what the mercy of God can do.

Anohen does not mean “again” which should make Christians who claim to be “Born Again,” shudder. Being born anew from above in Yahowah’s Spirit does not make us Christian, but rather Yisra’el—one who stands with God. We become Yahuwdym—those who belong to Yah.

Anohen is used several times in the Greek text. In Yahowchanan / John 3:31, Yahowchanan the Immerser says the Ma’aseyah Yahowsha’ is “from above.” In Yahowchanan 19:11, Yahowsha’ tells Pilate: “You would have no power over me if it were not given to you ‘from above.’” The concept of being “born from above” means to be “born of God” according to Yahowchanan 1:13. It means to be “born of Him,” with “Him” being Yahowsha’ in 1 Yahowchanan / John 2:29. 1 Yahowchanan 4:7 says: “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.”

In Ya’aqob, mislabeled “James,” after the arrogant English King, we find *anohen* used in 1:17: “Every good thing given and every perfect gift is from above/*anohen*, coming down from the Father of Light.” In 3:17 we are told: “The wisdom from above/*anohen* is pure, peaceable, reasonable, merciful, productive,

unwavering and without hypocrisy.” So to be *gennaio anothēn* is to be “born from above” to be “delivered by God,” to be “brought forth unto heaven,” and to be “made anew, giving rise to” salvation.

“By what means (*pos*) can a man (*anthropos*) have the ability, power and resources (*dunamai* – obtain the favorable circumstance or permission to) be born (*gennaio* – be brought forth, delivered, and arise) when he is old?” Nicodemus asked. ‘He cannot (*me dunamai*) enter (*eiserchomai*) a second time into his mother’s womb to be reborn.’ Yahowsha’ answered, ‘Most assuredly (*amane* – I make firm, build up, and establish; I provide the stability and confidence a child would find in the arms of a parent; I am the support, the pillar, and the upright pole; I am the firm foundation with lasting permanence; I am the right hand of God in which the nail will pierce; believe in this, trust this, rely upon this with absolute confidence, and be faithful), I tell (*lego* – teach and affirm) the truth (*amane*) no one can enter (*ou dunamai* – no person has the ability, power, or resources to obtain the favorable circumstances or permission to) enter (*eiserchomai* – reach, come in and experience) the kingdom of God unless he is born (*gennaio*) of water (*hydor*) and the Spirit (*Pneuma*). Flesh (*sarx* – carnality, the body, man’s animal nature) gives birth to (*gennaio* – brings forth and delivers) flesh, but the Spirit (*Pneuma*) gives birth to (*gennaio* – brings forth and delivers) Spirit.”

Water is the symbol for physical birth because in the womb we are encased in water which must break and spill forth before we can enter the world of the living and take our first breath. Also, water was symbolic for the cleansing that was needed for sinful man to approach a perfect God. The *Towrah* prescribed washings that were required prior to approaching the Tabernacle just as Yahowsha’ prescribes the immersion of our bodies making them Yahowah’s Tabernacle. While water does not cleanse us of our sins, it is symbolic of what the Spirit does.

Pneuma occurs 385 times in the Greek. It is translated “Spirit” or “Spirit of God, Spirit of the Ma’aseyah or Spirit of Truth” 146 times. As a legacy of the KJV it is absurdly translated “Holy Ghost” rather than “Set-Apart Spirit” another 89 times for a total of 235 occurrences. The remaining presentations of *pneuma* pertain to the “human spirit” and the “evil spirit” so there is more than one type of spirit and not all of spirits are good. *Pneuma* would be the closest Greek translation of *Ruwach* (Spirit), while *psuche* corresponds more directly to the Hebrew *nepeš* (soul). As an interesting aside, *eiserchomai* is used to indicate a “satanic spirit taking possession of a person,” further confirming that there is more than one spirit.

This known, the language of revelation and heaven is Hebrew, not Greek. So if you want to understand one and enjoy the other, focus on Hebrew, not Greek.

By affirming that we must be born of the Spirit from above to enter heaven, Yahowsha' confirmed and amplified the salvation message contained in the last chapter of Howsha'. And as demonstrated by this conversation between Nicodemus and Yahowsha', to understand precisely what must happen, one must study both accounts. One without the other is insufficient.

Nicodemus had studied Hebrew Scripture, and was now talking with its Author, but he didn't seem to understand either. **“You should not be surprised** (*thaumazo* – be amazed, marvel and wonder in admiration) **at My saying** (*lego* – affirmation, exhortation, and teaching), **‘You must be born** (*gennaō* – brought forth and delivered) **from above** (*anothen*).’ **The Spirit** (*Pneuma*) **blows like the wind and breathes life** (*pneo*) **wherever** (*hopou* – referring to circumstance and reason) **He desires and determines** (*thelo* – based upon will, intent, mind, choice, love and relationship). **You are endowed with the faculty to hear** (*akouo* – pay attention to, understand, believe in, respond to, receive, and conform to) **the voice** (*phone* – calling, spoken words, language).”

There is an interesting side note to *anothen* that we should perhaps consider. *Anothen*, in addition to signifying “to renew from above and from a higher place,” means “from the first and from the beginning.” That is significant, at least in translation, considering the opening line of the Scriptures: “In the beginning (*bare'syth*) God...” *Re'shyth* means “first and beginning.” In this context it explains that God is the first and the beginning so to be born *anothen* is to be brought forth and delivered by Yahowah.

Re'shith shares Hebrew letter with a number of words with divine connotations. *Ra'ah* describes Yahowsha': “to appear, advise and approve.” *Ra'eh* is “to see and experience” Him. *Ra'awah* is the result: “to be satisfied.” *Rey* designates man's relative position and vantage point: “mirror image and looking glass.” *Roy* is how He reveals Himself to prophets: “a vision.” *Ra'am* is related to being brought forth and delivered, meaning “to be lifted up.” *Ra'mah* defines where we go: “someplace high and worthy.” *Ro'ah* tells us who we encounter there: “the chief and foremost, the head.” *Rab* is who and what we experience in heaven: “the Master and abundance.” *Rabab* is a “bringing together,” synonymous with the *ekklesia*. So *anothen* and its Hebrew basis confirm the identity of the Spirit “from above, from the first and the beginning” as well as the consequence of being “born, brought forth, and delivered” by Him.

Thelo is an equally remarkable term. It is based upon the Greek word for “choice.” The Spirit goes to those who “choose” Her. There is no more important message. *Thelo* is a relationship word which describes God's “purpose and desire to love and take pleasure in” a *beryth*/relationship with His creation. As for related words, *theiotes* is “Divinity,” and *theos* is “God.”

Just as enlightening, are the insights embedded in *akouo* and *phone*. If the translations and scribes are to be trusted, and they can in this case because this statement is confirmed countless times in the Towrah, Yahowah created us in His image so that we would be **“endowed with the faculty to hear, pay attention to, understand, and respond to (*akouo*) His voice, calling, spoken words, and language (*phone*).”**

Yahowah created the Hebrew language and then has used it to accomplish His will. He instilled within us the ability to comprehend and use this, the ultimate tool, because we are the object of His desire. He loves us and wants us to love Him in return. Language, and especially Hebrew, is the conduit, the medium of communication and the essence of relationship. Language is the thing that separates us from all other animals. Language is what makes knowing and loving God possible. According to Yahowah, Howsha’ and Yahowchanan, language, the spoken and written word, is how we come to know God, to choose Him, and as a result to become born anew from above in His Spirit. It is the reason the Towrah was revealed and its Covenant was proclaimed.

Speaking to Nicodemus, Yahowsha’ said, **“You do not know the household of God (*oikeios*), His origin or source (*pothen* – the author or giver), or what place He comes into being or appears and becomes known (*erchomai* – comes forth, manifests himself, establishes, influences, and arises) or where He is going (*hupago* – leading, bringing together, and withdrawing to).”** The household of God is Yahowah/Father, Spirit/Mother and Yahowsha’/Son. Collectively, they are the author and giver, the origin and source of life.

“In this manner (*houto* – thus, likewise) he who lives and is to be (*esti/eimi* – to have eternal life), each and everyone is born (*gennao* –brought forth and delivered) by the Spirit (*Pneuma*).” Yahowah’s Spirit redeems and delivers. She is our savior. To know Him and Her, and to choose to be born of them, is to live. To be ignorant of the household of God, and to reject Yahowah, the Spirit, and Yahowsha’ is to die. It is that simple; it is that profound. It is the meaning of these words.

“Nicodemus said, ‘How (*pos* – in what manner or way) can (*dunamai* – the resource, ability, and power of) Him, Her, and this (*houtos*) exist and happen (*ginomai*)?’ Yahowsha’ answered, ‘You are Israel’s teacher. Do you not understand (*ginosko* – recognize and perceive, acknowledge familiarity with) Him, Her and this (*houtos*)? Most assuredly “(*amane* – I make firm, build up, and establish; I provide the stability and confidence a child would find in the arms of a parent; I am the support, the pillar, and the upright pole; I am the firm foundation with lasting permanence; I am the right hand of God in which the nail will pierce; believe in this, trust this, rely upon this with absolute confidence, and be faithful), I tell (*lego* – teach, exhort, and affirm) the truth (*amane*)”

concerning this (*hoti* – cause and reason, conversation, identification, and explanation) **we speak** (*laleo* – talk about, preach, declare, and disclose the thoughts) **of what and whom** (*hos*) **we know** (*eido* - perceive, signifying the actual seeing and awareness of and the personal acquaintance with) **and bear witness to** (*martureo* – testify, affirm, and share) **what and whom** (*hos*) **we have seen** (*horao* – beheld, seen with our own eyes and perceived with our own mind, have known and experienced), **but still you do not receive** (*lambano* – grasp and take hold of, acquire, possess, or accept) **our witness** (*martyreo* – testimony).”

The “whom and what” of this conversation is central to “the identification and explanation” of the Spirit and Salvation. The means to salvation is the means of salvation. It is why Yahowsha’ referred to Himself, the Savior, and the Spirit, as “we and our.” Yahowsha’ knows and is acquainted with, and thus can bear witness to both, because He is the Savior and the Spirit. To be born from above is to receive Yahowah’s Spirit. “Our” is the household of God. Yahowah is our Father, the Comforter or Set-Apart Spirit is our Mother, and Yahowsha’ is the Son who represents them, facilitating fellowship. When we are born of Spirit and married, Yahowsha’ becomes the Groom and we as Yisra’el and the Ekklesia, become the bride.

The Ma’aseyah affirmed what Howsha’ had disclosed—the Jewish religious leaders were lost souls. **“If I have spoken of** (*lego* – affirmed and taught) **the earthly** (*epigeios* – terrestrial and human) **and you do not trust** (*pisteuo* – do not commit yourself, place confidence in, and rely upon [Me]), **how then will you believe** (*pisteuo* – trust) **if I speak of the heavenly** (*epouranios* – celestial)? **No one has ever ascended into** (*anabaino* – risen up and entered) **heaven** (*ouranos* – the abode of God) **except the One who descended from** (*katabaino* – came down from) **heaven—the Son of Man.”**

Son, *hyios*, is a term of “relationship and association.” God associated with man by manifesting Himself in the form of a man so that men might be able to form a relationship with Him. In this passage, Yahowsha’ is telling Nicodemus that He alone has ascended to heaven. That is because the Ma’aseyah’s atoning sacrifice is the sole means to heaven. Until He had fulfilled His promise to redeem us, the saved, those souls immersed in His Spirit, were in Abraham’s Bosom—the good section of *She’owl*. This is why Yahowsha’ told the thief hanging next to Him on Mount Moriah’s pole, that He would see him in heaven that day. All those who had been set apart unto Yahowah, and who had died previously, were to become a FirstFruits offering at that same time, rising up to heaven on the day appointed in accordance with the Miqra of FirstFruits.

Yahowsha’ explains this very thing in the next line: **“Just as Moseh lifted up the snake in the desert, so** (*houtos* – likewise, in the same way and manner) **the Son of Man must be lifted up, in order that** (*hina* – so as a result) **everyone**

who relies on (*pisteuo* – puts trust in and commits to) **Him may have and hold on to** (*echo* – possess and retain, wear the clothing of, be able to experience) **eternal life** (*aionios zoe* – everlasting life, life without end, never ceasing existence).”

Moseh’s lifting up of a snake on a pole was a salvation prophecy pertaining to the Ma’aseyah. During the exodus, the Jews “**spoke against God and Moseh, saying, ‘Why have you brought us up out of Egypt to die in the desert? There is no bread. There is no water. And we detest this miserable food.’ So then Yahowah sent venomous snakes among them. They bit the people and many Yisra’elites died. The people came to Moseh and said, ‘We sinned when we spoke against Yahowah and you. Pray that Yahowah will take the snakes away from us.’ So Moseh prayed for the people. Yahowah said to Moseh, ‘Make a snake and put it up on a pole. Anyone who is bitten can look at it and live.’”** (*Bamidbar* / In the Wilderness / Numbers 21:5-9)

Rejecting Yahowah is sin. Not relying upon Him is death. Yahowsha’ was lifted up on a pole to cure and heal us. Those who look to Him for salvation live. Reliance upon the work Yahowah accomplished through the Ma’aseyah Yahowsha’ during the *Miqra’ey* is the means to eternal life. It is the message of the *Towrah*.

This is the payoff line of the most important conversation in human history: “**For God so** (*houto* – in this way and manner) **loved** (*agapao* – became fond of, pleased and content with) **the world** (*kosmos* – universe, earth, people) **that He gave** (*didomi* – delivered, bestowed as a gift, put in our place) **His one and only** (*monogenes* – unique, one of a kind) **Son** (*huios* – term of relationship and association), **that whoever relies upon** (*pisteuo* – trusts and believes in) **Him shall not perish** (*apollumi* – be destroyed, be lost, abolished, put to an end, and become dead) **but have eternal life** (*aionios zoe*).”

Yahowsha’s sacrifice on the pole was a gift. He put himself in our place and accepted our death sentence so that we could live. To *pisteuo* is “to put something,” in this case the penalty of sin, “into the care of another”—our Savior. *Pisteuo* isn’t belief or faith in the sense of accepting something that is not or cannot be known, but rather trust in Him who is known.

Monogenes does not mean “begotten.” Yahowsha’ is not a second generation deity as begotten would imply. God simply became visible to us at this time just as Genesis 1 had proclaimed.

Yahowsha’ referred to Himself as the “Son” because a son comes in his father’s name and was, at least in those days, usually about his father’s business. The Son not only completes Yahowah’s familial metaphor of Father, Mother, and Child—thus family—the Son represented the eternal family here on earth. That

job has now been passed on to our Spiritual Mother, but will return to the Son during the Millennial Sabbath.

Yahowsha' is the human manifestation of Yahowah—a diminished part of Yahowah set apart from Him for us to see. Therefore, Yahowsha' is literally part of Yahowah. He is eternal. *Monogenes* thus signifies “the nature of” Yahowsha's “derivation” and the Ma'aseyah's “uniqueness.” That is why we derive “monopoly” and “genes” from *monogenes*. Yahowsha' was the *monogenes* of Yahowah.

Consistent with Yahowah's prophetic message in Howsha', the choice presented here is between “eternal life” and “perishing.” It is not between life and eternal torment. *Apollumi* means: “to perish, to be destroyed, to be lost, abolished, put to an end, and to become dead.” God did not create us to torture us for all eternity. He created us in His image so that we might enjoy an eternal and loving relationship with Him. More than that, He made it possible. Better than that, He made eternal life a gift.

He even said so...**“For God did not send** (*apostello* – send forth, away and out) **His Son into the world to condemn** (*krino* – judge and put asunder, evaluate) **the world, but to save** (*sozo* – heal, restore, and make whole; rescue, preserve, and keep safe; protect from destruction) **the world through** (*dia* – on account of, because of, by means of, through the agency of) **Him.”**

Yahowah's gift, delivered through Yahowsha', “heals us, restoring us to perfection.” He came to “rescue and preserve us, making us eternally safe, protecting us from destruction.” He is offering us the gift of eternal life.

By standing up for us, by allowing Himself to be lifted up on a pole, by causing Himself to be our sacrificial Lamb, we have been given the opportunity to avoid judgment and death. Since He paid our fine we have been declared “not guilty.” Yahowsha' said it this way:

“Whoever relies upon (*pisteuo*) **Him is not separated, judged, or condemned** (*krino*), **but whoever does not rely** (*pisteuo*) **stands separated and condemned** (*krino*) **already because he has not trusted** (*pisteuo*) **in the proper name of** (*onoma* – nature, reputation, and information regarding) **God's one and only** (*monogenes* – unique, one of a kind) **Son.”**

There are scores of prophecies concerning the Ma'aseyah and Savior being Yahowah's Son. Rather than examine them now, we'll review them in book three, the volume dedicated to the Ma'aseyah.

As predicted in Howsha' most Jews rejected the Ma'aseyah and shunned His gift. So...**“This is the verdict** (*krisis* – judgment, accusation, condemnation, damnation, and separation): **Light** (*phos* – that source of energy which

illuminates and is manifest) **has come** (*erchomai* – made an appearance, has come forth, has become known, has influenced and has been established) **into the world** (*kosmos*), **but men** (*anthropos* - humankind) **loved** (*agapao* – welcomed and had an affinity for) **the darkness** (*skotos* – blindness, ignorance, the abode of evil spirits) **instead of** (*mallon* – rather than, more than, to a greater degree, more readily and willingly than the alternative) **light** (*phos*), **because their behavior** (*ergon* – actions, deeds, labors, business, undertakings, accomplishments, acts and thinking) **were evil** (*poneros* – wicked, morally corrupt, worthless, faulty and of no value; annoying, perilous, diseased, blind, and criminal).” *Mallon* indicates that in the choice between light and darkness, between Yahowah and Satan, between life and death, most will choose poorly.

“**Everyone who practices** (*prasso* – habitually commits and publicly perpetuates) **evil** (*phaulos* – things which slight, are mean and worthless, morally base, bad and wicked) **hates** (*miseo* – detests) **the Light, and will not come into** (*erchomai* - appear before, come to know, be influenced by or be established with) **the Light, concerned that his behavior and deeds** (*ergon*) **will be exposed** (*elegcho* – reproved and rebuked, receive a conviction).

But whoever lives by (*poieo* – brings forth, commits to, bears, and practices) **truth** (*aletheia* – objectively deals with reality, lives in accordance with the facts as they are manifest in the space/time continuum) **comes into** (*erchomai* – comes forth and appears before, arises in, is influenced by and is established in) **the Light, in order that it may be seen plainly** (*phaneroo* – made manifest, declared, clearly appear and become known, be realized by teaching, plainly shown and thoroughly understood) **that what he has done** (*ergon* – undertaken and accomplished, produced which is effectual) **is the work of** (*ergazomai* – brought about by, made to happen through, is in relationship to) **and is taking place in close proximity to** (*en*) **God.”** *En* suggests an “intimate union, a oneness of heart, mind and purpose” with God. It is the result of being born from above.

Yahowah’s Spirit is equated to Light throughout this passage because the Spirit is a Garment of Light. She comes in to us, anoints us, gives spiritual birth to us, clothes us, establishes us, nurtures and comforts us, teaches us, and gives us life.

☞☞☞

Howsha’ concludes his prophetic revelation on divorce and reconciliation, on desolation and salvation, with these words: “**We** [Yisra’el] **will not say again, ‘Our god,’ to the work** (*ma’aseh* – acts, labor, or pursuit, enterprise or

undertaking) **of our hands** (*yad* – arms, power, possessions, and control). **For in You** [Yahowah] **the fatherless child** (*yathown* – orphan) **finds mercy** (*racham* – love, compassion, and tender affection).”

Racham is “to have compassion.” It “demonstrates mercy for one in trouble, regardless of the person’s offenses or guilt so as to establish a relationship or association.” This is a blend of the first two statements as they are fulfilled by the Ma’aseyah. It is demonstrative of Yahowah’s presentation of the family unit being the model of *beryth*—something that has permeated every part of Howsha’s message.

Naturally, the passage goes on to speak about salvation, as the voice shifts to first person: **“I will heal** (*rapha* – be like a physician who repairs, cures, and mends) **their turning away** (*meshuwbah* – backsliding, faithlessness, and apostasy—the renunciation of faith and abandonment of the relationship). **I will love them freely** (*nedabah* – voluntarily, as a free-will offering).” (Howsha’ / He Saves / Hosea 14:3-4)

Since Yahowah is speaking, the “I will become the physician who heals” and “I will love voluntarily as a free-will offering,” means Yahowah is Yahowsha’, and that Yahowsha’ is the Savior. This verse defines mercy as being a “free will offering” and explains the voluntary nature of Yahowsha’s reconciling sacrifice, once again enabling the covenant.

By using *meshuwbah*, Yahowah is making a distinction that should be noted. Redemption is being offered to those who were ignoring God, and who were indifferent to Him, not to those who are openly antagonistic and blasphemous, preaching false doctrines. That would be *shav’* and *shav’* is the means of damnation.

What follows is prophetic, speaking of a time in our not too distant future. **“For My anger has turned away from them.”** (Howsha’ / He Saves / Hosea 14:4) The word for “anger,” *aph*, could just as easily have been rendered “presence,” and the word for “turned away,” *suwb*, could have been translated “restored.” So the passage is most likely communicating a concluding thought, rendering the whole verse: Yisra’el observed, **“In You, the fatherless child finds mercy, love, and compassion.’** [Yahowah agreed,] **‘I will be like a physician who heals, repairs, and cures their abandonment. I will love them voluntarily, by way of a free-will offering** [on Moriah’s pole]. **For My presence will be restored** [to the now fatherless child].”

As a result of this reunification, Yahowah is rejoicing. His words become poetic. **“I will be like the dew to Yisra’el. He will blossom like the lily. And he will take root like Lebanon. His branches will sprout, and his glory will be**

like the olive tree, his fragrance like Lebanon.” (Howsha’ / He Saves / Hosea 14:5-6)

Dew is a symbol of closeness, nourishment, and anointing. Yahowah’s Set-Apart Spirit surrounds, caresses, and immerses us in light and love. That is what makes us Yisra’el—one who stands upright with God. “Blossom like the lily,” *parach suwsan*, also means “flourish in joy.” *Parach* is an exuberant expression of life: “flourish, bud, blossom, grow, spring up, sprout abundantly, break out, and fly.” *Suwsan* is based on *suws* meaning to “rejoice, display joy, and exult in gladness.” And while God has created many beautiful things, none are more perfectly designed than *genus lilium*—the iris, hyacinth, crocus, and tulip.

“Take root like Lebanon” could be symbolic of the Lebanese cypress—the most deeply rooted and most desirable tree in the Northern region of the Promised Land. Solomon used Lebanese cedars to construct the first Temple. Moreover, *Labanown* is from *laban*, meaning “to be purified so as to be white.” And “root” is from *shoresh*, meaning “the base or source.” Yahowsha’ is the source of our purification and His Set-Apart Spirit turns our sin white.

Yowneqeth, which is translated, “branches,” also means “shoots.” As “branches,” it is symbolic of the olive tree, which is the source of anointing oil and light. As “shoots” it is symbolic of the vine which is Yisra’el—especially when it is alive, rooted in the covenant and flourishing.

“Glory” is from *howd*, meaning “that which is glorious, honorable, and majestic.” Used in connection to the olive, glory, honor and majesty are the result of being immersed in Yahowah’s Spirit. *Reyach*, or fragrance, is often linked to the “sweet aroma” of the Miqra offerings as they rise up to God and to the prayers that are offered to Him. In this case they are seen as pure and white.

The next verse is reminiscent of the 91st Psalm. **“Those who dwell** (*yashab* – live, remain, and abide) **in His shadow** (*tseel* – shade and protection) **will be restored** (*sub* – returned and recovered, refreshed and repaired) **rising** (*chayah*) **grain** (*dagan*).”

Rising grain is symbolic of those who are set apart unto Yahowah and born from above and who rise from the dead to live eternally with Yahowah. But there is more to *chayah dagan*. *Chayah* means: “to live, to be alive and to remain alive.” *Chayah* is “to be saved from death.” As one would expect of a word with God’s name stamped in it, *chayah* means “eternal life.” It also means “to be restored to health, to grow and live prosperously.”

Dagan is based upon *dagah*, meaning “to grow and to increase.” Spiritually, these are different, yet related, concepts. Life is about growing. When we cease to grow, we die. Since God is alive, even He grows—that is why His covenant with

man has evolved modestly over time. There are actually seven iterations of the one Covenant. The first application was simple and personal with Adam. The second was a bit more complex with Noah's family. The third interaction with Abraham forms the basis of "*beryth* – relationship" in which we are invited to participate. The fourth iteration transpired with Moseh when the Covenant's terms and conditions were presented for all the world to see. The fifth application comes by way of the affirmations pronounced by Yahowsha'. The sixth affirmation of the Covenant will be its renewal upon Yahowsha's return on the Day of Reconciliations. The seventh iteration will be manifest in the Millennial Sabbath.

Growth can come in the form of knowledge, wisdom, experience, power, or love. Or it can be an increase in the quality and quantity of relationships. And "to increase" from a spiritual perspective is to go from our present three dimensions to four—the fourth being the dimension of time. It is what makes mortal beings eternal. As such, *chayah dagan* defines salvation leading to eternal life.

And not so coincidentally, the *dagel* is the "appearance of the beloved, singularly distinguished, and conspicuous standard" of Yahowah—Yahowsha'—that we are to "look upon for victory over death." Another close derivative, *dagar*, is synonymous with the *ekklesia*—"to gather together to care for." *Dagah* means "to fish" which is why Yahowsha' told His disciples that He would make them fishers of men.

Yahowah said, **"I will hear, answer and care for you. I am like an evergreen tree. Your harvest is obtained through Me. Whoever is wise (*chakam* – learned, has the ability to comprehend), let him consider and understand, realize and teach (*byn* – perceive, ponder, discern, know and instruct; mark, regard, and act upon) these things.**

Whoever is discerning (*byn* – perceptive and perceiving, observant and wise), he shall know and understand (*yada'*) the ways (*derek*) of Yahowah (*kzk|*) are upright (*yashar* –correct, just, righteous and equitable; proper and fitting).

The righteous (*tsadyq* – justified and vindicated, upright, innocent and guiltless; the acquitted, those declared not guilty) will walk (*halak* – live and exist) in them, but transgressors (*pasha'* – the rebellious who revolt) will stumble (*kashal* – stagger and be cast down, be feeble and overthrown)." (Howsha' / He Saves / Hosea 14:8-9)

Yahowah alone hears our cries for help and answers them. He alone cares for us. He is the sole source of eternal life. He is harvester—those anointed in His Spirit are collected by Him. Since He has just told us how to obtain salvation, Yahowah concludes the prophetic lesson named "Salvation" by suggesting that

we listen to Him. “Consider these words, understand them and teach them to others.”

Although He’d have every right to be categorical, and state that only His ways were correct, that isn’t the point He is making here. Yahowah is speaking of salvation and He wants us to know the truth—that the consequence of sin is death. He wants us to know that the way to the Father and to eternal life is by *Yashar*—the Upright One. Yahowsha’ confirmed this when He said, “I am the way, the truth, and the life. No one comes to the Father but by Me.” Since we have all violated Yahowah’s instructions, we need vindication, a savior to redeem us, to make us innocent and guiltless so that we can be justly acquitted of our mortal crimes. That is Howsha’s message. It is every prophet’s message. It is the message of Scripture.



In a related prophecy pertaining to the Ma’aseyah, Yasha’yahuw / Isaiah speaks of the “*Yashar/Upright One*.” His 26th chapter is a seventh advent prediction that uses fifth advent salvation terminology. By way of background, the 24th chapter of Isaiah speaks of Yahowah wiping all evil from the face of the earth at the end of the Tribulation. We are told that the “**earth’s inhabitants are burned up and very few are left.**” Satan and his demons will be “**herded together like prisoners bound in a dungeon.**” And “**Yahowah, Almighty, will reign on Mount Zion and in Jerusalem.**” This is all consistent with Yahowchanan’s Revelation because the author is unchanged.

The 25th chapter of Isaiah opens with an ode to prophecy: “**O Yahowah, you are my God. I will exalt you and praise your name for in perfect faithfulness You have done marvelous things, things planned long ago.**”

Speaking of ending religious deceptions, Isaiah says: “**On this mountain He will destroy the shroud that enfolds all peoples, the sheet that covers all nations. He will swallow up death forever. The Sovereign Yahowah will wipe away the tears from all faces and will remove the disgrace of His people from the earth.**”

Then the prophet, still speaking about Yahowah, tells us that He, Himself, is the Ma’aseyah and Savior: “**In that day they will say, ‘Behold, look now (*hineh* – expressing both surprise and certainty over something that is seen), this is our God who we waited and hoped for (*qawah* – ordered our lives around this anticipated future event). He saved us (*yasa’* – delivering us from certain death).**”

This is Yahowah (kzk|); we longingly anticipated (qawah) Him. Let us rejoice and be glad in Yashuw’ah (yashuw’ah – Yahowah’s Salvation).”

This brings us to the 26th chapter, and ultimately to the Upright One—to Yashuw’ah, once again: **“In that day His song will be sung in the land of Yahuwdah [meaning: those who belong to, and are related to, Yahowah]. We have a protected city.”** (Yasha’yahuw / Salvation is from Yah / Isaiah 26:1) This is a song of praise that is based upon the recognition that the Ma’aseyah is simultaneously Yahowah, Yahowsha’, God, and Savior.

“Yashuw’ah (yashuw’ah – salvation) establishes (syth – performs, puts in place, appoints, and constitutes) walls of separation and protection (homah), a defensive barrier (heyl or hayil).” *Heyl* is a fortified, defensive, and protective barrier. *Hayil* is strength and influence, righteous and just behavior, a powerful voice. Salvation’s Spirit is and does these things.

Yahowah’s Salvation, rendered here as, Yashuw’ah. It is a name comprised of the Hebrew letters: *Yowd* or *y*, *Shin* or *sh*, *waw* or *w* (communicating a long “o” sound), *Ayin* which is considered silent, but which actually represents the vowel “a.” Yashuw’ah is vocalized similarly to Yahowsha’. It is the Ma’aseyah’s name. And it is clearly definitive of His mission. Yashuw’ah is the passive participle of *yasha’*, meaning “savior,” or more accurately: “Yahowah-Saves” or “Yahowah’s Salvation.” *Yasha’* is the “defender, deliverer, redeemer, rescuer, liberator, and preserver.” *Yasha’* can be the person, “savior,” or the deed of “salvation.”

In Deuteronomy, Yashuw’ah is “the rock of our salvation.” In the 42nd Psalm, Yashuw’ah is the Savior, the human manifestation of God: **“Wait and hope on God, for I shall acknowledge, praise, and give thanks to Him, Yashuw’ah, the presence and face (paneh) of God.”**

In the 68th Psalm we discover that Yashuw’ah rose and became our Savior so that we might escape death: **“When You ascended on high [Yahowsha’s celebration of FirstFruits] You led captives in your train [He made a FirstFruits offering of those set apart unto Yahowah who had passed away prior to His atoning sacrifice]...that You, Yahowah, might dwell there [in heaven with them]. Praise be to the Upright Foundation (‘edon), to God, Yashuw’ah (Yahowah’s Salvation), who bears our burdens. Our God is the God of salvation (mosa’ah). For from the Sovereign Yahowah comes eternal escape from death.”**

In the 89th Psalm, we find another confirmation of Yashuw’ah’s identity: **“He [Dowd / David] will call out to Me, ‘You are my Father, my God, the Rock, Yashuw’ah.’ I [Yahowah] will appoint Him My firstborn, the most exalted of all rulers. My mercy is preserved (samara) forever, and through Him My**

Covenant (*beryth* – family-oriented relationship agreement) **shall be established.”**

Yashuw’ah isn’t the only important reference to the Ma’aseyah in the opening verse of Isaiah 26. *Syth* is first used in Genesis 3:15 in reference to that which would be put between the seed of woman (the Ma’aseyah) and the serpent (Satan). *Syth* is consistent with the 23rd *Mizmowr* / Psalm, Yasha’yahuw / Isaiah 53, and the whole of Yahowsha’s testimony, because it means “to appoint a person to place sheep in a separate area.” And *syth* tells us that God “puts a garment on” us which “*homah*/separates and protects,” one which “provides a fortified and protective barrier from fear pain and anguish.” It is “a powerful, righteous, just and influential voice.”

Homah is not only a metaphor for separation and for protection; it is used as a symbol for Yisra’el in Amos 7:7 and for the beloved *ekklesia* in Song of Songs 8:9. Like the Garment of Light, it is a “protective barrier that fits around.” Interestingly, *homah* also means “Mother-in-Law.” In that the Set Apart Spirit, the *Ruwach haQadosh*, is feminine, the Comforter and Councilor manifestation of Yahowah, reflects God’s maternal nature, His life giving, nurturing, bonding, loving, protecting, comforting, and adorning characteristics.

Isaiah continues: “**Appear and open wide** (*patah*) **the gates, doorways, and portals** (*sha’ar*) **so that the upright, innocent and righteous** (*tsadyq*) **people from different races and places** (*gowym*) **who are reliant and trusting in the truth** (*‘emuwn* – pertaining to that which is relied upon) **might come and enter** (*bow’* – be brought in), **being especially observant** (*shamar* – focused, engaged in close examination and careful consideration).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:2)

Those who are “*shamar* – observant” find salvation. It reminds us that eternal life is based upon the object of our reliance whom we come to know by “*shamar* – closely examining and carefully considering” His “*Towrah* – Teaching.”

“**Preserve and guard** (*natsar*) **the peace, safety, health, and completeness** (*shalown*) **of those whose frame of mind** (*yester* – thoughts and inclinations, thinking and reasoning) **uphold** (*camak* – lean upon, are established upon, stand fast upon, rest upon, and are supported by) **You, because he trusts and is reliant** (*batah*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:3)

Reliance is the path to paradise. Yahowah repeats this because it bears repeating. It is His most vital message.

Trust is all that is required of us. Love is optional, albeit reasonable and desirable. “**Trust** (*batach* – placing reliance) **in** (*ba*) **Yahowah** (*kzk*) **forever and ever** (*‘ad ‘ad* – eternally, throughout space-time), **because** (*ky* – indeed, in

fact, and surely) **in** (*ba*) **Yah** (k|), **Yahowah** (kzk|), **is the eternal** (‘*owlam*) **Creator** (*tsuwr* – Rock and Building Stone).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:4)

Depending upon how the Hebrew letters in *tsuwr* are vocalized, the word can imply many things, all of which are germane. Yahowah is our Creator. He is the Mighty One, God. The Ma’aseyah is the Rock of our salvation. Scripture is the Building Stone upon which a productive life is based. And His Set-Apart Spirit forms an Enclosure around us, protecting and preserving us. When an H is added to *tsuwr*, *tsuwrah* becomes the “designer and planner—the form and appearance, the outward manifestation of God.” That would make the Rock, Yahowsha’.

“Yah,” the shortened form of Yahowah, appears 50 times in the Tanakh. Only Yasha’yahuw / Isaiah uses it in a combined fashion with God’s full name. Most of the time Yah is found in the *Mizmowr* / Psalms preceded by *halal*, meaning to: Radiate Yah’s Light. This is the source of hallelujah, or more accurately, *halaluyah*. Personally, I see Yah as a familial form of Yahowah, as an affectionate name for those who are especially close to Him.

The Hebrew letters אֱלֹהִים - kzk| - יהוה - YHWH which form the basis of Yahowah’s full and proper name appear 6,836 times in the Masoretic, bringing the altered Tanakh total to 6,886. But there are 132 places in the Masoretic in which the Dead Sea Scrolls prove that אֱלֹהִים - kzk| - יהוה - YHWH was removed, bringing the grand total to 7,000.

“**Indeed** (*ky* – because, in fact, surely) **He diminishes and casts down** (*shachach* –collapses, reduces, brings down, and makes low; to be downcast, in grief, and sorrowful) **those who dwell in** (*yashab* – establish themselves in, abide in, remain in) **haughtiness, arrogance and pride** (*marowm* – people in high positions, above it all, self exalted and elevated; and yet also dubious, bruised, and broken), **those who consider themselves to be high, safe, and secure** (*sagab* – inaccessible, strong and powerful; too lofty and exalted for capture as the result of being at the height of prosperity) **in their human self reliance** (*qiryah* – from *qara* meaning: that which befalls or is confronted which is beyond human control; referring to the meaninglessness of human accomplishments in the development of cities, civilizations, or collectives).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:5) According to God, if you rely on yourself or on the wealth, power, politics or religions of men, you will be cast down and reduced in death.

Since we know all about arrogance and pride, the key concept to unravel here is *shachach*. Two derivatives, *shachuwth* and *shachowr*, translate “pit” and “pit of blackness,” respectively. Related words, the first, *shachuwth*, is based on, *shachah*, meaning “to worship by prostrating oneself in submission.” It defines Islam. The second, *shachowr*, is based upon *shachar*, the very title Isaiah used to

identify Satan. *Shachar* means: “to be black.” It also means sunrise, and thus, the morning star. *Shachach* and its derivatives describe Satan’s nature (blackness), his favorite disguise (sun god), his favorite religion (Islam), the consequence of trusting him (being diminished and cast down), his final resting place (the pit) and its description (lightless, and thus Godless).

Now that we know that self-reliant, arrogant, and prideful souls will be the ones *shachach*, reduced and diminished, let’s examine how the prophet concludes the fifth verse: **“He lowers and abases (*shaphel* – diminishes, debases, brings from a higher or raised position or status to a lower one; referring to being destroyed or dead). He diminishes and debases (*shaphel*) even to (‘ad) the ground (*erets* – land or earth, dirt). He is driven back (*naga’* – is stricken, brought down to and near) to dust (‘*aphar* – powder, rubbish, and ashes).”** (Yasha’yahuw / Salvation is from Yah / Isaiah 26:5)

To “abase” and “debase” means to “physically diminish,” to “lose intrinsic value,” to “deteriorate.” In its most literal sense, it would describe the transition from three dimensions to say, zero (a point), one (a line), or two (a plane). Yahowah is telling us that in death, those who rely on themselves are reduced down to something like “dust, powder, and ashes”—the smallest and most useless things the ancient Hebrews knew. ‘*Aphar* would have been their equivalent of a point—zero dimensions.

Scientists have found a lightless pit in which nothing escapes, where matter is condensed beyond imagination to the relative equivalence of a point—a black hole. This lifeless and lightless realm, this place of separation, is descriptive of where those who die without Yahowah’s Set-Apart Spirit ultimately end up.

This brings us to the reason we ventured into the 26th chapter of Isaiah—the Upright One. **“The way (‘*orach* – manner, conduct, and destiny) of the righteous, as justified (*tsadyq* – the upright, innocent, and guiltless, vindicated and acquitted), is to be upright (*meysar* – equitable and agreeable, established in the relationship). The Upright One (*yasar* – straight, upright, righteous, correct, pleasing and proper One) prepares and makes smooth (*palas* – considers and attends to) the protected path (*ma’gal*) of vindication (*tsadyq* – of being upright, innocent, and guiltless, of being acquitted).”** (Yasha’yahuw / Salvation is from Yah / Isaiah 26:7) Once again, the Upright One is both Ma’aseyah and Redeemer. His method of salvation is to stand up for us so that we might be able to stand with Him.

Yasar defines both Savior and Salvation. Redemption is the process of being “made pleasing, straight, right, well, good, and upright” with God. Yahowsha’ is “the way of those vindicated and acquitted.” His atoning sacrifice “establishes us in the relationship, making us appear innocent and guiltless before God.” This

passage, which demonstrates the benefit of relying on the Upright One, the Ma'aseyah Yahowsha', is set in contrast to the debasement awaiting the self-reliant and self-assured. In other words, there is but one way to avoid the black hole of death—*yada* Yahowah.

And this is how that is accomplished...**“Moreover, in the way of Your means to resolve disputes** (*mishpat* – Your justice and discretion, proclamations and verdicts), **Yahowah** (*kzk*), **we have gathered, looked and waited** (*qawah* – hoped and anticipated). **The desire** (*ta'awah* – wish and focus, eternal longing) **of our soul** (*nepesh* – life and individual consciousness) **is Your name** (*shem* – Your renown and reputation, Your status and authority) **and the remembrance of You.”**

In this life, our mission is to seek Yahowah, to understand His *mishpat*/means to justly resolve disputes and to *ta'awah*/desire Him. The key is to know his *shem*/name and authority and to remember what He stands for. And central to the requirement of knowing Yahowah is to know that Yahowsha' is the “*qawah*/hoped for and anticipated” Ma'aseyah. Without a Temple, only He, as the Lamb of God, can atone for our sins.

“With my soul (*nepesh*) **I have desired you in the time of darkness. Moreover** (*'aph* – surely, by correlation), **with the Spirit** (*Ruwach* – divine power of God, breath of life, the gift of God's preservation) **within** (*qereb* – inside, in the inner part or midst, that which comes nigh and draws near, approaching) **me I will diligently and earnestly seek to have a relationship** (*sahar*) **with You.”** (Yasha'yahuw / Salvation is from Yah / Isaiah 26:8-9)

Sahar is used a dozen times in Scripture. Each time, the object of the search is fellowship with Yahowah. *Qirbah*, which, with the addition of an H is identical to *qereb* in the Hebrew text, is “a close relationship, an intimate association in close spatial proximity.” *Qirbah* defines the purpose of the *Ruwach*/Spirit as well as Her location within and around us.

This passage provides an important distinction between our *nepesh*/soul and the *Ruwach*/Spirit. Since we have just been told that the “desire, wish, focus, and eternal longing” of our *nepesh*/soul is to recognize our Savior, and to know Yahowah's name and nature—His *mishpat*/means to resolve disputes—the *Ruwach*/Spirit within must be the means to relationship.

And that would make sense because *nepesh* is the “seat of our desires, our emotions, passions and thoughts.” It is our attitude and personality, “the inner essence of the being of man.” *Nepesh* literally means “breath of life,” and it applies to all animals. It is that thing possessed by the living and missing from the dead—at least as it applies to our temporal existence on earth.

In *Bare'syth* / Genesis we see this concept explained. First we learn that after creating light, matter, plants and animal life, **“God said, ‘Let us make (‘*asah* – construct and complete with a distinct purpose and goal) man (*adam*) in our image (*selem* – likeness, as a shadow or drawing), after our likeness (*demut* – as a simile, something comparable).... So God created man in His image (*selem* – likeness, as a shadow or drawing).”** (*Bare'syth* / Genesis 1:26-7)

Then in 2:7, **“And Yahowah (אֱלֹהִים), God (*elohym*), formed (*yasar* – fashioned, shaped, devised, created, and molded) man (*adam* – a male human) of the dust (‘*apar* – loose dirt) of the ground (*adamah* – earth or clay) and breathed (*nepesh*) into his [Adam’s] nostrils the *nesalmah* of life (*chayah* – living things), and man became (*hayah* – to exist, the root of Yahowah’s name) a living (*chayah*) soul (*nepesh*).”**

Therefore, Adam was created as a diminished simile of God in the way our shadow, a picture of us, or our mirror image is comparable to us but with one less dimension (two versus three). Man with his soul or consciousness is alive—but he is born mortal. Without the Spirit we all die. Adam was given a soul, not a spirit. To enjoy eternal life, even Adam had to choose to rely upon Yahowah.

But, Yahowah did give Adam a *nesalmah*—the very implement he would use to know God in His soon to be fallen state. The *nesalmah* provided Adam with a conscience, the implement of discernment and choice. It enabled Adam, as it does us, to be born anew from above in Yahowah’s Spirit, to know right from wrong, Yahowah from the Adversary.

Yahowah is at least four dimensional—that is to say He is eternal in time and can maneuver in time. As we have discovered this is the essence of His nature and the impetus of prophecy. When we are born from above with by the Spirit/*Ruwach*, we join Him in the fourth dimension and become eternal, too.

Just having a soul/*nepesh* isn’t sufficient. They are common commodities: **“And to every beast of the earth, and to every fowl of the air, and to every thing that creeps upon the earth who go forward and prosper is (‘*asher*) the soul of life (*nepesh chayah*).”** (Genesis 1:30) They go from dust to dust: **“You return (*suwb* – go back to, change back into, withdraw to return) unto the ground (‘*adamah* – dirt, earth, or clay), for out of it you were taken. For dust (‘*apar* – loose dirt) you are and unto dust shall you return.”** (*Bare'syth* / In the Beginning / Genesis 3:19) Without Yahowah’s Spirit, life is short and ignominious.

There are three types of people. The first are born anew from above in Yahowah’s Spirit in accordance with the instructions provided in Howsha’ and John. They are made perfect from God’s perspective and will enjoy the gift of

eternal life with Yahowah. Their ultimate fate is the new heaven and earth and its capital, the New Jerusalem.

The second group of souls are the most numerous. They are those who are only born once, and of water, of the flesh, and of the desires of men and women. Yahowah does not know them and they do not know God. It is as if they were still born. Since all men and women ultimately violate Yahowah's moral and spiritual code, and since none of these souls, by definition, have availed themselves of the Redeemer, when they die their souls are destroyed. They were born of the dust of the earth and to dust they shall return.

The third group is an entirely different genus of fish. They are those who are born of poisonous snakes, Satan's demons, the spirit from below. They are the self-absorbed, self-reliant, self-promoting hypocritical writers, teachers, politicians, and religious clerics actively engaged in *shav'*—deception and destruction leading to desolation. Having yoked their souls to the fallen angels, they have made themselves like God, immortal, but unlike God in righteousness, and thus they are separated. They, like Satan's demons, will suffer the anguish and sorrow of eternal torment in the Abyss.

So it is that Yahowah's prophets had preached, but too few had listened. They told us that God had provided a way home. They described the path. But most men hated them for it. Such was the fate of Isaiah who had proclaimed the truth immediately prior to Howsha'. He was sawn in two for his trouble. Jeremiah followed. He preached repentance right up to the time the unrepentant Jews were hauled off into captivity. With the rubble that had been Jerusalem smoldering to their backs, the people once called Yahuw'dym found themselves headed away from Yahowah's Promised Land to Satan's Babylon.

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