

Circumcision

Introduction

Male circumcision has always been a contentious and controversial procedure. Families throughout history have had to carefully consider the multifaceted implications in choosing this convention for their sons. It can be an extremely volatile issue; dividing people along the defensive fault lines of religion and social tradition, often at odds with the opinions of modern medicine.

I will start by stating that this paper takes as a given that the Towrah is the word of Yahowah, the creator God of the universe. I will not be addressing how we can know this, that is a topic big enough for its own book, and you can find several dedicated to that on this site. So with that in mind if you are an atheist, agnostic, or in any way reject the validity of the Towrah then this is not for you. That said by the end of this paper I do intend to examine some of the medical evidence for and against circumcision so perhaps you will find that useful.

What is God's view on circumcision? What did He reveal, and what have those who claim to speak for him said about it? By closely examining and carefully considering (or to *shamar* in Hebrew) everything that Yahowah has to say on the subject. To that end there are two Hebrew words which we need to come to understand, and then examine their use in Yahowah's towrah teaching.

Muwl – the Hebrew word meaning to circumcise or to be circumcised, or literally to remove the foreskin of the penis, or to not have foreskin on the penis.

'Aral – the Hebrew word meaning uncircumcised, or literally having foreskin.

Muwl

From The Dictionary of Biblical Languages:

4576 I. מוּל (*mûl*): v.; ≡ Str 4135; TWOT 1161—**1.** LN 53.44–53.52 (qal) **circumcise**, i.e., remove the foreskin of the penis for ceremonial, social, or ritual purposes (Ge 17:23); (qal pass.) **be circumcised** (Jos 5:5; Jer 9:24[EB 25] +); (nif) **be circumcised**, undergo circumcision (Ge 17:10), note: for another parsing in Ge 17:11, see 4909 (nif);

A Concise Hebrew and Aramaic Lexicon of the Old Testament reads:

I מוּל: **qal**: pf. מָל, מָלוּ, וּמְלָתָם, וּמְלָתָם; impf. וּמְלָל; pt. pass. מוּל, מְלִים; **circumcise**: obj. *b^eśar ‘orlâ* Gn 17:23, s.one 21:4; abs. Jos 5:4; metaph. Dt 10:16.

nif.: pf. נִמְלָו, נִמְלָו, וּנְמָלְתָם Gn 17:11; impf. וּנְמָלוּ, וּנְמָלוּ; impv. הִמְלוּ; inf. הִמְלוּ(ו), sf. הִמְלוּ; pt. נִמְלָו: **(let onesf.) be circumcised** Gn 17:10ff, w. acc. *’et-b^eśar ‘orlatkem* 17:11.

Muwl has an implicitly simple and concise definition, it means circumcise or literally to cut off or remove the foreskin of the penis. By examining each instance *muwl* appears in Yahowah’s Towrah and the accompanying context, additional insights can be gained from what, on the surface, appears to be an elementary concept. Fair warning, we will follow some rabbit holes along the way as everything Yahowah has to say is full of teaching which should not be ignored.

The first use of *muwl* is in Ba’reshiyth/Genesis chapter 17.

“**And** (*wa*) **God** (*‘elohym*) **said** (*‘amar* – promised) **to** (*‘el*) **Abraham** (*‘Abraham* – Loving, Merciful, and Enriching Father), **‘And** (*wa*) **as for you** (*‘eth ‘atah* – regarding you), **you should continuously and habitually observe** (*shamar* – you should carefully consider, diligently and consistently paying especially close attention to the details so that you understand, care about, revere, and are kept and preserved by) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family), **you** (*‘atah*) **and** (*wa*) **your seed** (*zera’* – offspring (singular construct)) **after you** (*‘achar* – following you) **throughout** (*la*) **their generations, dwelling places, and eras of time** (*dowr* – their families, related births, and lives). **This one and only** (*ze’th* – singular, unique, and specific) **Family-Oriented Covenant Relationship of Mine** (*beryth-y* – mutually binding agreement of Mine, My household promise, relational accord of mine, My marriage vow based upon home and family), **which relationally** (*‘asher* – by way of making a connection and developing an association) **you should continuously and habitually observe** (*shamar* – you should carefully consider, you should diligently and consistently pay especially close attention to the details so that you understand, care about, heed, revere, and are kept in and preserved by the Covenant) **between Me** (*bayn*) **and between you** (*wa bayn*), **and between** (*wa bayn*) **your offspring** (*zera’* – your seed (singular construct)) **following you** (*‘achar* – after you), **you must circumcise** (*muwl* – shall absolutely cut off and remove the foreskin of the penis) **accordingly your every** (*l-cm-kol* (singular construct)) **male for them to remember** (*zakar* – masculine human individual who recalls and remembers). **And** (*wa*) **you all shall cut off and separate** (*muwl* – you shall circumcise) **your foreskin’s** (*‘aralah* – the fold of skin covering the conical tip of the penis) **association with** (*‘eth*) **the flesh** (*basar* – our physical body and animal nature). **And** (*wa*) **this will exist** (*hayah* – this was, is, and forever will be) **as** (*la*) **the sign to**

remember (‘*owth* – the example to visually illustrate and explain, the symbol and standard, the pledge, ensign, attestation, and proof of the miraculous nature) **the Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement, household promise, relational accord, marriage vow based upon home and family) **between Me** (*bayn*) **and between you** (*bayn*). **And** (*wa*) **a son** (*ben* – male child) **of eight** (*shamonah* – eight; from *shamen*, olive oil) **days** (*yowmym*) **you shall circumcise** (*muwl* – you shall cut off and separate his foreskin) **with regard to your** (*la*) **every** (*kol*) **male** (*zakar* – masculine individual; from *zakar*: to commit to memory, to remind, and to remember) **throughout** (*la*) **your dwelling places and generations** (*dowr* – their protected households and extended families, elevating and extending their lives), **those naturally born** (*yalyd* – those naturalized as a member of an extended family through natural childbirth) **in the home** (*bayth* – into the household and family), **and also** (*wa*) **those really wanting to be** (*kasap* – deeply desiring, strongly yearning, and passionately longing) **acquired and included** (*miqnah* – purchased and obtained) **from** (*min*) **every** (*kol*) **son** (*ben* – male child) **of foreign lands** (*nekar* – of places where they are not properly valued and appreciated) **which relationally** (‘*asher* – by way of making a connection) **are not** (*lo*’) **from** (*min*) **your seed** (*zera*’). **He** (*huw*’ – third person masculine singular pronoun, addressing fathers) **must absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he must cease what he is currently doing, he must turn him around to face the opposite direction, to ward off threats to his wellbeing by changing his priorities while making a binding promise) **of the naturally-born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*bayth* – into your household and your family) **and also** (*wa*) **those really wanting to be** (*kasap* – deeply desiring, strongly yearning, and passionately longing) **included** (*miqnah* – acquired, purchased, and obtained). **This shall be** (*hayah* – this was, is, and will be, this exists as) **My Family-Oriented Covenant Relationship**

(*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family), **in** (*ba*) **the flesh** (*basar* – physical realm with humanity), **servicing as** (*la* – toward the goal of) **an everlasting and eternal** (*‘owlam* – forever existing and never ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and household promise, relational accord and marriage vow based upon home and family). **And** (*wa*) **the uncircumcised** (*‘arel* – the stubborn, unresponsive, untrusting and unreliable, the un-listening and un-observing, the un-cutoff, un-set-apart and un-separated) **male** (*zakar* – man who fails to remember to do this) **who relationally** (*‘asher* – who by association) **is not** (*lo’*) **circumcised** (*muwl* – willing to change his direction and priorities and make this binding promise) **with regard to** (*‘eth*) **the flesh** (*basar* – physical, human, and animal nature) **of their foreskin** (*‘aralah*), **those souls** (*nepesh* – speaking of what makes us unique individuals, alive, aware, and conscious) **shall be cut off, be excluded, and banished** (*karat* – shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and cease to exist) **from** (*min*) **Her** (*huw’* – speaking of our Spiritual Mother’s) **family** (*‘am* – people who are related biologically and through language). **By way of association** (*‘eth*) **they violated and broke, disassociating themselves from** (*parar* – nullifying the agreement, revoking its promises, tearing asunder and thwarting its benefits, splitting away and injuring themselves in the process by severing) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family).” **Ba’resiyth/Genesis 17:9-14**

Let’s break this down and examine what Yahowah had to say.

“**And** (*wa*) **God** (*‘elohym*) **said** (*‘amar* – promised) **to** (*‘el*) **Abraham** (*‘Abraham* – Loving, Merciful, and Enriching Father), **‘And** (*wa*) **as for you** (*‘eth ‘atah* – regarding you), **you should continuously and habitually observe** (*shamar* – you should carefully consider, diligently

and consistently paying especially close attention to the details so that you understand, care about, revere, and are kept and preserved by (scribed in the qal relational stem, imperfect conjugation, conveying the idea that this close examination is to be ongoing, continuing to the point of becoming an everyday treasured observational and learning experience which builds trust in and reliance upon)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *shamar* – you should carefully observe; written with the first person singular suffix: My – telling us that the Covenant is God’s)), **you** (*‘atah*) **and** (*wa*) **your seed** (*zera’* – offspring (singular construct)) **after you** (*‘achar* – following you) **throughout** (*la*) **their generations, dwelling places, and eras of time** (*dowr* – their families, related births, and lives (plural construct)).” **17:9**

So Yahowah starts by telling Abraham that he should make a habit to *shamar* His Covenant. *Shamar* is one of my favorite Hebrew words. We are told early and often by Yahowah, and His prophets to *shamar*. Usually rendered as “keep or obey” in English translations, *shamar* can not accurately be rendered as “obey” and the only way it means “keep” is in the form of protection as in “keep watch over” or “keep an eye on”. The Theological Wordbook of the Old Testament says that the basic idea of *shamar* is to exercise great care over. Second, it expresses the careful attention to be paid the obligations of a covenant. Third, it has protective connotation as in taking care of or guarding. It tells us that it is frequently used to speak of personal discipline, the need to take heed in respect to one’s life. Fourth, *shamar* means “to regard or give heed to”. Finally, it speaks of preserving. When scribed in the imperfect conjugation, as it is here. it tells us that these actions should be ongoing and habitual.

So what was Abraham supposed to habitually *shamar*? Yahowah's *Beryth*. There is a reason I named my site YahowahBeryth, the Beryth is important to Yahowah, and even more important to us. A *beryth* in Hebrew speaks of a mutually binding agreement, meaning that both parties have conditions to meet. But beyond that *beryth* is derived from *baiyt*, home and family. This *beryth* is a familial agreement. A *beryth* was a marriage vow taken to grow a home and family.

'Abraham and his seed after him, throughout all generations, dwelling places, and eras of time to *shamar beryth*. Derived from a root meaning circle, *dowr* is used to speak of the circle of a man's life, the circle of his offspring's life, the circle of eras of time. It was also used to speak of a dwelling place. So to simply render *dowr* as "generations" is doing a disservice. This tells us that the Covenant is not just for people living in the land, and is not invalidated or changed because of Yahowsha's fulfillment of *Pesach*, *Matsah* and *Bikuriyum*.

However, many argue that this passage is speaking solely of Abraham and his biological descendants citing, "This is My Covenant between Me and you and your offspring after you." Out of context, this argument may seem sound: That if one is not biologically descended from Abraham this passage would not apply. But the statement was not spoken in a vacuum; Yahowah continued to speak and we must consider that as well.

"This one and only (*ze'th* – singular, unique, and specific (feminine singular)) **Family-Oriented Covenant Relationship of Mine** (*beryth-y* – mutually binding agreement of Mine, My household promise, relational accord of mine, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *shamar* – you should carefully observe; written with the first person singular suffix: of Mine – reminding us that this singular, specific, and unique Covenant is God's)), **which relationally** (*asher* – by way of making a connection and developing an association) **you**

should continuously and habitually observe (*shamar* – you should carefully consider, you should diligently and consistently pay especially close attention to the details so that you understand, care about, heed, revere, and are kept in and preserved by the Covenant (scribed in the qal relational stem, imperfect conjugation, conveying the idea that this close examination is to be ongoing, continuing to the point of becoming an everyday treasured observational and learning experience which builds trust in and reliance)) **between Me** (*bayn*) **and between you** (*wa bayn*), **and between** (*wa bayn*) **your offspring** (*zera'* – your seed (singular construct)) **following you** (*'achar* – after you)...” **17:10**

Worth noting is that *beryth* is always presented in the singular form, never plural. Furthermore, the use of *ze'th* tells us that it is a unique and specific *beryth* being discussed. This should be telling to those who think Yahowah started a new Covenant.

“...**you must circumcise** (*muwl* – shall absolutely cut off and remove the foreskin of the penis (scribed using the niphala stem which is used to convey the voice of relationships, and the infinitive absolute, which intensifies the action of the verb)) **accordingly your every** (*l-cm-kol* (singular construct)) **male for them to remember** (*zakar* – masculine human individual who recalls and remembers (singular and absolute)).” **17:10**

There are a number of words used in Hebrew to speak of men or males, so why is *zakar* important here? At its core *zakar* is about paying attention to so as to remember and recall. So, when being used as a reference to man, *zakar* speaks of man's ability to pay attention to and remember. Yahowah has instructed Abraham to circumcise himself and every male with him so that they will remember and recall His Covenant.

Yahowah reinforces the idea of memory with what follows.

“**And** (*wa*) **you all shall cut off and separate** (*muwl* – you shall circumcise (scribed in

the niphah voice of relationships, perfect, designating that this instruction shall be followed wholly and completely throughout time, consecutive, thus linking it to our *basar* – flesh)) **your foreskin’s** (*aralah* – the fold of skin covering the conical tip of the penis) **association with** (*’eth*) **the flesh** (*basar* – our physical body and animal nature). **And** (*wa*) **this will exist** (*hayah* – this was, is, and forever will be (scribed in the qal perfect, signifying something associated with a relationship which is unchanging and unending) **as** (*la*) **the sign to remember** (*’owth* – the example to visually illustrate and explain, the symbol and standard, the pledge, ensign, attestation, and proof of the miraculous nature (singular, as in there is only one sign, construct form, linking this sign to the one and only Covenant)) **the Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement, household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally associating the *beryth* – covenant with *’owth* – the sign of *muwl* – circumcision)) **between Me** (*bayn*) **and between you** (*bayn*).”

17:11

After leaving ample evidence to recognize that this is speaking of physical and not spiritual circumcision, Yahowah explicitly states that circumcision is the sign to remember the *beryth*. Scribed in the singular here *’owth* speaks of a sign or banner. It is an example that physically illustrates. *’Owth* is the word used to speak of miracles, and other physical signs of Yahowah’s presence and power. In this passage, circumcision is being called the sign, the visual and physical illustration and reminder of the Yahowah’s *Beryth*.

“**And** (*wa*) **a son** (*ben* – male child) **of eight** (*shamonah* – eight; from *shamen*, olive oil) **days** (*yowmym*) **you shall circumcise** (*muwl* – you shall cut off and separate his foreskin (niphah – relational voice, imperfect – telling us that this must continue to occur over time to produce ongoing results)) **with regard to your** (*la*) **every** (*kol*) **male** (*zakar* – masculine individual; from

zakar: to commit to memory, to remind, and to remember) **throughout** (*la*) **your dwelling places and generations** (*dowr* – their protected households and extended families, elevating and extending their lives)...” **17:12**

Yahowah instructs parents to circumcise their sons specifically on their 8th day of life. This is especially significant given modern medicines understanding of how blood clotting works. Blood clotting is dependent on 3 factors: plateletes, prothrombin and vitamin K (which is responsible for prothrombin production and is produced by bacteria in the intestinal tract). While there are adequate Vitamin K levels during the 5th through the 7th day, prothrombin is at a lifetime peak on the 8th day, reaching 110% of normal. With the reliability of insight that only our Creator could have, the Towrah’s instructions protected infants 4000 years before hospitals and sanitation practices were ever considered, giving them the optimum conditions for survival. Today circumcisions are often performed at birth with a coagulant shot being given as well.

Relying on isolated passages from the Towrah without context can mislead and obfuscate the vital concepts of Yahowah’s teaching. It could be erroneously concluded that circumcision was required only of ‘Abraham and his descendents. However, what follows in the second par of the 12th verse completely negates that conclusion.

“... **those naturally born** (*yalyd* – those naturalized as a member of an extended family through natural childbirth) **in the home** (*bayth* – into the household and family (singular absolute)), **and also** (*wa*) **those really wanting to be** (*kasap* – deeply desiring, strongly yearning, and passionately longing) **acquired and included** (*miqnah* – purchased and obtained) **from** (*min*) **every** (*kol*) **son** (*ben* – male child) **of foreign lands** (*nekar* – of places where they are not properly valued and appreciated) **which relationally** (*‘asher* – by way of making a connection) **are not** (*lo’*) **from** (*min*) **your seed** (*zera’*).

IYalad are those naturally born of Abraham and his descendants, While Abraham's descendants are Yahowah's primary focus, His invitation is to anyone who will answer.

And here is where we get into Yahowah is in the details. If you were to read this passage in most English bibles you would see the phrase, "bought with money" in reference to the sons of foreign lands. While this is not an errant translation, it is not the only way to translate the words nor the most complete way to translate them. The words in question are *kasap* and *miqnah*.

Kaph-Samech-Peh, the Hebrew letters which comprise *kasap* can be vocalized as either *kasap* or *kesep*, the earlier being the verb form and the latter the noun form. In the original text the two words would be indistinguishable with context dictating proper use. In Hebrew, the noun is derived from the verb, so the meaning and understanding of the noun is formed by its verb usage. As a verb *kasap* means to long for, to have strong feelings or desire for, to yearn for and hunger for. Since silver/money was able to purchase what one desired and yearned for as a noun *kesep* came to mean that which can be used to acquire what one desires.

Miqnah, speaks of acquisition, of acquiring or being acquired. The use of "bought" would be an acceptable translation in most contexts. However, the question becomes, is Yahowah referring to those bought with money, or those desiring to be acquired? Let's review these two possible renderings and their implications.

Keep in mind that in this context Circumcision is being called a sign of remembrance of THE family oriented Covenant. Yahowah makes it clear throughout His Word that He is an avid supporter of free will; joining His family, and accepting His Covenant is a choice. So if this passage is rendered using *kesep* and is speaking of those purchased with money then it is speaking of forcing those who have not chosen of their own free will to "accept" the Covenant and to bare its sign of remembrance, like a cattle brand. Alternatively, by using *kasap*, it is speaking of those that

have a fervent desire to be acquired, making circumcision a powerful manifestation of using free will to voluntarily take on this physical remembrance. I will let you decide which rendering is most in keeping with Yahowah's character.

I am a son of a foreign land who strongly desires and yearns to be acquired by Yahowah. I am not from the seed of Abraham, but I can and have chosen to become a member of Yahowah's Covenant. And as we will examine later, because I have chosen to I am considered from Yahowah's perspective the same as one who is naturally born.

“**He** (*huw'* – third person masculine singular pronoun, addressing fathers) **must absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he must cease what he is currently doing, he must turn him around to face the opposite direction, to ward off threats to his wellbeing by changing his priorities while making a binding promise (scribed with the niph'al stem, denoting the voice of relationships, infinitive absolute, which intensifies the importance of the act, and imperfect, telling us that this instruction on circumcision will endure throughout time)) **of the naturally-born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*bayth* – into your household and your family (singular construct)) **and also** (*wa*) **those really wanting to be** (*kasap* – deeply desiring, strongly yearning, and passionately longing) **included** (*miqnah* – acquired, purchased, and obtained).” **17:13**

The use of *muwl muwl* denotes how adamant Yahowah is about this instruction. In Hebrew when a word is repeated like this it is to exponentially amplify the meaning of the word. And again He says both the naturally-born, and those desiring to be included.

“**This shall be** (*hayah* – this was, is, and will be, this exists as (scribed with the qal stem, denoting a relationship between the subject and the action of the verb which is existence, perfect conjugation, telling us that this shall endure completely unchanged throughout the whole of time,

singular, conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and *muwl* - circumcision)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *muwl* – circumcision and *hayah* – existence; written with the first person singular suffix: My – reminding us that this singular, specific, and unique Covenant is God’s)), **in (ba) the flesh** (*basar* – physical realm with humanity), **servng as** (*la* – toward the goal of) **an everlasting and eternal** (*‘owlam* – forever existing and never ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and household promise, relational accord and marriage vow based upon home and family (feminine singular, scribed in the construct form, relating the *beryth* – covenant to *muwl* – circumcision and *hayah* – existence)).”

17:13

Yahowah designates this Covenant, of which circumcision is the sign of remembrance of, *‘owlam* -- everlasting and eternal, throughout all dwelling places and generations. Meaning this is not just for people living in the land, and is not invalidated or changed because of Yahowsha’s fulfillment of *Pesach, Matsah and Bikuriyum*. When Yahowah says that something is *‘owlam* He means it, this is no temporary measure, this is not a temporary fix that will go away and change at some future point. Therefore, the Christian dogma that proclaims that circumcision was to be replaced with infant baptism, is in ignorance of and direct opposition to Yahowah’s *‘owlam* instructions.

The passage concludes with what might be its most damning statement.

“**And (wa) the uncircumcised** (*‘arel* – the stubborn, unresponsive, untrusting and un-

reliant, the un-listening and un-observing, the un-cutoff, un-set-apart and un-separated) **male** (*zakar* – man who fails to remember to do this) **who relationally** (*’asher* – who by association) **is not** (*lo’*) **circumcised** (*muwl* – willing to change his direction and priorities and make this binding promise) **with regard to** (*’eth*) **the flesh** (*basar* – physical, human, and animal nature) **of their foreskin** (*’aralah*), **those souls** (*nepesh* – speaking of what makes us unique individuals, alive, aware, and conscious) **shall be cut off, be excluded, and banished** (*karat* – shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and cease to exist) **from** (*min*) **Her** (*huw’* – speaking of our Spiritual Mother’s) **family** (*’am* – people who are related biologically and through language). **By way of association** (*’eth*) **they violated and broke, disassociating themselves from** (*parar* – nullifying the agreement, revoking its promises, tearing asunder and thwarting its benefits, splitting away and injuring themselves in the process by severing) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God’s *’am* – family; written with the first person singular suffix: My – reminding us that this singular, specific, and unique Covenant is God’s to give or not give as He so chooses)). **17:14**

Yahowah concludes the passage by saying that any male who is not circumcised of the flesh is cut off and excluded from Her family. This is important for a couple of reasons. First, the passage does not qualify *zakar*, male, with anything other than *’arel*, uncircumcised. There is no mention of *Yahuwdym*, Jews, there is not a mention of ‘Abraham’s descendants, the passage states, “the uncircumcised male” making it an all-encompassing statement which applies to all males.

Second, Yahowah says that the uncircumcised males are cut off from and excluded from Her family. So how can a male be cut off and excluded from “her” family? Yahowah is not saying

that an uncircumcised male should be excluded from his biological family, being cut off from your biological family is irrelevant as it relates to your relationship with Yahowah. In fact, Yahowah's first request of Abram was to leave his family, and Yahowsha said that He came to bring division, fathers against sons and mothers against daughters. So as it relates to our relationship with Yahowah our biological family is often a hindrance and being cut off from them would not negatively affect our relationship with Yahowah at all. So who is "Her" in Her family. If you study Yahowah's Towrah in the original Hebrew you will find that the Ruwach Ha Qowdesh, or Set-Apart Spirit is always presented in the feminine form, and that She plays the role of our Spiritual Mother. So the family that uncircumcised males will be cut off and excluded from is Yahowah's.

The passage concludes, further indicting males who are not circumcised because they have *parar*, violated and broke, disassociate themselves from, nullified, revoked the promises of, tore asunder and thwarted the benefits of the Covenant. In His first passage on the subject of circumcision, Yahowah has unequivocally stated that if you are a male and you are not circumcised of the flesh that you are cut off from His family and that you have nullified His Covenant, and you have chosen not to benefit from it. This may be the most damning section of text ever written for those that argue against circumcision, and it is just the first passage we will examine. Yahowah made it as clear as He could from the onset what His view is, I suggest you *shamar* it.

Yahowah next uses *muwl* in the 21st chapter of Ba'reshiyth where we learn that Abraham did indeed shamar Yahowah's beryth:

“And ‘Abraham circumcised (*mul* - removed the foreskin of the penis) ‘Yitschaq his son, a son of eight days, as relationally (*‘asher*) God (*‘elohym*) had directed (*tsawah* - instructed, spoke loudly and clearly).” Ba'reshiyth 21:4

It comes up again in the 34th chapter.

“**And Dinah** (*dynah* – feminine of dyn meaning judged or judgment) **the daughter** (*bat*) **who by way of relationship** (*‘asher*) **Leah** (*leah* – tired, weary, and not able) **bore** (*yalad* – gave birth to) **on behalf of Ya’qob** (*ya’qob* - supplanter) **went out** (*yasa* – went forth, and extended out) **to see** (*ra’ah* – to look and see, to use the perception of sight to view and make judgments based on the perceptions) **concerning the daughters of the land** (*‘eretz* - region). **And Shekem** (*shekem* – to rise early or back and shoulder) **the son of Hamor** (*hamor*- ass, male donkey or a heap) **the Hivite** (*hiw’wy* – declarers and pronouncers) **a leader** (*nasyi* – one who governs or rules over, derived from nasa, to lift up and carry) **of the land** (*‘erets* – region and area) **saw** (*ra’ah* – looked at and saw, used his perception of sight to view and make judgments based on the perceptions) **and grasped and took hold of** (*laqah* – physically took hold of) **her and lay down** (*sakab* – literally be in a horizontal position, but also used figuratively of sex, in such cases it is always illicit sex) **with her and he caused her to be afflicted** (*anah* – he oppressed her, causing her to be in a state of anxiety and distress, he caused her to suffer and raped her, violating her sexually, scribed in the piel meaning the subject, Shekem, caused the object, Dinah, to suffer the effects of the action). **And his soul** (*nephesh* – his inner being, the essence of his life) **cleaved** (*dabaq* – clung to) **to Dinah daughter of Ya’qob and he desired** (*ahab* – to have a desire for an object based in desirability with a focus on a preference of one thing over another) **the girl** (*na’arah* – young woman, usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl) **and he spoke** (*dabar* – communicated using words) **concerning his heart** (*leb* – his feelings, longings, attitude, ambitions, desires,

motivations, and relationships) **to the girl** (*na'arah* – young woman, usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl).

And Shekem spoke to Hamor his father to say, “I must grasp hold of and take (*laqah* – I must take physical hold of, scribed in the imperative) **for me this female child** (*yaladah* - female child, young girl) **to be a wife** (*issah* – wife and woman).”

And Ya'qob heard (*sama* – used the perception of hearing with the ears to process information) **that indeed** (*kiy*) **Dinah his daughter was caused to be afflicted** (*anah* – was oppressed, causing her to be in a state of anxiety and distress, was caused her to suffer and was raped, and violated sexually, scribed in the piel meaning the subject, Shekem, caused the object, Dinah, to suffer the effects of the action). **And his sons were with his livestock** (*miqneh*) **in the field** (*sadeh*) **so Ya'qob made himself be still and take no actions at the moment** (*chareh* – scribed in the hifil perfect, meaning the subject, Ya'qob, caused the object, himself, to undergo the action, and that the action was not ongoing) **until they arrived and came back** (*bow*).

And Hamor the father of Shekem went out (*yasa*) **to Ya'qob to speak** (*dabar* – communicate using words) **with him. And Ya'qob's sons arrived coming in** (*bow*) **from the field** (*sadeh*) **when they heard** (*sama*). **And the men** (*'enowsh* – mortal human males) **were themselves distressed** (*asab* – grieved feeling emotional sorrow) **and were very angry** (*me'od charah* – burned with anger, and became enraged) **because indeed** (*kiy*) **disgraceful, wicked and foolish things** (*nebalah* – stupid and senseless things which are in defiance of moral standards) **were done** (*asah* – prepared, produced and caused to happen) **in Yisra'el** (*yisra'el* – those who strive with and struggle with God) **because he had lay down** (*sakab* – literally be in a horizontal position, but also used figuratively of sex, in such cases it is always illicit sex) **with**

Ya'qob's daughter, which in rightness (*ken*) should not be done (*lo asah* – should not be prepared, produced or caused to happen).

And Hamor spoke with them to say, “Shekem, my son, his soul (*nephesh* – inner being and essence of life) desires (*chasaq* – a strong desire to be attached with) your daughter. Please (*na'*) you must give and bestow her to (*natan* – give her and place her in the care of, imperative) him to be a wife (*'issah* – wife and woman), and let yourselves intermarry (*chatan*) amongst us. You must give and bestow your daughters to (*natan* – give her and place her in the care of, imperative) us, and grasp hold of and take (*laqah*) our daughters to you, then with us you can dwell (*yasab* – inhabit, and settle). And the land (*'eretz* – area and region) that exists before your presence (*hayah la pene*) you must settle (*yasab*) and go about as a trader making profit (*sahar*) in her and you must grasp hold of, seize and acquire (*achaz* – nifal imperative) concerning her.”

And Shekem said to her father and to her brothers, “I desire to find (*masa* – I wish to discover and attain, cohortative) favor (*chen* – mercy and compassion, unearned forgiveness) in your eyes (*'ayin* – from your understanding and perspective) and what relationally you ask of me I must give and bestow (*natan* – give and place). You must increase, causing a very large and abundant (*rabah me'od*) bride price (*mohar*) and gift (*mattan* – present or offering) upon me, and I desire to give and bestow (*natan* – give and place, cohortative) just as (*ka'*) what you say to me, but you must give (*natan* - imperative) to me the girl (*na'arah* – young woman, usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl) to be a wife (*'issah* – wife and woman).”

And the sons of Ya'aqab answered and responded concerning Shakem and his father Hamor and spoke with deceit (*mirmah* – intentional deception and dishonesty,

deliberately misleading), **because indeed they had defiled and made impure** (*tame'* –made unclean and common) **their sister Dinah and they said to them, “We are not allowed to be able** (*lo' yakol* – hofal stem meaning the subject of the verb was acted upon to cause the action) **prepare and produce** (*asah* – cause to be brought about) **this which you have said** (*dabar*) **to give and bestow** (*natan* – place in the care of) **our sister to a man who relationally** (*asher*) **is with foreskin** (*arlah*) **because indeed this is a reproach** (*cherpah* – a scorn and disgraceful and contemptible thing) **to us. Surely** (*'ak*), **concerning this will we consent** (*'uwth* – agree) **to you, if you choose to exist** (*hayah* - jussive) **like us you yourselves circumcise** (*muwl* – remove the foreskin, nifal stem) **all of your males, then we will give and bestow** (*natan*) **accordingly our daughters to you, and accordingly your daughters we will take** (*laqah*) **to us, and we will settle** (*yasab*) **with you and we will exist as one people and family** (*'am*). **And if you do not listen to and hear** (*sama*) **us concerning circumcising yourselves** (*muwl* – nifal stem) **then we will grasp hold of and take** (*laqah*) **concerning our daughters and walk on** (*halak*).”

And their words (*dabar*) **were good, and beneficial** (*yatab* – were pleasing and beautiful) **in the eyes of Hamor and in the eyes of Shekem the son of Hamor. And the youth** (*na'ar* – young men) **did not delay** (*lo ahar* – literally did not remain behind) **concerning preparing and producing** (*asah*) **what was spoken** (*dabar*) **because indeed they found delight in and desired** (*chaphets* – were eager showing and fondness and affection for an object, had a feeling and an attitude to experience or possess an object) **concerning Ya'aqob's daughters.**

He had made himself significantly valued, honored, and glorified (*kabed* – extremely significant and distinguished, holding a highly exalted status) **from all of the houses of his father, and Hamor and his son Shekem came** (*bo'*) **to the city gate and spoke** (*dabar*) **to the**

men of the city to say, “These men they are complete and sound (*slaem* – in a state of restored relationship) **with us and you should desire for them to settle and dwell** (*yasab* – jussive third person) **in the land and you should desire for them to go about as a trader making profit** (*sahar*) **in her. And behold, the land’s wide hands** (*rahab yad* – literally wide and plentiful hands, likely a euphemism for how much land there was) **before their presence** (*lo peneh hemah* – literally before their face). **Accordingly, their daughters take and grasp hold of to us for wives and accordingly our daughters give and bestow to them. Only concerning this will they consent** (‘*uwth*) **among us the men to settle and dwell** (*yasab*) **with us in order for us to exist as one people** (‘*am*) **when we have circumcised all of the males among us just as relationally** (*ahser*) **they have circumcised themselves** (*muwl* – nifal stem). **Their livestock** (*miqneh* – large and small domestic mammals) **and their wealth and property** (*qinyan* – goods which are possessed) **and all of their beasts** (*behemah*) **are they not for us** (*ha lo’ le anachnu*)? **Surely we should want to consent** (‘*uwth*) **to them and they will desire to dwell** (*yasab*- jussive) **with us.”**

And all who had come out to the gate of his city heard and listened (*sama*) **to Hamor and to Shekem his son, and they circumcised all of the males of all who had come out to the gate of his city.**

And it came to be in the third day when they existed in physical pain (*ka’ab*) **then two sons of Ya’aqob, Shimown** (*shimown* – he who hears) **and Lowi** (*lowi* – he who is joined and cleaves to), **Dinah’s brothers, each man grasped hold of and took** (*laqah*) **his sword** (*hereb*) **and came upon the city with confidence** (*betah* – a sense of wellbeing and security which results from having something or someone in whom to place confidence) **and slayed** (*harag* – purposefully murdering with premeditation and planning) **all of the males. And**

concerning Hamor and concerning Shekem his son they slew (*harag* – purposefully murdering with premeditation and planning) **by the mouth** (*peh* – edge or end) **of the sword.** **And they grasped hold of and took** (*laqah*) **Dinah from Shekem’s house** (*beyit*) **and they left.** **Ya’aqob’s sons came upon the dead** (*halal*) **and plundered** (*bazaz* – looted and carried off spoils) **the city because indeed they had defiled and made impure** (*tame’* – given a bad reputation, made unclean and common) **their sister. They grasped hold of and took** (*laqah*) **their flocks** (*tson* – sheep and goats) **and their cattle** (*baqar*) **and their asses** (*hamor* – donkeys) **and that which relationally was in the city and that which relationally was in the field, and all of their wealth** (*hayil*) **and all of their children** (*tap* – young offspring, those not capable of easily walking long distances or not fully developed in moral values) **and their wives and women they took as prisoners** (*sabah*) **and they plundered** (*bazaz*) **all which relationally was in the temple** (*beyit*).

And Ya’aqob said to Shimown and to Lowi, “You bring trouble (*akar* – cause hardship and distress) **concerning me, namely my stench** (*ba’as* – bad smell) **among the inhabitants of the land, among the Canaanites** (*kena’ani* – merchant traders) **and among the Perizzites** (*perazi* – villagers, without walls). **And I am numbered** (*mispar*) **men** (*mat* – adult men). **And they will gather themselves together** (*asap* – assemble together, nifal stem) **against me and strike and beat me** (*naka*) **and they will annihilate** (*samad* – will destroy and demolish, will wipe out and decimate, will exterminate) **me, and my house** (*beyit* – home and family).”

And they said, “Did he not make our sister just as a prostitute (*zanah* – a person who has sex with a partner to whom she is not married for bribes, favors or other personal gain)?”

Ba’reshiyth 34:1-31

Let's examine this a piece at a time and see what we can learn.

And Dinah (*dynah* – feminine of dyn meaning judged or judgment) **the daughter** (*bat*) **who by way of relationship** (*'asher*) **Leah** (*leah* – tired, weary, and not able) **bore** (*yalad* – gave birth to) **on behalf of Ya'qob** (*ya'qob* - supplanter) **went out** (*yasa* – went forth, and extended out) **to see** (*ra'ah* – to look and see, to use the perception of sight to view and make judgments based on the perceptions) **concerning the daughters of the land** (*'eret* - region). **And Shekem** (*shekem* – to rise early or back and shoulder) **the son of Hamor** (*hamor*- ass, male donkey or a heap) **the Hivite** (*hiw'wy* – declarers and pronouncers) **a leader** (*nasyi* – one who governs or rules over, derived from nasa, to lift up and carry) **of the land** (*'erets* – region and area) **saw** (*ra'ah* – looked at and saw, used his perception of sight to view and make judgments based on the perception) **and grasped and took hold of** (*laqah* – physically took hold of) **her and lay down** (*sakab* – literally be in a horizontal position, but also used figuratively of sex, in such cases it is always illicit sex) **with her and he caused her to be afflicted** (*anah* – he oppressed her, causing her to be in a state of anxiety and distress, he caused her to suffer and raped her, violating her sexually, scribed in the piel meaning the subject, Shekem, caused the object, Dinah, to suffer the effects of the action). **34:1-2**

So that you know most bible researchers estimate Dynah was about the age of 15 at this time, but some suggest as young as 8. I find the story the names tell informative. We have the one who rises early the son of the ass who was the leader of the declarers and pronouncers, I will let you draw your own conclusions about that. So Shekem physically grasped hold of her, and *sakab* with her. While *sakab* most literally means to lie in a horizontal position it is often used by extension as a euphemism to speak of the act of sexual intercourse, be it proper, improper or forbidden. We can infer by what follows that it was improper in this case.

‘*Anah* is the word I would most like to discuss here. *Anah* like many Hebrew words has a light and a dark side to it. The reason I wish to discuss it here is a bit off topic, but is worth the side tracking.

On the good side of the possible meanings we find that ‘*anah* is: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it.

But on the darker side we find that ‘*anah* conveys: 1) to be preoccupied, 2) to afflict or be afflicted, 3) to be put down, 4) to be depressed, 5) to be cast down, 6) to stoop or bow down, 7) to humble oneself, 8) to be humiliated, 9) to be disturbed and worried, feeling anxious, 10) to be raped and violated, especially in the context of demeaning women, 11) to become weaker, ultimately ceasing to exist, 12) to deny oneself, 13) to be silenced, and 14) to oppress or be oppressed.

So in the case of Dinah it is clear that the darker side of the word is intended, and that it is a very dark word indeed if it is used to speak of physically raping a woman. Furthermore, in its first use *Ba’reshiyth* 15:13 it is used to speak of the egregious treatment that the descendants of *Ya’aqob* would endure as slaves in *Mitsraiym*. It’s used in the 31st chapter again to speak of harm to women. *Shemowth* 1:11 again speaks of the mistreatment of *Yisra’el* under *Mitraiym*. So when this word is used on the dark side it is dark.

Among the most egregious mistranslations in all of the the Towrah concerns Yahowah’s instruction for *Yowm Kippuriym*, the Day of Reconciliations. In *Qara/Leviticus* 23 we are told that on the 10th day of the 7th month that our souls should ‘*anah*. First of all, since our souls are

not physical it is impossible for us to afflict it in any way. But beyond that why would Yahowah desire His Children to do something so negative to their souls? On the other hand, our souls answering and responding to Yahowah's summons on this *mow'ed miqray*, invitation to be called out, is perfectly fitting.

As I have stated before and will likely state again, when the reader fully engages in understanding the context surrounding the text, a clearer, more informed understanding of Yahowah's instruction and teaching can be gained with just a modicum of effort. A quick check to any online concordance will show alternative meanings, often not selected by the agenda driven Bible "translators", that are a much better fit to consistently convey Yahowah's testimony.

So getting back on track we next find:

And his soul (*nephesh* – his inner being, the essence of his life) **cleaved** (*dabaq* – clung to) **to Dinah daughter of Ya'qab and he desired** (*ahab* – to have a desire for an object based in desirability with a focus on a preference of one thing over another) **the girl** (*na'arah* – young woman, usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl) **and he spoke** (*dabar* – communicated using words) **concerning his heart** (*leb* – his feelings, longings, attitude, ambitions, desires, motivations, and relationships) **to the girl** (*na'arah* – young woman, usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl). **34:3**

What's interesting here and in what is to follow is what is emphasized, along with the exact choice of words. Here I have opted to render '*ahab* here a more clinical and less romantic way. While '*ahab* can mean to love and have affection based on close relationship, that cannot be the case here. Shekem had no prior relationship with Dinah; he saw her, desired her physically and took what he wanted. Then because he enjoyed it so much he wanted to keep her, like a spoiled

child with a new toy. For this reason, the less emotional rendering of *'ahab* as having a desire for an object is the more appropriate rendering. The use of *na'arah* instead of *'issah*, the most common word for woman, reinforces this idea. The focus of *na'arah* is on youthfulness, so his desire for this young girl was not based on desire for a relationship, but on physicality.

Heart from the Hebrew perspective is much less of an emotional word than as used in modern English. So while speaking concerning his *leb* would involve conveying his feelings, it is not necessarily in a loving and emotional way. *Leb* speaks of his inner being, his desires and ambitions, his attitudes and motivations. So the use of *leb* here does not necessarily convey an affection toward the girl, only that he desired her.

Moving on

“And Shekem spoke to Hamor his father to say, “I must grasp hold of and take (*laqah* – I must take physical hold of, scribed in the imperative) for me this female child (*yaladah* - female child, young girl) to be a wife (*issah* – wife and woman).” 34:4

Once again we see the use of a word that emphasizes Dinah’s youth. *Yaladah* is the feminine form of *yeled*, both of which are derivatives of *yalad* the Hebrew word which means bore a child. So Hamor’s focus is on Dinah’s youth, not on her as a person.

“And Ya’qob heard (*sama* – used the perception of hearing with the ears to process information) that indeed (*kiy*) Dinah his daughter was caused to be afflicted (*anah* – was oppressed, causing her to be in a state of anxiety and distress, was caused her to suffer and was raped, and violated sexually, scribed in the piel meaning the subject, Shekem, caused the object, Dinah, to suffer the effects of the action). And his sons were with his livestock (*miqneh*) in the field (*sadeh*) so Ya’qob made himself be still and take no actions at the moment (*chareh* – scribed in the hifil perfect, meaning the subject, Ya’qob, caused the object, himself, to undergo the

action, and that the action was not ongoing) **until they arrived and came back** (*bow*).” 34:5

Ya’aqob caused himself to be still and not act until his sons arrived.

“And Hamor the father of Shekem went out (*yasa*) **to Ya’qob to speak** (*dabar* – communicate using words) **with him. And Ya’qob’s sons arrived coming in** (*bow*) **from the field** (*sadeh*) **when they heard** (*sama*). **And the men** (*‘enowsh* – mortal human males) **were themselves distressed** (*asab* – grieved feeling emotional sorrow) **and were very angry** (*me’od charah* – burned with anger, and became enraged) **because indeed** (*kiy*) **disgraceful, wicked and foolish things** (*nebalah* – stupid and senseless things which are in defiance of moral standards) **were done** (*asah* – prepared, produced and caused to happen) **in Yisra’el** (*yisra’el* – those who strive with and struggle with God) **because he had lay down** (*sakab* – literally be in a horizontal position, but also used figuratively of sex, in such cases it is always illicit sex) **with Ya’qob’s daughter, which in rightness** (*ken*) **should not be done** (*lo asah* – should not be prepared, produced or caused to happen).

And Hamor spoke with them to say, “Shekem, my son, his soul (*nephesh* – inner being and essence of life) **desires** (*chasaq* – a strong desire to be attached with) **your daughter.”**34:6-8

Ya’aqob’s sons were rightfully angry, and upset because what had occurred was in defiance of a moral standard, in this case Yahowah’s standard. Furthermore, it had been done in *Yisra’el* the land which Yahowah had given their father and by extension them. Paul claims that the Towrah is not needed because Abraham was declared righteous and he did not have the Towrah, a view which ignores *Ba’reshiyth* 26:5 where Yahowah clearly says that Abraham observed His Towrah. But furthermore the use of *nebalah* here tells us that there was a moral standard in place in *Yisra’el*, since they were following Yahowah’s teaching and instructions it is safe to assume that this moral standard is His Towrah.

Again here Shekem's desires speak nothing of a personal relationship, but more of that of a spoiled child demanding that his parents get him the new toy that he wants.

“Please (*na*) you must give and bestow her to (*natan* – give her and place her in the care of, imperative) him to be a wife (*'issah* – wife and woman), and let yourselves intermarry (*chatan*) amongst us. You must give and bestow your daughters to (*natan* – give her and place her in the care of, imperative) us, and grasp hold of and take (*laqah*) our daughters to you, then with us you can dwell (*yasab* – inhabit, and settle). And the land (*'eretz* – area and region) that exists before your presence (*hayah la pene*) you must settle (*yasab*) and go about as a trader making profit (*sahar*) in her and you must grasp hold of, seize and acquire (*achaz* – nifal imperative) concerning her.” 34:8-10

In trade for his daughter Hamor is offering the very land which Yahowah had already given to Ya'aqob. Furthermore, Hamor is insisting that Ya'aqob and his family intermarry with those already living in the land. The use of the imperative mood here could mean one of two things, either a plea or a threat.

“And Shekem said to her father and to her brothers, “I desire to find (*masa* – I wish to discover and attain, cohortative) favor (*chen* – mercy and compassion, unearned forgiveness) in your eyes (*'aiyn* – from your understanding and perspective) and what relationally you ask of me I must give and bestow (*natan* – give and place).” 34:11

Again playing the role of the spoiled rich kid, Shekem tries to buy what he desires. Note that what is lacking is any attempt to come to know Dinah as a person, or to win her love so that she might seek her family's approval. Instead Shekem's statement is akin to saying name your price.

“You must increase, causing a very large and abundant (*rabah me'od*) bride price

(*mohar*) **and gift** (*mattan* – present or offering) **upon me, and I desire to give and bestow** (*natan* – give and place, cohortative) **just as** (*ka'*) **what you say to me, but you must give** (*natan* - imperative) **to me the girl** (*na'arah* – young woman, usually refers to a marriageable but unmarried girl, emphasizing the youthfulness of the girl) **to be a wife** (*'issah* – wife and woman).”

34:12

Once again the use of *na'arah* is to emphasize Dinah's youth. And again this shows not emotional love or devotion, but a businessman seeking to acquire something.

“And the sons of Ya'aqab answered and responded concerning Shakem and his father Hamor and spoke with deceit (*mirmah* – intentional deception and dishonesty, deliberately misleading), **because indeed they had defiled and made impure** (*tame'* – made unclean and common) **their sister Dinah and they said to them,” 34:13**

What I find interesting here is that Ya'aqob does not speak up or respond, but rather his sons do. It is not certain rather Ya'aqob did not speak up because he was contemplating what to say, or because he was afraid. We know from how he responds later that he is indeed concerned about his reputation in the land, which may indicate fear. We also know that earlier Ya'aqob had been afraid of his brother Esau. What we do know is that his sons answered and they answered with *mirmah*, intentional deception and dishonesty.

“We are not allowed to be able (*lo' yakol* – hofal stem meaning the subject of the verb was acted upon to cause the action) **prepare and produce** (*asah* – cause to be brought about) **this which you have said** (*dabar*) **to give and bestow** (*natan* – place in the care of) **our sister to a man who relationally** (*asher*) **is with foreskin** (*arlah*) **because indeed this is a reproach** (*cherpah* – a scorn and disgraceful and contemptible thing) **to us. Surely** (*'ak*), **concerning this will we consent** (*'uwth* – agree) **to you, if you choose to exist** (*hayah* - jussive) **like us you**

yourselves circumcise (*muwl* – remove the foreskin, nifal stem) **all of your males, then we will give and bestow** (*natan*) **accordingly our daughters to you, and accordingly your daughters we will take** (*laqah*) **to us, and we will settle** (*yasab*) **with you and we will exist as one people and family** (*‘am*). **And if you do not listen to and hear** (*sama*) **us concerning circumcising yourselves** (*muwl* – nifal stem) **then we will grasp hold of and take** (*laqah*) **concerning our daughters and walk on** (*halak*).”

It’s not entirely clear rather the deceit was in what they said, or just in their intention. So it could be that they considered letting their sister marry an uncircumcised person a reproach, and the deception was only in that they would consent to the marriage, or it could be that the whole thing was a deceit. Yahowah never specifically bans His people from intermarrying with others, but it has been made clear that for the male who marries in to be a part of the covenant that they must be circumcised, and that the mother is to circumcise her son. What I do find interesting here is the use of the hofal stem as it relates to lo’ yokol. The hofal stem tells us that the subject is being made to do, or in this case not to do, by another source. The use of the hofal would seem appropriate if that part of the statement was true and not a part of the deception.

And their words (*dabar*) **were good, and beneficial** (*yatab* – were pleasing and beautiful) **in the eyes of Hamor and in the eyes of Shekem the son of Hamor. And the youth** (*na’ar* – young men) **did not delay** (*lo ahar* – literally did not remain behind) **concerning preparing and producing** (*asah*) **what was spoken** (*dabar*) **because indeed they found delight and desired** (*chaphets* – were eager showing and fondness and affection for an object, had a feeling and an attitude to experience or possess an object) **concerning Ya’aqob’s daughter.**

Again we should note that the use of chaphets, and the word’s connotations concerning owning and possessing an object. They found the daughter’s of Ya’aqob attractive and desired to

experience of possess them, this is not and can not be love since they know nothing of them aside from their looks. This is a good metaphor for many religious people who have an idea of heaven that they have been sold and chafed it, but do not know Yahowah.

He had made himself significantly valued, honored, and glorified (*kabed* – extremely significant and distinguished, holding a highly exalted status) **from all of the houses of his father, and Hamor and his son Shekem came** (*bo'*) **to the city gate and spoke** (*dabar*) **to the men of the city to say, “These men they are complete and sound** (*slaem* – in a state of restored relationship) **with us and you should desire for them to settle and dwell** (*yasab* – jussive third person) **in the land and you should desire for them to go about as a trader making profit** (*sahar*) **in her. And behold, the land’s wide hands** (*rahab yad* – literally wide and plentifully hands, likely a euphemism for how much land there was) **before their presence** (*lo peneh hemah* – literally before their face). **Accordingly, their daughters take and grasp hold of to us for wives and accordingly our daughters give and bestow to them. Only concerning this will they consent** (*'uwth*) **among us the men to settle and dwell** (*yasab*) **with us in order for us to exist as one people** (*'am*) **when we have circumcised all of the males among us just as relationally** (*ahser*) **they have circumcised themselves** (*muwl* – nifal stem). **Their livestock** (*miqneh* – large and small domestic mammals) **and their wealth and property** (*qinyan* – goods which are possessed) **and all of their beasts** (*behemah*) **are they not for us** (*ha lo' le anachnu*)? **Surely we should want to consent** (*'uwth*) **to them and they will desire to dwell** (*yasab*- jussive) **with us.”**

And all who had come out to the gate of his city heard and listened (*sama*) **to Hamor and to Shekem his son, and they circumcised all of the males of all who had come out to the gate of his city.**

It's interesting that this starts by telling us that Shekem had made himself dignificant, valued

and honored amongst all the people, before he presents his idea to them. Some men are great at convincing people that they are great, and can sway public opinion with ease, this does not make them great in Yahowah's eyes. Bear in mind that this is a man who has just recently forcibly raped a woman, who then tried to bribe her family into letting him marry her so he can continue to rape her, and is now going to convince an entire city to circumcise themselves so that he can get what he wants. He appeals to the greed with by rhetorically asking them should not their stuff be ours. Moral of the story be careful about following "great" leaders with many followers.

And it came to be in the third day when they existed in physical pain (*ka'ab*) then two sons of Ya'aqob, Shimown (*shimown* – he who hears) and Lowi (*lowi* – he who is joined and cleaves to), Dinah's brothers, each man grasped hold of and took (*laqah*) his sword (*hereb*) and came upon the city with confidence (*betah* – a sense of wellbeing and security which results from having something or someone in whom to place confidence) and slayed (*harag* – purposefully murdering with premeditation and planning) all of the males. And concerning Hamor and concerning Shekem his son they slew (*harag* – purposefully murdering with premeditation and planning) by the mouth (*peh* – edge or end) of the sword. And they grasped hold of and took (*laqah*) Dinah from Shekem's house (*beyit*) and they left.

It's worth noting here since many are want to point to incidents like this as God being violent, that Yahowah never asked them to do this, Ya'aqob knew nothing of this act. These two men took it upon themselves to slaughter the entire city as vengeance for their Prince kidnaping and raping their sister. Interestingly we also learn that when Shekem came to ask to marry Dinah he was essentially holding her hostage at the time.

Ya'aqob's sons came upon the dead (*halal*) and plundered (*bazaz* – looted and carried off spoils) the city because indeed they had defiled and made impure (*tame'* – given a bad

reputation, made unclean and common) **their sister. They grasped hold of and took** (*laqah*) **their flocks** (*tson* – sheep and goats) **and their cattle** (*baqar*) **and their asses** (*hamor* – donkeys) **and that which relationally was in the city and that which relationally was in the field, and all of their wealth** (*hayil*) **and all of their children** (*tap* – young offspring, those not capable of easily walking long distances or not fully developed in moral values) **and their wives and women they took as prisoners** (*sabah*) **and they plundered** (*bazaz*) **all which relationall was in the temple** (*beyit*).

While not explicitly stated I believe based on Ba'reshiyth 49, which we will examine shortly, that the sons here are still just Shimown and Lowi.

The incident concludes with:

And Ya'aqob said to Shimown and to Lowi, “You bring trouble (*akar* – cause hardship and distress) **concerning me, namely my stench** (*ba'as* – bad smell) **among the inhabitants of the land, among the Canaanites** (*kena'ani* – merchant traders) **and among the Perizzites** (*perazi* – villagers, without walls). **And I am numbered** (*mispar*) **men** (*mat* – adult men). **And they will gather themselves together** (*asap* – assemble together, nifal stem) **against me and strike and beat me** (*naka*) **and they will annihilate** (*samad* – will destroy and demolish, will wipe out and decimate, will exterminate) **me, and my house** (*beyit*- home and family).”

And they said, “Did he not make our sister just as a prostitute (*zanah* – a person who has sex with a partner to whom she is not married for bribes, favors or other personal gain)?”

Ya'aqob was rightfully upset at their actions, and as we will see remembered it to his dying day. Which brings us to the 49th chapter I mentioned earlier. While off topic a bit I would not want to end with these action not being answered. So let's examine what Ya'aqob said to Shimown and Lowi when he was telling them about their futures before his death.

Shimown and Lowy, brothers, vessels, implements and weapons (*keli*) of violence, destruction, wrongdoing, theft and injustice (*hamas*). Concerning their confidence and council (*sowd*) do not desire or choose to include my soul. In their assembly, community, or army (*qahal*) do not join or unite (*yahad*) my honor or respect (*kabowd*) because indeed in their anger and resentment (*'ap*) they killed a man, and in their pleasure (*rasown*) they crippled, severing the tendon on the back of the leg (*aqar*) a bull. Cursed and punishing (*arar*) is their exceedingly intense (*kiy 'az*) anger (*'ap*) and their wrath and arrogance (*eb'rah*) is unyielding and cruel (*qasah*). I divide and disperse you (*halaq*) in Ya'aqob and scatter you (*puws*) in Yisra'el.

Before we move on to the next usage of *muwl*, I would like to point out that I was tempted to skip over this usage all together, but since the stated purpose of this article was to investigate everything that the Towrah, Nabiy, and Mismowr have to say about the topic of circumcision, I felt I must address this one. By me saying that I was tempted to skip this one you might assume that there was something in this verse which contradicted my thesis, but I can assure that is not the case. In fact, this verse may very well indicate that Yahowah was willing to kill Moshe's son's over lack of circumcision. The reason I almost ignored this verse is simply that it is virtually impossible to be sure exactly what is being said as the 3 verse in question have absolutely no context. I choose to translate what proceeds them to see if I could glean any context, but none came. These verse are stuck right in the middle of a story they do not belong in, and because of the use of pronouns without context we cannot be sure who is doing what to whom. So for the record since these verses are not extant in the Dead Sea Scrolls and don't fit in the context of the story I am of the opinion that they likely were not in the original text and were added later.

Muwl is not used again in Ba'reshiyth, but does make an appearance in Shemowth/ Exodus chapter 4:18. There after recruiting Moshe, and telling him what would transpire when he returned to Mitsrayim, and that Aaron would aide him in the task ahead, we find the following:

And Moshe walked (*halak* – traveled to) **and returned** (*suwb* – turned back and returned to a previous place) **to Yeter** (*yeter* – remainder, that which is left or spared) **his father in-law** (*hoten*) **and said to him, “I have a strong intention and an urgent need to walk** (*halak na* – travel to, scribed in the cohortative conveying a strong intention, joined with na which is used to emphasize the urgency and strong desire of the speaker) **and return** (*suwb* – turn back and return to a previous place) **to my brothers** (*'aha* – relatives and kinsmen) **which relationally are in Mitsrayim, and I have a strong desire to see** (*ra'ah* – behold and perceive, scribed in the cohortative) **whether or not they now** (*ha owd am*) **live** (*chay*).”

And Yeter said to Moshe, “You must go and travel (*halak* – walk, scribed in the imperative) **in completeness** (*shalown* - Completeness, wholeness, harmony, and fulfillment).”

And Yahowah said to Moshe in Midian (*midyan* - an area usually defined as NW Arabia, though at times pushing into Trans-jordan and Sinai. Means strife or contention), **“You must walk** (*halak* – travel to, scribed in the imperative) **returning to** (*suwb* – turn back and return to a previous place, scribed in the imperative) **Mitsrayim because indeed** (*kiy*) **dead** (*muwth*) **are all of the men** (*enowsh*) **who sought** (*baqas*) **your soul** (*nephesh* – the essence of your life).”

And Moshe took and grasped hold of (*laqah*) **his wife** (*issah*) **and his son** (*ben*) **and they rode** (*rakab* – traveled on a vehicle) **upon the donkey** (*hamor*) **and returned to** (*suwb*) **the land** (*eretz* – land and region) **of Mitsrayim. And Moshe grasped hold of and took** (*laqah*) **the staff** (*mattah* – rod used to support while traveling) **of God in his hand** (*yad*).

And Yahowah said unto Moshe, “When you walk (*halak* – travel to, scribed in the imperative) **returning to** (*suwb* – turn back and return to a previous place, scribed in the imperative) **Mitsrayim you must see** (*ra’ah* – behold and perceive, reveal and consider, pay attention to and experience) **all of the wonders** (*mowpat* - miracles) **which relationally I placed and set** (*sim*) **in your hand** (*yad*) **and perform** (*asah* – prepare, produce and do) **them before Pharaoh’s face. And I will strengthen** (*hazaq* – I will make stronger and more powerful, scribed in the piel meaning Yahowah will bring about this state) **his heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **and he will not send out** (*lo salah* – will not dispatch or send away) **the people and family** (*‘am*). **And you shall say to Pharaoh, ‘This is what** (*koh*) **Yahowah has said, My sons, My firstborn** (*bikor*) **are Yisra’el, and I say unto you send out** (*salah* – dispatch and send away) **My sons and let them work and serve with** (*ebed*) **Me, but refuse or resist** (*ma’am*) **to send them out** (*salah*), **look and behold** (*hinneh*) **I will kill** (*harag* – put a creature to death) **your sons, your firstborn.**

And it came to exist on the path (*derek* – the way or journey) **in the place of overnight lodging** (*malon* – temporary overnight lodging, may be an inn, or just a place where you stop and pitch a tent) **and Yahowah approached, came near and meet him** (*pagas* – made a linear movement drawing near and approaching him, implying immediate interaction between the two) **and He sought** (*baqas* – scribed in the piel stem meaning the object, suffers the action of the verb) **to cause him to die** (*muwth* – end life, scribed in the hifil meaning the subject causes the object to participate in the action), **but Sip’porah** (*sip’porah* – Moshe’s wife, name meaning little bird or to chirp) **took and grasped hold of** (*laqah*) **flint and cut off** (*karat* – sever an object from its source) **her son’s foreskin** (*arlah*) **and touched** (*naga* – caused it to make physical contact with,

hifil stem) **his foot and she said, “Indeed (*kiy*) you are a bridegroom (*hatan* – literally a father’s daughter’s husband, the man of a relationship about to be married to a woman, the same as a son in law with a focus on or around the wedding) of blood (*dam*) to me.” And he became limp, disarmed and lacking power (*rapah*) because of it. Then she said, “Bridegroom (*hatan* – literally a father’s daughter’s husband, the man of a relationship about to be married to a woman, the same as a son in law with a focus on or around the wedding) of blood by means of the circumcision (*muwl*).”**

What makes this section most interesting is the way it comes out of nowhere and ends abruptly. Let’s break it down a piece at a time.

And Moshe walked (*halak* – traveled to) and returned (*suwb* – turned back and returned to a previous place) to Yeter (*yeter* – remainder, that which is left or spared) his father in-law (*hoten*) and said to him, “I have a strong intention and an urgent need to walk (*halak na* – travel to, scribed in the cohortative conveying a strong intention, joined with *na* which is used to emphasize the urgency and strong desire of the speaker) and return (*suwb* – turn back and return to a previous place) to my brothers (*’aha* – relatives and kinsmen) which relationally are in Mitsrayim, and I have a strong desire to see (*ra’ah* – behold and perceive, scribed in the cohortative) whether or not they now (*ha owd am*) live (*chay*).”

And Yeter said to Moshe, “You must go and travel (*halak* – walk, scribed in the imperative) in completeness (*shalowm* - Completeness, wholeness, harmony, and fulfillment).”

We have Moshe talking to his father in law about returning to Mitsrayim, as Yahowah had instructed him. Then his father in law tells him that he must go in completeness.

Just an aside before we continue, the word *shalowm* is almost always rendered peace, but is so much more. The general meaning behind the root *shin lamed mem* is of completion and

fulfillment—of entering into a state of wholeness and unity, a restored relationship. The Theological Wordbook of the Old Testament says of Shalom it means much more than mere absence of war. Rather, the root meaning of the verb šālēm better expresses the true concept of šālôm. Completeness, wholeness, harmony, fulfillment, are closer to the meaning. Implicit in šālôm is the idea of unimpaired relationships with others and fulfillment in one's undertaking and that it is the result of God's activity in covenant (beryth), and is the result of righteousness.

And Yahowah said to Moshe in Midian (*midyan* - an area usually defined as NW Arabia, though at times pushing into Trans-jordan and Sinai. Means strife or contention), **“You must walk** (*halak* – travel to, scribed in the imperative) **returning to** (*suwb* – turn back and return to a previous place, scribed in the imperative) **Mitsrayim because indeed** (*kiy*) **dead** (*muwth*) **are all of the men** (*enowsh*) **who sought** (*baqas*) **your soul** (*nephesh* – the essence of your life).”

And Moshe took and grasped hold of (*laqah*) **his wife** (*issah*) **and his son** (*ben*) **and they rode** (*rakab* – traveled on a vehicle) **upon the donkey** (*hamor*) **and returned to** (*suwb*) **the land** (*eretz* – land and region) **of Mitsrayim. And Moshe grasped hold of and took** (*laqah*) **the staff** (*mattah* – rod used to support while traveling) **of God in his hand** (*yad*).

Next Yahowah tells Moshe that he must return to Mitsrayim and that all those that sought his soul are dead. First worth noting is the use of the imperative here, which is why it is translated as must. It is easy to want to take the imperative and say that it is a command, but that would not be accurate, especially in this case. Recall the previous conversation and the use of the cohortative, a volitional stem. Yahowah is about choice, and Moshe was not being ordered or forced to do anything. And imperative implies that something must be done to bring about a desired consequence, not necessarily that if it is not done there will be punishment, as a command would imply. So it was imperative for Moshe to return to Israel, in other words he must return to bring

about the freeing of his people. Had Moshe chosen not to engage in this mission Yahowah would not have punished him, or prevented him from walking away. Rather as we saw in the conversation between the two which lead to Yahowah telling Moshe that Aaron could be his mouthpiece, Yahowah would discuss and negotiate with him to bring about the desired result.

Also interesting here is that it says all those that sought his soul had died. I find the use of soul here instead of life interesting. We know that there would be those that sought his life as retribution for the life he had taken, but why then use soul here? But this is a topic for another time perhaps.

And Yahowah said unto Moshe, “When you walk (*halak* – travel to, scribed in the imperative) **returning to** (*suwb* – turn back and return to a previous place, scribed in the imperative) **Mitsrayim you must see** (*ra’ah* – behold and perceive, reveal and consider, pay attention to and experience) **all of the wonders** (*mowpat* - miracles) **which relationally I placed and set** (*sim*) **in your hand** (*yad*) **and perform** (*asah* – prepare, produce and do) **them before Pharaoh’s face.** **And I will strengthen** (*hazaq* – I will make stronger and more powerful, scribed in the piel meaning Yahowah will bring about this state) **his heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **and he will not send out** (*lo salah* – will not dispatch or send away) **the people and family** (*‘am*). **And you shall say to Pharaoh, ‘This is what** (*koh*) **Yahowah has said, My sons, My firstborn** (*bikor*) **are Yisra’el, and I say unto you send out** (*salah* – dispatch and send away) **My sons and let them work and serve with** (*ebed*) **Me, but refuse or resist** (*ma’am*) **to send them out** (*salah*), **look and behold** (*hinneh*) **I will kill** (*harag* – put a creature to death) **your sons, your firstborn.**

Next we come across something that while tangential to our topic is related so I will address

it. Yahowah tells Moshe to perform all of the wonders He has given him, but that he will hazaq Pharaoh's heart. This is a verse that is cited by many as proof of predestination, or at the very least a challenge to free will. This is almost universally rendered as I will harden Pharaoh's heart so that he does not let the people go. You will notice that I did not translate hazaq as harden. This is because that is not what the word means, despite every translator translating it that way. Hazaq means to become strong, to be strong or to make strong. It conveys having the ability to accomplish what is intended, implying an element of resolve is needed as well. So while harden could be extrapolated from hazaq it would only be so in the sense of something that is hardened is strengthened, but not in the emotional sense of turning his heart against them. So all Yahowah is doing is giving him the strength and courage to carry out his convictions.

In this regard it is also important to understand the difference in how we today view heart versus how it was understood at the time. Today we tend to think of the heart as the seat of emotions, we would say someone put their "heart into it" to convey that something was emotionally moving or that someone took great care and effort out of love. And while the Ancient Hebrew understanding would incorporate that to a degree, it was much more than that. Heart conveyed the inner being, the mind and understanding, it was said to be the seat of judgment, it spoke of knowledge and thinking, of reflections and memories, of inclinations and resolutions, of your conscience and moral character, your emotions and passions. So that is what Yahowah was strengthening.

Next thing to note here is we are told that Pharaoh will not let them go. So despite all of the signs and wonders that Yahowah gave Moshe, Pharaoh will stand convicted and not let them go. Then Yahowah tells us that His firstborn sons are Yisra'el, those who strive with and endure with God. He tells Moshe to tell pharaoh to send out His sons so that they might 'ebed, 'ebed is

scribed in the jussive form which refers to a third person expression of volition, though the word itself is scribed in the first person. This duality is the reason I choose to render it work and serve with me, instead of the more traditional serve me.

Now after this we are given a very brief description of an encounter that occurred while on the way back to Mitsrayim. Before we jump into this section let me say that I find this difficult to translate because I am a huge fan of context, and we are not given much here. We are not told a lot about Moshe's life prior to Yahowah approaching him beyond the very broad strokes, for example we do not know how long he dwelt with Yeter before taking Sip'porah as a wife, or how long they were married before she bore their son, or how old the son was when Yahowah approached Moshe, etc. We know he lived to be 120, and since the last 40 of those were in the wilderness we can conclude that at this time he was nearing 80. So when we read this section we are left to infer a lot.

Also worth noting is that unfortunately nothing of Exodus 4:10-25 is extant in the Dead Sea Scrolls, and only four words of 26 are extant and they are ...him...then she said...

And it came to exist on the path (*derek* – the way or journey) **in the place of overnight lodging** (*malon* – temporary overnight lodging, may be an inn, or just a place where you stop and pitch a tent) **and Yahowah approached, came near and meet him** (*pagas* – made a linear movement drawing near and approaching him, implying immediate interaction between the two) **and He sought** (*baqas* – scribed in the piel stem meaning the object, suffers the action of the verb) **to cause him to die** (*muwth* – end life, scribed in the hifil meaning the subject causes the object to participate in the action), **but Sip'porah** (*sip'porah* – Moshe's wife, name meaning little bird or to chirp) **took and grasped hold of** (*laqah*) **flint and cut off** (*karat* – sever an object from its source) **her son's foreskin** (*arlah*) **and touched** (*naga* – caused it to make physical contact with, hifil stem) **his foot and she said, “Indeed** (*kiy*) **you are a bridegroom** (*hatan* –

literally a father's daughter's husband, the man of a relationship about to be married to a woman, the same as a son in law with a focus on or around the wedding) **of blood** (*dam*) **to me.**" **And he became limp, disarmed and lacking power** (*rapah*) **because of it. Then she said, "Bridegroom** (*hatan* – literally a father's daughter's husband, the man of a relationship about to be married to a woman, the same as a son in law with a focus on or around the wedding) **of blood by means of the circumcision** (*muwl*).

So we know that they are on the way back to Mitsrayim and staying at an overnight stopping point. Then we are told that Yahowah approached and came near to meet and interact with "him". We have two possible candidates for "him" the first would be to assume It is still speaking of Moshe. This makes sense because Moshe was the subject previously. The other possibility is that it is speaking of Moshe's son since he is the one acted upon next. We will explore the implications of both possibilities. So again we are not given much in the way of context here.

Next we are told the reason that Yahowah came near and approached him, because He sought to cause his death. We are not told why Yahowah is seeking to cause his death, we can infer based on what follows it is because Moshe had not circumcised his son since circumcising him is what resolves the situation.

Then we are told Sip'porah circumcises her son, and touches the foreskin to "his" foot. So again we have a few options for who is meant here. It could be the foot of the son, since he was the last male mentioned. It could be the foot of Moshe if we are to assume that Moshe was the one Yahowah came to. Or it could be the foot of Yahowah who is also present here. Again we will consider all options in a moment.

Next Sip'porah says indeed you are a bridegroom of blood. Once again we are left with possibilities as to who she is referring to. Most commonly it is said that she speaking to Moshe, but she could also be speaking to her son or to Yahowah.

The next part is usually rendered, "so He let him go" meaning Yahowah let Moshe go. But rapah does not mean let go, it means to become limp, lacking power and being defenseless. And that rendering ignores the use of min, which conveys a marker of the source of an event. Hu translated here as it is usually rendered as him in most translations, but since min means that hu is the source of the event I don't think it can be applied to a person. The event can either be viewed as the actual circumcising of the son, the act of placing the foreskin at the feet, or the statement made.

So the next question is who became limp and defenseless, lacking power? I am leery to apply this to Yahowah as most translators do as I don't picture Yahowah as ever being defenseless, limp or lame, and since rapah carries with it an association to fear or dread, though these are not always implied by rapah's use. But it is still possible that Yahowah is the "he" in this sentence. The other options are again Moshe or Moshe's son.

So now that we have discussed the linguistic nuances of this passage let's examine the possible combination. So we need to determine:

1. Who Yahowah sought to kill? Moshe, or Moshe's son.
2. Whose foot did she place the foreskin at? Moshe, the son, or Yahowah.
3. Who she spoke to calling them a bridegroom of blood? Moshe, the son, or Yahowah
4. What caused someone to go rapah? The circumcision, placing the foreskin at the feet, or what was said.

5. Who went rapah?

Regardless of who Yahowah sought to kill, based on the context we can assume that the reason was that the son was not circumcised. So it could be that Yahowah is going to kill Moshe's son the way He did with Dowd's because of Moshe's flagrant disregard for Yahowah's Towrah. Yahowah had selected Moshe to be His instrument for freeing His people, Moshe was reluctant at first, but agreed. But if Moshe were not willing to circumcise his son as Yahowah instructed then he was no longer fit for the task as such Yahowah could either cease using him, or attempt to course correct him. So if Moshe was the one Yahowah sought to kill it was because he was no longer fit to perform the role needed, but was already on his way to do it and letting him continue would be detrimental to Yahowah's people. But if He were to engage and show Moshe the severity of the situation Moshe could correct and carry out his mission.

For those that are not comfortable with the idea of Yahowah killing a child keep in mind that as an uncircumcised male this son was not a member of the covenant, and had Moshe turned from Yahowah here it is likely the son never would be part of the covenant. However, by engaging the way He did Yahowah ensured that the son would be circumcised and would be raised by parents who were a part of the covenant, and so through His action the son will now live eternally in Yahowah's home. Also much like When Yahowah instructed Abraham to take Yitshaq up, He knew going in that the son would not die.

At Whose feet did she place the foreskin? Answering this question, I believe answers the next one as well, it seems clear to me that she is speaking to the same person she places the foreskin at the feet of. So let's look at what she said, and see if that helps us understand the recipient. Indeed, you are a bridegroom of blood to me. The word translated as bridegroom is hatan. At its verbal root hatan is to make oneself a daughter's husband, as a noun it is a father's daughter's husband

on or around the time of a wedding. With this in mind I think we can rule out the son as the one being addressed, since Sap'porah is not marrying her son. At this point she has been married to Moshe for at least long enough to have had a child with him, so she is not marrying him at this point. As Yahowah's instructions are for a mother and father to circumcise their sons this could be viewed as her accepting the covenant, and so her speaking it to Yahowah would be her referring to Him as her husband.

So what about the of blood part you might ask. In Yahowah's Word blood is used to symbolize life and the soul. We are told not to eat the blood of animals because the soul is in the blood. The blood of the Pesach lamb was spread on the door of the house, on the upright pillar and was dripped on the ark of the Covenant. The blood of the lamb is what causes death to Passover us, making us eternal. So to say Yahowah is a bridegroom of blood to her is to say that He is a husband of continuing and enduring life.

The final question is who went rapah? The usual translation here that He let him go comes from extrapolating out from rapah and assuming that Yahowah was holding onto in a threatening way Moshe. If this were the case and Yahowah release him then Moshe would likely have gone limp and be defenseless. But there is nothing to indicate that Yahowah was physically grasping anyone here. We are only told that Yahowah sought to kill him, not how or what actions he had taken. That said it could still be Moshe who went rapah, he could have been awestruck by what he had witnessed, and went limp from that. The same could be true for the son. And I know I said earlier that I am leery to ascribe this verb to Yahowah, but if you were to view it from a less literal sense of the word, rapah carries with it connotations of sinking down and lowering oneself. As well it can mean to disarm oneself. So from that perspective applying rapah to Yahowah it could be saying that lowered himself to be with His children, or even that because Sap'porah had

circumcised their son that she and him were now protected under the covenant.

The last thing we read is Sap'porah reiterating what she said previously, but telling us that it is by means of the circumcision. So at least from her perspective circumcising her son was the act that brought her into the covenant. This is interesting because I often here the question of what about women, men are to be circumcised to participate in the covenant, but what about women? And my answer is that Yah instructed mothers and fathers to circumcise their sons.

Muwl is makes an appearance again in Shemowth/ Exodus chapter 12. There we find:

And Yahowah (YaHoWaH) spoke to ('amar 'el – said to) Moseh (Moseh – from mashah, meaning One Who Draws Out) and Aharown ('Aharown – Enlightened Freewill), 'The prescribed ordinance (chuqah – the clearly communicated rule regarding) of the (ha) Passover (Pesach – the process of being passed over) is not (lo') for every (kol) estranged and foreign (nekar – those lacking kinship and unrelated) child (ben) to partake ('akal – consume and eat) in it (ba-y). But (wa) every (kol) servant ('ebed – associate and coworker), every individual ('ysh – man) who chooses to be included and adopted (kasap / kesep miqnah – who yearns to be purchased at a price), and who is circumcised (muwl) at that time ('az), he may partake in it and be nourished by it ('akal ba-y). Temporary residents (towsab – strangers just passing through) and hired workers (sakyar – employees) are not (lo') to partake in it or be nourished by it ('akal ba-y). Inside one's home and with one's family (ba 'echad beyth – only amongst one's household) it will provide nourishment ('akal – it may be eaten). You shall not (lo') go outside (yasa') of (min) the (ha) family and home (beyth – household), taking the flesh (min basar – removing the physical body of the sacrificial lamb) outside [of the family] (huws – into

the street or to a public marketplace, severing the family connection). **And you shall not** (*wa lo*) **break or sell** (*sabar*) **its bones** (*'esem* – its essential nature and essence). **The entire** (*kol* – everyone in the) **community and witness of** (*'edah* – the assembly, testimony, and agreement which is) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and empowered by *'el* – God) **shall actively engage, celebrate, and profit from this** (*'asah* – shall act upon and do this) **with Him** (*'eth-w* – in association with and through Him [speaking of the Sacrificial Lamb of God]). **And indeed when** (*wa ky*) **a guest who is living** (*guwr*) **with you** (*'eth*), **and the visitor who is from a different place and culture** (*ger* – a new arrival on a voyage of discovery who has walked away from his own nation and family) **acts upon and actively engages in, thereby celebrating** (*'asah* – assumes as accepts the responsibilities associated with, performs, and benefits from) **Pesach / Passover** (*Pesach*) **to approach** (*la* – to reach) **Yahowah** (*YaHoWaH*), **every** (*kol*) **male** (*zakar* – man and boy for the purpose of remembering) **must be circumcised** (*muwl*) **for him to reach this goal** (*la-w*), **and for him to approach and present himself** (*qarab* – for him to draw near and be present). **And** (*wa*) **then, at that time** (*'az*), **he may approach** (*qarab* – draw near) **so that** (*la*) **he may celebrate, actively engage in, and do this** (*'asah* – act upon, perform, and profit from this). **And then** (*wa*) **he shall be** (*hayah* – he shall come to exist) **considered the same as** (*ka* – even identical to) **a native-born member of the family, grafted and rooted into** (*'ezrah* – a person who springs from the natural tree with all rights of citizenship [becoming as Yisra'el and Yahuwdym in]) **the** (*ha*) **land** (*'erets* – realm). **But** (*wa*) **anyone** (*kol*) **who is uncircumcised** (*'arel*) **he shall not** (*lo*) **partake in it or be nourished by it** (*'akal ba-y*). **Only one** (*'echad*) **Towrah** (*Towrah* – Instruction and Teaching, Guidance and Direction) **shall exist** (*hayah* – was, is, and forever will be (scribed in the imperfect conjugation, affirming the unfolding results which emerge throughout

time from the Torah's continuous existence)) **for** (*la* – on behalf of) **the naturally born person** (*'ezrah* – native members of the family; from *zarach* – those who come forth, rise, and shine) **and** (*wa*) **for** (*la*) **the** (*ha*) **visitor from different countries and cultures** (*ger* – one who leaves his birth nation and family seeking shelter in another place) **who lives as a guest** (*guwr*) **in** (*ba*) **your midst** (*tawek*). **And** (*wa*) **all** (*kol*) **of the children** (*beny*) **of Yisra'el** (*Yisra'el* – individuals who strive and contend with, who engage and persist with, who are set free and empowered by God) **acted upon and did** (*'asah* – celebrated, actively engaged, and profited) **as** (*ka* – in the manner) **which relationally** (*'asher*) **Yahowah** (*YaHoWaH*) **had instructed** (*sawah* – directed, decreed, and commanded, appointed and ordained), **Moseh** (*Moseh* – one who draws us out and away from human oppression and divine judgment) **and** (*wa*) **Aharown** (*'Aharown* – enlightened freewill) **likewise did the same** (*ka 'asah* – celebrated, engaged, and profited similarly). **And then** (*wa*) **it happened** (*hayah* – it occurred, came to be, and took place) **in** (*ba*) **this** (*zeh* – specific) **essential and substantive** (*'esem* – speaking of a skeleton which provides the framework for life) **day** (*yowm*): **Yahowah** (*YaHoWaH*) **came to bring out** (*vasa'* – He descended to serve, extending Himself to lead out and bring forth, to free and deliver) **the Children of Yisra'el** (*beny yisra'el* – the family members who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God). **Exodus 12:43-51**

There is some profound information here. First you need to understand that as the first of the 7 miqray Pesach is the doorway through which we enter. Passover deals with the consequence of sin which is death. It is through Passover that we are made immortal. Without Passover the benefits of the other miqray are inconsequential. Think about it, Matsah makes us perfect, but if we are not immortal and thus can't spend eternity with Yah then benefit is at best bitter sweet.

Bikuriym adopts us into Yah's family, again without being immortal this is at best bitter sweet in that we can be part of Yah's family and with him for a very short period of time before passing on to nothingness. These two benefits without Passover would negate the whole point for Yahowah as well. There is a reason these three miqray tie into each other so well, and why they are often grouped together even in Yah's Word, they serve as a cohesive unit.

So knowing that Passover is the door through which we must pass before we can benefit from the other miqray we can see that Yahowah's instructions here are important. So what does he have to say?

And Yahowah (*YaHoWaH*) **spoke to** (*'amar 'el* – said to) **Moseh** (*Moseh* – from *mashah*, meaning One Who Draws Out) **and Aharown** (*Aharown* – Enlightened Freewill), **'The prescribed ordinance** (*chuqah* – the clearly communicated rule regarding) **of the** (*ha*) **Passover** (*Pesach* – the process of being passed over) **is not** (*lo'*) **for every** (*kol*) **estranged and foreign** (*nekar* – those lacking kinship and unrelated) **child** (*ben*) **to partake** (*'akal* – consume and eat) **in it** (*ba-y*).

He tells us first that not everyone can participate in it and benefit from it. So then who is excluded and what do we have to do to participate in it and benefit from it? Well it just so happens that he tells us that next.

But (*wa*) **every** (*kol*) **servant** (*'ebed* – associate and coworker), **every individual** (*'ysh* – man) **who chooses to be included and adopted** (*kasap / kesep miqnah* – who yearns to be purchased at a price),

Again we come to *kesep miqnah*. So let's examine again rather those bought with money, or those desiring to be acquired fits.

Who is Yahowah talking to here, and when is He talking to them. This instruction is given almost immediately after the exodus, the final plague came through killing the first born of Egypt, upon awaking the Yahuwdi were freed and allowed to leave. Immediately afterwards Yahowah spoke to Moshe and gave this instruction. We know that from this point it would be 40 years before the Yahuwdi would enter the promised land, and that they had been slaves in Egypt for over 400 years. So what do you think the likelihood is that these recently freed slaves who were about to wander the desert for 40 years had very many servants whom they had bought with money?

Also again we must address the free will issue. This a feast where we are invited to sit down with Yahowah and have a meal, why would He want anyone other than his family there, let alone slaves who were forced to be there?

Alternatively, Yahowah is saying those that desire to be acquired into his family may participate and benefit from it. And seeing as how this is the first step toward being adopted into His family doesn't it make more sense for him to be speaking to those who wish to have this very thing accomplished?

So then what is required of those that have a strong desire to be acquired by Yahowah?

and who is circumcised (*muwl*) at that time ('*az*), he may partake in it and be nourished by it ('*akal ba-y*). Temporary residents (*towsab* – strangers just passing through) and hired workers (*sakyr* – employees) are not (*lo'*) to partake in it or be nourished by it ('*akal ba-y*). Inside one's home and with one's family (*ba 'echad beyth* – only amongst one's household) it will provide nourishment ('*akal* – it may be eaten). You shall not (*lo'*) go outside (*yasa'*) of (*min*) the (*ha*) family and home (*beyth* – household), taking the flesh (*min basar* – removing the physical body of the sacrificial lamb) outside [of the family] (*huws* – into the street

or to a public marketplace, severing the family connection). **And you shall not** (*wa lo'*) **break or sell** (*sabar*) **its bones** (*'esem* – its essential nature and essence).

They are able to if they are circumcised at the time. So only those who are circumcised may partake in and benefit from Passover, and by extension all of the other miqray.

Think on the words that follow this as well. We are told that the Passover is to be taken inside one's home with one's family, and it is not to be shared with anyone outside of the family. So since there are only two groups of people allowed to participate in Passover, natural born Yahuwdi and those desiring to be acquired, and are circumcised at the time, this tells us that those desiring to be acquired into the family and are actively persuing it, are already considered part of Yahowah's family even before they officially benefit from Bikiriym.

The entire (*kol* – everyone in the) **community and witness of** (*'edah* – the assembly, testimony, and agreement which is) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and empowered by *'el* – God) **shall actively engage, celebrate, and profit from this** (*'asah* – shall act upon and do this) **with Him** (*'eth-w* – in association with and through Him [speaking of the Sacrificial Lamb of God]). **And indeed when** (*wa ky*) **a guest who is living** (*guwr*) **with you** (*'eth*), **and the visitor who is from a different place and culture** (*ger* – a new arrival on a voyage of discovery who has walked away from his own nation and family) **acts upon and actively engages in, thereby celebrating** (*'asah* – assumes as accepts the responsibilities associated with, performs, and benefits from) **Pesach / Passover** (*Pesach*) **to approach** (*la* – to reach) **Yahowah** (*YaHoWaH*), **every** (*kol*) **male** (*zakar* – man and boy for the purpose of remembering) **must be circumcised** (*muwl*) **for him to reach this goal** (*la-w*), **and for him to approach and present himself** (*qarab* – for him to draw near and be present).

Further reinforcing that anyone who wishes to engage in and benefit from Passover must be circumcised Yahowah reiterates what He has says, stating that anyone living with you or visiting who wishes to participate in Passover to approach moving towards Yahowah, must be circumcised. What's interesting here is the use of *la* Yahowah meaning to approach or move toward Yahowah. What this tells us is that the person wishing to participate in the Passover must be doing it for the purpose of moving toward and approaching Yahowah. And that every male who wishes to do this must be circumcised.

And (*wa*) **then, at that time** (*'az*), **he may approach** (*qarab* – draw near) **so that** (*la*) **he may celebrate, actively engage in, and do this** (*'asah* – act upon, perform, and profit from this). **And then** (*wa*) **he shall be** (*hayah* – he shall come to exist) **considered the same as** (*ka* – even identical to) **a native-born member of the family, grafted and rooted into** (*'ezrah* – a person who springs from the natural tree with all rights of citizenship [becoming as Yisra'el and Yahuwdym in]) **the** (*ha*) **land** (*'erets* – realm). **But** (*wa*) **anyone** (*kol*) **who is uncircumcised** (*'arel*) **he shall not** (*lo*) **partake in it or be nourished by it** (*'akal ba-y*).

Yahowah goes on to tell us that if you are circumcised and have engaged in and benefited from Passover then you are considered the same as the native born, that you are grafted into the family. Christian gentiles often speak of how they are grafted into Yisrael, but according to this that is only true if you are circumcised and have engaged in and benefited from Pesach. Without being circumcised as a male you are unable to engage in Pesach and receive its benefits.

Next we come across one of the most damning statements in all of the Yahowah's Word.

Only one (*'echad*) **Towrah** (*Towrah* – Instruction and Teaching, Guidance and Direction) **shall exist** (*hayah* – was, is, and forever will be (scribed in the imperfect conjugation, affirming

the unfolding results which emerge throughout time from the Torah's continuous existence)) **for** (*la* – on behalf of) **the naturally born person** (*'ezrah* – native members of the family; from *zarach* – those who come forth, rise, and shine) **and** (*wa*) **for** (*la*) **the** (*ha*) **visitor from different countries and cultures** (*ger* – one who leaves his birth nation and family seeking shelter in another place) **who lives as a guest** (*guwr*) **in** (*ba*) **your midst** (*tawek*).

We are told simply and bluntly that there is but one Towrah for the natural born and the Ger (one who leaves there place of birth seeking shelter somewhere else). Simply put what's good for the Jew is good for the Gentile. Yahowah's instructions are all encompassing, He does not have one set of rules for group A and one for group B, one path for Yahuwdi and one for Gowyim, one instruction you and one for me. Like Yahowah himself Yahowah's Towrah is one and singular.

The conclusion confirms what we have already said, that this instruction was given immediately after the Exodus.

And (*wa*) **all** (*kol*) **of the children** (*beny*) **of Yisra'el** (*Yisra'el* – individuals who strive and contend with, who engage and persist with, who are set free and empowered by God) **acted upon and did** (*'asah* – celebrated, actively engaged, and profited) **as** (*ka* – in the manner) **which relationally** (*'asher*) **Yahowah** (*YaHoWaH*) **had instructed** (*sawah* – directed, decreed, and commanded, appointed and ordained), **Moseh** (*Moseh* – one who draws us out and away from human oppression and divine judgment) **and** (*wa*) **Aharown** (*'Aharown* – enlightened freewill) **likewise did the same** (*ka 'asah* – celebrated, engaged, and profited similarly). **And then** (*wa*) **it happened** (*hayah* – it occurred, came to be, and took place) **in** (*ba*) **this** (*zeh* – specific) **essential and substantive** (*'esem* – speaking of a skeleton which provides the framework for life) **day** (*yowm*): **Yahowah** (*YaHoWaH*) **came to bring out** (*yasa'* – He descended to serve, extending Himself to lead out and bring forth, to free and deliver) **the Children of Yisra'el** (*beny yisra'el* –

the family members who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God).

The next use is in Qara/Leviticus chapter 12 where Yahowah is giving teaching concerning child birth. Among them is:

And on the eighth (*semini*) **day** (*yowm*) **circumcise** (*muwl*) **the flesh** (*basar*) **of his foreskin** (*'arlah*).

Pretty straight forward here, nothing about who this pertains to, other than what we learned in the previous section about Yahowah having only one Towrah (teaching and instruction). So not really a whole lot I can add to this other than to speak on the symbolism of the 8th day. Eight symbolizes eternity, which is why the final miqray, that of Sukah, is 8 days long, 6+1=man+Yah=Perfection, Perfection + 1 = eternal perfection. Also worth noting is that Yahowsha the human manifestation of Yahowah was born into this world on Sukah, likely the first of Sukah, meaning he was likely circumcised on the final day of Sukah.

Next we find ourselves in Dabariym/Deuteronomy 10 where after giving Moshe the two tablets to carry in the ark of the covenant Yahowah says:

And now Yisrael (*yisrael* – those who strive with Yahowah) **what** (*mah*) **Yahowah your God** (*eloha*) **asks** (*sa'al* – inquires and requests) **from amongst you except** (*kiy'im* – but rather, but if) **to respect and revere** (*yare* – show high status and honor to) **Yahowah your God** (*eloha*), **to walk** (*halak* – walk a path, to travel, to make linear motion) **in all** (*kol*) **His path** (*derek* – the way and route) **and to love** (*ahab* – have affection based on a close relationship) **Him and to work** (*abad* – expend energy in a task) **with** (*et*) **Yahowah your God** (*eloha*) **with all** (*kol*) **your heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking,

reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **and with all your soul** (*nephesh* - life), **to be observant of** (*shamar* – to pay attention to, to closely examine and carefully consider everything in) **Yahowah’s terms and conditions of His binding contract** (*mitswah* – His authorized directions and written instructions) **and His clearly communicated prescription of what you should do** (*choq* – as an inscribed thought and engraved recommendation) **which relationally** (*asher*) **I instructed and directed** (*sawah* – guidance, instruction, teaching, and direction) **you this day concerning your benefit** (*towb* – your good, your favor, your healing, your pleasure, your joy, and that which causes you to be loved, to become acceptable, and to endure). **Look and Behold** (*chnah*) **on behalf of** (*la*) **Yahowah your God** (*eloha*) **to the heavens** (*shamaiym* - that which is lofty, the atmosphere, stars, space and the heavens, presented in the plural form) **and heaven of** (*shamay* - that which is lofty, the atmosphere, stars, space and the heavens) **the heavens** (*shamaiym* - that which is lofty, the atmosphere, stars, space and the heavens, presented in the plural form and absolute), **to the land** (*eretz* – land, area or region) **and all which relationally** (*asher*) **is in her. Only and exclusively** (*raq*) **in your father’s** (*ab* - male progenitor of an offspring, or male adoptive parent, ancestor) **Yahowah attached himself to** (*chashaq* - emphasizes that which attaches to something or someone; in the case of emotions it is that love which is already bound to its object. It should be distinguished from ‘ahab “love,” ‘awa “desire, wish,” hamad “desire, take pleasure in.”) **in order to love** (‘ahab – close, friendly, and affectionate relationship) **them. And He continues to choose to favor** (*bahar* – He desired to select and associate with (scribed in the qal relational stem which conveys reality, imperfect conjugation which speaks of this choice being an ongoing decision)) **their descendants** (*zera’* – seed and offspring) **after them** (‘ahar) **in you from all of the people** (‘am – nations) **just as this day. And Circumcise the foreskin of your heart** (*muwl*

arlah at'tem lebab - commit oneself to a behavior or relationship) **and do not harden your necks** (*'araph et'tem la qasah* – do not be stubborn, do not be unyielding and resisting in an event, or lack humility) **again** (*'owd* – a subsequent point in time involving repetition). (Dabariym/Deuteronomy 10:12-16)

There is a lot to consider here, above and beyond what this tells us about circumcision. So let us delve in.

And now Yisrael (*yisrael* – those who strive with Yahowah) **what** (*mah*) **Yahowah your God** (*eloha*) **asks** (*sa'al* – inquires and requests) **from amongst you except** (*kiy'im* – but rather, but if) **to respect and revere** (*yare* – show high status and honor to) **Yahowah your God** (*eloha*),

First and foremost, this is a list of things which Yahowah has asked of Yisrael, those who strive with and endure with God. The first thing on this list is that we should respect and revere Yahowah. In most translations you will find that instead of respect and revere they have opted the darker toned fear, and while fear is a valid translation of *yare* in some context when it is used concerning those Yahowah loves and wants to love Him, it is never appropriate. You cannot love that which you fear, you cannot enjoy a relationship when fear is in the mix. This should go without saying but given the ubiquitous use of the word God-fearing it apparently can't.

As luck would have it while I was translating these verse, a multi-day process, I happened to catch a classic episode of The Twilight Zone called It's a Good Life. Even if you are not a fan of the show chances are you are aware of the premise of this episode it having been referenced, copied and parodied many times. In it a young boy is essentially omnipotent, and with the attitude of a small child. The people in the boy's life live in a constant state of fear knowing that if they upset the boy he can and will punish them severely. Every one of them says over and over they

love him because they fear him, but none of them, not even his parents, truly love him. The episode is actually one of my favorites because to me it illustrates the religious god, specifically Christian and Muslim, perfectly, the god who says love me or I will see to it that you burn in hell for all eternity. Everyone is afraid to say they don't love him out of fear.

Considering this passage goes on to speak of loving Yah and Yah loving, the use of fear here is completely unappropriated. Yare is one of the words that when I first started translating I hated, but have come to love. Because it has dual meanings which are opposite it was initially hard to translate, but I have since come to love these words because they convey so much information. Yare is respect and revere or fear equally and simultaneously depending on the perspective of the reader. If you are seeking Yahowah's Covenant then you are respecting and revering Him, but if you are opposed to Yahowah and His Covenant then you should fear him.

Moving on after instructing us that we should respect and revere Yahowah it tells us how we do this.

to walk (*halak* – walk a path, to travel, to make linear motion) **in all** (*kol*) **His path** (*derek* – the way and route) **and to love** (*ahab* – have affection based on a close relationship) **Him and to work** (*abad* – expend energy in a task) **with** (*et*) **Yahowah your God** (*eloha*) **with all** (*kol*) **your heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **and with all your soul** (*nephesh* - life)

We show Yahowah respect when we are walking His derek, path. What is His path you might ask? His path is broadly speaking the Towrah, but more specifically the path to Yahowah is through his 7 mo'ed miqray, or called out assemblies. I will eventually have an article on this site

explaining these, but for now know that they are Passover, the doorway which eliminates the consequence of sin, death, Matsah, which eliminates the penalty of sin, separation from Yah, Bikuriym, which adopts us into Yah's family, Shabuwah, which empowers us for, Taruwah, where we shout for joy and signal a warning, Kippuriyum, were His family is reconciled to Him, and Sukah, were we campout with Yah for all eternity.

Next Yahowah tells us we should love Him and to work with Him. We have already discussed love in relation to fear, but worth noting still is that love requires choice, we must choose to love Yahowah, He cannot compel or coerce it, which is why the traditional heaven/hell only view is impossible. The carrot and stick of heaven and hell is coercion. He has also instructed us here to work with Him, work here is 'abad and means to expend energy on a task. Having a relationship with Yahowah is not a passive thing. No relationship worth having is passive, could you imagine a passive marriage where you don't expend energy with your spouse, you don't talk, you don't do anything together, you just are? Such a relationship would be excruciatingly boring and unproductive, now imagine it for all eternity. A relationship is active; it must be to be productive. How do we work with Yahowah? Simple, by doing what we are doing right now, examining His Word. Rather it is translating and commenting on His Word like I am doing, or reading this and thinking and dwelling on it as you are, we are both currently engaged and working with Yah.

And He said that we should do this with all of our heart and all of our soul. The concept of heart in Ancient Hebrew is very different from the concept of heart in modern English. Today we tend to think of the heart as the seat of emotions, we would say someone put their heart into to convey that something was emotionally moving or that someone took great care and effort out of love. And while the Ancient Hebrew understanding would incorporate that to a degree, it was

much more than that. Heart conveyed the inner being, the mind and understanding, it was said to be the seat of judgment, it spoke of knowledge and thinking, of reflections and memories, of inclinations and resolutions, of your conscience and moral character, your emotions and passions. To do something with all your heart was to take it and make it a part of you at the deepest level, to let it define you.

to be observant of (*shamar*– to pay attention to, to closely examine and carefully consider everything in) **Yahowah’s terms and conditions of His binding contract** (*mitswah* – His authorized directions and written instructions) **and His clearly communicated prescription of what you should do** (*choq* – as an inscribed thought and engraved recommendation) **which relationally** (*asher*) **I instructed and directed** (*sawah* – guidance, instruction, teaching, and direction) **you this day concerning your benefit** (*towb* – your good, your favor, your healing, your pleasure, your joy, and that which causes you to be loved, to become acceptable, and to endure).

Yahowah then instructs us to be observant, *shamar*, of his terms and conditions, and of his clearly communicate prescriptions of what we should do. This speaks to our topic as Yahowah clearly communicated His view on circumcision in Ba’reshiyth/Genesis 17. Circumcision was a term and condition for benefiting from and participating in Passover as we saw in Shemowth/Exodus 12. This entire article is dedicated to *shamar*, closely examining and carefully considering one of Yahowah’s *mitswah*, terms and conditions of His binding contract, and His *choq*, clearly communicate prescriptions of what we should do.

He then tells us that these *mitswah* and *choq* are for our *towb*, our benefit, and our good. They are for our favor, our healing, our pleasure, our joy, and that they cause us to be loved, to become acceptable, and to endure. Yahowah’s instructions and prescriptions are for our benefit

not His. We can choose to shamar them or we can choose to ignore them. We ignore them at our own peril. Later in this article we will discuss how circumcision is for our benefit both physically and spiritually.

Look and Behold (*chnah*) **on behalf of** (*la*) **Yahowah your God** (*eloha*) **to the heavens** (*shamaiym* - that which is lofty, the atmosphere, stars, space and the heavens, presented in the plural form) **and heaven of** (*shamay* - that which is lofty, the atmosphere, stars, space and the heavens) **the heavens** (*shamaiym* - that which is lofty, the atmosphere, stars, space and the heavens, presented in the plural form and absolute), **to the land** (*eretz* – land, area or region) **and all which relationally** (*asher*) **is in her. Only and exclusively** (*raq*) **in your father's** (*ab* - male progenitor of an offspring, or male adoptive parent, ancestor) **Yahowah attached himself to** (*chashaq* - emphasizes that which attaches to something or someone; in the case of emotions it is that love which is already bound to its object. It should be distinguished from 'ahab "love," 'awa "desire, wish," hamad "desire, take pleasure in.") **in order to love** ('ahab – close, friendly, and affectionate relationship) **them.**

Then He tells us to look at everything, the sky, the heavens, the land and everything in it, and that exclusively of everything Yahowah choose to attach himself and bind himself to their ancestors. Verse 14 is a perfect example of why you should not trust the verse counting. There were no verses in the original text and the verse labeling is completely arbitrary. Verse 15 here is a direct continuation of 14, and 14 makes no sense without 15. When I came to verse 14 and tried to translate it I was confused and unsure what was intended by it, so I translated it as literally as possible with the intention of coming back to it and examining it in context of the whole, which is what I did. Once I came back to it and examined it in light of the rest of the sentence it not only makes perfect sense it expounds on and intensifies 15.

Let's examine this now. He says to look on behalf of Yahowah your God to the heavens, in this context meaning the sky and stars and universe outside of Earth, and to the heaven of heavens, this is speaking of the abode of God or the spiritual realm, and to the land and to everything which is in it. English translations are want to add the word "belongs" into this verse to make it make sense on its own making it say that these belong to Yahowah, but there is no word for belongs anywhere in the passage, but if you view it as the first part of the sentence with verse 15 being the conclusion we see that Yahowah is saying that of everything in the heavens, universe, heaven, the spiritual realm, and the earth that raq, only and exclusively, Yahowah *chashaq* their ancestors.

Chashaq is another word which is universally mistranslated leading to misunderstanding and missed opportunity. If you look in most any English translation it will say that the LORD desired their ancestors or loved their ancestors or set his affection on their ancestors or devoted to or committed himself to them, but that is not what chashaq means. If Yah had intended love or delight he would have used 'ahab as he does a few words latter, same with showing affection or desiring them. If he intended commit or dedicate he would have used chanukkah. So what then does chashaq mean? The Theological Word Book of the Old Testament tells us it is used to emphasize that which attaches to something or someone; in the case of emotions it is that love which is already bound to its object. It should be distinguished from 'ahab "love," 'awa "desire, wish," hamad "desire, take pleasure in." Vocalized, something which was not done in the original text, slightly differently it means to bonds or joints for binding. The Greek Hebrew and Chaldean Lexicon of the Old Testament tells us that it is to join together, the attach or to adhere. The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon tells us it is to be attached or pressed together. So with all that we can say that the word speaks at its core about strongly binding together

and attaching something. Attachment suggests reaching out and holding on. It implies lifting up and never letting go. It conveys being near and staying close. It is the adhesive which binds the relationship. In this case chashaq is being used to tell us that Yahowah bound and strongly attached himself exclusively to their ancestors and their descendants after them.

Before we continue I have a confession to make. When I turned to this verse I expected to find little pertaining to the topic of physical circumcision since the only mention of circumcision in this passage was of the heart, but since this is Yahowah speaking I decided to translate the whole passage in context to see what more there was too it, and while I found the part about Yah's mitswah and choq to be very useful in my argument, it was the realization of the meaning of chashaq that really made me glad I translated this because what I am about to explain next ties this verse into the whole of the article and makes my argument for me better than I ever could.

That said let me explain what I mean. Chashaq here in conjunction with raq, only and exclusively, completely destroys the Christian notion that God's promises to the Jews have been moved to the Gentiles. It completely destroys the idea that the Towrah instructions are only for Jews and don't apply to gentiles. It completely destroys every argument that is made against the necessity of circumcision and puts yet another nail into Paul's coffin. Raq and chashaq here tells us that Yahowah is EXCLUSIVLY and ONLY attached to Yisra'el at the exclusion of everyone and everything else in the universe, the planet and the spiritual realm. So where does that leave us gentiles who desire to be a part of Yahowah's family? The answer is in the Exodus verse we discussed earlier:

And indeed when a guest who is living with you, and the visitor who is from a different place and culture acts upon and actively engages in, thereby celebrating *Pesach / Passover* to approach Yahowah, every male must be circumcised for him to reach this goal, and for

him to approach and present himself. And then, at that time, he may approach so that he may celebrate, actively engage in, and do this. And then he shall be considered the same as a native-born member of the family, grafted and rooted into the land.

There you have it, if you want to be part of Yahowah's family, if you want to have Yahowah attached and bound to you, then you must be circumcised and benefit from Yahowah's Passover and thus be grafted in to and be considered the same as the native born. Everyone who is not in this group is excluded. I could end this article here, but we will continue.

Also worth noting here is that He attached Himself to them in order to love them. This reaffirms that Yahowah's desire is to love and be loved, and tells us that He can only love those who have availed themselves of His plan. The idea that God loves everyone is wrong, in fact God tells us that He does not even know everyone. In order for God to love them He had to attach himself to them, and they had to avail themselves of His plan. This is reaffirmed with the next word, bahar.

And He continues to choose to favor (bahar – He desired to select and associate with (scribed in the qal relational stem which conveys reality, imperfect conjugation which speaks of this choice being an ongoing decision)) **their descendants** (zera' – seed and offspring) **after them** ('ahar) **in you from all of the people** ('am – nations) **just as this day.**

Bahar tells us that Yahowah choose to favor them, but more importantly we learn from examining the finer points of Hebrew that it is scribed in the qal relational stem which conveys reality, and the imperfect conjugation which speaks of this choice being an ongoing decision. The imperfect speaks of events as ongoing and unfinished, by using it here it tells us that God can cease choosing and favoring them, which we know he does when they cease to avail themselves of His

Towrah. Remember earlier Yah spoke of the terms and conditions of a binding contract, a contract is binding on both parties and has terms and conditions for both parties, if we break our end of the contract Yahowah is not required to follow through with His. So while He is exclusively attached to Yisrael, He does not have to stay attached to everyone descended from them.

Finally, we come to the phrase that brought us here to begin with *muwl arlah at'tem lebab*.

And Circumcise the foreskin of your heart (*muwl arlah at'tem lebab* - commit oneself to a behavior or relationship) **and do not harden your necks** (*'araph et'tem la qasah* – do not be stubborn, do not be unyielding and resisting in an event, or lack humility) **again** (*'owd* – a subsequent point in time involving repetition).

You will notice that I translated it as a phrase instead of word for word as I normally do. The reason for this is that it is a figure of speech, and must be examined as a whole. I say this because to translate it word for word would make it redundant and incoherent it would literally read cut off and remove the foreskin of the penis foreskin of your heart, arlah would be redundant and there is no verb applied to at'tem lebab. So recognizing this is a figure of speech let's examine it. Muwl speaks of cutting off and removing the excess and unneeded foreskin, something which can also be a liability, we will discuss this when we speak of the health benefits of circumcision. Arlah speaks again of the foreskin. At'tem Lebab means literally of your heart, but as we discussed earlier heart had a much deeper meaning in the language of Yah, read above. So all together the phrase tells us to cut off and remove the excess and unneeded, even detrimental portion of our inner most being, of our mind and inclinations of our conscience and of our way of being.

And the verse ends with telling us to no longer or never again *'araph et'tem la qasah*, harden our necks, to not be stubborn, to not be unyielding and resisting in an event, or lack humility. Be willing to admit when you are wrong, and follow the evidence to where it leads you.

The main point I intended to make when we went into this was that circumcision is once again being portrayed as a positive and necessary thing albeit of the heart in this verse and not necessarily of the flesh, but what we found in the verse preceding this was a much greater affirmation of our thesis, as well as a great insight into what Yahowah desires of us.

We next encounter *muwl* in the 30th chapter, this time in the context of Yisa'el reconciling their relationship with Yahowah, after having been dispersed throughout the world. So this is prophetic and speaking of a time in the not too distant future.

And it shall come to exist (*hayah*) when indeed (*kiy*) all of these words (*dabariym*) come (*bow'*) upon you, the blessing (*barakah*) and the curse (*qilalah*) which relationally (*asher*) I have given and placed (*natan*) before your face, and you have returned (*suwb* – you have turned and come back to a previous place) concerning your heart (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) from among all of (*kol*) the foreign nations (*gowy* – Gentiles, non Yahuwdym, and thus people from different places and races) which relationally you caused Yahowah your God to scatter and disperse (*nadach* – to exile and drive. Scribed in the hiphil stem meaning the subject, Yisra'el, caused the Object, Yahowah, to perform the action.) you there, and you turn back and return (*suwb*) as far as (*'ad*) Yahowah your God and you listen to and receive (*shama'* – hear, understand, and pay

attention) **concerning His voice** (*qol*) **just as all of which I have instructed and directed** (*sawah* – guidance, instruction, teaching, and direction) **this day, you and your sons** (*ben* – children and offspring) **with all of your heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **and with all of your soul** (*nephesh* - life). **And then Yahowah your God will turn back** (*suwb*) **your captivity** (*sabowt* – imprisonment and oppression) **and will you will feel His love and compassion for you** (*racham* – a deep inward feeling of love mixed with compassion mercy and pity. Scribed in the piel meaning the subject, Yisra’el will undergo the action being taken by the subject, Yahowah) **and He will return and restore** (*suwb*) **and you will be gathered, assembled and collected** (*qabas* – scribed in the piel) **from all of the people** (*‘am* – nations) **where you have been scattered** (*puwts* – written in the hiphil stem meaning the subject, Yahowah, caused the object, Yisra’el, to perform the) **by Yahowah your God. Even if** (*‘im*) **it exists that you are scattered and dispersed** (*nadach* – to exiled and driven) **to the end of** (*qatsah* – to the point of being cut off from) **the heavens** (*shamayim*), **from there you will be assembled and collected** (*qabas* – written in the piel meaning Yisra’el will experience the effect of the verb, but not be responsible for it) **by Yahowah your God, and from there you will be grasped hold of** (*laqah* – obtained and accepted). **And Yahowah your God will return and restore** (*suwb* – scribed in the hifil meaning the subject, Yahowah, cause the object, Yisra’el, to be restored) **you, unto the land and region** (*erets*) **which relationally your fathers** (*‘ab* – genetic or adopted male parent, grandfather or ancestor in general) **owned and possessed as an inheritance** (*yaras* – were given as an inheritance, and passed on as an inheritance) **and you will inherit** (*yaras* – own and possess as an inheritance, and pass on as an inheritance) **her, and you will do right** (*yatab* – good, positive and moral actions)

and you will increase and become greater (*rabah*) **by means of and because of** (*min*) **your fathers. And Yahowah your God will circumcise your heart** (*muwl lebab* – commit your behavior, removing the unneeded, extra, and counterproductive part of your inner nature) **and also your offspring's** (*zera* – seed and descendants) **heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **to love** (*'ahab* – have affection based on a close personal familial relationship. Scribbled with the paragogic *heh* which is used to convey emphasis on something important) **Yahowah Your God with all of your heart** (*lebab* – commit your behavior, removing the unneeded, extra, and counterproductive part of your inner nature) **and with all of your soul** (*nephesh* - life) **for the purpose of** (*le'ma'an*) **your lives** (*chay* - that which is conceiving, nurturing, restoring, and sustaining life).

So let's break this down and see what we can glean from it.

And it shall come to exist (*hayah*) **when indeed** (*kiy*) **all of these words** (*dabariym*) **come** (*bow'*) **upon you, the blessing** (*barakah*) **and the curse** (*qilalah*) **which relationally** (*asher*) **I have given and placed** (*natan*) **before your face, and you have returned** (*suwb* – you have turned and come back to a previous place) **concerning your heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **from among all of** (*kol*) **the foreign nations** (*gowy* – Gentiles, non Yahuwdaym, and thus people from different places and races) **which relationally you caused Yahowah your God to scatter and disperse** (*nadach* – to exile and drive. Scribbled in the hiphil stem meaning the subject, Yisra'el, caused the Object, Yahowah, to perform the action.) **you there.**

Let's break this down and see what we can learn.

And it shall come to exist (*hayah*) **when indeed** (*kiy*) **all of these words** (*dabariym*) **come** (*bow'*) **upon you, the blessing** (*barakah*) **and the curse** (*qilalah*) **which relationally** (*asher*) **I have given and placed** (*natan*) **before your face, and you have returned** (*suwb* – you have turned and come back to a previous place) **concerning your heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **from among all of** (*kol*) **the foreign nations** (*gowy* – Gentiles, non Yahuw'dym, and thus people from different places and races) **which relationally you caused Yahowah your God to scatter and disperse** (*nadach* – to exile and drive. Scribed in the hiphil stem meaning the subject, Yisra'el, caused the Object, Yahowah, to perform the action.) **you there.**

The first thing I find interesting here is the fact that blessing and curse are in the singular and not the plural. Just as there is one covenant, and one Towrah there is one blessing, and that blessing is the covenant and the Towrah. It may sound odd to that the one blessing is the covenant and the Towrah, but the Towrah exists for sole purpose of introducing and guiding us to the Covenant, so the Towrah is the Covenant is the Blessing. Similarly, the curse is the lack of the Covenant. So what is being said is that they will have experienced the blessing of the Covenant and the Curse of the lack of the Covenant. While Yisra'el has had a back and forth dance with Yah throughout time I would posit that this is speaking of Yahowah's divorce decree in Hosea.

In Hosea Yahowah declares that He is divorcing Yisra'el for its infidelity, they had left Him, but what we are reading here is saying that a time will come, in the not too distant future, when they will return to Him with all their heart, a word we have discussed at length already. The

important thing to note here is that Yisra'el is going to have to make the first move, but once they do Yahowah is going to do all the work.

Also of note here is the use of *gowy*. There are a number of words Yah employs to speak of nations, people, and foreigners, with each conveying its own nuanced meanings. *Gowy* or *goyim* in the plural is one, and it often is used to convey negative connotations. It's mostly used to convey people who are not *Yahuwdi* or not part of the covenant family. It is often translated as heathen, and shares the same root as *gowyah* which means dead body, corpse or carcass. It's use here is interesting in that by applying it to Yisra'el it is conveying that at the point being spoken of they are no longer His children, they are just as all others. This again reaffirms that the time being spoken of is after the divorce decree of Hosea.

The next part is usually translated as where God has driven you, but that ignores the use of the *hifil* stem which tells us that the subject causes the object to engage in the action. So in this case Yisra'el's dispersion was done by Yahowah, but they caused it. Again referencing back to the Hosea divorce decree, Yahowah had to divorce Yisra'el because of Yisra'el's actions. So while Yahowah scattered them it was their behavior which caused it.

and you turn back and return (*suwb*) **as far as** (*'ad*) **Yahowah your God and you listen to and receive** (*shama'* – hear, understand, and pay attention) **concerning His voice** (*qol*) **just as all of which I have instructed and directed** (*sawah* – guidance, instruction, teaching, and direction) **this day, you and your sons** (*ben* – children and offspring) **with all of your heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **and with all of your soul** (*nephesh* - life).

We are about to get a long list of things which Yahowah will do, but before He can do them Yisra'el must act first. Yisra'el must turn back and return to Yahowah before He can do anything. This same thing is true with all of us, we must make the first step toward Yahowah, after that He takes over and does all the work which is necessary to reconcile the relationship. Here we are being told that returning to Yahowah means listening to, hearing, understanding and paying attention to His teaching, guidance and instructions, His Towrah.

And then Yahowah your God will turn back (*suwb*) your oppression (*sabowt* – imprisonment and captivity) and will you will feel His love and compassion for you (*racham* – a deep inward feeling of love mixed with compassion mercy and pity. Scribed in the piel meaning the subject, Yisra'el will undergo the action being taken by the subject, Yahowah) and He will return and restore (*suwb*) and you will be gathered, assembled and collected (*qabas* – scribed in the piel) from all of the people (*'am* – nations) where you have been scattered (*puwts* – written in the hiphil steam meaning the subject, Yahowah, caused the object, Yisra'el, to perform the action) by Yahowah your God.

Now we are into what Yahowah will do once they have returned to Him with all of their heart and soul. We are told He will turn back their *sabowt*. Usually *sabowt* here is translated as captivity or imprisonment, but since He has already referenced them being scattered and will again, and never mentions imprisonment, and we know this is speaking of the final fulfillment of Yowm Kippuriym a point at which they are not imprisoned I opted to use the oppression aspect of *sabowt*. While as a people Yisra'el have undergone imprisonment and captivity multiple times their oppression has been more constant. Today they are not imprisoned or in captivity, but they are oppressed throughout the world individually and Yisra'el as a country in general. There are more UN resolutions against Israel than any other country in the world, including naming them the

world's top human rights violators. Their great "ally" America is constantly pressuring them to give up more and more land, while arming and emboldening their enemies. I dare say there has been no people in all of history more oppressed than Yisra'el, but Yahowah will soon turn back that oppression.

At that time, they will feel His love and compassion. Translating *racham* is a difficult to do, I spent several hours researching the word and analyzing its nuances. My conclusion is it can best be described as a combination of *ahab* and *chanan*. *Ahab* means to have affection based on a close, personal, familial relationship. *Chanan* is used to describe Yahowah's gift of unearned favor, and acceptance, it is used to speak of being merciful and demonstrating unmerited mercy, the man known as John was really Yahowchanan "Yahowah is Merciful". Bottom line *Racham* is a powerful word and being on the receiving end of it from Yahowah is a place you want to be.

Next we reaffirm what I spoke of about *sabawt*, Yisra'el is going to be gathered from where they have been scattered. Being scattered is different from being held captive. Furthermore, we see now the change from *gowy* to 'am to speak of the people and nations of the world. This change is indicative of the fact that Yisra'el has returned to Yahowah with their hearts and as such He is no longer viewing them as *gowiyim*.

Even if (*'im*) **it exists that you are scattered and dispersed** (*nadach* – to exiled and driven. Scribed in the nifal stem this time telling us that subject both carries out and receives the action) **to the end of** (*qatsah* – to the point of being cut off from) **the heavens** (*shamaiym*), **from there you will be assembled and collected** (*qabas* – written in the piel meaning Yisra'el will experience the effect of the verb, but not be responsible for it) **by Yahowah your God, and from there you will be grasped hold of** (*laqah* – obtained and accepted).

Here again we find that the English translation miss nuances that the Hebrew conveys.

Qatsah ha shamaïym gets translated many different ways:

NIV: most distant land under the heavens

NLT: ends of the earth

ESV: uttermost parts of heaven

NASB: the ends of the earth

KJV: outmost *parts* of heaven

ISV: ends of the heavens

All of which miss the core meaning of qatsah, not to mention add or change words. Qatsah can mean end, but at its root it means cut off. So it can mean end in the sense of the point at which something is cut off. The shamaïym, heavens, can have multiple meanings it can be used to speak of the heavens in a physical sense, i.e. space and the stars and the sky, or it can be used to speak of the realm and abode of God, i.e. the spiritual realm. It does not mean earth as the NASB and NLT have translated it. So the question is which is being spoken of here.

We know that this is speaking of the fulfilment of Yowm Kippuriym and of Yahowah gathering a scattered Yisra'el. So could this be physical heaven? No man has barely left our planet let alone scattered to the ends of the universe so this cannot be physical. So can it be spiritual, the abode of God? No this is speaking of Yisra'el having just returned to Yahowah, and what Yahowah will do to reconcile the relationship so these are living people, as those who died separated from the covenant would not be in heaven. So what then is meant by this?

My take, for what it's worth, is that this is speaking of the abode of God, an understanding of the nuances of qatsah is necessary to understand this, as well as an understanding of the nuances of Hebrew stems. Nadach, scattered and dispersed, here is in the nifal stem this time telling us that subject both carries out and receives the action. What that means is that as opposed to last time where we are told Yahowah dispersed them because of their choices, this is an action they performed themselves. So if a person has scattered and dispersed themselves to this point. So to what point is it referring? Remember qatsah means the point at which something is cut off, cut off from what? From heaven. So if you have dispersed yourself to the point of being cut off from the heavens.

Also worth noting is that there is a possibility that nadach could have been nadah. The difference being the word ending in a chet or a hey which in the original alphabet looked nothing alike, but in the modern alphabet, which all of our copies are written in, look very similar with the only difference being rather the left leg touches the top bar or stops just short of it. If it is nadah it fits even better because nadah means to exclude. So it would then say even if you have excluded yourself to the point of being cut off from the heavens.

This ends by telling us that even if they have been scattered to the point of being cut off from heaven, if they have with all of their heart and soul returned to Yahowah that he will still gather and collect them. There is nothing we can do that will not be forgotten and overlooked if and when we choose to return to Yahowah. Then Yahowah will laqah, grasp hold of and accept us.

And Yahowah your God will return and restore (*suwb* – scribed in the hifil meaning the subject, Yahowah, cause the object, Yisra'el, to be restored) **you, unto the land and region** (*erets*) **which relationally your fathers** (*'ab* – genetic or adopted male parent, grandfather or

ancestor in general) **owned and possessed as an inheritance** (*yaras* – were given as an inheritance, and passed on as an inheritance) **and you will inherit** (*yaras* – own and possess as an inheritance, and pass on as an inheritance) **her**

This part is pretty straight forward, Yisra'el upon turning back to Yahowah will be brought back to the promised land. The one thing worth noting here is that most all English translations translate *yaras* as belong to or possess, and while those are accurate translations they are incomplete. *Yaras*'s primary meaning is inheritance, it speaks of both inheriting, and that which is inherited. So possess is only valid in that one possess that which they inherit. Most commonly one's inheritance comes from one's family, in this case Yisra'el inherits the land because they are Yah's children.

and He will do right for you (*yatab* – good, positive and moral actions) **and He will increase and make you greater** (*rabah*) **because of** (*min*) **your fathers.**

Man with his materialistic obsession translates *yatab* as prosperous, but that is far from the words primary meaning. *Yatab* is all about that which is good, positive and moral. So while it would be prosperous to have Yahowah doing good things for us, to view it as prosperous in any material sense misses the point.

Rabah is most always translated as numerous and used to imply a great many offspring or descendants, but it's most basic meaning it to increase and make greater. Considering the time of which this is speaking it is not likely that Yahowah is speaking of increasing the number of their descendants, but rather them in the sense of them being elevated to the spiritual realm and being made immortal.

Min 'ab, because of your fathers, links us back to our last passage, Dabariym 10. Yahowah is doing this for them because of their fathers, whom he exclusively attached himself to. Again we see all Yahowah is interested in is Yisra'el, those naturally born and those grafted in.

Finally, we come to the sentence that brought us here in the first place.

And Yahowah your God will circumcise your heart (*muwl lebab* – commit your behavior, removing the unneeded, extra, and counterproductive part of your inner nature) **and also your offspring's** (*zera* – seed and descendants) **heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **to love** (*'ahab* – have affection based on a close personal familial relationship. Scribbled with the paragogic heh which is used to convey emphasis on something important) **Yahowah Your God with all of your heart** (*lebab* – commit your behavior, removing the unneeded, extra, and counterproductive part of your inner nature) **and with all of your soul** (*nephesh* - life) **for the purpose of** (*le'ma'an*) **your lives** (*chay* - that which is conceiving, nurturing, restoring, and sustaining life).

Like before we must view *muwl lebab* as a figure of speech since a literal interpretation would not make sense, cut off and remove the foreskin of your penis of your heart. So recognizing this is a figure of speech let's examine it. *Muwl* speaks of cutting off and removing the excess and unneeded foreskin, something which can also be a liability, we will discuss this when we speak of the health benefits of circumcision. *Lebab* means literally your heart, but as we discussed earlier heart had a much deeper meaning in the language of Yah, read above. So all together the phrase tells us to cut off and remove the excess and unneeded, even detrimental portion of our inner most being, of our mind and inclinations of our conscience and of our way of being.

But here unlike in Dabariym 10 we are not being instructed to do this, we are being told Yahowah will do this. This is the equivalent of in Yeremayah/Jermiah, Yahowah telling us that He will write the Towrah upon our heart, or rather it goes hand in hand with it. Those of us who have chosen to turn to Yahowah will be perfected before entering His home and eternity, this is done by adding something and removing something from our heart, our inner nature. Yahowah will remove the excess, unneeded, and counterproductive parts of our nature, and he will inscribe His Towrah in its place. This will enable us to truly love and be loved by Yahowah, with all of our heart and soul.

To further reinforce this it ends by telling us why He is doing this, for our chay, lives. Chay speaks not only of life, but that which sustains life and that which makes and restores life. Yahowah is doing this so that we might live eternally with Him.

So while there is no direct reference to physical circumcision in this passage we have learned a great deal about Yahowah's nature, and the nature of the relationship He desires. We also know from this that listening to understanding and heeding Yahowah's instructions with all of our heart and soul is part of turning to Him, and since those instructions contain the instruction to be circumcised we can by extension say this is another reaffirmation that as males we must be circumcised and as parents we must circumcise our sons.

We next come across muwl at the beginning of the 5th chapter of the book of Yahowsha/Joshua when after crossing the Jordan river, and before participating in the first Passover in 39 years. Something worth noting even though it is unrelated to our study is that Dead Sea Scrolls contain a passage at the end of the 4th chapter which is not contained in the Masoretic

Text and thus not found in English translations. In it we learn that after crossing the Jordan that Yahowsha read to them all of the words of the Towrah. So we will pick up after that.

Before we get into the translation there are two things I must note about the first sentence. First it contains a wording that I am unsure how to translate exactly. So rather than do what others have done and render it in a way which not only doesn't make sense, but also renders the passage contradictory, I am going to translate it as literally as possible and then discuss the possible meanings in the commentary. Second The various text disagree on rather or not a certain phrase was written or not. I am choosing to go with the Dead Sea Scrolls, the oldest copy of the text, and not include it. We will discuss it however in the commentary.

Yahowah said (*'amar* – spoke and declared) **at that time to Yahowsha** (*yahowsha* – Yahowah is salvation) **“You must make** (*asah* – fashion and create, scribed in the imperative) **for yourself flint** (*sor*) **knives** (*hereb* – cutting tools ranging from knives, to daggers, to swords, to chisels etc.) **and you must return** (*suwb* – turn back and return to a previous place, scribed in the imperative) **you must circumcise** (*muwl* – cut off and remove the foreskin of the penis, scribed in the imperative) **the sons of Yisra'el** (*ben yisra'el* – the male offspring and descendants of those who strive with God).”

And Yahowsha made (*asah*) **for him flint knives** (*sor hereb*) **and he circumcised** (*muwl*) **the sons of Yisra'el upon the hill** (*gib'ah*) **of the foreskin** (*aralah* – the excess and unneeded skin on the tip of the penis). **And this is the account and statement** (*dabar* – literally the word, but by extension any communication or record) **of the reason Yahowsha circumcised** (*muwl*) **all: the family** (*'am* – people) **who came out** (*yatsa*) **from Mitsraiym the males** (*zakar* – male offspring, usually of adolescent age or older, but not exclusively) **all of the men of war** (*enosh milhamach* – literally war men, but used as a figure of speech to reference armies or warriors) **died**

(*muwth* – were killed or put to death) **in the wilderness** (*ba midbar* – in the large sparsely inhabited wasteland) **on the path** (*derek* – the journey, the way or the road) **by way of their going forth and coming out** (*yatsa*) **from Mitsraiym. Because indeed** (*kiy*) **circumcised** (*muwl*) **were all of** (*kol*) **the family** (*'am* - people) **coming out** (*yatsa*), **but all of** (*kol*) **family** (*'am* - people) **born** (*yillowd*) **in the wilderness** (*ba midbar* – in the large sparsely inhabited wasteland) **on the path** (*derek* – the journey, the way or the road) **from Mitsrayim were not circumcised** (*muwl*). **Because Indeed** (*kiy*) **forty** (*arabiym*) **years** (*yanah*) **the sons of Yisra'el walked** (*halak* – walked a path, traveled making a linear motion) **in the wilderness** (*ba midbar* – in the large sparsely inhabited wasteland) **up to and until** (*'ad*) **all of** (*kol*) **the Gowy** (*gowy* - Gentiles, non Yahuwdym) **men of war** (*enosh milhamach* – literally war men, but used as a figure of speech to reference armies or warriors) **who came out from** (*yatsa*) **Mitsraiym which did not listen to and receive** (*shama'* – hear, understand, and pay attention) **concerning Yahowah's voice** (*qowl*), **which Yahowah swore an oath** (*shaba'* –promised and avowed) **they will not see** (*ra'ah* – look or view) **the land** (*'eretz* – region and area) **which Yahowah swore an oath** (*shaba'* –promised and avowed) **to their fathers** (*'ab*) **to give** (*natan* – gift and entrust) **to us, the land** (*'erets* – realm) **flowing with**(*zuwb* – issuing) **great abundance and nurturing milk** (*halab* – that which nurtures children, is bountiful, and filled with the choicest olives and finest wine) **and honey**(*dabash* – that which is sweet and pleasant, speaking of an abundance of life and fruitful growth; associated with *dabarah* – words), **were complete** (*tamam* – speaks of bringing an event or activity to a successful end, can also speak of being in a state of never having, or no longer having guilt or blame from a sin or wrong-doing). **And their sons** (*beney* – children and offspring) **were raised up and established** (*quwm* – stood up and were confirmed) **under or in place of** (*tahat*) **them and accordingly Yahowsha circumcised** (*muwl*) **them because indeed** (*kiy*) **they**

existed uncircumcised (*'aral* – literally having foreskin) **because indeed** (*kiy*) **they had not circumcised** (*muwl*) **them on the path** (*derek* – the journey, the way or the road), **and it came to exist** (*hayah*) **just as** (*ka asher* – implying a connection or association between two things) **all of** (*kol*) **the people** (*goy* – the gentile nation, the non Yahuwdi) **were complete** (*tamam* – speaks of bringing an event or activity to a successful end, can also speak of being in a state of never having, or no longer having guilt or blame from a sin or wrong-doing) **by means of their being circumcised** (*ba muwl* – scribed in the nifal stem and in the passive meaning the object undergoes the action of the verb) **and they dwelt** (*yasab*) **in place of** (*tahat*) **them in the encampment** (*machaneh* – place where His people campout) **up to and until** (*'ad*) **they were restored to life** (*chayah* – spared and preserved, made alive).

And Yahowah said to Yahowsha, “This day I have committed myself to the rolling away (*galal*) **the reproach** (*herpah* – the scorn and disgrace) **of Mitsraiym from upon you.”**

Yahowsha/Joshua 5:2-9

So let's examine this a piece at a time. We will start with the verse which I said at the beginning was oddly worded and gave me a little trouble while translating.

Yahowah said (*'amar* – spoke and declared) **at that time to Yahowsha** (*yahowsha* – Yahowah is salvation) **“You must make** (*asah* – fashion and create, scribed in the imperative) **for yourself flint** (*sor*) **knives** (*hereb* – cutting tools ranging from knives, to daggers, to swords, to chisels etc.) **and you must return** (*suwb* – turn back and return to a previous place, scribed in the imperative) **you must circumcise** (*muwl* – cut off and remove the foreskin of the penis, scribed in

the imperative) **the sons of Yisra'el** (*ben yisra'el* – the male offspring and descendants of those who strive with God).”

First I'll note that Yahowsha is the same name as the Ma'aseyah and means Yahowah is salvation, His name says it all and tells us that the Christian focus on Jesus is errant.

The three verbs in this section are all rendered in the imperative, meaning that they are 100% necessary. The imperative works in one of two ways either this is something that must be done or there are consequences, or this is something that must be done to achieve something else. In this case we know from the Shemowth verse discussed earlier that this is speaking of something that is necessary to participate in Passover which this whole passage is a prelude to.

The reason I said this was oddly worded and I had trouble with it has to do with the lack of a wa before muwl. Had there been a wa it would have made perfect sense you must make knives, and you must return and you must circumcise, but without the wa it doesn't make sense as a part of a list. This has lead translators to translate this in a weird way, usually in conjunction with the fact that the Masoretic adds shaney, again or once more, to the end of the verse. Most deal with this by translating suwb as again or re-circumcise, which is not only not a valid translation of suwb it contradicts what comes after. This rendering of suwb and the inclusion shaney both contradict what we are told next which is that these people were not circumcised so you cannot re-circumcise or circumcise them again. Furthermore, suwb means to turn back, and return, not re or again.

So what I have presented is the most literal word for word translation I could do. My understanding of this is that Yahowah is telling Yahowsha that he must make flint knives, that he must turn and go back, meaning physically return to the children of Yisra'el, and that he must circumcise them. I am open to other ideas on this, and I could definitely see a spiritual meaning

behind the use of *suwb* here, but for now I would only note that once again circumcision is being shown as a necessity.

And Yahowsha made (*asah*) **for him flint knives** (*sor hereb*) **and he circumcised** (*muwl*) **the sons of Yisra'el upon the hill** (*gib'ah*) **of the foreskin** (*aralah* – the excess and unneeded skin on the tip of the penis).

Not much worth noting here other than Yahowsha did as Yahwoah instructed.

And this is the account and statement (*dabar* – literally the word, but by extension any communication or record) **of the reason Yahowsha circumcised** (*muwl*) **all of the family** (*'am* – people), **the goers out** (*yatsa*) **from Mitsraiym, the males** (*zakar* – male offspring, usually of adolescent age or older, but not exclusively) **all of the men of war** (*enosh milhamach* – literally war men, but used as a figure of speech to reference armies or warriors) **died** (*muwth* – were killed or put to death) **in the wilderness** (*ba midbar* – in the large sparsely inhabited wasteland) **on the path** (*derek* – the journey, the way or the road) **by way of their going forth and coming out** (*yatsa*) **from Mitsraiym.**

So now we are being told why it was necessary for them to be circumcised. First after examining this for some time I decided on a literal word for word rendering, which is a bit open to interpretation. What I mean is that it is tough to say exactly where the reason begins and where the what the reason is for ends. I am inclined to say that the reason starts with all of the men of war, and before that is speaking of who was circumcised. So it is saying this is the reason that Yahowsha circumcised all of the people, the males who were the ones who went out from Mitsraiym and then begins the explanation. I could be wrong in this, but it is the way that makes the most sense to me. You could argue that the reason starts with all of the family, or at any other part of the list.

So what I see as the more important part here is enosh milahmach, the war men. Yahowah hates war, and He hates men of war. We are told in Ba'resiyth that mankind's violent, destructive and warmongering nature was the reason for the flood. Dowd was prohibited from building the temple because he was a man of war. So we are told that all of these men of war who came out of Mitsraiym died in the wilderness. So all of these men of war had to die before Yahowah would allow the Yisra'elites into the land.

Also worth noting here is the use of enosh, mortal human beings. There are several words for man or mankind in Hebrew and Yah uses each deliberately because of the nuances that they convey. In this case enosh conveys specifically the idea of mortal humans, so these men of war were separated from the covenant.

While researching this I found that most interpret this passage as saying either all of the young men, or men of fighting age, who came out of Egypt had died, but that is not the case. Young and fighting age are very subjective terms, but let's take fighting age since it best fits with the idea of men of war. What is fighting age? It could be anyone from about age 12 to just this side of infirmed, as slaves they would certainly have been working in physical labor in that range. So while Moshe, who was 80, might not fall into this range, but Yahowsha, who we are told served Moshe from his youth, would. So since Yahowsha is still alive this cannot be speaking of everyone who came out, or even everyone of fighting or military age.

So aside from being men of war, what are we told about these men who had died before Yisra'el was allowed into the promised land? Ba midbar is a combination of ba, in, and midbar, a word formed by combing min and dabar. Min means to reject, to deny, to leave, and to waver away from, and dabar is the Hebrew word for Word. So midbar is not just the wilderness, the desert or the

barren wasteland, *ba midbar* tells us that they were in the wastelands without the word. The Word is synonymous with the Towrah throughout Yah's testimony.

The last part tells us that they were *derek yatsa mitsrayim*, on the path coming out from *mitsrayim*. So the question is where these men of war who died before entering the promised land part of the covenant. There are two ways we can look at this *ba midbar derek yatsa mitsrayim* could be seen as its most literal and Yah is just telling us that they died in the wilderness on the way out of *mitsrayim*, which would be 100% true and valid translation of the words. Or we can take the more symbolic meaning of the words and see that they died in a desolate place, separated from and rejecting the word while following the path away from *mitsrayim*. The second gives us insight into these men of war, as well as telling us that while their path may have been away from *mitsrayim* it was not to Yahowah.

The next section tells us something interesting as well:

Because indeed (*kiy*) circumcised (*muwl*) were all of (*kol*) the family ('*am* - people) coming out (*yatsa*), but all of (*kol*) family ('*am* - people) born (*yillowd*) in the wilderness (*ba midbar* – in the large sparsely inhabited wasteland) on the path (*derek* – the journey, the way or the road) from Mitsrayim were not circumcised (*muwl*).

So first we are told that all of the family that came out of Mitsrayim, Egypt, were circumcised.

Next we are told that all of the ones born in the desolate wasteland without the word on the path away from *mitsrayim* were not circumcised. This is interesting, why would they not have been circumcised while *ba midbar*? The only reason I can think for this is that they were not yet part of Yahowah's family. The reason I say this is because this was during the forty years, forty in

Towrah is used to speak of a time of testing, so they were being tested before they were brought into the family. Yah was culling the herd so to speak. Those that Yahowah was bringing into the land were to serve as an example to the world, a control group to use scientific nomenclature, and so he needed them ready to serve this function which meant separating the wheat from the chaff.

Worth noting in this regard is that Bikuwrym, First Fruits, which is the miqray which is when we are brought into Yah's family, was not celebrated in the wilderness. In fact, we are told that they celebrated Passover the first year they were in the wilderness, but we are not told of them celebrating it again until here in Joshua. And all of the instructions pertaining to the miqray specified when you enter the land. So Yahowah did not want them celebrating and benefiting from the miqray while they were in the desolate places without the word, further supporting the idea that they were not accepted and brought into His family until this point when they were circumcised and celebrated Passover.

The use of 'am, family, nation and people, here is interesting as well. It tells us that while not all of those that came out or those that were born were covenant material, as we saw with the enosh men of war, enough were for Yah to refer to the group as family.

The next section was interesting and difficult to translate because the Hebrew language uses the verb subject object format as opposed to the subject verb object format of English. So where in English you would read John walked to the store in Hebrew it would be walked John to the store. And while that is simple in this example when you have a subject being modified by multiple adjectives and prepositional phrases It becomes a bit difficult. Here the verb is tamam, and we are told a lot about the subject. So while translating into English it is best to render the sentence consistent with the structure of the language we are translating into, so we will discuss the subject in depth before moving on to the verb.

Because Indeed (*kiy*) **forty** (*arabiym*) **years** (*yanah*) **the sons of Yisra'el walked** (*halak* – walked a path, traveled making a linear motion) **in the wilderness** (*ba midbar* – in the large sparsely inhabited wasteland) **up to and until** (*'ad*) **all of** (*kol*) **the Gowy** (*gowy* - Gentiles, non Yahuwdym) **men of war** (*enosh milhamach* – literally war men, but used as a figure of speech to reference armies or warriors) **who came out from** (*yatsa*) **Mitsraiym which did not listen to and receive** (*shama'* – hear, understand, and pay attention) **concerning Yahowah's voice** (*qowl*)

The use of 'ad, up to and until, here is telling since it is being given as the reason that Yisra'el walked for forty years. Given what follows this would seem to confirm my early view that Yahowah was preparing them to serve a role before they would be brought into the land, and now we will be told what He was waiting for.

So here we are introduced to our subject as the Gowy which is interesting in that it is speaking of the descendants of Yisra'el who came out of Mitsrayim. So while gowy is used to speak of non Yisra'elites, it is also used to speak of native born Yisra'elites who are not part of the covenant and thus considered gowy by Yahowah. This is the inverse of what we have discussed already about gowy who join the covenant being included in Yisra'el. Yahowah for the most part does not care about your physical heritage, He is only interested in rather or not you are a part of the covenant. To Yahowah you are either Yisra'el or Gowy regardless of your heritage.

Next it is reiterated that these were men of war, enosh milhamach. Interestingly Gowy was rendered singular, but enosh plural. So gowy, modified by the definite article ha/the, is being used as a singular title being given to many.

So beyond being men of war why did Yahowah not allow these Gowy into the land? Because they did not shama', they did not hear and understand, they did not pay attention

concerning Yahowah's voice. These are men who listened to and heard Yahowah speak, and either incapable of understanding, or choose not to listen and pay attention to it, either way from Yahowah's perspective not only were they useless they were counterproductive. This applies to so many people today. While we cannot physically listen to and hear Yahowah's voice, we can listen to and hear His words in His Towrah, but most choose not to, or are incapable of understanding. Being religious requires one to be either ignorant or irrational, and while one of those is curable unless they avail themselves of it in Yah's eye they are the same. The promised land is Yah's home on Earth, and spiritually speaking represents His eternal home, and no one who does not shama' His voice is going to enter.

which Yahowah swore an oath (*shaba'* – promised and avowed) **they will not see** (*ra'ah* – look or view) **the land** (*'eret* – region and area) **which Yahowah swore an oath** (*shaba'* – promised and avowed) **to their fathers** (*'ab*) **to give** (*natan* – gift and entrust) **to us, the land** (*'eret* – realm) **flowing with** (*zuwb* – issuing) **great abundance and nurturing milk** (*halab* – that which nurtures children, is bountiful, and filled with the choicest olives and finest wine) **and honey** (*dabash* – that which is sweet and pleasant, speaking of an abundance of life and fruitful growth; associated with *dabarah* – words),

We see *shaba'* twice in this section. *Shaba'*, which is the basis of Shabbat/Sabbath, is an oath or a promise. First it is used to tell us that Yahowah was so committed to making sure that these gowy, these men of war who did not hear, understand or pay attention to His Word, did not enter the promised land that He swore an oath that they would never even see it. Again the promised land is often used to speak spiritually of Yahowah eternal home, i.e. heaven.

We are then told what land He is speaking of, the one which He had sworn an oath to their fathers to give to them. So what is interesting here is that Yahowah swore an oath to their fathers,

speaking specifically of Abraham, to give them this land, but is specifically denying some from entering it. So what does this tell us? Once again it is being made clear that Yahowah has no interest in your heritage. But even more telling is that Yahowah's gift comes with some restrictions, some requirements. Those who do not agree to or meet these terms and conditions are considered Gowy by Yahowah and so even if they are a physical descendant of Abraham they are still cut off from His home and family. Based off this passage we can conclude that one of those requirements is listening to, understanding and paying attention to Yahowah's Word.

Next we are told about the land. It will be a land flowing with that which nurtures a child and that which is fruitful and full of life.

Halab, milk, is most often used in reference to a child, human or animal, though this is not its sole use. It is identical in the original text to Haleb, literally fat. While Haleb literally meant fat because unlike today where obesity is the norm, at the time a person being fat was a sign of prosperity, and so by extension Haleb conveyed the finer things in life, abundance and the best or choicest part of something. Milk was a common part of the diet of men at this time, though milk as we think of it today was rare since pasteurization had not been discovered fresh milk did not last long, and as such when milk is spoken of it is more likely speaking of

A) Mother's milk, or

B) Soured milk or what we would call yogurt.

Either way milk spoke of that which was nourishing and healthy, and needed for growth. To this day children are taught to drink milk to grow up big and strong. And while formula is an acceptable alternative when breast feeding is not possible, it is still held by most doctors that mother's milk is the best thing to help a new born baby grow.

Dabash, honey, speaks of that which is sweet and pleasant as well as that which was abundant and sustaining. Honey is an interesting substance; it is a natural sweetener which has been shown to not only be healthier than sugar, but also help with allergies and immunities. In addition, honey in its natural state never goes bad. There have been jars of honey discovered in the pyramids of Egypt which is still edible today. So honey serves as a perfect metaphor for Yahowah's Dabar/Word, it is sweet and pleasant, it leads to an abundance of life, eternal, it sustains us, it makes us immune to satanic deception, and is eternal and unchanging. With that in mind it is hard not to see a connection between Dabash and Dabar. There is only a single letter different between the two Dabash ends with a shin while Dabar ends with a rosh. The shin was represented in paleo Hebrew by two front teeth and conveyed the idea of language and communication as well as that which is nourishing.

So since the land of Yisra'el is not literally flowing with milk or honey we can reasonably assume that this is a metaphor, so what is it a metaphor for. First consider where they are coming from, ba midbar the desolate wasteland without the word. Then consider what we are told about the land they are coming into, the land flowing with that which nurtures a child, and that which is sweet, pleasant, leads to an abundance of life, sustains us, makes us immune to satanic deception, and is eternal and unchanging. In other words, the promised land is the antithesis of ba midbar, it is a place where the Word literally flows in abundance.

So now we have established who is being kept from the land, why they are being kept from the land, why the others are being brought to the land, and what the land is. So now we come to the verb, which in the text preceded all of this, tamam. So for the sake of understanding let's take all of the descriptive parts that follow Gowy out of the equation before examining what follows. So with that done it reads:

Because Indeed (*kiy*) **forty** (*arabiyim*) **years** (*yanah*) **the sons of Yisra’el walked** (*halak* – walked a path, traveled making a linear motion) **in the wilderness** (*ba midbar* – in the large sparsely inhabited wasteland) **up to and until** (*‘ad*) **all of** (*kol*) **the Gowy** (*gowy* - Gentiles, non Yahuwdym)

...

were complete (*tamam* – speaks of bringing an event or activity to a successful end, can also speak of being in a state of never having, or no longer having guilt or blame from a sin or wrong-doing).

Tamam is translated usually one of three ways.

“consumed” as the KJV, NKJV, and ASV

“died” as the NIV and NLT

“perished” as the NASB

Regardless of the exact word used it is clear that the translators intended you to understand that they were dead, but nothing in tamam conveys consumption or being consumed at all, nor does it convey perish, and while death can be extrapolated, it is not the primary meaning at all. So what does tamam mean? It most literally means complete, and so since death is the completion of life one could extrapolate death from its use. But as we will see when it is used again a few sentences down the road that would be short changing the word. So what else could it be telling us about these people? Tamam speaks of no longer having guilt or blame for sin or wrong-doing. To tamam can mean to be made blameless or to be perfect. It can also mean cease or stop something.

I've spoken before of Yahowah's hatred of men of war, and one of the things I mentioned was Dowd not being allowed to build the temple because he was a man of war. But while it may have stopped him from being able to build Yah's home, it did not exclude him from the covenant, and in fact Yah speaks of him as His favorite, so how can this be? The answer is in tamam. Dowd ceased and stopped his war like ways, and because he embraced Yahowah's Towrah and Yahowah's covenant, even though as he said in his own words he had more sins than hairs on his head, Dowd was seen as blameless by Yahowah. Because he tamam, ceased and stopped, he was tamam, blameless and guilt free, and he was tamam, complete and perfect in Yahowah's eyes.

So I would posit that in this passage Yahowah choose to use tamam instead of muwth because not all of them had died, some had ceased and stopped their warlike behavior and so were now ready to become complete and perfect in Yah's eyes. Either way rather they were dead or changed, those entering the land were now ready to serve as Yahowah's example.

And their sons (*beney* – children and offspring) **were raised up and established** (*quwm* – stood up and were confirmed) **under or in place of** (*tahat*) **them and accordingly Yahowsha circumcised** (*muwl*) **them because indeed** (*kiy*) **they existed uncircumcised** (*'aral* – literally having foreskin) **because indeed** (*kiy*) **they had not circumcised** (*muwl*) **them on the path** (*derek* – the journey, the way or the road),

Confirming the dual nature of tamam in the previous sentence we find tahat here which can convey both under or in place of. Tahat being applied to their son's fits in both of the previous cases, the in place of meaning fits for those who had died, and under fits for those who had ceased and stopped and were now ready to join the family.

And we are told again that Yahowsha followed Yahowah's instructions and circumcised them. And it is again reiterated that they did not circumcise anyone while in the wilderness. The fact that Yahowah is repeating Himself here is why I dedicated so much time to trying to understand and explain my understanding of why Yahowah did not have them circumcise those born in the wilderness. Had he simply made the statement once it would have been interesting and worth noting, but because he reiterates it a second time within a paragraph it tells me that it is important to understand.

and it came to exist (*hayah*) **just as** (*ka asher* – implying a connection or association between two things) **all of** (*kol*) **the people** (*goy* – the gentile nation, the non Yahuwdi) **were complete** (*tamam* – speaks of bringing an event or activity to a successful end, can also speak of being in a state of never having, or no longer having guilt or blame from a sin or wrong-doing) **by means of their being circumcised** (*ba muwl* – scribed in the nifal stem and in the passive meaning the object undergoes the action of the verb)

This is usually translated saying something along the lines of when they completed circumcision, but that ignores the use of *ka asher*, which is used to imply a connection or association between two things. Furthermore, *tamam* being in the plural which would not fit for speaking of completing circumcising all of them since it was Yahowsha, singularly, who was doing the circumcising. It also ignores the use of *ba* before *muwl*. Consider also the fact that *muwl* is a verb here and not a noun or pronoun and therefore cannot be the direct object of the verb *tamam*. So since *tamam* precedes *kol ha goy* we know that *kol ha goy* is the subject undergoing the action of the verb *tamam*, so all of the *goy* were complete.

So let's consider that part alone first. Interesting to note first is the use of *goy* here in regard to sons of Yisra'el who have just undergone circumcision. Why would Yah still be calling

them gowy? The answer is in what's to come, they have not yet benefited from Pesach and Matsah and so have not become part of Yah's family on Bikuriym. This is further confirmation of what I posited earlier, they were not yet Yahowah's family and would not be until they benefited from the feasts.

Tamam we discussed earlier and it is clear based on the context here that extrapolating death in this case would be nonsensical. So it is telling us that they were brought to a successful end of an event or activity, in this case their travel in the desolate wasteland without the word.

Next we find *ba muwl*. *Ba* is a word with many, many meanings, and context is necessary to determine which meaning/s apply. So this is where recognizing the use of *ka asher* comes in. We are given two verbs with the same subject, and *ka asher* tells us that these are connected. So with that in mind the best way to translate *ba* in my mind was as by means of. Their being circumcised marked the end and completion of their journey. We are told twice that no one was circumcised in the wilderness, so the fact that they are circumcised now is an important milestone. It also means that they are ready to pass through the doorway of Pesach and be cleansed by Matsah so that they can be brought into Yahowah's family.

and they dwelt (*yasab*) **under** (*tahat*) **them in the encampment** (*machaneh* – place where His people campout) **up to and until** (*'ad*) **they were restored to life** (*chayah* – spared and preserved, made alive).

The sentence ends by telling us that dwelt in the encampment their up to and until a certain point. English translation are want to render *chayah* here as until they were healed, but that misses out on so much of the meaning of *chayah*, and thus of the statement. *Chayah* speaks of life, of being alive, of being restored to life, of nurturing life, of sparing and preserving life. So while

healing would definitely be implied by its use, you would be short changing it to an absurd degree. To understand Chayah's use here you have to recognize what comes after this. We are told shortly that they celebrated Pesach here before moving on. So Chayah here is being used to tell us that they dwelt here until they were free of the consequence of sin, death, by benefiting from Pesach. So before they could benefit from Pesach they had to be circumcised, just as we must be circumcised to benefit from it today.

And Yahowah said to Yahowsha, "This day I have committed myself to the rolling away (*galal*) the reproach (*herpah* – the scorn and disgrace) of Mitsraiym from upon you."

It was at this time that Yahowah was deeming them ready to enter the land of promise and serve as His example to the world of the benefits of accepting His covenant. They had come through the crucible of Egypt, and traveled the desolate wasteland without the word, until they were all tamam and were ready to benefit from Pesach and Matsah so that they could be brought into Yah's family on Bikuriym.

We next find muwl being used in the 4th chapter of the Yermeyah, but recognizing that the chapter breaks are a manmade construct we find its use in the 4th chapter must be viewed in the context of what proceeded it in the 3rd chapter. So rather than examine it out of context we will examine what proceeds it.

And Yahowah said to me (Yeremeyah) in the day of the king Yoshiyahu (*yoshiyahu* – Yahowah supports), "Have you seen (*ra'ah* – beheld, paid attention to and examined) that which (*'aser*) disloyal (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on suwb meaning to turn back and to return to a place you were before) Yisra'el

prepared and produced (*ashah* – fashioned and created, brought about)? **She has walked** (*halak*) **upon every proud and haughty** (*gaboah* – high and tall, pertaining to an improper exalted view of self) **mountain** (*har* – a symbol of power) **and towards** (*'al*) **under** (*tahat* – pertaining to a place which is below or a marker of exchange) **all of luxuriant** (*ra'anan* – spreading and flourishing) **trees** (*'es* – wood or that which is made of wood specifically wooden idols) **and continues to prostituted herself** (*tsanah* – was unfaithful for bribes, favors or other personal gain) **there. And I said after her performing all of this continuously turn back and return** (*suwb* – scribed in the imperfect) **to me, and she did not turn back and return** (*suwb* – scribed in the perfect). **And her unfaithful** (*bagod*) **sister Yahuwdah looked and saw** (*ra'ah* – viewed, perceived, and considered). **And I saw that indeed because of all of the reasons which disloyal** (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **Yisra'el committed adultery** (*na'ap*) **I sent her away and I gave her a letter** (*seper* – written communication) **of divorce** (*keritut* – a declaration of the end of a marriage), **but her unfaithful** (*bagod*) **sister Yahuwdah did not show respect** (*yare'* – show high status or honor toward and individual) **and she continues to walk** (*halak* – travele, scribed in the imperfect) **and she also continues to prostitute herself** (*tsanah* - was unfaithful for bribes, favors or other personal gain, scribed in the imperfect). **And it came to be** (*hayah*) **on account of her little concern** (*qol*) **for her prostitution** (*tsenut* – unfaithfulness in exchange for personal gain) **and the defilement of** (*hanep* – making impure) **the land, and her committing of adultery** (*na'ap*) **with the stone** (*eben* – stone, rock or that which is made from it, specifically of idols) **and with the tree** (*'es* – wood or that which is made of wood specifically wooden idols). **And again** (*gam*) **with all of this her unfaithful** (*bagod*) **sister Yahuwdah did not turn back and return to me with all of her heart** (*lebab* - inner being, mind and understanding, heart and

soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) **but rather in misleading falsehood** (*seger* – for no reason and to no benefit, in vain).” **Prophetically declared** (*ne’um* - reveals) **Yahowah.**

And Yahowah said to me, “Disloyal (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **Yisra’el, her soul** (*nephesh* – her inner being, her essence, her thinking, feeling, willing and desiring) **is righteous** (*tsadaq* – innocent and vindicated, cleared of charges) **more than and because of unfaithful** (*bagod*) **Yahudah. Go and travel north and call out and proclaim** (*qara* – summon and invite) **according to these words** (*dabar* - communications) **and say, “Disloyal** (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **Yisra’el you absolutely must desire to turn back and return** (*suwb* – turn back and return to a place you previously had been. Scribed in the imperative, cohortative and with the paragogic *heh*) **prophetically declares** (*ne’um* - reveals) **Yahowah and I will not look down upon** (*napal paneh* – literally drop my face, figure of speech meaning be in a state of a frowning, angry or disconcerted appearance) **concerning you, because indeed I am merciful, and kind** (*cheched* – steadfast and loyal, loving totally devoted to an affectionate relationship, faithful and good), **prophetically declares** (*ne’um* - reveals) **Yahowah, not continually being angry** (*lo natar* – harboring a grudge, maintaining wrath, being in a state of displeasure) **forever** (*la’ owlam* – toward eternity, pertaining to an unlimited duration of time), **but** (*’ak* – an emphatic way of conveying but) **you must know and recognize, acknowledging** (*yada* – possess information, be intimately aware of, know and understand and acknowledge, scribed in the imperative) **your guilt** (*awon* – wickedness, inequity, wrongdoing and liability) **because indeed**

against Yahowah your God you rebelled, breaching your relationship (*pasa* – openly transgressed and revolted against) **you scattered yourselves** (*patsar* – dispersed from one place to many faraway places, scribed in the piel) **among your paths** (*derek* – your ways, your routes, the way you conduct your life) **toward the illegitimate, distant, loathsome and foreign strangers**(*tsar*), **under** (*tahat* – pertaining to a place which is below or a marker of exchange) **every kind of luxuriant** (*ra'anan* – spreading and flourishing) **tree** (*'es* – wood or that which is made of wood specifically wooden idols), **and concerning my voice you did not hear** (*shama* – listen to or understand) **prophetically declares** (*ne'um* - reveals) **Yahowah. You must turn back and return** (*suwb* – scribed imperative) **disloyal** (*suwbab* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **children, prophetically declares** (*ne'um* - reveals) **Yahowah because indeed I am married** (*ba'al*) **to you and will take and grasp hold of you, one from a city** (*ir*) **and two from a nation** (*mishpachah* – clan, family, nation or kingdom) **and I will harvest you** (*bo-* gather and bring in, scribed in the hifil) **to Zion** (*tsyown* – the sign post along the way). **And I will bestow and give as a gift to you shepherds** (*ra'ah* – one who tends to and cares for a flock, enabling, nourishing and strengthening it) **just as** (*ka* – a marker of comparison implying a connection, identity or association between elements) **my heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, conscience and moral character, emotions and passions) **and they will shepherd** (*ra'ah* – tend to and care for, enable, nourish and strengthen) **you with knowledge** (*de'ah* – information that implies wisdom and skill in judgment, information about a person with a focus on the relationship with that person) **and instruction leading to understanding** (*sakal* – wisdom, a capacity for understanding implying this state is a result of proper teaching). **And it shall exist when indeed you increase** (*rabah* – become more,

become greater) **and flourish and are fruitful** (*parah*) **in the land, in that day prophetically declares** (*ne'um* - reveals) **Yahowah they will not say still, “Ark** (*arown* - chest) **of Yahowah’s Covenant** (*beryth*)” **and they will not have it ascend** (*alah* – rise and go up) **upon heart, and they will not remember or recall it, and they will not count or reckon it** (*paqad* – care for or take charge of it) **and they will not perform** (*asah* – act out an event) **any longer** (*owd* – an extension of up to and beyond a certain point). **At that time Yaruwshalaim** (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (errantly rendered Jerusalem), **she will be proclaimed, “Yahowah’s throne** (*kisse* – seat of honor)” **and all of the other nations** (*goy*) **will look forward with confidence** (*qawah* – look forward with confidence to that which is good and beneficial) **to her, to the personal and proper name of Yahowah, to Yaruwshalaim** (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (errantly rendered Jerusalem), **and they shall not again walk and travel after the stubbornness of their evil** (*ra'* – bad, no good, wicked and impure) **heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions). **In that day the house, home and family** (*beyet*) **of Yahudah, will walk among and in addition to the house, home and family of Yisra’el and they will come together from the north land to the land your father’s took possession as an inheritance** (*nahal* – received as an inheritance).

And I say, “How will I place (*sit*) you among the sons, and give to you fruitful and productive (*hemdah* – precious, desirable and treasured) **land, a splendid and glorious** (*sebi*) **permanent inheritance** (*nahala*), **a host** (*saba* – a large group, usually with an emphasis on it being a military or a command and control regiment) **of people** (*gowyim*)?” **And I said, “Call out**

and proclaim (*qara* – invite and meet with) **‘My Father’ to me, and then afterwards do not turn back and return** (*suwb* – return to a place you previously were) **from me.**

However, (*aken*) **a wife is unfaithful** (*bagad* – an untrustworthy and unreliable) **because of her evil and wicked thoughts** (*re’a*) **likewise you are unfaithful** (*bagad* – untrustworthy and unreliable) **concerning me, house of Yisra’el.” prophetically declares** (*ne’um* - reveals) **Yahowah.”**

A voice upon barren heights was heard, a weeping (*beki* – crying for either joy or out of remorse) **plea for mercy** (*tachanon* – plea for supplication, a derivative of channan unmerited and unfailing mercy, unearned favor, and undeserved kindness) **of the children of Yisra’el, because indeed they have been wrong, perverse and wicked** (*awah* – violated the standard and missed the mark, are warped, crooked and depraved) **corresponding to the ignoring of** (*sakah* – overlooking, being unmindful of and forgetting the significance of and losing sight of and improperly responded to) **their journey** (*derek* – their way and path through life) **with Yahowah their God.**

“You must turn back and return (*suwb* – cease moving in the direction you are going, and return to a place you once were, scribed in the imperative) **disloyal** (*suwbab* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **children, I will heal** (*raphe* – cause and promote restoration, healing and mending. Repair physically, or spiritually) **your disloyalty** (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before).”

“Behold us, we have come to you because indeed you are Yahowah our God. Surely and truly on behalf of the misleading falseness (*seger* – deception, that which is utterly false) from hilltops (*gibah*) abundant and wealthy crowds (*hamon* – speaks of multitudes with an emphasis on unrest. A derivative of hama, to cry out or make a loud noise, a strong word, emphasizing unrest, commotion, strong feeling, or noise) *are mountains* (*har* – a symbol of power and strength). Surely in Yahowah our God is Yisra’el’s deliverance, safety and rescue (*teshuwah* – freedom from danger, a derivative of yasha). And the shame, disgrace and humiliation (*boset* – the concept of shame in Hebrew differs from English in that it is viewed more external rather than internal) has eaten and consumed our father’s labor and toil (*yegia* – expenditure of energy, with a focus on the weariness that it causes) from our youth, their small animals and their large animals, their sons and their daughters. Let us continue to lie down (*sakab* – scribed in the cohortative expressing a strong intention and in the imperfect meaning ongoing or unfolding action) in our shame, disgrace and humiliation (*boset* – the concept of shame in Hebrew differs from English in that it is viewed more external rather than internal) and let us continue to be covered by (*kasah* – scribed in the piel meaning the object, Yisra’el here, suffers the effect of the action, and the imperfect meaning it is ongoing and unfolding) our shameful behavior (*kelimmah* – our mocking scorn) because indeed concerning Yahowah our God we missed the way (*chata’* – we sinned, retreated, and went in the wrong direction, we missed the mark) and our fathers from our youth until this day, and we have not heard and understood (*shama* – heard, listened to and understood) concerning the voice of Yahowah our God.”

“If and when you turn back and return (*suwb* – cease moving in the direction you are going, and return to a place you once were) Yisra’el” prophetically declares (*ne’um* - reveals)

Yahowah, “turn back and return (*suwb* – cease moving in the direction you are going, and return to a place you once were) **to Me and if and when you turn away from and remove** (*suwr* – abandon and abolish, forsake and remove yourselves from, scribed in the hifil meaning the subject causes the object to participate in the action) **your detestable and vile idols and idolatrous rituals** (*siq’qus* – detestable idolatrous practices and idols, abominations) **from my presence and you do not wander to and fro** (*lo nuwd* – go back and forth, or wander aimlessly), **and you swear an oath** (*shaba’* – promise and avow), **“Yahowah’s life** (*chay* - the ability to exercise all one’s vital power to the fullest), **concerns truth** (*’emet* – reliable, trustworthy, dependable, loyal, honest and full of integrity) **concerns the means to be appropriately judgmental** (*mishpat* – the means used to achieve justice and resolve disputes) **and concerns righteousness** (*tsadaqah* – vindication, doing what is required according to a standard) **and the nations** (*gowy*) **bless themselves** (*barak* – scribed in the hitpa’el) **in Him and in Him they themselves shine** (*halal* – scribed in the hitpa’el).” **Indeed, this is what Yahowah says to the men of Yahuwdah and to Yaruwshalaim, “You must till, dig up and bring into cultivation** (*nir* – scribed in the imperative) **your unplowed ground and do not sow** (*lo zara* – plant seed) **among thorn bushes. You must cut off and remove yourself** (*muwl* – circumcise, scribed nifal and imperative) **unto Yahowah and you must turn away from and remove** (*suwr* – abandon and abolish, forsake and remove yourselves from, scribed in the hifil meaning the subject causes the object to participate in the action and the imperative) **the foreskin of your heart men of Yahuwdah and inhabitants of Yaruwshalaim lest My indignation** (*hemah* – literally heat, but used to symbolize emotional heat as in anger and fury) **be as the fire and burn, purging and destroying** (*ba’ar*) **and nothing exist to quench it** (*kabah* – to stop it) **because of the presence of your evil wicked** (*ra’ah* – wrong and immoral, his adversarial and misfortunate) **practices** (*ma’alal* – deeds, and actions).

This passage teaches us a lot about what displeases Yahowah. So let's break it down and see what we can learn from it.

And Yahowah said to me (Yeremeyah) **in the day of the king Yoshiyahu** (*yoshiyahu* – Yahowah supports), **“Have you seen** (*ra'ah* – beheld, paid attention to and examined) **that which** (*'aser*) **disloyal** (*masuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **Yisra'el prepared and produced** (*ashah* – fashioned and created, brought about)?

So first we are given the timing. This is important because it gives us the context in which to view the passage. So Yeremyah is telling us that it was in the day of king Yoshiyahu, corrupted to Josiah in English translations, and meaning Yahowah Supports. Yoshiyahu became King of Yahudah at the age of eight, and was said to have walked in all the ways of Dowd. Yoshiyahu's grandfather, Manasseh, is one of the kings credited with turning Yisra'el away from Yahowah and adapting the Temple for idolatrous worship. In the eighteenth year of his rule Yoshiyahu ordered the temple to be renovated, and during the process a copy of the Towrah was found and brought to him. This was the catalyst for him to seek reform and end the religious practices in Yahuwdah, and encouraging a return to Yahowah. Yeremeyah was called by Yahowah in the thirteenth year of Yoshiyahu's rule. The 3rd chapter of Yeremeyah would likely date prior to Yoshiyahu's reforms.

Also worth noting as it relates to Yeremeyah's testimony is that according to the introduction Yeremeyah was a prophet to the gentiles.

“And (*wa*) **the Word** (*dabar*) **of Yahowah, it/He literally came to exist as** (*hayah* – He actually came to be as (qal imperfect waw consecutive third person masculine singular (“it” referencing the *dabar*/word which is masculine singular, but otherwise “He” and thus referencing

the continual presence of))) **God to me** (*'el*), **in order** (*la*) **to say** (*'amar* – share and affirm, promise and convey), **'In the period before** (*ba terem* – in advance of the time) **I formed you** (*yatsar* – I prepared you) **in the womb** (*ba ha beten*), **I knew you** (*yada'* – I was aware of, familiar with, and chose you) . **And in the time before** (*wa ba terem*) **I brought you out of** (*yatsa' min*) **the loving and merciful source of your origin** (*rechem / racham* – the maternal womb of tender affection and compassion) **I set you apart as** (*qadash*) **a prophet** (*naby'* – one who proclaims the message of God, a person who serves as a spokesman for God) **to the people of different races and places** (*la ha gowym* – to the Gentiles). **You are My gift** (*natan* – I gave you to them, I appointed you, and I placed you in this position).”

Therefore, we should not be surprised that we will find overt condemnations of the Babylonian religion throughout Jeremiah – including the use of “Lord” and “New Testament.” In fact, it is in this prophetic revelation that we find the basis of the Madonna, Christmas, and Easter all condemned. This perspective regarding the intended audience of this book ought to have caused the whole world to take pause because of what it portends. It means that Yahowah’s angry rant against the religious establishment throughout the 23rd chapter of this prophetic pronouncement, with its crescendo being the scheme which replaced Yahowah’s name with the Lord, was directed at Gentiles, and thus Christians, not Jews. The same conclusion is also valid regarding the revelation that the Covenant has not yet been renewed, and that when it is, the Renewed Covenant will be predicated upon a literal and complete incorporation of the Torah in our lives.

So while the statements in Jeremiah may be directed at Yisra’el and Yahuwdah, what they convey is meant just as much for the gowiym.

Yahowah starts by asking a rhetorical question. Have you seen, beheld, paid attention to and examine that which disloyal Yisra’el prepared and produced. Masuwba is a word which we

will see several times in this passage. Usually rendered backsliding, it is based on the Hebrew word *suwb* which means to turn back and return. It tells us that Yisra'el has made a habit of returning to Yahowah only to return again to idolatry. This backsliding will be a recurring theme throughout this passage.

Next we are told:

She has walked (*halak*) **upon every proud and haughty** (*gaboah* – high and tall, pertaining to an improper exalted view of self) **mountain** (*har* – a symbol of power) **and towards** (*'al*) **under** (*tahat* – pertaining to a place which is below or a marker of exchange) **all of luxuriant** (*ra'anan* – spreading and flourishing) **trees** (*'es* – wood or that which is made of wood specifically wooden idols) **and continues to prostitute herself** (*tsanah* – was unfaithful for bribes, favors or other personal gain) **there.**

This is usually rendered as she has gone up on every high mountain, but since no one in Yisra'el at this time had climbed mount Everest, and even if they had it would not be an evil deed, we cannot take this literally and as such it makes no sense to render *gaboah* as simply high when it carries so much more with it. Since mountains are inanimate objects they are incapable of being proud and haughty which means that they must be being used as a metaphor here. So what could Yahowah mean by *gaboah har*. Mountains were viewed in the ancient world as a symbol of power. The Theological Wordbook of the Old Testament tells us, “The antiquity, majesty, power and height of mountains reaching up to the heavens above the clouds naturally led people to associate mountains with gods. The peoples of ancient Mesopotamia thought that on Kammer Duku, the bright mountain in the east, the gods fixed destiny on New Year's Day, and that on Mashu in the West, heaven and the underworld met, thus providing entrance to the realm of the dead. In Syria-Palestine the mountains were worshipped and were the sites for pagan worship. According to the

Ras Shamra texts, Zaphon, modern Mons Cassius north of Ras Shamra. was worshipped and regarded as the abode of Baal.” In the 51st chapter Yeremyah will call Babylon a destroying mountain. And while gaboah could simply mean high it conveys much beyond that. Gaboah is to be proud, and haughty, it speaks of that which has an improperly exalted view, particularly of oneself. So for Yahowah to say that Yisra’el had walked upon the har gaboah is to say that she traveled upon the improperly exalted powers. It’s hard for me not to see improperly exalted powers as speaking the various religions that Yisra’el followed instead of Yahowah.

Next we are told that she walked toward and under ‘es ra’anan, the luxuriant and spreading trees. Again it is hard to see Yahowah being upset and calling Yisra’el disloyal for literally walking under trees. So what else could this mean? ‘Es most literally means tree, but it is also used to speak of that which is made from them specifically idols. Most ancient religions had wood or stone representations of their deities, with wood being the most common. As Yisra’el walked away from Yahowah she walked toward false gods, and constructed for themselves wooden idols under which they practiced their religion. Bearing in mind that Yeremyah was the prophet to the gentiles, I would point out that we see this today with the wooden crosses which adorn Christian churches.

And she prostituted herself there. Tsanah the word translated prostituted is interesting in that unlike Prostitution as we view it in America, sex for money, the Hebrew word tsanah puts the emphasis on unfaithfulness. In addition, it tells us the reason is for bribes, favors or other personal gain. People follow religions and promote religions because it benefits them, or at least they think it does. Yisra’el was unfaithful and they did it for their own perceived gains. How many people today are members of a church simply for the benefits that it gives them? Christmas, Easter and Sunday worship were all adopted by the Church to so that they could gain converts, they prostituted

themselves. Tsanah here is scribed in the imperfect meaning this was an ongoing and unfolding action, so Yisra'el was continuing to do this at the time Yermeyah lived.

And I said after her performing all of this continuously turn back and return (*suwb* – scribed in the imperfect) **to me, and she did not turn back and return** (*suwb* – scribed in the perfect).

Yahowah is the God of second chances. Even after all of this He was still called them back to Him. The change in form of *suwb* here is interesting. The first *suwb* was scribed in the imperfect, meaning a consistent or habitual action. Turning back to Yahowah would not be enough, they must continue in that direction for it to be useful. Seeking Yahowah is not a quick one and done thing, it is a life long journey. The second *suwb* is then in the perfect form which tells us that while at this time they did not return to him, that it was not completely over and that it could still change.

And her unfaithful (*bagod*) **sister Yahuwdah looked and saw** (*ra'ah* – viewed, perceived, and considered).

Most English translation follow the KJV example and render *bagod* as treacherous only a few accurately render it as unfaithful, and the worst of the bad lot, the NLT, renders it in keeping with the religion it was created to support as faithless. There is a huge difference between unfaithful and faithless. Unfaithful is a relational term which speaks to the actions of an individual or group. Faithless speaks of the lack of faith, a religious concept needed when knowing and understanding are not possible. Treacherous speaks of betraying and deceiving, which while they are things that Yahowah is opposed to, they are not what He is speaking about in terms of Yahuwdah here. Yahuwdah was unfaithful to Yahowah.

And I saw that indeed because of all of the reasons which disloyal (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **Yisra’el committed adultery** (*na’ap*) **I sent her away and I gave her a letter** (*seper* – written communication) **of divorce** (*keritut* – a declaration of the end of a marriage), **but her unfaithful** (*bagod*) **sister Yahuwdah did not show respect** (*yare’* – show high status or honor toward an individual)

Yahowah saw all of the reasons Yisra’el committed adultery. This ties back into the discussion we had a moment ago about *tsanah*. *Tsanah* is the only thing in this passage that contains a reason why, and ties in with *na’ap*, committed adultery. Yahowah could have used *tsanah* again here, but choose to use *na’ap* instead. Not all adultery, *na’ap*, is prostitution, *tsanah*, but in this case *tsanah* informs us to the reason Yisra’el committed *na’ap*. This also reinforces that when Yahowah spoke of Yisra’el prostituting herself the focus is on being unfaithful for personal gain. Yisra’el had been unfaithful to Yahowah for personal gain, and as such Yahowah sent her away.

But further we are told that He gave her a letter of divorce that He declared the end of their marriage. This is speaking of nearly a hundred years earlier when Yahowah through His prophet Howsha’/Hosea literally gave a written letter of divorce. *Natan*, gave, here is prefixed in the imperfect form however meaning that this is an incomplete and unfolding action. This divorce will end on the Day of Reconciliations in Yahowah’s year 6,000, and we are told later in this passage what Yisra’el will do to enable Yahowah to end the divorce.

But having witnessed the consequence for Yisra’el’s actions Yahuwdah did not *yare’*. *Yare’* is an interesting and very misunderstood word. Like many words in the Hebrew language it carries two separate, distinct and contradictory meanings which context must be used to determine. On the light side *yare’* means to show or have profound respect and reverence, to show high status

and honor to an individual. On the dark side it means to be afraid, to fear, to feel great distress and deep concern of pain or unfavorable circumstances. English translations almost universally translate it as fear every time it is used in reference to Yahowah, it is the basis for the religious term God-fearing individual.

Religion with its carrot and stick coercive tactic of heaven and hell wants you to fear God. Fear is a control tactic to quote Machiavelli, “From this arises the question whether it is better to be loved rather than feared, or feared rather than loved. It might perhaps be answered that we should wish to be both: but since love and fear can hardly exist together, if we must choose between them, it is far safer to be feared than loved ... love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.” Religion had this figured out long before Machiavelli wrote *The Prince*. Yahowah presents himself as a loving father, and as a long suffering and loving husband. He always presents himself in the context of close and personal relationships. As such it is fair to say Yahowah opts for love not fear. So when yare’ is being used in conjunction with Yahowah and those with whom He desires a relationship, fear is never appropriate. Respect on the other hand is something that must exist for a relationship to be productive, beneficial, growing and useful. So not only is respect for Yahowah appropriate, it is necessary.

Yahowah’s relationship with Yisra’el had failed at this point, and Yahowah had sent her away and divorced himself from her because of her self-serving lack of respect for the relationship, and even having seen this and seen the consequence Yahuwdah did not show Yahowah respect instead opting to:

and she continues to walk (*halak* – traveled, scribed in the imperfect) **and she also continues to prostitute herself** (*tsanah* - was unfaithful for bribes, favors or other personal gain, scribed in the imperfect).

Halak here is scribed in the imperfect meaning an ongoing and continuous, even habitual, act. So for English bibles to simply translate it as “went” misses something. I think Yahowah used the imperfect combined with halak because halak is used to speak of walking a path. Yahowah could have used bow’ if all that was meant was that they went, but by using halak in the imperfect it tells us that they continuously walked a path with the implication being that it was away from Yahowah. Halak is used often, including in this passage, to speak of walking toward or to Yahowah.

We have already address tsanah, but it is worth noting that here the imperfect is being used to reinforce the fact that Yahowdah did not cease the actions despite warning.

And it came to be (*hayah*) **on account of her little concern** (*qol*) **for her prostitution** (*tseanut* – unfaithfulness in exchange for personal gain) **and the defilement of** (*hanep* – making impure) **the land and her committing of adultery** (*na’ap*) **with the stone** (*eben* – stone, rock or that which is made from it, specifically of idols) **and with the tree** (*‘es* – wood or that which is made of wood specifically wooden idols).

Qol here tells us that Yahowah is concerned about our mindset as well as our actions. It was not just that she was prostituting herself, it is her little concern for it. Qol speaks of frivolity and light heartedness regarding an action. So not only was she being unfaithful for personal gain she was doing it flippantly.

Yahowah's next item of contention is the defilement of the land. This relates back to our discussion of idols. We know from elsewhere in Yahowah's Word that when Yisra'el fell away and into the pagan practices that they erected shrines and idols throughout that land which would then have to be destroyed when they returned to Yahowah. This is in line with what Yahowah told us in His 10 Dabar on the tablets of stone:

You shall not exist with (*lo' hayah la* – you shall not have) **other** (*'aher* – someone else's, different, extra, or additional) **gods** (*'elohym*) **in relation to** (*'al* – near, before, or in proximity to, in addition to, or on account of) **My presence** (*paneh*).

You shall not prepare or produce for yourself (*lo' 'asah* – acquire, fashion, attend to, ordain or institute) **accordingly** (*la*) **a carved image or idol** (*pesel* – a religious icon or object of worship representing any god), **or any** (*kol*) **visual representation of something** (*tamunah* – likeness, image, appearance, representation, picture, drawing, painting, association, or form which depicts or resembles anything), **which is** (*'asher*) **in** (*ba*) **the heavens above** (*samaym min ma'al* – the spiritual realm on high and the sun, moon, planets, and stars above), **or** (*wa*) **which is** (*'asher*) **on** (*ba*) **the earth** (*'erets* – land and ground) **below** (*tahath*), **or** (*wa*) **which is** (*'asher*) **in** (*ba*) **the waters** (*mayim*) **beneath the land** (*tahath 'erets*). **You shall not bow down and worship them or speak for them** (*lo' hawah* – prostrate yourself in obeisance and homage to them, show any allegiance to them, or prophetically interpret their message, promoting them so as to make their purpose known) **and you shall not serve them** (*lo' 'abad* – not work or labor in their cause serving as their ministers, nor submit to them in servitude). **For indeed** (*ky*), **I** (*'anky*), **Yahowah your God** (*'elohiym*), **am a zealous and jealous God** (*qana' 'el* – a God who is desirous of, even demanding of, exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), **counting and reckoning** (*paqad* – taking stock of and recording,

assigning and depositing) **the perversity and sin of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers** (*'ab*) **upon** (*'al*) **the children** (*ben* – sons) **concerning** (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea'*) **of those who hate and are hostile to Me** (*sane'* – abhor, detest, and loathe Me, striving maliciously against Me, shunning Me). **But I will prepare, perform, and produce** (*'asah* – actively effect and appoint, offer and celebrate, demonstrate by doing what is required to effect and deliver) **unmerited and unailing mercy, unearned favor, and undeserved kindness** (*checed* – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) **to** (*la'*) **thousands** (*'elep*) **who love** (*'ahab* – who choose to form a close and affectionate, loving and friendly, familial relationship with) **Me and who closely observe** (*shamar* – carefully examine, revere, cling to, keep, and are secure in, caring about and relying upon) **My Commandments, instructions, and prescriptions** (*mitswah* – authoritative directives).

Why THE stone, singular, and THE tree, singular? Again recognizing that Yeremyah was the prophet to the gentiles, when it comes to religion there is one specifically that stands out when I think of a singular stone, and that is Islam with Allah being the black stone of the Kaba. And I can't help but think of a Christian cross when I read the tree. And so with these two words Yahowah address the two largest gentile religions in the world. But these aren't the only religions throughout history to use stone and wood idols.

Yahowah is not a fan of religious idols and will not tolerate them in His home. Many religious types will protest defending their crosses, and Christmas trees, and statuary by saying that they don't worship them so it is not the same. In Yahowah's eyes you are committing adultery

with stones and trees. Keep in mind the consequences of Yisra'el's attempt to show their dedication to Yahowah by constructing a golden calf. Yahowah didn't care that it didn't mean worship of Apis to them, and He won't care that your Christmas tree, Crosses, and statues to Mary and other Saints don't mean that to you.

And again (*gam*) with all of this her unfaithful (*bagod*) sister Yahuwdah did not turn back and return to me with all of her heart (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions) but rather in misleading falsehood (*seqer* – for no reason and to no benefit, in vain).

Again Yahuwdah is being referred to as *bagod*, unfaithful, but interesting here is the use of with all of her heart. Yahowah is pleading for Yahuwdah to return to Him, but because of the use of with all of her heart here we can infer that Yahuwdah has made at halfhearted attempts or paid lip service to Yahowah. The reason I note this is because it is important to know that Yahowah is not interested in people who are not in it all the way. This is for all the people who make excuses for their ignorance, and don't seek Yahowah, for all the people who think Yahowah should just make it easy and give them a step by step guide, for all the people who just don't want to go to Hell, for all the lazy people Yahowah is saying that you must come to Him with all of your heart.

When you come to know Yahowah and embrace Him and His Covenant it changes you from the inside out. It changes your understanding because you understand from Yahowah's perspective. It changes how you feel and how you think. Your inclinations and resolutions are toward Yahowah. Your emotions and passions are toward Yahowah. You turn to Him with all of your heart, it is not a half-hearted attempt to please someone you don't know or have just meant, it is a lifelong, growing and strengthening relationship.

But Yahuwdah did not return to Yahowah with all of her heart, she did so falsely. She did what the religious the world over do today, she went through the motions. As we talked about earlier doing something for the wrong reason is the same as not doing it at all in Yahowah's eyes. Jews today keep Passover as a ritualized, even scripted, meal, but do not understand what it represents, or what it means and therefore it is useless and to no benefit. On the topic of the paper I would point out that millions are circumcised around the world, but don't know Yahowah so it is of no use of benefit to them. When it comes to Yahowah it must be with all your heart, or not at all.

On a side note, when I look at seqer I can't help but think about the way religious people ignore evidence to cling to their religion. The example that comes to mind strongest is the religious notion of the young earth. All the scientific and historic evidence shows that the earth is billions of years old, but they cling to the idiotic notion of a 6,000-year-old earth. There is not benefit to clinging to this notion, nothing is gained. There is no reason to cling to this notion, it is not Scriptural in fact Ba'reshiyth/Genesis confirms the science when studied from the proper perspective. They do it out of vanity, they don't want to admit they are and have been wrong. Seqer is the perfect word to describe religion.

And Yahowah said to me, "Disloyal (*masuwba* – backsliding, apostate, wayward and rebellious, based on suwb meaning to turn back and to return to a place you were before) Yisra'el, her soul (*nephesh* – her inner being, her essence, her thinking, feeling, willing and desiring) is righteous (*tsadaq* – innocent and vindicated, cleared of charges) more than and because of unfaithful (*bagod*) Yahudah.

The comparison here is telling. Yahowah is not saying that Yisra'el was righteous, far from it, but by comparison to Yahuwdah she was more righteous. Yahuwdah had the benefit of

witnessing what happened to Yisra'el, and learning from their mistake, but choose not to, and in addition while Yisra'el prostituted herself, she at least did so without feigning a relationship with Yahowah, as Yahuwdah was just accused of. Furthermore, it could be argued that Yahuwdah actually engaged in more and worse religious practices than Yisra'el. But since Yahowah does not get into a side by side comparison of each of their actions, we won't either. But since previous to this Yahowah did single out Yahuwdah's returning to Him in falseness we can conclude that this feigning of a relationship is something Yahowah despises.

This feigned relationship defines Christianity perfectly. They claim Yahowah's Word as their Scripture, but ignore His instruction and teaching in favor of their own. They claim to love Him, yet continue to do what He despises. They have created a caricature of Him in their own image and call it god. This is especially telling since Yahowah told us that Jeremiah was the prophet to the gentiles.

You may have noticed the inclusion of more than and because of. This is because the use of *min* here can convey both ideas, can both apply. Yisra'el was being called righteous only in comparison to Yahuwdah so they were being declared *tsadaq* because of Yahuwdah, but it would also be fair to say that they were being called more *tsadaq* than Yahuwdah. So I choose to include both possibilities.

Go and travel north and call out and proclaim (*qara* – summon and invite) **according to these words** (*dabar* - communications) **and say, “Disloyal** (*mwasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **Yisra'el you absolutely must desire to turn back and return** (*suwb* – turn back and return to a place you previously had been. Scribed in the imperative, cohortative and with the paragogic *heh*) **prophetically declares** (*ne'um* - reveals) **Yahowah**

The key word here is *suwb*, and as you can see it is modified in three ways, which must be taken into account to understand the full meaning, something most English translations fail to do. The first is that it is scribbled in the imperative, meaning that this is absolutely necessary for the desired result. It is something that one can opt out of doing, but in doing so opts out of the benefit of it. It is as if I were to say that I would give you one hundred million dollars, but you must meet me at the park at 9. You are free to not come, but in doing so you forfeit the money. Second *suwb* is in the cohortative, which means this is an expression of volition or desire. Yahowah is not interested in those who do not desire to know Him. Your actions mean nothing if the desire is not there. This relates back to the earlier discussion of Yahuwdah returning to Yahowah in falseness, their desire was not to Him. Third *suwb* is scribbled with the paragogic *heh*, which is used to convey and emphasis on the importance of what is being said. In other words, Yahowah emphasized the importance of what He was saying and religious translators ignored every nuance of it and missed the vast majority of its meaning.

So with all that in mind Yahowah is telling Yisra'el that they absolutely must have a desire to turn back from their rebellious and wayward way, and return to Him.

and I will not look down upon (*napal paneh* – literally drop my face, figure of speech meaning be in a state of a frowning, angry or disconcerted appearance) **concerning you.**

So despite His scathing indictment of Yisra'el's past actions, and His divorce decree against her if and when she out of a strong desire turned back and returned to Him, He would not be angry with her. Yahowah scribes so much of His teaching in the imperfect for this very reason. The instant we cease what Yah hates and turn to Him there is no animosity or anger, there is only acceptance and forgiveness. Why?

Because indeed I am merciful, and kind (*cheched* – steadfast and loyal, loving totally devoted to an affectionate relationship, faithful and good), **prophetically declares** (*ne'um* - reveals) **Yahowah, not continually being angry** (*lo natar* – harboring a grudge, maintaining wrath, being in a state of displeasure) **forever** (*la' 'owlam* – toward eternity, pertaining to an unlimited duration of time).

Yahowah is nothing if not *cheched*. *Cheched* is cheapened when it is translated simply as merciful because while Yahowah is merciful that translation alone ignores the relationship aspect of this word. Steadfast and loyal are relational concepts. Rather applied to a friend or a family member they convey a close, personal and trusting relationship. The best relationships can be described as steadfast and loyal. Loving and totally devoted to a relationship is a perfect way to describe Yahowah's relationship with His people. In this passage we have witnessed Yahowah lament the deeds and actions of His chosen, and chastise them for it, but He is completely devoted to the relationship and willing to forgive all. *Cheched* conveys the exact opposite of the words which He has used to describe Yisra'el and Yahuwdah, and while forgiving Yisra'el and taking her back is a merciful thing to do, it is the relationship aspects of *cheched* which tell us why. It is no surprise to me that religious translators who wish for us to view God as a Lord ruling over us would choose only to convey merciful here, but it completely misses the point.

Lo natar is scribbled in the imperfect meaning it is ongoing, habitual and continuing anger that is being spoken of. Yahowah was angry at the time Jeremiah spoke these words, but if Yisra'el turned back and returned to Him that anger would vanish, the ultimate forgive and forget. This is true with all of us. When we become a part of Yahowah's family our past transgressions are no longer perceivable to Yahowah and His *cheched* is all that remains.

but (*‘ak* – an emphatic way of conveying but) **you must know and recognize, acknowledging** (*yada* – possess information, be intimately aware of, know and understand and acknowledge, scribed in the imperative) **your guilt** (*awon* – wickedness, inequity, wrongdoing and liability)

I was initially torn on how to render this section. There are two equally valid renderings of *‘ak* which could apply here. *‘Ak* is an emphatic with both a restrictive and an affirmative meaning, with context being needed to determine which. As an affirmative this would be a rhetorical statement of fact, “Surely you know”. Since this is Yahowah talking to His people and asking them to return to Him, a rhetorical statement would be appropriate. As a restrictive this becomes a condition for what precedes it. This too would fit in the context, Yah having a requirement or condition on them.

I was leaning toward the rhetorical statement rendering because it fit better with my understanding of *yada*, to know. *Yada* primarily means to know, to understand, to possess information about and be intimately aware of something. *Yada* is the word Yahowah uses to describe the coupling of a marriage, i.e. *‘Adam yada Chawah* and begot *‘Abel*. *Acknowledge* is listed in many dictionaries as a possible translation, but is many definitions down the list. So I was not keen on translating *yada* as simply *acknowledge* as is most often done.

As luck would have it, after spending more than an hour debating how to translate this verse one day, while cohosting the weekly Towrah Study show we happened to discuss 2 Samuel chapter 24. After studying Dowd’s story it became clear to me how to render this verse both in keeping with the primary meaning of *yada* and reinforced the idea that this is a requirement. I would be remiss if I did not share that story here. Shamu’el tells us:

“Now Dowd’s heart troubled him after he had counted the people, and Dowd said to Yahowah, ‘I have gone substantially astray with what I have done. So Yahowah, please forgive the guilt of your associate because I have acted very foolishly.’

Then Dowd got up in the morning and the Word (*dabar* – statement and testimony) of Yahowah came to Gad (*Gad* – one who brings a brighter future and a more joyful state; from *guwd* – to overcome (also the name of the seventh son of Ya’aqob by Leah’s servant, Zilpah)), the prophet, and the seer of Dowd, to say, ‘Walk, because you shall speak to Dowd, thusly, “Yahowah says three options I am providing for you to choose one of them which I will do to you.”’

And Gad came to Dowd and he told him, asking him, ‘Shall you endure seven years of famine in your land, three months of yourself fleeing from the presence of your foes pursuing you, or the existence of three days of plague in your land? Now consider and decide what I should reply to the One sending me this communication.’

Then Dowd said to Gad, ‘My distress is very great. Please, let us fall into the hand of Yahowah because His compassion and mercy is great, but not into the hands of humans.’”

“So Yahowah caused a plague in Yisra’el from that morning until the time of the agreement. And the people died from Dan to Beersheba: seventy-thousand men.

Then the spiritual messenger stretched out his hand toward Yaruwshalaim to corrupt her (*shachath* – to mar and inflict ruin upon her, blemish and ravage her, pollute and slime her), but Yahowah grieved in regret (*nacham* – bemoaned and lamented the decision Dowd had made and as a result of His sorrow and compassion, He provided comforting relief (nifal imperfect passive)) regarding (*‘el*) the shepherd’s leadership (*ra’ah* – the one caring for the flock and

those enabling disastrous and ruinous perversions, the personal advisor and the friends of wrongdoing, the associates of misery and suffering, the advocates of a bad attitude, the calamitous and misfortunate anxiety and distress advanced by those attending to the groom at a wedding), **and He said to the heavenly envoy who was bringing the deadly and destructive condition** (*mashchyth* – the circumstances which ensnare and corrupt, leading to rotting decay, death, and destruction) **to the people, ‘It is now** (*‘atah* – it has reached the point based upon the sequence of things and what follows) **abundantly sufficient** (*rab* – great enough). **Pull down your hand** (*raphah yad* – let your hand fall to your side, relent, lower your hand and leave them alone).’

Then the messenger of Yahowah appeared upon (*hayah ‘im*) **the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light), **the Yabuwcy.**

“So Dowd spoke to Yahowah upon seeing His messenger crippling and condemning (*nakah* – afflicting and wounding, disabling and slaying, verbally criticizing) **the people, saying, ‘Behold, I bear the blame for my mistakes** (*chata’* – I am culpable for erring and going astray, I have failed (qal perfect)) **and I was wrong** (*‘awah* – I was perverted, acting in a way that is contrary to the standard, bending, twisting, and perverting it), **but these sheep** (*‘eleh ha tso’n* – this flock), **what** (*mah*) **have they done** (*‘asah* – have they engaged in)? **Please, let it be Your hand with me and with my father’s house.”**

“And Gad came to Dowd on that day and said to him, ‘Get up and ascend (*‘alah* – rise and be lifted up, climb to overcome), **standing up, taking a stand** (*quwm* – rising up, restored, and encouraged, becoming upright to build), **to approach** (*la*) **Yahowah via a sacrificial altar**

(*mizbeah* – a place to make an offer of thanksgiving) **in association with** (*ba*) **the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light), **the Yabuwcy.’**

So Dowd ascended (*‘alah* – stepped up, climbing up) **consistent with** (*ka* – in accord with) **the word** (*dabar* – statement and communication) **of Gad because it was in accord with** (*ka’asher* – consistent with the benefits of the relationship and according to) **Yahowah’s** (□□□□) **instructions and directions** (*tsawah* – guidelines, clearly communicated verbal message, teachings, and advice).”

“**Arawnah asked, ‘Why** (*maduwa’* – for what cause or reason, on whose account) **has my lord** (*‘adony* – my master) **and king** (*melek* – ruler) **come** (*bow’* – arrived and returned) **to his servant** (*‘ebed*)?” **And Dowd said, ‘For the purpose of purchasing** (*qanah* – buying and acquiring, creating a means to branch out and redeem, giving birth to restoration by creating a means of recovery) **your threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **in order to** (*la*) **build** (*banah* – establishing the home and restoring the family by erecting) **a place to make an offer of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah. So then** (*wa*) **the plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **will be continually held back** (*‘atsar* – will always be restrained, detained, and constrained (nifal imperfect)) **from the people** (*min ‘am* – away from the family).”

“**Then ‘Arawnah said to Dowd, ‘I want Him to take it** (*laqach* – of my own freewill, I want Him to accept it and receive it (qal imperfect jussive)) **because I want Him to lift up my lord the**

king, doing what is generous and good (*towb* – beneficial and pleasing) **in His sight** (*‘ayn* – from His perspective). **Look, there are cattle for the uplifting offering** (*‘olah* – the purifying means to become acceptable and rise), **the threshing implements** (*mowrag* – the sled comprised of heavy beams and stones used to separate grain from the chaff as part of the harvest), **and the wooden yokes for the oxen.**

All of this ‘Arawnah gives, O King, to the king.’ And ‘Arawnah said to the king, ‘May Yahowah, your God, choose to accept you, be pleased with you, and make amends with you (*ratsah* – may He desire to treat you favorably, mercifully reestablishing the relationship with you, delighting in you and approving of you because He is found of you (qal imperfect jussive)).”

“But the king said to ‘Arawnah, ‘Absolutely not (*lo’ ky* – surely no). **I will purchase** (*qanah qanah* – I will buy, acquiring the means to branch out and redeem, giving birth to restoration by creating a means to recovery) **it from you with you being compensated** (*min ‘atah ba machyr* – from you for a price, for value, by exchanging goods and services, out of my earnings and for money). **I will not take up** (*wa lo’ ‘alah* – I will not go up carrying up or offering up) **to Yahowah, my God, offerings** (*‘olah* – an unjust, incorrect, purifying and uplifting offerings) **without basis** (*chinam* – for free, without compensation, gratuitously or undeservedly, in vain and to no avail, for no reason; from *chanan* – to implore or show mercy, favor, and acceptance).’ **So Dowd acquired** (*qanah* – purchased the means to branch out and redeem, giving birth to restoration by creating the means of acquiring renewal by way of creating an exchange), **accordingly, the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **and the oxen for fifty** (*chameshym* – the number of days from Matsah to Shabuw’ah and the number of years in a Yowbel) **shekels** (*sheqelym* – a monetary unit of equal weight to 180 grains of barley

(approximately 11 grams or 0.4 ounces) of refined and precious metal) **of silver** (*keceph* – of earnestly longing and desiring or metal coinage comprised of silver).”

“**So then and there** (*wa shem* – and now at that time based upon the name and reputation), **he built** (*banah* – he established the home and restored the family (qal imperfect active)) **a place to make an offering of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah. He ascended, lifting up purifying offerings** (*alah olah* – he climbed up, taking and carrying up to offer up that which cleans and makes acceptable to ascend) **in addition to** (*wa*) **affirming an alliance of friendship while promising to reconcile and restore the relationship** (*shelem* – to be devoted to an accurate assessment of the agreed proposition, committed to earnestly seeking an affectionate and friendly covenant, approving and consenting to the fulfilment of the Covenant via recompense and restitution).

So then (*wa*), **Yahowah responded to the request in a prolific and abundant fashion** (*athar* – replied, speaking voluminously and lovingly, multiplying the request into something far greater). **On behalf of the land** (*la erets* – to approach the land), **the plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **was restrained** (*atsar* – was held back and detained) **from upon** (*min al*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God and also Those who Struggle and Fight with God).” (2 *Shamuw’el* 24:10-25)

As soon as I read Dowd say, “**I bear the blame for my mistakes** (*chata’* – I am culpable for erring and going astray, I have failed (qal perfect)) **and I was wrong** (*awah* – I was perverted, acting in a way that is contrary to the standard, bending, twisting, and perverting it)” I knew how I needed to render ‘ack yada. I think the reason yada was used was because it conveys a deep, full and intimate understanding. It is not enough to admit you are wrong, if you don’t understand why

you are wrong. But knowing you are wrong without acknowledging it is equally useless. Dowd understood his error, he understood the consequences of his error and he acknowledged his own culpability. What follows is an excerpt from *Observation For Our Time* concerning this passage.

Dowd wanted nothing to do with human institutions. He recognized that powerful men are universally bad – that they are his foes and God’s foes. But he, like Chawah three thousand years before him, misconstrued what God had said. Since it had been his own abuse of power that had led to this situation, as someone tasked with the mission of being shepherd and a role model, he should have chosen the second option, which was to personally flee from the presence of his foes as they pursued him for three months. No one else would be at risk – including Dowd. He had survived an onslaught of death threats from Sha’uwl for a much longer period of time. More importantly, he had written the 91st Psalm, and should have known that Yahowah’s promise to protect him was unconditional.

But that is not what he chose. And as a result, nearly one percent of the shepherd’s flock would meet a premature demise – seventy thousand of them.

Dowd was special. Yahowah had facilitated his rise from an unknown shepherd to a level of success and fame no one else throughout time would ever experience – beginning with a single well-guided stone. Everyone knows his name. They know where he lived, what he did, and what he had to say in his *Mizmowr* / Psalms. He was chosen and he accepted the most important mission in the world – shepherding God’s family. And he blew it, big time. With each victory, with every accomplishment, he became more self-centered, more self-absorbed, more self-assured, and especially more self-indulgent. The boy who rose through reliance, having become Yahowah’s most beloved son, had now

become so independent of the source of his enlightenment, empowerment, and enrichment, God wasn't even talking to him any more – but was instead communicating through Gad.

Rather than lead Yahowah's flock to living waters, he sent God's sheep out on a deadly mission to fetch him a drink which he threw away. And then against the advice of everyone, he squandered his people's resources to conduct a meaningless accounting of men who could be deployed to fight his battles, protect his interests, and defend him. He had become like Sha'awl. He was acting like a Gentile king. And he had no excuse. He, of all people, knew better. And because he was the chosen one, the implement and spokesman for the living God, he was tarnishing Yahowah's reputation and perverting His purpose.

So, Yahowah offered Dowd three options through Gad. That alone is revealing. Gad was Yahowah's prophet now that His counsel was no longer being sought by Dowd. And for all of those who have a conniption fit over translating *'elohym* as "God," Gad and God are written identically in Hebrew. Yahowah obviously didn't have an issue with the man's name.

Shepherds feed their flock. Dowd was derelict in this regard, so to convey the consequence of failing to appreciate this vital aspect of the job, there would be a seven-year famine if Dowd elected to remain self-indulgent. Since shepherds protect their flock from harm, and seek to heal them when they are injured or sick, Dowd's failure to put the safety and health of God's sheep ahead of his own would result in a three-day pestilence, reflecting the way ungodly human institutions infect their societies with deadly plagues. And inexplicitly, Dowd chose this option, putting the lives of God's children at risk rather than be inconvenienced.

In a teachable moment, the most brilliant man who ever lived, missed the lesson. This was Adam eating from the wrong tree, Abraham promoting the wrong son, Moseh striking the rock. And since these men were all chosen by God, used by God, loved by God, this becomes an instructive situation for all of us. The reason so few people respond to the conditions of the Covenant and answer the invitations to the annual meetings, and thus live, is largely because the most influential members of society are vastly more concerned about themselves than they are God. Some grow thirsty, many become hungry, and most die, plagued by the self-indulgent religious and political schemes of their leaders.

God is offering to immortalize us, to perfect us, to adopt us, to enlighten us, to empower us, to enrich us, and most importantly, to work with us to assure our success. He asks very little of us in return, hoping that we accept His terms and benefit from what He is offering. And yet most squander this opportunity.

So in Dowd we see ourselves. In Dowd, we see what happens when we fail to engage as shepherds. It cost Dowd nothing, save a nagging conscience, a stained reputation, and lost opportunities. But it cost seventy thousand sheep their lives. When we fail to listen to Yahowah or to respond appropriately once we are part of His family, our status within the Covenant does not change. His promises are unconditional. But our failure to use the time afforded to us and the resources He has provided to share what the Towrah says about His Covenant, can and will affect the lives of others who might have come to a knowledge of the truth had we done our part.

The other lesson is: listen carefully. Know and understand what God is saying before responding. Consider the options He has provided within the context of who He is and what else He has said. Be thoughtful and considerate. Dowd's failure in this regard

proved devastating. It is the same consequence endured by society at large, because very few people are observant, closely examining and carefully considering what God has to say.

The plague was “*shachath* – corrupting, blemishing, polluting, and sliming,” which is to say it was designed to mimic the effect of religion. You will also notice that when Yisra’el was infected from Dan to Beersheba, the consequence was deadly, just as it is with religion. But since the remedy for religion resides in Yaruwshalaim, Yahowah would establish this place as such, preventing Dowd’s failures from ruining His means to perfect the imperfect.

Yahowah realized that Dowd had made a mistake and was looking for a way to accept responsibility, to make things right again between he and God so that he could once again shepherd His sheep. And since God is in the business of resolving problems, He was ready to vindicate the guilty.

With God, it’s not about being good or bad, but instead right or wrong. And while good is never good enough, wrong can always be corrected and made right. Dowd acknowledged his mistake to be sure, but what won him favor with God was that he thoughtfully embraced the right approach. The same works for us. Once we refrain from that which is counterproductive, we are in a position to properly assess Yahowah’s guidance and make more appropriate choices.

This is a key element of the story. Dowd recognized that the message was from Yahowah because it was in accord with Yahowah’s previous instructions and directions, a.k.a., His Towrah. Yahowah continually asks us to stand up in His presence and to take a

stand on behalf of what is right. He is ever ready to lift up those willing to step up. And our Heavenly Father has presented a series of sacrifices which are designed to vindicate those who step up and out to meet with Him during these occasions. Moreover, since separating grain from the chaff is one of Yahowah's favorite metaphors to distinguish saved souls who are highly valued from those who are tossed aside and deemed worthless, a threshing floor next to his home was a perfect location. And lastly, the name of the man who owned this place, 'Arawnah – Ark of Light, described what would one day reside here: the Ark of the Covenant.

Dowd's respect for and familiarity with Yahowah's Towrah not only prepared him in advance to accurately discern that Gad was indeed speaking for God, his foreknowledge and prior experiences facilitated an appropriate response. A lifetime of devotion to the relationship, consistent scholarship, a continual willingness to listen and be discerning, combined with the desire to engage in a manner consistent with Yah's instructions, served Dowd's interests, and ours, as well as God's at this critical juncture in place and time.

Dowd did not have to be good, much less perfect. He had to be prepared and willing, capable of recognizing Yahowah's voice and predisposed to go where His words led. And that did not come without effort. Dowd was observant, closely examining and carefully considering Yahowah's Towrah. He was discerning, making the connections which led to understanding. And he was engaged, not only following Yahowah's advice, but sharing it with others.

There are three interesting metaphors associated with our salvation, all of which share something in common. Grain has to be milled to bake bread, grapes have to be crushed to create wine, and olives are pressed to make oil. The desired and useful product

is separated from that which is tossed aside. Proper preparation requires effort. Life is akin to a threshing floor.

Moving back into Jeremiah we next read.

because indeed against Yahowah your God you rebelled, breaching your relationship (*pasa* – openly transgressed and revolted against)

Pasa is usually rendered as simply transgressed, but the fundamental idea behind *pasa* is the breach of a relationship between two parties. The relationship in this case being Yahowah's *beryth*, covenant. This is very similar to Yahowah's use of *parar beryth* in Barashiyth 17.

they violated and broke, disassociating themselves from (*parar* – nullifying the agreement, revoking its promises, tearing asunder and thwarting its benefits, splitting away and injuring themselves in the process by severing) **My Family-Oriented Covenant Relationship** (*beryth* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God's '*am* – family; written with the first person singular suffix: My – reminding us that this singular, specific, and unique Covenant is God's to give or not give as He so chooses)). **Genesis 17:9-14**

Yisra'el's *mmasuwba* backsliding and apostasy and her na'ap adultery were breaches of the covenant they had made with Yahowah. This is telling because it reinforces that contrary to what the religious would have you believe Yahowah does have terms and conditions to His covenant, and our acts can breach and nullify the covenant. Yahowah goes on to tell us how Yisra'el had breached the relationship.

you scattered yourselves (*patsar* – dispersed from one place to many faraway places, scribed in the piel) **among your paths** (*derek* – your ways, your routes, the way you conduct your life)

Patsar is scribed in the piel meaning that the subject caused the object to undergo the action, here Yisra'el is both subject and object so they did this to themselves. *Patsar* is interesting because it means to go from one place to many. We are told time and again throughout Yahowah's Word that He has but one path, one way to Him, and that all other paths lead away from Him.

While *derek* means path in the literal sense of the word, it is also used to convey the path or way in which you lead your life. Combined with *patsar* here we can conclude that the singular path which Yisra'el was on was Yahowah and that they had scattered and dispersed themselves onto the many paths which lead away from Yahowah. Yahowah tells us what paths they choose instead of His.

toward the illegitimate, distant, loathsome and foreign strangers(*tsar*), **under** (*tahat* – pertaining to a place which is below or a marker of exchange) **every kind of luxuriant** (*ra'anan* – spreading and flourishing) **tree** (*'es* – wood or that which is made of wood specifically wooden idols),

Usually *tsar* here is rendered simply as strangers, but again that would mean ignoring most if not every nuance of the word. *Tsar* speaks of that which is illegitimate or unauthorized, that which is not allowed according to a standard. It speaks of that which is distant and thus foreign. The verbal root speaks of that which is loathsome. While not all strangers are loathsome, illegitimate, distant or even foreign, all things which are loathsome, and illegitimate, are distant and foreign strangers to Yahowah.

Later in the 23rd chapter Yeremeyah will go into great detail about Yahowah's hatred of the Christmas tree, and it's being cut down, brought into the home and decorated. And we spoke of the Christian cross as it relates to the tree. Ra'anah brings two things to mind here. First the gold and silver crosses that Christians wear around their necks being nothing but luxuriantly decorated trees. Second the spreading and flourishing aspect. Despite the harm they do, despite their counterproductive nature, despite Yahowah's warnings they continue to grow, spread and flourish.

and concerning my voice you did not hear (*shama* – listen to or understand) **prophetically declares** (*ne'um* - reveals) **Yahowah.**

This is what Yahowah will be saying to all the religious who attend their churches every week, who kneel and pray their relative prayers, who bow down in front of their crosses and decorate their Christmas trees, who circumnavigate their rock god, who touch their heads to the ground while mooning good 5 times a day, and who are not circumcised, you did not listen to or understand. *Shama* is one of the most important words in all of Yahowah's Word. *Shama* is what Yahowah asks us to do with His Word. It is what we are doing with His Word now, but it is what the religious do not do. They would rather talk to Him than listen to Him, and they would rather listen to each other than to Yahowah.

You must turn back and return (*suwb* – scribed imperative) **disloyal** (*suwbab* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **children, prophetically declares** (*ne'um* - reveals) **Yahowah**

Here we *suwb* juxtaposed with its counter *suwbab*. Yahowah tells us that we must turn back and return, but Yisra'el is called *suwbab*. The only difference between the spelling of *suwb*, and *suwbab* is the addition of the second *beyt*. Interestingly in the original Hebrew alphabet the

beyt was drawn as the floor plan to a home and denoted home and family. So suwbab tells us that Yisra'el tried to have two homes or two families, and Yahowah wasn't having it. Yahowah told us that He is a jealous God, and that we would not exist with other gods in His presence. We cannot be in His home and in a religious home. You cannot adopt pagan practices and claim to be His.

I find the repeated use of sub in this passage interesting. We are never told where exactly they had to turn back from, but we are told where they had to return to. This is because as we discussed earlier all other paths lead away from Yah. So it does not matter which errant path they are on, it does not matter where they are, what matters is where they aren't and rather or not they turn back and return to Him.

because indeed I am married (*ba'al*) to you and will take and grasp hold of you, one from a city (*ir*) and two from a nation (*mishpachah* – clan, family, nation or kingdom) and I will harvest you (*bo-* gather and bring in, scribed in the hifil) to Zion (*tsyown* – the sign post along the way).

Here it seems to me that Yahowah is saying that He is reaching out to Yisra'el because there are still some, albeit it very few, who still cling to Him. A *mishpachah* would have been a larger area or group than a *ir*, so these people were few and far between. This is like in Sodom and Gomorrah where Yahowah was willing to spare the city for the sake of 10 people, only rather than remove the 10 and destroy the city because of His covenant with Abraham He is going to take the 10 and bring them to Zion, the sign post along the way, where they will be able to shepherd them to Yahowah.

I was a bit uneasy with this verse at first since it applies *ba'al*, a term which is so often conveyed as a negative, to Yahowah. After some studying and discussion with a friend I have lost

that unease for the most part. Ba'al like many words in Hebrew has multiple sometimes opposite meanings, presenting both a light and dark side or a choice and consequence in some context. On the light side ba'al is a marriage, or the state of being married.

The most literal meaning of ba'al is owner which when applied to a marriage may make some cringe at first, it did me, but on further contemplation it fits especially when thinking in terms of the light and dark side of words. The question becomes what is meant by owner or more accurately how one views ownership. An owner may look on what they own as something precious, something they need to care for and protect, or an owner may look on what they own as something that exists for their pleasure, and is there to use as they see fit caring little for it. I often call my wife mine, and she calls me hers, and in the first context it is true, we view each other as precious to each other, we care for each other and we protect each other. If you think of the vows commonly made at weddings, "to have and to hold" then the idea of owner is accurate. Owner can be a valid description of the role two partners play in a successful, thriving and growing marriage.

On the other side of the coin someone who views ownership as what they own existing for their pleasure and is there to be used as they see fit, fits perfectly the dark side of ba'al, that of lord. A lord owns his subjects, is the authority over them and can do with them as he pleases. This relationship is not beneficial or productive. And considering human nature it is no surprise that this is the most common way in which ba'al is used.

In this context the lord and master sense connotations of ba'al do not fit or make sense. Yahowah is the long suffering husband asking His unfaithful wife to return to Him. If He were a lord and master, He would not need to ask them back he would order, or simply take them back. In the context of free will and choice Yahowah cannot be a lord or master to His family, but He can be a loving father or a steadfast husband.

And I will bestow and give as a gift to you shepherds (*ra'ah* – one who tends to and cares for a flock, enabling, nourishing and strengthening it) **just as** (*ka* – a marker of comparison implying a connection, identity or association between elements) **my heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, conscience and moral character, emotions and passions)

Shepherd is a great way to describe those that Yahowah sends to guide, teach and instruct His people. Many, Moshe and Dowd for example, were literally shepherds. A shepherd not only guides, but protects and cares for a flock, enabling it to grow and strengthen. The lamed in Hebrew is depicted as a shepherd's staff, held at a downward angle to show it as in use helping to lift up and rescue. Paired with the Aleph, ram's head, as it is in Yahowah's title 'el it tells us that Yahowah has the strength, power, ability and authority to lift us up, and guide us.

Yahowah tells us that these shepherds are just as his heart. Yahowah called Dowd a man after His own heart, and Dowd told us in the 119th Psalm about his heart:

In all my heart (*ba kol leb* – with all my being) **I seek to form a relationship with You** (*darash* – I search to learn more about You). **You do not want me to be misled or stray** (*shagah* – You will not lead me astray or away) **from** (*min*) **the terms and conditions of Your contract** (*mitswah*). **Psalm 119:10**

In my heart (*ba leb* – within my inner nature so that it influences my attitude and ambitions) **I have genuinely treasured and completely cherished** (*tsaphan* – I really value and therefore have actually gathered and totally stored up (qal perfect)) **Your instructions and promises** ('*emrah* – Your message and teachings, Your every utterance and word) **so that** (*ma'an*) **I do not fail to reach You as a result of going astray and missing the way** (*lo' chata' la* – I do

not bear the loss of retreating from You, missing You, because of my wrongdoing and guilt).

Psalm 119:11

Please enable me to be perceptive and discerning so that I understand (*byn* – I want You to work with me so that working together I come think rationally and thereby realize, apprehend, and comprehend (hiphil imperative)) **and then** (*wa*) **I will continuously observe and be genuinely saved by** (*natsar* – I will actually comply with, properly keep, and forever be protected and preserved by) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction (feminine singular construct)) **and so that** (*wa*) **I will actually and consistently observe and genuinely care about her** (*shamar* – I will continually focus upon and really revere her (prefixed in the first person common singular, suffixed in the third person feminine singular, and conjugated in the qal imperfect)) **with all my heart** (*ba kol leb* – incorporating her within my inner nature to guide my emotions, attitude, ambitions, and perceptions). **Psalm 119:34**

Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) **have been and forever will be** (*hayah* – actually and wholly exist as (qal perfect)) **a song** (*zamyrt* – a musical psalm replete with melodious lyrics) **to me** (*la* –

concerning me and on my behalf) **in the temple of my heart, mind, and soul** (*ba beyth magowr* – within the family, the home, and receptacle of my inner nature). **Psalm 119:54**

The self-important and self-motivated (*zed* – the arrogant and haughty, the presumptuous and insolent [read: political and religious leaders]) **lie, they mislead and deceive with their speeches** (*sheqer* – they utter vain, senseless, useless, and valueless beliefs), **smearing and slandering me with misinformation** (*‘al taphal* – their scribes concealing what I have said on behalf of God, plaster over it with their official message (qal perfect)). **I will** (*‘any*) **with all my heart** (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose) **engage my protector and savior by keeping close to and by observing** (*natsar* – maintain a careful watch over and keep focused upon the Branch (the symbol of the Ma’aseyah) so as to be kept safe and be preserved by (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You). **Psalm 119:69**

I incline (*natah* – I lean and extend) **my heart** (*leb* – speaking of my source of life and the seat of love, my volition, feelings, attitude, and character) **to act upon, to actively engage in, to celebrate, and to profit from** (*la ‘asah* – doing what I can with regard to) **Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) **unto time immemorial** (*la ‘owlam* – forever and eternally) **as a result of the benefits incurred** (*‘eqeb* – for this reason and because of the trustworthiness of the reward for doing so throughout time). **Psalm 119:112**

Dowd loved Yahowah, and sought a relationship with Him through loving His Towrah. Yahowah's shepherds lead by way of His Towrah. So when Paul or your local Christian Pastor tell you that the Towrah has been annulled or done away with, they are not acting as shepherds just as Yahowah's heart. This is in Keeping Yahowah's Dabariym 18 test for a nabi.

“Surely (*‘ak* – indeed, emphasizing the point), **the person who proclaims a message on behalf of a deity**(*naby*’ – a prophet) **who** (*‘asher* – relationally) **oversteps their bounds and speaks presumptuously and contemptuously** (*zyd* – has an inflated sense of self-worth, demonstrating self-reliance while taking liberties to defy, who arrogantly pretends to know, who insults others and is disrespectful, displaying pride in the pursuit of personal recognition and acclaim while despising rivals, who rebels against that which is established and is prone to rage, who seethes with anger and is often furious, overbearing, rude, and conceited in their plans (here the hiphil stem reveals that the prophet and his statements are one, thereby sharing a similar effect and purpose, while the imperfect conjugation speaks of their continual and ongoing influence)) **for the express purpose of conveying** (*la dabar* – for the intent of communicating a verbally or in writing (piel infinitive construct – by design and intent)) **a statement** (*dabar*) **in** (*ba*) **My** (*‘any*) **name** (*shem* – proper name, renown, or reputation) **which accordingly** (*‘asher ‘eth* – inferring access, relationship, and benefit which) **I have not expressly appointed, taught, guided, nor entirely directed him** (*lo’ tsawah* – I have not provided the totality of his instruction, nor assigned, constituted, decreed, prescribed, or ordained for him, deliberately and demonstrably making him My understudy (piel stem and perfect conjugation)) **to** (*la*) **speak** (*dabar*), **and** (*wa*) **who** (*‘asher* – relationally) **speaks**(*dabar*) **in** (*ba*) **the name** (*shem*) **of other** (*‘aher* – different and additional, even subsequent) **gods** (*‘elohym*), **indeed, then** (*wa*) **that prophet** (*ha naby*’ – that individual

who proclaims a message on behalf of that false deity), **he** (*huw'*) **is deadly** (*muwth* – devoid of life and destructive).

And if (*wa ky*) **you actually say** (*'amar* – you genuinely ask over the course of time (scribed in the qal imperfect)) **in** (*ba*) **your heart** (*lebab* – your inner nature and attitude), **'How** (*'eykah*) **shall we actually and consistently know** (*yada'* – shall we continually possess the information required to genuinely distinguish, discriminate, understand and acknowledge (here the qal stem was used to convey actually, genuinely, and literally while the imperfect conjugation reveals that the ability to know is ongoing, consistent, and continual irrespective of time)) **accordingly if the** (*'eth ha* – whether the) **statement** (*dabar* – written or spoken communication) **which** (*'asher* – under the expectation of a beneficial relationship) **he speaks or writes** (*dabar* – his complete testimony (here the perfect conjugation requires us to examine the totality of the person's written and spoken communication while the piel stem reveals that our perceptions of the object's writings, Yahowah's Towrah in this case, suffer the effect of the false prophet's testimony)) **is not** (*lo'*) **Yahowah's ()?'**

If that which (*'asher*) **is deliberately spoken over time** (*dabar* – has continually orchestrated through written or spoken communication (with the piel stem the subject influences the object and with the imperfect conjugation the consequence is ongoing)) **by the one who proclaims the message** (*ha naby'* – prophet who claims divine inspiration) **in** (*ba*) **Yahowah's () name** (*shem* – reputation and renown) **is not literally and consistently present and established** (*lo' hayah* – is not actually instituted and existing (qal imperfect)), **or it does not actually come to be** (*wa lo' bow'* – does not consistently arrive (such as a predicted harvest) or literally happen (such as an errant prediction) (qal imperfect)), **the message** (*ha dabar* – the written statement and spoken communication) **which** (*'asher* – from the

perspective of a beneficial relationship) **he** (*huw'*), **himself, has deliberately spoken to influence** (*dabar* – the totality of what he has communicated orally and in writing to effect one's perceptions regarding the object, which is God (piel perfect)) **is not** (*lo'*) **Yahowah's** ().

In (*ba* – with) **arrogance and presumptuousness** (*zadown* – with an inflated view of himself, self-willed and self-motivated, this morally flawed, disrespectful, imprudent, insulting, and shameless individual has taken great liberty while overstepping all due bounds in contempt of the established authority), **the prophet**(*ha naby'* – the one claiming to be issuing inspired statements from God) **has spoken and written** (*dabar* – he has conceived and presented his message (piel perfect – he has completely and deliberately sought to influence)).

You should not respect or revere him nor conspire to rebel with him (*lo' guwr min* – you should not fear him, join him, congregate or live with him either).” (*Dabarym / Words / Deuteronomy 18:20-22*)

Yahowah tells us more about these shepherd:

and they will shepherd (*ra'ah* – tend to and care for, enable, nourish and strengthen) **you with knowledge** (*de'ah* – information that implies wisdom and skill in judgment, information about a person with a focus on the relationship with that person) **and instruction leading to understanding** (*sakal* – wisdom, a capacity for understanding implying this state is a result of proper teaching).

De'ah is in keeping perfectly with what Dowd said in the 119th Psalm when he said that with all his heart he sought to form a relationship with Yahowah. Relationships are formed and grow as we come to know and learn more about each other. And as we learn we decide rather a relationship is worth pursuing or not, rather we like the person and want to grow the relationship

or not. Religions because of their fear of hell focus on salvation, but salvation is not the goal it is merely a byproduct of a relationship with Yahowah. Yahowah's shepherd introduce us to Him, they impart knowledge about Him and we decided rather or not we desire to know Him and pursue a relationship with Him.

They also provide sakal, instruction which leads to understanding. They provide all the information we need about Yahowah's plan, so that we can come to know, understand and accept it. What they do not do is try to build our faith in the unknown. Yahowah is knowable, His plan is knowable, faith is unnecessary. Christians gather every week to make pretend how strong their faith is, because they know without each other to reinforce their beliefs they will crumble. But when you know Yahowah, and you understand His plan, and you are engaged in a relationship with Him, you don't need affirmation from others.

And it shall exist when indeed you increase (*rabah* – become more, become greater) **and flourish and are fruitful** (*parah*) **in the land, in that day prophetically declares** (*ne'um* - reveals) **Yahowah they will not say still, “Ark** (*arown* - chest) **of Yahowah's Covenant** (*beryth*)” **and they will not have it ascend** (*alah* – rise and go up) **upon heart, and they will not remember or recall it, and they will not count or reckon it** (*paqad* – care for or take charge of it) **and they will not perform** (*asah* – act out an event) **any longer** (*owd* – an extension of up to and beyond a certain point).

Christian commentaries almost universally make the claim that this is about how all of the “ceremonies and rituals” of the Towrah will no longer be needed after “Christ” has come, but that completely ignores what was given as the precipitating event for this to occur, which is Yisra'el coming to know and acknowledge her guilt and returning to Yahowah. Since this did not happen prior to or while Yahowsha walked the earth, and still has not happened to this day, then that

cannot be what this passage is saying. So when will this precipitating event occur? And what does this mean? We know from elsewhere in prophecy that Yisra'el will finally return to Yahowah in the final days of tribulation, on the Day of Reconciliations, Yowm Kippuriym, in the final year of man. So this is an event still in our future by some years. As for what this means, Jeremiah tells us later in the 31st chapter that when the relationship is reconciled that Yahowah will renew His covenant and that then the Towrah will be written on their hearts. At that time the Ark Of The Covenant will no longer be their responsibility, Yahowah himself will see to it.

At that time Yaruwshalaim (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (errantly rendered Jerusalem), **she will be proclaimed, “Yahowah’s throne** (*kisse* – seat of honor)” **and all of the other nations** (*goy*) **will look forward with confidence** (*qawah* – look forward with confidence to that which is good and beneficial) **to her, to the personal and proper name of Yahowah, to Yaruwshalaim** (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (errantly rendered Jerusalem),

After the tribulation there will be a thousand-year period of peace and prosperity on earth, with Yahowah Himself overseeing it. During that time, He will dwell in Yaruwshalaim. And all of the *goy*, the non Yahuwdi, will look forward with confidence to Yahowah’s name, which is good and beneficial. I would make the argument that the lack of a *wa*, or *and*, between the name of Yahowah and *la Yaruwshalaim* means that Yaruwshalaim here is not a name, but rather just a word meaning that Yahowah’s name is being equated to the source of reconciliation.

and they shall not again walk and travel after the stubbornness of their evil (*ra’* – bad, no good, wicked and impure) **heart** (*lebab* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions).

Should you require further proof that this is speaking of a time in the future, there you have it. As I write this, both Yahuwdi and Goy alike continue to travel after the stubbornness of their evil hearts. While *ra'* has many meanings, all of which are bad, an in depth study (which we cannot get into here) reveals that it is rooted in the idea of something which is not properly functioning. In this case a *lebab* which is not functioning properly is considered stubborn and bad. Speaking of stubborn, it is the perfect word to describe many religious people. When presented with Yahowah's Word they ignore it in favor of their religions teaching. When shown where Yahowah condemned pagan practices being associated with Him they ignore it and say that's not what it means to them. When shown the Paul contradicts the God he claims to speak for they side with Paul. When shown that Yahowah has a name, He told us it 7,000 times and asks us to call Him by it, religious Jews continue to claim it unpronounceable and call him Ha Shem. They continue to travel after the stubbornness of their evil hearts.

In that day the house, home and family (*beyet*) of Yahudah, will walk among and in addition to the house, home and family of Yisra'el and they will come together from the north land to the land your father's took possession as an inheritance (*nahal* – received as an inheritance).

In Yeremyah's day the kingdom had been divided between the North and South, but they will be united again soon. There are two possibilities for "the land your father's took possession as an inheritance." This could be speaking physically of the land of Yisra'el which Yahowah gave to them, but it could also be speaking of what that land represented spiritually, which was Yahowah's home or heaven. Personally I am inclined to think both were intended.

And I say, "How will I place (*sit*) you among the sons, and give to you fruitful and productive (*hemdah* – precious, desirable and treasured) land, a splendid and glorious (*sebi*)

permanent inheritance (nahala), **a host** (*'saba* – a large group, usually with an emphasis on it being a military or a command and control regiment) **of people** (*gowyim*)?”

Yahowah is asking a rhetorical question here. Yahowah has transitioned from speaking about the time in the future when they will return to Him, and addressing them in their current disassociated state. So He is asking how in your current state can I place you among the sons, His children, and give them fruitfull and productive land, both the promised land and His home in heaven, a splendid and glorious permanent inheritance, eternal life with Him, a host of gowyim, During the final 1,000 years Yisra'el will serve as caretakers of Yahowah's kingdom on earth. By answering this rhetorical question Yahowah tells us all we need to know about the relationship He desires to have with us.

And I said, “Call out and proclaim (*qara* – invite and meet with) **‘My Father’ to me, and then afterwards do not turn back and return** (*suwb* – return to a place you previously were) **from me.**

Yahowah does not wish to be a Lord ruling over us, or even a God to us, but rather our loving, caring and providing Father. And all that is required for Him to bestow all that He has to give us, is for us to recognize this, come to Him and not turn back. If only man would listen.

However, (*aken*) **a wife is unfaithful** (*bagad* – an untrustworthy and unreliable) **because of her evil and wicked thoughts** (*re'a*) **likewise you are unfaithful** (*bagad* – untrustworthy and unreliable) **concerning me, house of Yisra'el.” prophetically declares** (*ne'um* - reveals) **Yahowah.”**

You might notice that my translation here differs from most English renderings, which render the first part of the statement almost universally in keeping with the KJV and some form of

a wife, or woman, treacherously leaving her husband, or lover. There is no basis however for leaving, or departing, and neither husband or lover are valid renderings of re'a. While re'a can be rendered friend or associate, countryman or neighbor it carries no sense of intimacy therefore rendering husband or lover as invalid translations. However, neither friend or associate, countryman or neighbor make sense since neither would be reasons that a wife is unfaithful. So to understand it's use here we must dig a little deeper into the word. Re'a in the original, non-vowel pointed, Hebrew was simply Rosh Ayn and thus indistinguishable from r'ea, thoughts, or ro'a, evil and wicked, or even ra' which we discussed earlier. So since no one of these definitions alone would render a wife unfaithful to her husband I opted to blend the possibilities together to arrive at a rendering that fit the context, as well as the definitions of the word. So while I cannot say for 100% sure my rendering is correct, I can say with absolute certainty that any translation which renders this as an unfaithful or treacherous wife leaving her husband or lover is not accurate.

Yahowah then says that likewise Yisra'el has been unfaithful concerning Him. The wife was unfaithful because of her evil and wicked thoughts and likewise Yisra'el was unfaithful because they had turned their thoughts and attention away from Yahowah and His Towrah and toward other gods, and toward religious ways. When our thoughts stray from Yahowah's path toward the ways of man, be it religion, politics, patriotism, militarism, etc. we are like an unfaithful wife.

Yeremyah's message got through to some:

A voice upon barren heights was heard, a weeping (*beki* – crying for either joy or out of remorse) **plea for mercy** (*tachanon* – plea for supplication, a derivative of channan unmerited and unfailing mercy, unearned favor, and undeserved kindness) **of the children of Yisra'el, because indeed they have been wrong, perverse and wicked** (*awah* – violated the standard and

missed the mark, are warped, crooked and depraved) **corresponding to the ignoring of** (*sakah* – overlooking, being unmindful of and forgetting the significance of and losing sight of and improperly responded to) **their journey** (*derek* – their way and path through life) **with Yahowah their God.**

Tachanon is a derivative of channan, it is literally a plea for channan, so it is important to understand channan. Channan is the word so often replaced with mercy, and mercy is an acceptable albeit incomplete rendering of the word. Chanan speaks of unearned, unmerited and unfailing mercy, kindness, favor and compassion. The unearned, and unmerited aspects of the word are important to note because while Yahowah has made it clear that there are things we **MUST** do before we can receive His channan, these things do not earn us His channan. So as we have been learning circumcision is a must in Yahowah's book, but it alone does not get one into the family. Yahowah's channan is unearned and unmerited, but it is not unconditional. The unfailing aspect is also important, it tells us that Yahowah is dependable, trustworthy and consistent. This means there is no such thing as dispensationalist, there are not teachings for Jews and teachings for Gentiles, there are not instructions for Jews and instructions for Goy, One God, One Towrah, One Teaching, and as we will see in a second One Path.

Awah here is rendered in the perfect, meaning it is a completed action, and not an ongoing action. Yahowah can forgive and overlook when we act errantly and wrongly, so long as it is not habitual. This whole section has conveyed this very idea. We must *suwb*, turn back and return, to Yahowah. In order to turn back and return, we must first cease moving away from Him. Now does this mean that we become perfect and will never err again, not in this life. While we will be incapable of missing the mark once the Towrah is written on our hearts, until then we are still imperfect people. Awah is an interesting word which loses most of its meaning when it is rendered

as simply perverted, or sinned. Awah speaks of that which violates a standard, or misses the mark. When it comes to Yahowah there is but one standard or mark and that is the Towrah. It tells us that, that which violates the standard is warped, crooked, depraved, perverse and wicked.

This missing the mark and violating the standard is being equated with ignoring and overlooking their journey with Yahowah. Sakah is usually associated with Yahowah here, but that fails to acknowledge the ‘eth before their path and again after ignoring and forgetting. To be fair ‘eth is often not translated, and so it is not entirely inappropriate to do so here, but I think there is something to be learned by translating it here. So if I am right this is saying that they ignored, and overlooked, forgot about, were unmindful of, lost sight of and responded inappropriately concerning their walk with Yahowah, which is being equated to violating the standard and missing the mark.

Alternatively, this could be saying that they were wrong, perverse and wicked, missing the mark and violating the standard on their journey and walk and thus ignored, forgot about, were unmindful of, lost sight of and responded inappropriately to Yahowah. Both are true, both are bad.

Yahowah then responds to their plea.

“You must turn back and return (*suwb* – cease moving in the direction you are going, and return to a place you once were, scribed in the imperative) **disloyal** (*suwbab* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before) **children, I will heal** (*raphe* – cause and promote restoration, healing and mending. Repair physically, or spiritually) **your disloyalty** (*mmasuwba* – backsliding, apostate, wayward and rebellious, based on *suwb* meaning to turn back and to return to a place you were before).”

Once again *suwb* is rendered in the imperative, meaning this is something that must be done in order to achieve a desired goal. Once we *suwb* Yahowah will *raphe*, heal, promote restoration and mending their disloyalty, restoring the relationship. The most literal rendering of *raphe* would be to mend, in this case Yahowah will mend the relationship between Himself and His people.

Those pleading out for Yahowah's *chanan* respond to this by saying

“Behold us, we have come to you because indeed you are Yahowah our God.

Reconciliation begins with them recognizing that Yahowah is their God. They continue

Surely and truly on behalf of the misleading falseness (*seqer* – deception, that which is utterly false) **from hilltops** (*gibah*) **abundant and wealthy crowds** (*hamon* – speaks of multitudes with an emphasis on unrest. A derivative of *hama*, to cry out or make a loud noise, a strong word, emphasizing unrest, commotion, strong feeling, or noise) **are mountains** (*har* – a symbol of power and strength). **Surely in Yahowah our God is Yisra'el's deliverance, safety and rescue** (*teshuwah* – freedom from danger, a derivative of *yasha*).

This section is translated a variety of ways in English translations including adding words that have no basis, rearranging word order, and other twists. Perhaps the worse of the bunch is the KJV which renders it:

Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

Where there is no basis what so ever for “is salvation hoped for” nor is there a basis for “and from”. Add to that the fact that “in vain” is a completely fabricated and errant rendering of seqer which speaks of misleading, deceptions and lies.

The NIV’s rendering isn’t much better moving hamon to before gibah, and then moving seqer to after har, ignoring the definite article before seqer, adding a waw before har, and inserting idolatrous without any basis and in keeping with the KJV they render Yahowah as the LORD they get:

Surely the idolatrous commotion on the hills and mountains is a deception; surely in the LORD our God is the salvation of Israel.

If you are a fan of the NASB you’ll be disappointed to know that they too fail to render this verse correctly since their rendering of:

Surely, the hills are a deception, A tumult on the mountains. Surely in the LORD our God Is the salvation of Israel.

Ignores the lo ha, on behalf of the, before seqer and then moves gibah to before seqer. Then they add “on” without any basis before har. And of course in keeping with KJV replace Yahowah’s name with the errant title the LORD.

What is actually being conveyed is profound and telling. It tells us that because of the misleading falsehood, the lies and deceptions from the gibah, the abundant and wealthy crowds are mountains. The misleading lies of religion have made many people both wealthy and powerful. Gibah, hilltops, is interesting because historically religious fertility ceremonies were carried out on hilltops, at this time in Yisra’el in particular the Yisra’elites had adopted cultic rites, popular among agricultural groups who pinned their faith to Baal, the LORD, the god of fertility and the

giver of rain and crops, and to Asherah, for whom Easter is named, the goddess of fertility. So on the hilltops was where they would practice the religion that has since grown to become Christianity. So the deceptions and utterly false and misleading lies that came from this religion made many men wealthy and powerful.

The final part of this statement is profound Yahowah is teshuwah, deliverance, safety and rescue, and freedom from danger for Yisra'el, those who strive with and endure with God. Yahowah is not teshuwah for gentiles all who are a part of His family are Yisra'el.

And the shame, disgrace and humiliation (*boset* – the concept of shame in Hebrew differs from English in that it is viewed more external rather than internal) **has eaten and consumed our fathers labor and toil** (*yegia* – expenditure of energy, with a focus on the weariness that it causes) **from our youth, their small animals and their large animals, their sons and their daughters.**

Boset is an interesting word and much like lebab, heart, requires different thinking from our normal English speaking mindset. At its root it means to fall into a state of disgrace because of failure of either oneself or an object of trust. As a noun, like it appears here, it means to be in a state of disgrace because of a failure of self or an object of trust. The reason they are in this state of disgrace is because of the failure of the religious practices that they had put their trust in. Simultaneously it is because they failed to put their trust in Yahowah. In addition, the Hebrew concept of shame was more external rather than internal as it is in English. We tend to view shame as a feeling or an emotion, we feel ashamed of our actions. But with Hebrew it has more to do with an external state of being, the state of their country had deteriorated, as had their freedom.

I would be remised if while discussing boset I did not mention how it was used many times interchangeably with Ba'al. For example, King Shauwl had a son name Yishba'al, man of ba'al, who was also called Yishboset, man of shame. He had another son named Mephiba'al, utterance of ba'al, who was also called Mephiboset, utterance of shame. Those who follow ba'al, the LORD, are shamed and shame themselves. In essence this verse is saying the lord consumed the toil of their father's from their youth.

What follows confirms the external nature of shame here, their father's labor and toil was consumed and eaten. This is both physical and symbolic. They had witnessed the destruction of the Northern Kingdom at the hands of the Assyrians, many carried off into captivity or exiled. But more than that the labor and toil of their father's represents the covenant with Yahowah. Their bond with Yahowah was weekend through each successive generation that tolerated and then adopted the ways of the lord, ba'al.

So what is meant by their small animals and their large animals? This is where understanding the difference between pagan sacrifices, particularly those to ba'al, and the "sacrifices" instructed in the Towrah is essential. In the Towrah when an animal is sacrificed it is consumed by the people. The Passover lamb was cooked and consumed by the people, only the unedible parts were destroyed in the fire for example. But with sacrifices to ba'al and other pagan gods the whole creature was destroyed as an offering to the god. So while practicing these pagan rites their flocks were decimated for nothing.

Similarly, the worship of ba'al and other pagan gods involved child sacrifices, but beyond that even if they didn't physically sacrifice their children to these gods they did so spiritually by raising them in the religion and separate from Yahowah. Religious people continue this form of child sacrifice to this day. The vast preponderance of religious people are members of the religion

they were raised in, indoctrinated in, and taught by their parents, few break those chains. This is what Yahowah meant when He said, “**counting and reckoning the perversity and sin of twisting and distorting of the fathers upon the children concerning the third and the fourth generations of those who hate and are hostile to Me.**”.

Let us continue to lie down (*sakab* – scribed in the cohortative expressing a strong intention and in the imperfect meaning ongoing or unfolding action) **in our shame, disgrace and humiliation** (*bošet* – the concept of shame in Hebrew differs from English in that it is viewed more external rather than internal) **and let us continue to be covered by** (*kasah* – scribed in the piel meaning the object, Yisra’el here, suffers the effect of the action, and the imperfect meaning it is ongoing and unfolding) **our shameful behavior** (*kelimmah* – our mocking scorn) **because indeed concerning Yahowah our God we missed the way** (*chata’* – we sinned, retreated, and went in the wrong direction, we missed the mark) **and our fathers from our youth until this day**

Most translations ignore the use of the cohortative here thus removing the sense of volition from the statement. The cohortative here tells us that they understand their failings, and that they understand that they are suffering the consequences of their choices. The argument is often made by those in prison that they recognize their errors and are sorry for them and that is why they should be released, but if they truly recognized their errors they would recognize why their punishment should continue. That is what we are seeing here, they recognize that they missed the way concerning Yahowah despite all He did for them. This is akin to Adam hiding from Yahowah in the garden. Think back to when you were a kid and you did something you knew was wrong, and you knew your parents were going to be upset, but you also knew that they would ultimately forgive you for what you did, but you were still afraid and ashamed to face them. That is how the person proclaiming this statement felt.

and we have not heard and understood (*shama* – heard, listened to and understood) **concerning the voice of Yahowah our God.**

Of the 22 English translations I checked only 5 (JPS Tanakh, Jubilee Bible, Douay-Rhims Bible, Darby Bible, and Young’s Literal Translation) did not render *shama* as obey. Following the KJV’s example all of the most popular and common English translation including the NIV, NLT, NASB, and ESV all opted to render errantly rendered *shama* as obey. The five which didn’t render it as hearkened, a much more accurate rendering. Hearken like *shama* means to listen, give heed to and pay attention to something. *Shama* is all about listening and understanding, and while it can carry the connotation of following advice, it does not mean obey. In this use the speaker is lamenting the fact that Yisra’el and Yahuwdah had not listened to and understood Yahowah, they had abandoned His Towrah teachings. Yahowah’s Word is teachings to be heard, studied and understood first and foremost, acting upon, and thus obeying, them is useless until you first *shama* them.

Yahowah then says:

“If and when you turn back and return (*suwb* – cease moving in the direction you are going, and return to a place you once were) **Yisra’el” prophetically declares** (*ne’um* - reveals) **Yahowah, “turn back and return** (*suwb* – cease moving in the direction you are going, and return to a place you once were) **to Me**

Recognizing you are going the wrong way and changing your way is one thing, but if you don’t turn toward the right direction you are still going the wrong way. Recognizing what is wrong is only the first step, for it to matter you must recognize what is true as well. Once we recognize

we are moving the wrong way we must turn and move toward Yahowah along His path, through His Towrah and His Miqray.

and if and when you turn away from and remove (*suwr* – abandon and abolish, forsake and remove yourselves from, scribed in the hifil meaning the subject causes the object to participate in the action) **your detestable and vile idols and idolatrous rituals** (*siq'qus* – detestable idolatrous practices and idols, abominations) **from my presence and you do not wander to and fro** (*lo nuwd* – go back and forth, or wander aimlessly),

Notice that these are conditional statements, they are things which must occur to bring about a result. They are also choices which is why Yahowah uses 'im, if you do x then y. Yahowah told us in His 10 Dabar that we would not exist with other gods in His presence, and that is what He is reiterating here. Before we can be with Him we must remove, abandon, and forsake that which is *siq'qus*. Speaking of *siq'qus* the Theological Wordbook of the Old Testament says, “This noun is always used in connection with idolatrous practices, either referring to the idols themselves as being abhorrent and detestable in God’s sight, or to something associated with the idolatrous ritual. Idols generally are referred to as an abomination (Jer 16:18; Ezk 5:11; 7:20; II Chr 15:8, etc). Not only are the idols an abomination, but they that worship them “become detestable like that which they love” (Hos 9:10), for they identify themselves with the idols.” *Siq'qus* speaks of all things idolatry, from the physical idols themselves to the rituals done in their name, to the love and devotion to their practices, they are all detestable abominations. Today this would speak of Christmas, Easter, Sunday worship, the Lord, the assumption of Mary, prayer to saints, Ramadan, Rosh Hashanah, and on and on.

Lo nuwd is telling, and while most English translations render it accurately as do not waver, or do not stray those translations miss the back and forth nature of the word. Throughout

Yahowah's Towrah and the Prophets writing we see Yisra'el coming to Yah and then abandoning Him and then returning and then leaving, but this will finally cease on the Day of Reconciliations in Yahowah's year 6,000, Yisra'el will no longer nuwd. Further nuwd also conveys the concept of wandering aimlessly, and that is because it is the tendency of many to not commit to anything. They don't listen to Yahowah, but they also don't follow pagan gods, they just meander their way through life, and that is as unproductive as moving back and forth.

and you swear an oath (*shaba'* –promise and avow), **“Yahowah's life** (*chay* - the ability to exercise all one's vital power to the fullest), **concerns truth** (*'emet* – reliable, trustworthy, dependable, loyal, honest and full of integrity), **concerns the means to be appropriately judgmental** (*mishpat* – the means used to achieve justice and resolve disputes) **and concerns righteousness** (*tsadaqah* – vindication, doing what is required according to a standard)

Chay Yahowah is usually rendered in some form or another as “As the LORD lives” but this ignores the fact that there is no basis for as, and that chay here is a noun not a verb, and is scribed as a construct. A construct expresses a genitive relationship, indicating possession or a close relationship, meaning that the chay either belongs to Yahowah or is closely related to Him. Chay most basically speaks of life, or being alive, but the concept of life from the Towrah's perspective is interesting and informative. The Theological Wordbook of the Old Testament reads, “The OT speaks of life as the experience of life rather than as an abstract principle of vitality which may be distinguished from the body. This is because the OT view of the nature of man is holistic, that is, his function as body, mind, spirit is a unified whole spoken of in very concrete terms. Life is the ability to exercise all one's vital power to the fullest; death is the opposite.” It also says of chay, “In contrast to the ancient near east, where men sought to link themselves with forces of life thought of in terms of nature deities, by magical recitations of myth accompanied by appropriate

magical ritual, in the OT life is decided by a right relationship to the righteous standards of the Word of God. Moses places the people in a state of having to decide between life and death by laying the word of God before them (Deut 30:15–20)”

We are then told what Yahowah’s life concerns, and first and foremost on that list is ‘emet, truth. ‘Emet tells us that Yahowah is trustworthy, reliable, dependable, loyal, honest and full of integrity. For Yahowah’s life to be ‘emet then He cannot have one plan and then exchange it for another, old testament for new, and He cannot have one plan for Jews and one for Goy. Bringing this back to the topic of this paper circumcision was not a just for Jews, and was not just an old testament thing, it was and is an absolute and imperative instruction from Yahowah.

Next we are told that Yahowah’s life concerns mishpat, judgment. Mishpat are the means used to achieve justice and resolve disputes. Mishpat are what Yahowah uses to reconcile His relationship with man. Yahowah’s mishpat are found in only one place, His Towrah. Yahowah’s mishpat are frequently used with the next word on the list Tsadaqah.

The mishpat are what Yahowah uses so that we can be declared Tsadaq, righteous and vindicated. Yahowah’s life concerns tsadaqah, righteousness and vindication. So truth, the means to be appropriately judgmental, and righteousness and vindication. I think it would be fair to say that Yahowah’s life is synonymous with Yahowah’s Towrah.

and the nations (*gowy*) **bless themselves** (*barak* – scribed in the hitpa’el) **in Him and in Him they themselves shine** (*halal* – scribed in the hitpa’el).

Notice that while this is address Yisra’el it says that the gowy bless themselves in Him. While Yisra’el is and always has been Yahowah’s chosen people, as a consequence of their choices the Covenant today is more Gowy than Yahuwdi, racially speaking. As a racial gowy myself I

have chosen to engage in the Covenant with Yahowah, and this is why we see the hitpa'el stem being used here. The hitpa'el tells us that as goww we bring Yahowah's blessing upon ourselves by choosing to engage in His Covenant, and we halal ourselves in Him.

Halal is an example of a type of word in Hebrew that drove me crazy when I first began studying Yahowah's Word. It has multiple meanings, some of which are contradictory. I initially hated these words because it was very difficult to determine rather one meaning or another was applicable. Most Hebrew words have various meanings, but those meanings are usually complimentary and not exclusionary to each other. I have since come to appreciate these words since they are able to convey a profound amount of truth in such small way.

Halal at its root means to shine, flash or radiate. It can convey to praise or extol, to cheer or to sing the praises of. It can mean to boast in, meaning to express words of excellence, with a focus on the confidence one has in the object, person, or event. It can mean to boast or brag, rather properly or improperly. It can convey to be arrogant or haughty, to be a fool or to make a fool of someone or something, it can be to mock or slander. So Halal conveys both positive and negative connotations along a spectrum. It is easy for me to see how this word would carry such a broad meaning, applicable often times in English today. To say someone or something shines and radiates would be a way to praise them. To say I shine in something would be to praise it while emphasizing your relationship and confidence in it. To say I shine at something would be boasting or bragging about my abilities. Extending that inappropriately would be arrogant and haughty. Even today the phrase shine someone on means to make a fool of or mock them. So this word spans a gauntlet from good to bad depending on the person and their actions.

Halal is best known today for two reasons. First it is part of the compound word HalaluYah, sung by many and understood by few. I would translate HalaluYah as praise Yahowah by radiating

His light. On the darker side Halal is part of the name given to the Adversary, Halal Ben Shakar, the arrogant and prideful son of the morning sun.

With this understanding of halal in mind both the light and dark aspects of halal can be conveyed in this sentence. Those gowy who have embraced the covenant do shine and radiate with confidence in Him, we Halaluyah. But on the darker side of this thanks to Christianity and Islam many goy are arrogant and haughty, boast and brag, are fools, and mock and slander Him.

Indeed, this is what Yahowah says to the men of Yahuwdah and to Yaruwshalaim, “You must till, dig up and bring into cultivation (*nir* – scribed in the imperative) your unplowed ground and do not sow (*lo zara* – plant seed) among thorn bushes.

Yahowah is telling us that in order to grow our relationship with Him we first need to make ourselves ready. For the plant to grow you must first prepare the land. You do the by first tilling the ground making it ready to accept the seeds so that they may grow prosperously. We do this by coming to recognize that we are wrong and have been led astray, and by coming to know and understand that Yahowah’s Towrah is trustworthy and reliable. Next we remove the thorn bushes, that which is damaging and deadly, i.e. our preconceived notions and religious views. You can’t come to know Yahowah while still clinging to your religion, you can’t have one foot in religion and the other with Yahowah.

Finally, we come to the verse which brought us here to begin with.

You must cut off and remove yourself (*muwl* – circumcise, scribed nifal and imperative) unto Yahowah and you must turn away from and remove (*suwr* – abandon and abolish, forsake and remove yourselves from, scribed in the hifil meaning the subject causes the object to

participate in the action and the imperative) **the foreskin of your heart men of Yahuwdah and inhabitants of Yaruwshalaim**

This instruction perfectly follows what came before, you must cut off and remove yourself unto Yahowah, it merely punctuates the instruction given previously. As we have discussed before most are circumcised as infants, and indeed Yahowah instructs as such, therefore this cannot mean that one must literally circumcise themselves to Yahowah if they had been circumcised previously. So why use muwl here? Yahowah just got through telling them that they needed to prepare themselves to receive seed, and not to plant the seed in the thorn bushes, so the use of muwl, which literally means to cut off and remove the foreskin, here conveys cutting off and removing from themselves something which is unnecessary and counterproductive, i.e. religious ways.

Yahowah elaborates this further by saying they must suwr, turn away from, abandon, and forsake the foreskin of their heart. And here is the reason why in order to discuss this verse we had to start so far back, the entire discussion leading up to this is necessary to understand what is meant by the foreskin of your heart. Everything Yahowah chastised Yisra'el and Yahuwdah for leading up to this, prostituting themselves to religion, defiling the land with religious idols, wondering to and fro, half-heartedly turning to Him, backsliding, etc. these are the foreskin of our hearts which must be removed. Foreskin is extra, unnecessary, and useless skin, because of the difficulty in keeping it clean it could even be considered counterproductive. All these things apply to the ways of man. We have dealt extensively with what is meant when Yahowah uses leb/heart, our inner most being, our inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, our conscience and moral character, our emotions and passions. Our heart cannot be both with Yahowah and with the ways of man, we must cut off and remove the excess and useless parts.

Before moving on I would like to point out that while this verse was not specifically speaking of physical circumcision, it is important to note that Yahowah could have conveyed the same thing without using *muwl*, or *'aral* or invoking the circumcision metaphor at all. So the fact that He did is important. Something we will see when we get into the *'aral* portion of this paper is how uncircumcised is often used as a derogatory statement, whereas circumcised is always shown in a positive light. Being circumcised on the 8th day is a child's first step toward a Covenant with Yahowah, circumcising our hearts as adults is the first step toward a Covenant with Yahowah.

Finally, we get the consequences of failing to heed Yahowah's Word.

lest My indignation (*hemah* – literally heat, but used to symbolize emotional heat as in anger and fury) **be as the fire and burn, purging and destroying** (*ba'ar*) **and nothing exist to quench it** (*kabah* – to stop it) **because of the presence of your evil wicked** (*ra'ah* – wrong and immoral, his adversarial and misfortunate) **practices** (*ma'alal* – deeds, and actions).

Much of this passage has been speaking of the “end times” and here Yahowah is warning that the time to return to Him is soon to come to an end, and if you do not His judgment awaits.

We next come to *muwl* in Yereyah 9:25 and 26, which may be one of the most damning passages to those who argue against circumcision. But as with our last outing we must start well before in order to fully comprehend what is being conveyed. We will begin this journey in Yereyah chapter 8 starting with verse 18. By way of context Yahowdah has continued to not heed Yahowah's Word, and so Yahowah has allowed their enemies to overcome them, witnessing this Yereyah says:

My comfort/comforter (*mab 'li 'gith* – my source of brightness, encouragement or one who provides encouragement) **because of and concerning sorrow** (*yagon* – anguish and grief, a mental troubling resulting from affliction) **upon my faint** (*daw 'way* – emotionally weak or ill) **heart** (*leb* – my inner most being, my mind and understanding, my heart and soul, my knowledge and thinking, my reflections and memories, my inclinations and resolutions, my conscience and moral character, my emotions and passions). **Behold** (*hinneh*) **the voice of the cry for help of the daughters of my people** (*qowl saw 'ah bat am 'any*) **from lands and regions** (*'eret*) **which are distant** (*merhaq* – a far distance, a state of alienation), **“Is Yahowah not existing in Zion** (*ha Yahowah 'ayin ba tsiy 'yon*)”

“If her King (*'im melek hu* – if her king, ruler or sovereign) **does not exist in her** (*'aiyn ba hu*) **why do they vex, agitate, stir up, and provoke my heart to a heated condition which in turn leads to specific actions** (*ka 'as* – scribed in the hifil stem meaning the subject, Yisra'el, causes the object, Yahowah, to engage in the action) **because of those idols and images** (*ba pasil hemah* – worship icon, graven or carved images, crosses and statuary), **because of worthless and foreign idols which provide false hope and improper pride** (*ba hebel nakar* – meaningless, empty and futile foreign idols).”

The harvest (*qasir* – the gathering of ripened and ready fruit from the field) **has passed over** (*abar*) **the summer** (*qayis* – the season and the fruit it brings) **is complete** (*kalah* – has come to an end) **and we have not saved ourselves** (*yasa* – rescued, delivered or removed ourselves from danger, scribed in the nifal meaning the subject both carries out and receives the action).

Upon and because of the crippling and breaking of (*seber* – fracturing injury which has long term effects) **the daughters of my people I have been made to suffer** (*sabar* – scribed in the hofal stem, and in the perfect meaning it is a completed action, and not ongoing), **I mourn**

(*qadar* – literally I grow dark), **horror concerning desolation** (*sam'mah* – a state of fear usually concerning a great disaster attributed to divine judgment) **has strengthened me** (*hazaq* – has hardened me, and made me stronger, hifil stem). **Does there not exist a balm** (*ha sori aiyin*) **in Gilead** (*gilad* –heap of witnesses, a region east of the Jordan)? **If** (*'im*) **healing does not exist there** (*rapa aiyin sam*), **indeed** (*kiy*) **why does the daughter of my people not ascend** (*maddua lo allah* – why does she not rise up) **and restore the relationship** (*arukah* – heal and restore the relationship)? **Who** (*mi'*) **is giving** (*natan* – giving, placing and bestowing) **my head** (*rosh* – head, top or source) **waters** (*mayim* – liquid necessary to continue and sustain life, used for cleansing) **and my eye** (*aiyn* – part of the body, but speaks of understanding) **a flow** (*maqor* – a source or fountain) **of tears** (*dimah*)? **And I want to weep and mourn** (*bakah* – cohortative expressing volition) **day and night according to the defiled and profaned** (*halal* – the impure, unclean reprehensible) **daughters of my people. Who** (*mi'*) **is/has/will give** (*natan* – giving, placing and bestowing) **me a traveler's lodging** (*arah malown* – an overnight shelter for one who is traveling along the way) **in the wilderness** (*bamidbar* – in the desolate wilderness without the word) **it is my desire to abandon** (*azab* – reject, desert and cease association with, I wish to forsake and leave, scribed in the cohortative) **my people and I desire to walk** (*halak* - cohortative) **from amongst them because indeed** (*kiy*) **all of them commit adultery** (*na'ap*), **as an assembly** (*atsarah* – a congregation of people) **of unfaithful** (*bagad* – untrustworthy and unreliable deceivers)

“And they continuously go forth stepping on and trampling down (*darak* – go out and march, stepping on and trampling down scribed in the hifil and imperfect form) **with their tongues** (*lasown* – their speech and language), **their bow** (*qeset* – weapon used to shoot from a distance) **of misleading falsehoods** (*seger* – vain and unbeneficial deceptions without reason). **And that**

which is not trustworthy and reliable (*lo emownah* – that which is not steadfast or worthy of trust, that which not honest, secure or safe, that which is not the truth and does not conform to reality) **has actually grown strong and arrogantly become overwhelming** (*gabar* – become greater, and won over, has triumphed over and inundated, scribed in the qal perfect) **in the land** (*erets* – region) **because indeed** (*kiy*) **they go** (*yasa'* – go out and extend themselves) **from that which is evil and wicked** (*ra'ah* – wrong and immoral, adversarial and misfortunate) **to that which is evil and wicked** (*ra'ah* – wrong and immoral, adversarial and misfortunate). **But Me they do not actually know** (*lo yada* – they do not recognize, understand, respect or acknowledge, they do not have a close personal relationship with me).” **Prophetically declares** (*ne'um* - reveals) **Yahowah of the vast array of spiritual envoys** (*tsaba'* – of the heavenly command and control regime who serve as living implements by following orders, in the DSS but not the MT). **Each individual** (*ish*) **from** (*min*) **his friend, country man or neighbor** (*rea*) **must keep themselves** (*shamar* – carefully observe, beware and pay attention, learn and remember, nifal, imperative), **and concerning all of your brothers** (*kol 'ah* – all of your brothers, or by extension any family member) **do not continue to trust** (*lo' batah* – do not place confidence in or rely upon them, do not be unsuspecting or naïve) **because indeed all of your brothers prevail by grasping the heel utterly betraying and deceiving** (*'aqab 'aqab*) **and all of your friends, neighbors and countrymen** (*rea*) **travel about as slanderers** (*halak rakil* – go about gossiping and spreading harmful lies with intent to ruin the character and reputation of another). **And each individual concerning his friends, countrymen and neighbors he continually and actively deceives and cheats while mocking** (*talal* - deludes and causes to hold an errant view, while making of fool of and scorning) **and truth** (*'emet* – that which is reliable, trustworthy, dependable, loyal, honest and full of integrity) **he does not allow to be spoken** (*dabar* – piel stem). **He has trained and guided**

(*lamad* – taught and instructed) **his tongue** (*lasown* – his speech and language) **to speak** (*dabar*) **misleading falsehoods** (*seger* – vain and unbeneficial deceptions without reason) **they wrongly, perversely and wickedly** (*awah*) **toil and labor** (*law'aw* – work themselves to the point of emotional and or physical weariness). **You yourself live and dwell** (*yasab*) **in the middle** (*tawek*) **deceit and treachery** (*mirmah* – speaks of any deceit, but is largely used to speak of treacherous or deceitful speech). **With and because of deceit and treachery** (*mirmah* – speaks of any deceit, but is largely used to speak of treacherous or deceitful speech) **they refuse** (*ma'an* – do not agree or consent to a proposition) **to know, understand, acknowledge or form a close relationship with Me.”** Prophetically declares (*ne'um* - reveals) **Yahowah.**

Therefor this (*ken koh*) **is what Yahowah of the vast array of spiritual envoys** (*tsaba'* – of the heavenly command and control regime who serve as living implements by following orders) **said, “Behold** (*hinneh*) **I will refine** (*sarap* – remove impurities, fashion and make pure) **them and I will test** (*bahan* – try, probe and examine to determine the genuineness of) **them. Because indeed** (*kiy*) **how or why** (*'ek*) **I will do** (*asah* – perform, act, make or fashion) **by means of** (*min* – because of, from or more than) **the presences of the daughters of my people. A ritualistically slaughtering, hammering and beating down** (*sahat* – scribed as a passive participle) **arrow** (*chets* – piercing weapon fired from a distance, from chatsats meaning to divide) **is their tongue** (*lasown* – their speech) **deceit and treachery** (*mirmah* – speaks of any deceit, but is largely used to speak of treacherous or deceitful speech) **is spoken** (*dabar*) **in his mouth** (*peh*). **Completeness and satisfaction** (*shalowm* – peace, contentment, blessing and prosperity) **with his friends, neighbors and fellow countrymen** (*rea*) **he speaks** (*dabar*) **and in his inner attitude** (*qereb*) **he puts in place** (*sim*) **his deceptive trap of intrigue which will harm by deception** (*oreb* – derived from arab meaning to lay in wait and ambush). **Because of and concerning** (*'al*)

these things should I not (*lo*) **exercise oversight of them** (*paqad* – inspect and take action causing a considerable change in the circumstance of them for better or worse).” **Prophetically declares** (*ne’um* - reveals) **Yahowah,**

“**If they are among a nation** (*gowy*) **which relationally is like this have they not brought upon themselves the vengeance** (*naqam* – vengeance with a focus on justice and punishment of guilt scribed in the hitpa’el) **of my soul** (*nephesh*). **Over mountains** (*har* – a symbol of power, lacking the definite article in the DSS) **I lift up** (*nasa* – raise and carry away) **weeping** (*beki* – crying for either joy or out of remorse) **and wailing and mourning** (*nehi*), **and over pastures of** (*na’wah* – open space suited for grazing, the home and abode of a shepherd and/or his sheep) **wilderness** (*midbar* – the large sparsely inhabited wasteland) **a dirge** (*qinah* – a poem of mourning chanted or sung in rhythm) **because indeed they have been kindled into a destructive fire** (*yasat* - set ablaze, used to speak of destructive and raging fires) **because not** (*min bely*) **a single individual** (*ish*) **will be passed over** (*’abar*) **and they do not listen to or hear** (*lo sama* – perceive or understand) **the sound** (*qol*) **of a large domesticated animal** (*miqneh*), **from the birds** (*ofe*) **of the heavens** (*shamaiym*) **until the large beast** (*behemah*) **have fled** (*nadad* - escaped), **they have walked on** (*halak*). **And I give** (*natan* – will produce or allow) **Yahruwshalem to a heap of rocks** (*gal* – a pile of rocks, can be used to denote a boundary, as a funeral pile or represent the destruction of a city). **A den** (*ma’own* – a lair or dwelling place, a refuge) **of jackal** (*tan* – jackal are carrion eaters and scavengers known to prowl abandoned cities and so were a symbol of desolation and divine judgment). **And the cities of Yahuwdah I give** (*natan* – will produce or allow) **desolate devastation** (*shimamah* – a state of utter ruin) **because of the inhabitant’s failure** (*min bely yasab*).”

Whoever is the wise man (*yish hakam* – individual who is capable of discernment and understanding. Wisdom was viewed as practical rather than speculative in the Hebrew mindset) **let him desire to understand** (*biyn* – know to the point of understanding, with an emphasis on demonstrating judgment. Scribed in the Jussive conveying third person volition) **this which was spoken** (*dabar* – communicated using words) **from the mouth of Yahowah to him and he should desire to make it known** (*nagid* – report and lay before, with an implication of on placing a high importance on, scribed in the jussive and hifil) **concerning** (*'al*) **why** (*mah*) **the land will be destroyed and desolated** (*abad* – ruined, destroyed and wasted) **it will lie in ruins** (*nasah*) **just as the desert** (*midbar*) **from a lack of** (*min bely*) **passing over** (*abar*).

And Yahowah said, “Because of their forsaking and abandoning of (*azab* – their rejecting, deserting and ceasing association with) **my Towrah** (*Towrah* – teaching, and guidance) **which relationally I gifted and bestowed** (*natan* – gave and entrusted as a gift) **before their presence. And they did not listen to or hear** (*lo shama*) **my voice. And they did not walk and travel** (*halak*) **with her. And they walked** (*halak*) **after the stubbornness** (*sharyruwth* – hardness and firmness, from sharer meaning adversarial and hostile) **of their heart** (*leb* – inner being) **and after the Lord** (*ha ba'al*) **which relationally they learned** (*lamad* – were trained, gained information and responded properly to it with regular action, implying acceptance of, or submission to the information. Can literally mean goaded) **from their fathers.” Likewise, this is what Yahowah of the vast array of spiritual envoys** (*tsaba'* – of the heavenly command and control regime who serve as living implements by following orders), **God of Yisra'el said, “Look at and behold Me** (*hinneh ani*) **the people of this nation eat and consume** (*akal hemah ha 'am ha*) **a bitter and toxic substance** (*la'anah*) **and I allow them to drink** (*saqah*) **poisonous** (*ro'sh* – a substance which will harm or kill) **waters. And they will cause themselves to be scattered**

(*puwts* – disperse, hifil stem) **in with and amongst the gowiyim** (*gowiyim* – the gentile nations) **which relationally they and their father have not known** (*asher lo yada ham wa ab ham*) **and I will send out** (*salah* – I will dispatch, scribed in the piel) **after them the sword** (*ha hereb* – sword, knife or other cutting weapon) **up to and until I finish and complete them** (*kalah* – bring them to a conclusion, scribed in the piel meaning the subject, Yahowah, causes the object, Yisrael, to be brought into the state of the verb, kalah).” **Thus said Yahowah of the vast array of spiritual envoys** (*tsaba’* – of the heavenly command and control regime who serve as living implements by following orders), **“You must for yourself recognize and understand** (*byn* – you yourself must pay attention to, effectively evaluate, thoughtfully consider, and comprehend, scribed in the imperative and hitpolel) **and you must call, out summon and proclaim** (*qara* – scribed in the imperative) **to the women who chant a lament** (*qin*) **and they will come** (*bo*), **and unto the women who are wise** (*chakam* – women who are perceptive, and exhibit the capacity for understanding) **you must send out for** (*salah* - imperative) **and they will come** (*bo*), **and they will act quickly** (*mahar*) **lifting up** (*nasa*) **upon us wailing and mourning** (*nehi*) **and our eyes** (*aiyn* – physically eyes, but metaphorically perception and understanding) **descended** (*yarad*) **a tear** (*dim’ah*) **and our eyelids** (*‘aph’aph* – flickering, fluttering and flashing rays of light) **flowed as a stream** (*nazal*) **of water** (*mayim*). **Indeed** (*kiy*) **a voice of lamentation** (*qowl nehi* – a wailing sound or cry, a mournful and repentant noise or voice) **could be heard** (*sama*) **from Zion** (*tsyown* – the sign post along the way), **“How** (*‘ek* – an exclamatory speaking of to a great or intense degree) **we have been devastated** (*sadad* – we have been ravaged and ruined) **we are exceedingly ashamed and humiliated because we have done wrong** (meowd *bowsh*) **because indeed** (*kiy*) **we have rejected, forsaken and abandoned** (*azab*) **the region** (*eretz*) **because indeed** (*kiy*) **our**

tabernacle (*mishkan* - dwelling) **we caused to be thrown and cast down** (*salak* – we caused to be flung and hurled down, hifil stem)”

Indeed (*kiy*) **hear** (*sama* – listen, understand and heed) **mortal women** (*nowshaiym*) **the word** (*dabar*) **of Yahowah and your ears** (*ozen akem*) **you should choose to grasp hold of and take** (*laqah* – obtain and accept, collect and capture) **the word** (*dabar*) **from His mouth** (*hu peh*), **and you must teach** (*lamad* – teach, instruct and train. Impart information with a focus on it being responded to. Imperative and piel) **your daughters a mournful song** (*nehi*) **and each woman her neighbor and friend** (*re'uwth*) **a dirge** (*qinah* – a poem of mourning chanted or sung in rhythm). **Because indeed death** (*muwth*) **is ascending and rising up** (*alah*) **into our windows** (*hallown*) **it is coming into our fortifications** (*armown* – citadel, fortress and military strongholds) **to cut off** (*karat* – sever an object from its source) **a child** (*o'lel*) **from outside** (*huws*), **your best young men** (*bachuwrr* – choicest, ideal, best for fighting, could also be chosen one) **from public squares** (*rehowb*).

You must speak (*dabar* – communicate with words) **this is what** (*k'oh*) **Yahowah prophetically declares** (*ne'um* - reveals), **“The disgraceful, wicked and foolish** (*ne'balah* – that which is in defiance of a standard and so considered outrageous and bringing of disgrace, that which is senseless and so shows a lack and even capacity for understanding, implying moral failure) **of the man** (*ha adam*) **will fall** (*napal*) **like dung** (*domen*) **upon the face of the field** (*sadeh* – open field or countryside) **and like** (*wa ka*) **grain newly cut after the harvest** (*amir min achar ha qasar*) **but there is no gathering** (*wa ayin asap*).” **Thus says** (*amar*) **Yahowah, “The wise man and sage** (*ha chakam*) **should not desire to praise** (*'al halal* – boast, brag or extol, jussive, hitpael) **concerning his wisdom** (*chakamah* – his capacity to understand and skills) **and the mighty warriors** (*ha gib'bor* – valiant soldier and mighty hero) **should not desire to praise**

(‘al *halal* – boast, brag or extol, jussive, hitpael) **concerning his power and strength** (*gib’borah* – his victories and physical achievements) **the rich man** (*ha asir*) **should not desire to praise** (‘al *halal* – boast, brag or extol, jussive, hitpael) **concerning his wealth** (*oser*), **but rather** (*ki’im*) **in this the boaster** (*ha halal*- the one boasting, praising, extoling or bragging) **should desire to praise** (*halal* – boast, brag or extol, jussive, hitpael) **I have gained insight and understanding** (*sakal* – through appropriate instruction, coupled with good judgment, has given me the capacity to comprehend) **and to know** (*yada*) **through Me** (‘*eth ani*) **that indeed I am Yahowah preparing, producing and engaging in doing** (*asah*) **steadfast love and unfailing kindness** (*chesed*), **judgments** (*mishpat* – the means used to achieve justice and resolve disputes, the procedures and processes, even the justifications; from *shaphat* – the means to exercise judgment, to make decisions, and to decide disputes, to plead the cause and case of and to defend the controversy of the government) **and vindication, and justice** (*tsadaqah* – that which is correct, upright, and righteous in accord with the standard) **in the land because indeed in these I delight** (*hapes* – in these I take pleasure and I desire)” **prophetically declares** (*ne’um* - reveals) **Yahowah.**

“**Look and behold** (*hinneh*) **days are coming** (*yowmim bo’*)” **prophetically declares** (*ne’um* - reveals) **Yahowah, “I will exercise oversight** (*paqad* – inspect and take action causing a considerable change in the circumstance of them for better or worse) **upon all circumcised** (*muwl*) **in/with foreskin** (*ba arlah*), **upon Mitsrayim** (*mitsrayim* – oppressive crucible, Egypt) **and upon Yahuwdah** (*yahuwdah* – those who are related to Yahowah), **and upon Edowm** (‘*edowm* – red earth, derived from *awdam* meaning to become red of face, region south of the Dead Sea, north of the Red Sea, east of the Rift Valley, and west of the Negev (i.e., a desert area on the shores of the Gulf of Aqaba)) **and upon the sons of Ammown** (*ammown* – son of my people, area east of the Joran river), **and upon Moab** (*moab*- their father, are east of the Dead

Sea.), **and upon all that cut off and sever** (*qatsats* - separate) **the corners** (*pe'ah* – the corners, edges or boundaries), **the ones dwelling** (*yatsab* – settling and inhabiting) **in the wilderness** (*midbar* – the barren wilderness).

“Because Indeed all of the Gowiym (*gowiym* – gentile nations and people) **are uncircumcised** (*'arel* – are stubborn, and unresponsive) **and all of the house of Yisra'el** (*visra'el* – strive with and endure with God) **are uncircumcised** (*'arel* – are stubborn, and unresponsive) **of heart** (*leb* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions).”

You must hear (*sama* – listen, understand and heed) **the word** (*dabar*) **which relationally Yahowah has spoken** (*dabar* – communicated using words) **before you house, home and family** (*beyth*) **of Yisra'el** (*visra'el* – those who strive with and endure with God). **This is what Yahowah said** (*'amar*), **“Concerning the Goyim** (*goyim* – the gentile nations) **path** (*'el derek* – concerning and about the path, way and conduct, the way of life and behavior, the customs and ways) **choose not to learn, teach, accept, respond to, nor submit to them** (*lo' lamad* – decide not to make a habit of imparting information about or continually training others in, do not become a disciple of or speak on behalf of, do not become accustomed to, scribed in the jussive imperfect) **and from the signs** (*'owth* – banner, mark or miracle) **of the heavens choose to not allow yourself or cause yourself to be dismayed, or discouraged** (*'al chatat* – do not allow or cause yourself to be broken, be afraid, or be demoralized, nifal stem, jussive) **because indeed the Goyim** (*goyim* – gentile nations) **allow themselves and cause themselves to be dismayed and discouraged** (*chatat* – allow themselves and cause themselves to be broken, afraid and demoralized, nifal stem) **by means of them. Because indeed the people's** (*'am* – family and nations) **prescriptions and customs**

(*chuqqah* – customs, traditions generally accepted behaviors) **are meaningless, empty, worthless, useless idols** (*hebel* – they are proud and haughty concerning that which is worthless and of no value) **because indeed a tree** (*'es* – wood or timber) **from the grove or forest** (*ya'ar*) **he cuts** (*karat* – severs an object from its source), **the work** (*ma'aseh* – the act, labor or pursuit, the undertakings) **of a clever and crafty man's** (*charash* – of a craftsman who contrives and devises a carved and artificial construct) **hands with a pruning hook** (*ma'atsad* – woodworking tool, wood-carving knife, likely with a hooked blade, for forming and fashioning artistic wood forms), **in silver and gold he chooses to adorn it** (*yaphah* – he chooses to adorn it for the purpose of beautifying it, jussive) **with a hammer and nails they strengthen** (*hazaq* – they establish and hold it firm) **so that it will not stagger** (*lo puwq* – totter or become unstable), **like a scarecrow** (*tomer*) **they are finely decorated cultic objects of gold and silver** (*miqsah*) **and they cannot speak words** (*lo dabar*), **they must pick them up and carry them** (*nasa' nasa'* – lift them up baring their weight and carry them off) **because indeed they cannot march** (*sa'ad* – walk in cadence, walk methodically) **choose not to show reverence toward or fear** (*lo yare* – do not venerate or show respect for, nor fear or be in awe of, jussive) **because of them because indeed they cannot bring trouble** (*lo ra'ah* – they cannot cause evil, wrong or harm, they cannot cause hardship or bring disaster, hifil stem) **and also the ability to be good, bring about success or bring about favorable circumstances** (*yatab*) **does not exist** (*'aiyn*) **with them.”**

Because nothing exists (*aiyn*) **like you Yahowah. Powerful and great** (*gadawl* – capable of doing marvelous things, of growing and enabling others to grow, important and meaningful) **are you, and powerful and great** (*gadawl* – capable of doing marvelous things, of growing and enabling others to grow, important and meaningful) **is your name** (*shem* – personal and proper name) **in power and strength** (*geborah* – in ability to carry out achieve and bring to completion).

Who would not respect and revere you (*mi lo yare-* who would not venerate and respect you, who would not be in awe of you) **king and sovereign** (*melek*) **of the nations** (*goyim*) **because indeed concerning you it is fitting and proper** (*ya'ah*) **because indeed among all the wisemen and sages** (*chakam*) **of the nations** (*goyim*) **and in all of the kingdoms** (*malkut*) **there does not exist** (*aiyn*) **any like you. And in one** (*wa ba echad*) **they are senseless, brutish and destroy like an uncontrolled fire** (*ba'ar-* behave senselessly like a brut, destroying and consuming like a blazing fire) **and foolishly trust and believe** (*kasal* – they have a complete lack of understanding and are stupid toward the correct action, they stupidly have a belief and misplaced confidence in an object, placing mental and physical trust in it) **instructions strengthened by punishment** (*musar* – to instruct by disciplining and punishing) **meaningless, empty, worthless, useless idols** (*hebel* – they are proud and haughty concerning that which is worthless and of no value), **that tree** (*'es* – wood or timber).

There is a lot to review here, so let's take a piece at a time. This passage presented me with a challenge, it becomes difficult at times to determine where YeremYah is quoting Yahowah and where he is speaking himself. The Hebrew language did not have punctuation such as quotation marks, so context is the only way to determine who is speaking. So as we go through this I will attempt to explain my reasoning for why I attribute something to Yahowah or YeremeYah.

We begin with Yeremyah lamenting the state of his people.

My comfort/comforter (*mab'li'gith* –my source of brightness, encouragement or one who provides encouragement) **because of and concerning sorrow** (*yagon* – anguish and grief, a mental troubling resulting from affliction) **upon my faint** (*daw'way* – emotionally weak or ill) **heart** (*leb* – my inner most being, my mind and understanding, my heart and soul, my knowledge and thinking, my reflections and memories, my inclinations and resolutions, my conscience and moral

character, my emotions and passions). **Behold** (*hinneh*) **the voice of the cry for help of the daughters of my people** (*qowl saw'ah bat am 'any*) **from lands and regions** (*'eretz*) **which are distant** (*merhaq* – a far distance, a state of alienation), **“Is Yahowah not existing in Zion** (*ha Yahowah 'ayin ba tsiy'yon*)”

Mab'li'gith can mean both comfort or comforter. I am inclined to see this as Yeremeyah calling out to Yahowah, and thus calling Him my Comforter. He is calling out to Yahowah because as we will soon see he suffering watching his people continue to disregard Yahowah and the Covenant. He is experiencing sorrow and his heart has grown weak.

Though they had abandoned the Covenant with Yahowah in favor of pagan ways when things got bad they still cried out to Yahowah. This shows that knowing Yahowah's name is not the same as knowing Him, it also speaks to the “that's not what it means to me” argument the religious are want to use to defend their pagan practices. These people paid lip service to Yahowah while performing their pagan rites, and Yahowah rejected them. Yahowah answers their call:

“If her King (*'im melek hu* – if her king, ruler or sovereign) **does not exist in her** (*'aiyn ba hu*) **why do they vex, agitate, stir up, and provoke my heart to a heated condition which in turn leads to specific actions** (*ka'as* – scribed in the hifil stem meaning the subject, Yisra'el, causes the object, Yahowah, to engage in the action) **because of those idols and images** (*ba pasil hemah* – worship icon, graven or carved images, crosses and statuary), **because of worthless and foreign idols which provide false hope and improper pride** (*ba hebel nakar* – meaningless, empty and futile foreign idols).”

The first thing you will notice is that contrary to most all English translations I have chosen to render the first part of this statement in Yahowah's voice and not in the voice crying for help.

This is because unlike English translation I am not ignoring the use of 'im at the beginning of the statement. They opt to translate the statement as though a ha precedes it instead. In Hebrew rather than a question mark being used at the end of a sentence to indicate an interrogative different words placed at the beginning to indicate question. In the previous statement it was a ha which indicates a binary question where the answer is yes or no. So the previous statement was a yes or no question is Yahowah not existing in Zion. The 'im on the other hand is used indicate a question with a condition, it is the equivalent of in English asking "If". So since there is no dispute that the second part of this statement is Yahowah responding than the first part of the statement must be also or else there is no condition for the 'im. You would read Is Yahowah not existing in Zion? If her King does not exist in her. Which is an incomplete thought.

So understanding why I choose to render both parts of this statement in Yahowah's voice let us examine the implications. So rather than Yisra'el asking a question Yahowah makes a statement telling us that her melek, king or sovereign does not exist in her. Yahowah's intent was for Him to be the leader or melek of Yisra'el, so he is answering the cry by stating that He is not with them, and then He goes on to tell them why with the second part of His question. So this first part could be summed up as if you want my help, and you know I am not with you than why do you ka'as? So let's examine ka'as. It speaks provoking anger, of agitating and stirring up anger in someone, and furthermore of that anger leading to actions. Here it is scribbled in the hifil stem meaning that the subject causes the object to engage in the action, meaning Yisra'el is provoking the anger in Yahowah which will lead to action.

Since provoking Yahowah to anger is something I do not wish to do, let's examine what He tells us was causing this anger. It was because of those idols and images. Pasil is a simple word it speaks of graven or carved images, think of crosses, and statuary adorning churches today. Since

Yahowah choose to use hemah, those, with pasil we have to ask what idols and images is he speaking of. For that we will need to examine the beginning of the 10th chapter of YermeYah, which we will get to before we complete this examination, but I would rather approach it in order than jump into it now, but it is not good news for religious Christians. Yahowah continues to further describe why He is angry with hebel nakar. In Hebrew adjectives follow nouns so nakar is an adjective modifying hebel. Nakar simply speaks of that which is foreign. Hebel is another Hebrew word for idol, but it carries much deeper connotations than that, it speaks of the idols as being worthless, meaningless and empty. Hebel also carries with it the idea of improper haughtiness and false hope. Hebel nakar tells us that these idols were adopted from foreign people and that they are worthless to us providing false hope and improper pride, again something Yahowah will elaborate on in the 10th chapter.

If you will recall, I mentioned that ka'as carried with it the implication that this stirring up and agitating would lead to a specific action. I would be remiss here if I did not detour to show what they had already been told this specific action would be. Moshe wrote of this in Dabariym/Deuteronomy chapter 4 starting in verse 25:

When you bare (*yalad*) sons, and sons of sons, and grow old (*yaśan* – become old, could also mean sleep as in become comfortable) in the land and you corrupt (*sahat* – ravage, ruine, devastate and destroy it, turning it into a putrid and polluted slime pit of corruption and decay) and you prepare and produce for yourselves idols and images (*pasil*), likenesses, forms and representations (*temuwnah*) of anything (*kol*) and you prepare and produce for yourselves that which is against the standard (*ra'* – that which is evil and harmful, troubling, disagreeable, malignant, injurious, and displeasing) in the eyes (*aiyn* – from the perspective) of Yahowah your God, vexing, agitating, stirring up, and provoking His heart to a heated condition which in

turn leads to specific actions (*ka'as* – scribed in the hifil stem meaning the subject, Yisra'el, causes the object, Yahowah, to engage in the action). **I will stand still and bare witness testifying** (*'uwd*) **concerning and against you that day in association with the heavens and in association with the material realm or region that indeed quickly** (*mahar*) **you will die and be completely destroyed, ceasing to exist** (*'abad 'abad* – upon your death, you will perish, vanishing into nothingness, you will die and be annihilated and exterminated, your whereabouts completely unknown, your lives squandered, and wasted, the doubling of the word in this case not only serves to intensify the meaning, but could be viewed as the death of the body and the death of the soul) **from upon the land and region which you will pass over** (*'abar*) **the Yarden there to inherit her** (*yaras*). **You will not choose to make long your days** (*lo' 'arak yowmym* – *lo'* is a negation, *'arak* is scribed in the hifil meaning that Yisra'el will cause this not happen and with the paragogic nun meaning it will be of their own volition) **upon her, but rather you will absolutely cause yourself to be destroyed, decimated, and overthrown** (*samad samad* – scribed in the nifal meaning that they will bring this state upon themselves, the repeating intensifies its meaning and shows that it is a certainty), **and Yahowah will scatter** (*puwts* – written in the hiphil stem meaning the subject, Yahowah, caused the object, Yisra'el, to perform the) **you in and with the people and nations** (*'am*) **and you will cause yourselves to be left and remain** (*sa'ar* – remain after a devastating action has occurred, scribed in the nifal meaning the subject both carries out and receives the action) **men** (*mat* – one of five Hebrew words for humans, derived from *muwt*, death or to die, it could speak to that in this state of estrangement from Yahowah they are dead men spiritually) **of number** (*mispar*- the implication seems to be that they are so few that they can be numbered or counted) **in the gentile nations** (*goyim*) **which Yahowah will lead you** (*nahag* – scribed in the piel meaning the subject will suffer the effect of the action). **And there you will**

work and toil serving with ('abad) gods (elohiym) the work (ma'aseh – the act, labor or pursuit, the undertakings) of the hands (yad) of men ('adam) a tree ('es – wood or timber) and a stone (eben – stone, rock or that which is made from it, specifically of idols) which cannot see (lo' ra'ah) and cannot hear (lo's sama) and cannot eat (lo' 'akal) and cannot itself smell (lo' riyah – interesting the only one scribed in the hifil meaning cannot carry out the action it self-i.e. cannot perceive smells, it can however give off odor). But from there you will desire to seek and search (baqas – you will desire look for and be diligent in the search for information pertaining to [Yahowah], you will hold yourself accountable and responsible, and you will inquire about [Yahowah] scribed in the piel) concerning Yahowah your God, and you will discover and actually encounter Him (masa' – you will attain the necessary information regarding and actually find, you will learn that which you previously did not know and you will actually recognize, appear before, and be secure in) because indeed you continually and constantly carefully sought to know and rely upon (darash – you made a habit of consistently inquiring about , studying, searching for, caring about and seeking to develop a relationship with) Him with all of your heart (leb – your inner most being, your mind and understanding, your heart and soul, your knowledge and thinking, your reflections and memories, your inclinations and resolutions, your conscience and moral character, your emotions and passions) and with all of your soul (nephesh – your inner being, your essence, your thinking, feeling, willing and desiring). And during the narrow and binding (tsar) approaching you indeed you will discover and find (masa) all of these words (dabariym) in the last and final ('acharyth) days, and you will actually turn back and return (suwb – you will return and be restored) eternally with ('ad) Yahowah your God, and you will hear (sama – listen, understand and heed) concerning His voice. Because indeed a loving and merciful (rahuwm – compassionate and sympathetic, deeply devoted and loving) God is

Yahowah your God, He does not desire for you be low (*lo' rapah* – He does not desire for you to falter, to hang limp and be defenseless lacking power, He does not desire you to be alone, weak and disheartened, scribed in the jussive and hifil) **and He will not destroy you** (*lo' shahat*) **and He will not ignore or forget** (*lo' sakah* – overlook, be unmindful of and forget the significance of and lose sight of or improperly responded to) **your father's** (*'ab* – forefather's) **familial covenant relationship** (*beryth*) **which He swore an oath** (*saba*) **to them.**
(Dabariym/Deuteronomy 4:25-31)

So in Yeremeyah we are seeing the fulfillment of Dabariym. Yahowah is not a fan idols and images. Religious Christians and Catholics in particular should take heed of this as they are steeped in this, from the crosses around their neck and adorning their churches to the Christmas trees they decorate and put on prominent display in their houses to the statues of Mary and the Saints that adorn their yards and churches. And in this Dabariym verse we get Yahowah's response to the "That's not what it means to me." Argument the religious so often give to defend their idols:

“and you prepare and produce for yourselves that which is against the standard (*ra'* – that which is evil and harmful, troubling, disagreeable, malignant, injurious, and displeasing) **in the eyes** (*aiyn* – from the perspective) **of Yahowah”**

It does not matter what it means to you, all that matters is what it means to Yahowah. But Christians aren't the only ones with graven and carved images, while images of the Prophet Muhamad are enough to kill over, Muslims gather every year to walk circles around the Kaba home of Islam's Black Stone god. Hidu tmeples are full of statuary to their gods. Jewish synagogues bare the “star of David”. Religions love their idols, Yahowah hates them.

Yeremyah replies:

The harvest (*qasir* – the gathering of ripened and ready fruit from the field) **has passed over** (*abar*) **the summer** (*qayis* – the season and the fruit it brings) **is complete** (*kalah* – has come to an end) **and we have not saved ourselves** (*yasa* – rescued, delivered or removed ourselves from danger, scribed in the nifal meaning the subject both carries out and receives the action).

Yermeyah recognizes that his people have failed to return to Yahowah. *Yasa* scribed in the nifal is interesting here in that Yeremyah is saying that they have not saved themselves. Christianity is obsessed to say the least with salvation, evangelizing they will start a conversation with, “Have you been saved?” But they fail to consider what they are being saved to, or why. Yahowah is about relationship, and coming to know Him should be our first priority, salvation is merely a byproduct of that relationship. We are saved when we come to know, and rely upon Yahowah. We do not save ourselves, Yahowah does the work, but we do save ourselves in the sense that it is our actions engaging in the relationship which leads to Him saving us.

He continues.

Upon and because of the crippling and breaking of (*seber* – fracturing injury which has long term effects) **the daughters of my people I have been made to suffer** (*sabar* – scribed in the hofal stem, and in the perfect meaning it is a completed action, and not ongoing), **I mourn** (*qadar* – literally I grow dark), **horror concerning desolation** (*sam'mah* – a state of fear usually concerning a great disaster attributed to divine judgment) **has hardened me** (*hazaq* – has hardened me, and made me stronger, hifil stem).

Yermeyah hates to see his people suffering. I find *hazaq* interesting here in that while it could mean strengthen, it more accurately speaks of hardening. It is the same word used in Exodus 9 to speak of Yahowah hardening Pharaoh's heart. Given what we will come to shortly concerning

Yeremyah's desire to leave his people this could be saying that the horror, desolation and suffering of his people combined with their failure to return to Yahowah has hardened him emotionally.

Does there not exist a balm (*ha sori aiy*n) in Gilead (*gilad* –heap of witnesses, a region east of the Jordan)? If (*'im*) healing does not exist there (*rapa aiy*n sam), indeed (*kiy*) why does the daughter of my people not ascend (*maddua lo allah* – why does she not rise up) and restore the relationship (*arukah* – heal and restore the relationship)?

Let's examine the first question first. A balm is a fragrant ointment which is supposed to heal. This is reinforced with the second question. Let's examine Gilead for a moment. Yahowah described it in Hosea:

“Gilead is a city of wrongdoers, evil, wicked, unfaithful, and immoral men; a place of corruption, calamity, and deceit, tracked with bloody footprints, slyness, and insidiousness causing bloodshed. As raiders and robbers, as a murdering and thieving gang of bandits who harass for plunder, they wait in ambush to terrorize. And as a cult, they act like a society of spellbinders who rely on demonic spirits and immoral religious charms. The priests are enchanters who verbally beguile so as to invoke illicit prayers and spells to encourage similar behavior. They condone murder by way of using men as beasts to shoulder the burden. Surely they have committed a crime, devising an evil plan, and encouraged behavior which is lewd and shameful, incestuous and adulterous.” (Hosea 6:8-9)

Gilead is from gal, meaning heap and 'ed meaning witnesses, while at first glance heap of witnesses may sound like a good thing it is important to recognize that a witness can be either reliable or false. Given what Yahowah has told of Gilead I am inclined to view it as a heap of false

witnesses. So Yereyah is saying is there no balm, healing ointment, in your heap of false witnesses?

English translations usually render *rapa* in the second question as healer, or physician as though it were a noun and not a verb, and again ignore the use of 'im. With that in mind we see that Yereyah is asking If healing does not exist there rather than is there no healer there. They then ignore the use of *kiy*, indeed, and render the second part of the question as a third question. Their rendering would have Yereyah asking a stupid question which he himself has already answered. Religious translators have him asking why the healing of the daughter of his people has not come, but this is an absurd question since he has just got through lamenting the fact that his people are still rejecting Yahowah. If, however we don't ignore 'im and *kiy* we see that he is asking his people if we know there is no healing in Gilead why do we not rise up and restore our relationship with Yahowah?

While separated into a different chapter 9:1 follows and continues from 8:22.

Who (*mi* ') **is giving** (*natan* – giving, placing and bestowing) **my head** (*rosh* – head, top or source) **waters** (*mayim* – liquid necessary to continue and sustain life, used for cleansing) **and my eye** (*ayn* – part of the body, but speaks of understanding) **a flow** (*maqor* – a source or fountain) **of tears** (*dimah*)? **And I want to weep and mourn** (*bakah* – cohortative expressing volition) **day and night according to the defiled and profaned** (*halal* – the impure, unclean reprehensible) **daughters of my people.**

Yereyah recognizes that his people have rejected Yahowah and despite his best efforts they have not returned to him. He has watched them suffer and mourns for them. Earlier I talked

about how what he had seen had hardened him and I said that I thought it was an emotional hardness, what follows is the reason.

Who (*mi'*) **is/has/will give** (*natan* – giving, placing and bestowing) **me a traveler's lodging** (*arah malown* – an overnight shelter for one who is traveling along the way) **in the wilderness** (*bamidbar* – in the desolate wilderness without the word) **it is my desire to abandon** (*azab* – reject, desert and cease association with, I wish to forsake and leave, scribed in the cohortative) **my people and I desire to walk** (*halak* - cohortative) **from amongst them because indeed** (*kiy*) **all of them commit adultery** (*na'ap*), **as an assembly** (*atsarah* – a congregation of people) **of unfaithful** (*bagad* – untrustworthy and unreliable deceivers)

Yeremyah has had enough. The use of the cohortative here tells us that it is his desire to abandon and walk away from his people. Him calling them an assembly of unfaithful reinforces the idea that it is stupid in the extreme for English bibles to have him ask why has the healing of my people not begun in the previous passage. Yahowah relates with him when he responds:

“And they continuously go forth stepping on and trampling down (*darak* – go out and march, stepping on and trampling down scribed in the hifil and imperfect form) **with their tongues** (*lasown* – their speech and language), **their bow** (*qeset* – weapon used to shoot from a distance) **of misleading falsehoods** (*seger* – vain and unbeneficial deceptions without reason).

How religious translators get, “They bend their tongue like their bow for lies.” From this I don't know. *Darak* does not mean bend. The Theological Wordbook of the Old Testament tells us that the basic concept of *darak* is setting foot on a territory or object. It speaks of army's marching and trampling down. Scribed in the imperfect here it means this is habitual or routine. What's interesting is that they don't do this with their feet, but rather with their tongues. *Lasown* can

literally mean tongue as in the body part, but it is more commonly used to speak of speech and language. This is interesting in that it is being addressed to Yisra'el since unlike the Christian and Muslim religions which used their military to spread their religion and trample down the people, Judaism has never been militaristic. The religious leaders instead used words and language to manipulate people. The religious rabbis wrote their Talmud and created their showa, vowel pointing, system to beguile people. They trampled down with language. Yahowah calls it their bow of misleading falsehoods. Yahowah continues.

And that which is not trustworthy and reliable (*lo emownah* – that which is not steadfast or worthy of trust, that which not honest, secure or safe, that which is not the truth and does not conform to reality) **has actually grown strong and arrogantly become overwhelming** (*gabar* – become greater, and won over, has triumphed over and inundated, scribed in the qal perfect) **in the land** (*erets* – *region*) **because indeed** (*kiy*) **they go** (*yasa'* – go out and extend themselves) **from that which is evil and wicked** (*ra'ah* – wrong and immoral, adversarial and misfortunate) **to that which is evil and wicked** (*ra'ah* – wrong and immoral, adversarial and misfortunate).

To render *lo emownah* as simply not truth does not do justice to the words Yahowah choose. *Emownah* speaks about that which is trustworthy and reliable. At its heart *emownah* speaks of certainty and firmness, it is the opposite of the Christian concept of faith. Negated with *lo'* here it speaks of that which is not certain, not firm, not trustworthy, and not reliable, it speaks of faith and religion. The KJV renders *gabar* as valiant, other translations render it as prevails or be mighty. While *gabar* can mean to prevail, win or triumph over these are inadequate renderings. *Gabar* speaks of showing arrogance, and of overwhelming and inundating. The religious notion of faith inundated the world, and the faithful arrogantly boast in it.

Men go from that which is ra'ah to that which is ra'ah, from one religion to another. Ra'ah is an interesting word, it is usually rendered evil, and that is an accurate translation, but evil can be subjective. At its core the Hebrew concept of good and evil speak of that which works as intended and that which doesn't. Many come to recognize the lies of religion, and leave it to become an atheist, but they have simply moved from one thing that doesn't work to another that doesn't work. Or they leave Islam for Christianity or vice versa, again one thing that doesn't work for another. Unless you leave lo' emownah for emownah there is no use. Reinforcing this understanding Yahowah goes on to say,

But Me they do not actually know (*lo yada* – they do not recognize, understand, respect or acknowledge, they do not have a close personal relationship with me).” **Prophetically declares** (*ne'um* - reveals) **Yahowah of the vast array of spiritual envoys** (*tsaba'* – of the heavenly command and control regime who serve as living implements by following orders, in the DSS but not the MT).

This pretty much speaks for itself, so I have nothing to comment on. Let's continue.

Each individual (*ish*) **from** (*min*) **his friend, country man or neighbor** (*rea*) **must keep themselves** (*shamar* – carefully observe, beware and pay attention, learn and remember, nifal, imperative), **and concerning all of your brothers** (*kol 'ah* – all of your brothers, or by extension any family member) **do not continue to trust** (*lo' batah* – do not place confidence in or rely upon them, do not be unsuspecting or naïve) **because indeed all of your brothers prevail by grasping the heel utterly betraying and deceiving** (*'aqab 'aqab*) **and all of your friends, neighbors and countrymen** (*rea*) **travel about as slanderers** (*halak rakil* – go about gossiping and spreading harmful lies with intent to ruin the character and reputation of another).

I often tell people not to take my word for anything, to look it up for themselves. You should never trust any person when it comes to your relationship with Yahowah. You must shamar for yourself. If you shamar, carefully observe, pay attention and learn for yourself than you cannot be duped. Just because someone comes across as trustworthy does not mean they are.

The use of the imperfect in conjunction with batah, gives hope to those who have been tricked. It means that just because you have trusted and been led astray you can stop and turn back, you are not lost, just do not continue to place your confidence in, trusting and relying on men. Aqab aqab describes the tactics of the religious. They grasp hold of and hold back people deceiving and then betraying the trust that is put in them. The religious spread lies and gossip slandering each other and those who get in their way.

And each individual concerning his friends, countrymen and neighbors he continually and actively deceives and cheats while mocking (*talal* - deludes and causes to hold an errant view, while making of fool of and scorning) **and truth** (*'emet* – that which is reliable, trustworthy, dependable, loyal, honest and full of integrity) **he does not allow to be spoken** (*dabar* – piel stem).

Virtually everyone looks at televangelist and recognizes they are a fraud, and knows that they are talal, deceiving and cheating while mocking those they dupe, but your local Preacher, or Priest is nothing but that same just more beguiling. As for 'emet dabar, try talking to a religious friend about what you have discovered in these pages, and see the reaction you will get.

He has trained and guided (*lamad* – taught and instructed) **his tongue** (*lasown* – his speech and language) **to speak** (*dabar*) **misleading falsehoods** (*seger* – vain and unbeneficial deceptions without reason) **they wrongly, perversely and wickedly** (*awah*) **toil and labor** (*law'aw* – work themselves to the point of emotional and or physical wariness).

Religious leaders spend years studying their religious tenants so that they are prepared to teach them. According to the 2010 Official Catholic Directory, as of 2009 there are 189 seminaries with 5,131 students in the United States; 3,319 diocesan seminarians and 1,812 religious seminarians. By the official 2011 statistics, there are 5,247 seminarians (3,394 diocesan and 1,853 religious) in the United States. And that's not even counting protestant seminaries or rabbinical school. It takes a lot of schooling to be well versed in contradictory lies.

You yourself live and dwell (*yasab*) **in the middle** (*tawek*) **deceit and treachery** (*mirmah* – speaks of any deceit, but is largely used to speak of treacherous or deceitful speech). **With and because of deceit and treachery** (*mirmah* – speaks of any deceit, but is largely used to speak of treacherous or deceitful speech) **they refuse** (*ma'an* – do not agree or consent to a proposition) **to know, understand, acknowledge or form a close relationship with Me.” Prophetically declares** (*ne'um* - reveals) **Yahowah.**

Mirmah's connection to deceitful speech I find especially interesting. While the written word can and has been used to beguile and deceive, speech is much more common. If you look at the likes of Adolph Hitler, Paul, Billy Graham, etc. you see that they rallied people to them using speech. While Hitler did write Mein Kampf it was not his primary way of growing his followers, it was his stirring speeches which brought people to him. Paul wrote letters, but a common thread of them was that they were to the people who he had converted and who were now falling away. He would rally people to him with his speech, but once he was gone they quickly fell away. Billy Graham gave rousing speeches that lead to hundreds at a time “being saved” but within a year the vast majority had went right back to what they were doing before. Your average Christian spends little time reading in their bible, they listen to the pastor. There is a reason the most charismatic pastors have the largest following.

It is both with and because of this deceitful speech that the religious refuse to know Yahowah. Ma'an here is interesting because it means that they are not just duped, but are making the choice to reject knowing Yahowah. Ma'an can also carry the connotation of despising, so not only do they reject knowing Yahowah, they despise it.

Therefor this (*ken koh*) **is what Yahowah of the vast array of spiritual envoys** (*tsaba'* – of the heavenly command and control regime who serve as living implements by following orders) **said, “Behold** (*hinneh*) **I will refine** (*sarap* – remove impurities, fashion and make pure) **them and I will test** (*bahan* – try, probe and examine to determine the genuineness of) **them. Because indeed** (*kiy*) **how or why** (*'ek*) **I will do** (*asah* – perform, act, make or fashion) **by means of** (*min* – because of, from or more than) **the presences of the daughters of my people?**

The wording of the second part of this statement is rendered literally from the Hebrew. I did this because I am not one hundred percent sure of my interpretation, and want you to be able to draw your own conclusion. So for what it is worth my take is that Yahowah is saying that the refining and testing of them is a labor of love. They do not deserve it and have not earned it, but Yahowah will do it anyway because they are the daughters of His people. The refining and testing will be a painful process for them, but it is for their good in the end.

A ritualistically slaughtering, hammering and beating down (*sahat* – scribed as a passive participle) **arrow** (*chets* – piercing weapon fired from a distance, from chatsats meaning to divide) **is their tongue** (*lasown* – their speech) **deceit and treachery** (*mirmah* – speaks of any deceit, but is largely used to speak of treacherous or deceitful speech) **is spoken** (*dabar*) **in his mouth** (*peh*). **Completeness and satisfaction** (*shalowm* – peace, contentment, blessing and prosperity) **with his friends, neighbors and fellow countrymen** (*rea*) **he speaks** (*dabar*) **and in**

his inner attitude (*qereb*) **he puts in place** (*sim*) **his deceptive trap of intrigue which will harm by deception** (*oreb* – derived from arab meaning to lay in wait and ambush).

Yahowah continues to tell us about man's use of language to do harm. This time telling us that while they are friendly to your face they are plotting against you.

Because of and concerning (*'al*) **these things should I not** (*lo*) **exercise oversight of them** (*paqad* – inspect and take action causing a considerable change in the circumstance of them for better or worse).” **Prophetically declares** (*ne'um* - reveals) **Yahowah,**

Yahowah has explained how bad things have gotten for His people and now because of this He asks should I not exercise oversight of them. It is a rhetorical question for sure. These are His children, and He made a covenant and promise to Abraham, Yitshaq and Yaq'qob.

If they are among a nation (*gowy*) **which relationally is like this have they not brought upon themselves the vengeance** (*naqam* – vengeance with a focus on justice and punishment of guilt scribed in the hitpa'el) **of my soul** (*nephesh*).

Once again religious translators have ignored the use of 'im and thus missed the reason for the consequence. It is because of the choices they have made that they will suffer naqam. The use of the hitpa'el in conjunction with naqam tells us that they have brought it upon themselves. He has described the nation that they are among and why He hates it. Look at the world today and see if you see much difference. We too are inviting Yahowah's naqam. Look at what He hates and avoid it.

Over mountains (*har* – a symbol of power, lacking the definite article in the DSS) **I lift up** (*nasa* – raise and carry away) **weeping** (*beki* – crying for either joy or out of remorse) **and wailing and mourning** (*nehi*), **and over pastures of** (*na'wah* – open space suited for grazing, the

home and abode of a shepherd and/or his sheep) **wilderness** (*midbar* –the large sparsely inhabited wasteland) **a dirge** (*qinah* – a poem of mourning chanted or sung in rhythm) **because indeed they have been kindled into a destructive fire** (*yasat*- set ablaze, used to speak of destructive and raging fires) **because not** (*min bely*) **a single individual** (*ish*) **will be passed over** (*'abar*) **and they do not listen to or hear** (*lo sama* – perceive or understand) **the sound** (*qol*) **of a large domesticated animal** (*miqneh*), **from the birds** (*ofe*) **of the heavens** (*shamaiym*) **until the large beast** (*behemah*) **have fled** (*nadad* - escaped), **they have walked on** (*halak*).

This sounds pretty bad, but it gets worse.

And I give (*natan* – will produce or allow) **Yahruwshalem to a heap of rocks** (*gal* – a pile of rocks, can be used to denote a boundary, as a funeral pile or represent the destruction of a city). **A den** (*ma'own* – a lair or dwelling place, a refuge) **of jackal** (*tan* – jackal are carrion eaters and scavengers known to prowl abandoned cities and so were a symbol of desolation and divine judgment). **And the cities of Yahuwdah I give** (*natan* – will produce or allow) **desolate devastation** (*shimamah* – a state of utter ruin) **because of the inhabitant's failure** (*min bely yasab*)

Most translation render *min bely yasab* as lacking or without inhabitants. But this requires ignoring *min* which conveys the marker of a source or cause. While *bely* can mean no or a lack of, it can also mean failure. It's root *balah* literally means fail or by implication wear out, it is the word used to tell us that the cloths of the Yisra'elites did not wear out or fail during the 40 years in the wilderness. So recognizing that we are being told the cause of the devastation and not just a result of it I choose to render it as because of the inhabitant's failure, which is in accord with everything that has been said thus far.

Whoever (*mi*) **is the wise man** (*yish hakam* – individual who is capable of discernment and understanding. Wisdom was viewed as practical rather than speculative in the Hebrew mindset) **let him desire to understand** (*biyn* – know to the point of understanding, with an emphasis on demonstrating judgment. Scribed in the Jussive conveying third person volition) **this which** (*asher*) **was spoken** (*dabar* – communicated using words) **from the mouth of Yahowah to him and he should desire to make it known** (*nagid* – report and lay before, with an implication of on placing a high importance on, scribed in the jussive and hifil) **concerning** (*'al*) **why** (*mah*) **the land will be destroyed and desolated** (*abad* – ruined, destroyed and wasted) **it will lie in ruins** (*nasah*) **just as the desert** (*midbar*) **from a lack of** (*min bely*) **passing over** (*abar*).

This may be a continuation with Yahowah still speaking or it may be Yeremeyah interjecting. Regardless the statement is true and should be heeded. This can be rendered either as a statement or as a question since *mi* can be either who or whoever. Given the use of the volitional jussive form which follows I opted to render it as a statement, but even if it is a question it is a rhetorical one and thus a statement anyways. Furthermore, it requires them to turn *asher* into an interrogatory to make the second part of the sentence stand on its own. *Asher* is a linking word which relates one thing to another not an interrogatory.

So we are being told what we need to do to be considered a wise man and that is to desire to understand. *Biyn* is scribed in the jussive form which is the third person expression of volition, thus conveys a desire to *biyn*. The key to *biyn* is understanding, which requires two things knowledge and discernment. If you have a lot of knowledge, but no sense of judgment you cannot possibly understand. Conversely if you have good judgment but are ignorant you will not understand. Ignorance and irrationality are the hallmarks of the religious, they are not wise men. What are we to have the desire to know and understand? That which was spoken from the mouth

of Yahowah. There is only one place to find that which was spoken from the mouth of Yahowah and that is His Towrah.

Next we are told to nagid. Nagid is to tell or report something so that it is known, placing a high importance on the information. So the English renderings of nagid as declare are accurate, but miss the nuances of the word. Furthermore, they ignore the use of the jussive and the hifil stem thereby missing the volitional nature of the statement as well as the causative connotations. So rather than simply saying that he may declare it is telling us that he should desire to cause it to be known.

Continuing to render statements as questions they ignore the use of 'al and render the next part as a question. This is not asking why the land will be destroyed it is continuing with the previous statement and telling us that what was to be reported and made known was why the land would be destroyed and made desolate.

I rendered the final part of this passage as directly as possible. English translations once again ignore the use of min before bely and render this without the causation that min implies. I choose not to ignore it and left it in. So understanding the causative nature of min we are being told that this destruction will at least in part be because of bely abar. As we discussed previously bely can mean no or a lack of, but it can also mean failure. And abar means to cross over or pass over something. So I will let you come to your own conclusions concerning this statement, but I personally see a connection between abar, pass over, and pesach, Passover, though I easily could be wrong.

If the previous passage was Yahowah speaking than He continues, if the previous passage was Yeremeyah, then Yahowah interjected:

And Yahowah said, “Because of their forsaking and abandoning of (*azab* – their rejecting, deserting and ceasing association with) **My Towrah (*Towrah* – teaching, and guidance) **which relationally I gifted and bestowed** (*natan* – gave and entrusted as a gift) **before their presence. And they did not listen to or hear** (*lo shama*) **my voice. And they did not walk and travel** (*halak*) **with her.****

So there is no doubt this is in Yahowah’s voice this time. Yahowah is answering the question of why the land will be laid desolate and be destroyed and it is not good for Christians, Jews or Muslims. We are told it is because of the forsaking and abandoning of His Towrah. Azab is to disown and abandon, to reject and forsake. It is what we are told Yahowah will do to all those who are not engaged as a part of His covenant. They like most today have abandoned and rejected Yahowah’s teaching and guidance, His Towrah. Interestingly Yahowah tells us that he gifted His Towrah to them, Paul called it a curse.

Lo Shama tells us that they did not listen to or hear, they did not understand. Shama, especially when used with halak, carries the connotation not just of hearing and understanding, but acting upon what it. Jews today and then listened to Towrah recitations, but they did not understand them and did not act upon them. Christians cite the Towrah, but they do not understand or act upon it. They did not halak, walk the path with her. I find the use of her here interesting, because Yahowah could easily have said with Me, but opted for the feminine pronoun. The ‘ah ending in Hebrew conveys the feminine form of a word. So the Towrah could be the her being referred to here. Additionally, the Ruach Ha Kodesh, Set-Apart Spirit, is feminine and that could be the her, or since they are different forms of the same thing it could be both.

What follows is azab for the religious.

And they walked (*halak*) **after the stubbornness** (*sharyruwth*– hardness and firmness, from sharer meaning adversarial and hostile) **of their heart** (*leb* – inner being) **and after the Lord** (*ha ba'al*) **which relationally they learned** (*lamad* – were trained, gained information and responded properly to it with regular action, implying acceptance of, or submission to the information. Can literally mean goaded) **from their fathers.”**

With few exceptions English bibles universally replace Yahowah’s name with THE LORD, though they accurately transliterate the name of Ba’al. Jews, Christians and Muslims all refer to their god as the lord. Here we are told that following The Lord is following the stubbornness of your heart. Furthermore, we are told that it is lamad, learned, from our fathers. I find lamad interesting in that it carries with it the idea of goading which the way one teaches an animal, but poking it with a sharp stick to get it to listen.

Yahowah continues:

Likewise, this is what Yahowah of the vast array of spiritual envoys (*tsaba’* – of the heavenly command and control regime who serve as living implements by following orders), **God of Yisra’el said, “Look at and behold Me** (*hinneh ani*) **the people of this nation eat and consume** (*akal hemah ha ‘am ha*) **a bitter and toxic substance** (*la’anah*) **and I allow them to drink** (*saqah*) **poisonous** (*ro’sh* – a substance which will harm or kill) **waters.**

Ignoring the fact that *akal* was scribed in the third person the first part of this statement is usually rendered something along the lines of I will cause them to eat or I will feed them wormwood. But *akal* in the third person means that Yahowah will not be involved, only that they will eat and consume. *La’anah* speaks of a bitter and toxic substance, either a root herb, leafy oil or liver bile.

Saqah is scribed in the first person hifil means either to let or allow, or to cause someone to drink. Since the poisonous waters of religion were not forced upon them I opted to render this as I allow them to drink. Yahowah was not forcing His people to engage in these religious practices, but He was allowing them of their own free will to do so.

So what is meant by bitter food and poisonous waters? Food is simple we are told in Dabariym 8:

not upon (*lo' al*) **bread** (*ha lechem* – a baked loaf of bread with yeast and food in general; from *lechem* – that which can be adversarial) **alone** (*la bad* – by itself, separated or isolated) **shall man continually live and actually be restored to life** (*chayah ha 'adam* – shall the or this man, humankind and mankind, have life consistently and genuinely preserved, being continually spared, nurtured, and restored (the qal stem speaks of that which is actual and genuine, while the imperfect conjugation affirms the continuance of life)), **but** (*ky* – indeed rather) **upon** (*'al*) **everything** (*kol*) **which flows out of** (*mowtsa'* – which travels forth, leading and guiding every incremental stage of a journey demonstrating the proper path through life; from *yatsa'* – to go forth, leading us out by way of) **the mouth** (*peh* – the communication and spoken word) **of Yahowah shall man continually live and actually be restored to life** (*chayah ha 'adam* – shall the or this man, humankind and mankind, have life consistently and genuinely preserved, being continually spared, nurtured, and restored (the qal stem speaks of that which is actual and genuine, while the imperfect conjugation affirms the continuance of life)).” (*Dabarym / Words / Deuteronomy 8:3*)

So bitter and toxic food speaks of the words and text of man and his false religions. Water is used often in conjunction with the Set-Apart Spirit, look at Yahshayah 44 as an example.

I will pour out (*yatsaq* – anoint, wash, and grant favors using) **water upon the thirsty, flowing forth upon the parched** (*yabashah*). **I will pour out** (*yatsaq*) **My Spirit upon your offspring, My blessing** (*barakah* – present, gift, prosperity, and peace) **upon your descendants.”**
(*Yasha 'yahuw* / Yah Saves / Isaiah 44:3)

So I am inclined to view the poisonous waters as deceitful and false spirits. So many religious people, especially Christians, love to say that they let the spirit guide them, and they will dismiss evidence contrary to their religion because they are guided and taught by the holy spirit. There are spirits other than Yahowahs, before you decide to follow them as your guide make sure that they are not poisonous water.

Yahowah continues:

And they will cause themselves to be scattered (*puwts* – disperse, hifil stem) **in with and amongst the gowiym** (*gowiym* – the gentile nations) **which relationally they and their father have not known** (*asher lo yada ham wa ab ham*) **and I will send out** (*salah* – I will dispatch, scribed in the piel) **after them the sword** (*ha hereb* – sword, knife or other cutting weapon) **up to and until I finish and complete them** (*kalah* – bring them to a conclusion, scribed in the piel meaning the subject, Yahowah, causes the object, Yisrael, to be brought into the state of the verb, kalah).”

First worth noting is that *puwts* was in the third person hifil stem meaning that they will cause it to happen to themselves, not that Yahowah would cause it to happen to them as English version are want to infer. The part about they and their fathers not knowing is interesting because *Yahuwdi* have been dispersed all over the world including into countries and nations which no one in the region would have known at this time.

The use of the definite article before hereb is interesting because rather than being just a sword it is the sword. So what sword could this be speaking of. While translated sword hereb is any to cut and divide. Hereb is used in the 21st chapter of Ezekiel to speak of Yahowah's judgment cutting off and separating righteous from the condemned. It was used in Yahowsha/Joshua to speak of the flint knives which were used to circumcise the Yisra'elites. To my thinking it is clear that the sword that Yahowah will send against them which will divide in judgment is His Towrah.

To translate kalah as consumed is horribly inadequate at best, yet it is the most common way in which English translations render it. Kalah is all about finishing and completing, of bringing a process to completion. It is the word used to speak of the completion of the building of the temple. It can mean a negative end as well, and is used to speak of violent destruction cause by war. The Hebrew word for eat or consume is 'akal it is not what Yahowah choose here. The hifil combined with the first person tells us that Yahowah himself will bring this state about. So all together we are being told that Yahowah will send out the sword, His Towrah, against them until they He has completed them.

Kalah has a less ambiguous counterpart which we previously discussed while reviewing Yahowsha 5. Tamam speaks of bring something to a successful conclusion,

And their sons (*beney* – children and offspring) **were raised up and established** (*quwm* – stood up and were confirmed) **under or in place of** (*tahat*) **them and accordingly Yahowsha circumcised** (*muwl*) **them because indeed** (*kiy*) **they existed uncircumcised** (*'aral* – literally having foreskin) **because indeed** (*kiy*) **they had not circumcised** (*muwl*) **them on the path** (*derek* – the journey, the way or the road), **and it came to exist** (*hayah*) **just as** (*ka asher* – implying a connection or association between two things) **all of** (*kol*) **the people** (*goy* – the gentile nation, the non Yahuwdi) **were complete** (*tamam* – speaks of bringing an event or activity to a successful

end, can also speak of being in a state of never having, or no longer having guilt or blame from a sin or wrong-doing) **by means of their being circumcised** (*ba muwl* – scribed in the nifal stem and in the passive meaning the object undergoes the action of the verb) **and they dwelt** (*yasab*) **in place of** (*tahat*) **them in the encampment** (*machaneh* – place where His people campout) **up to and until** (*'ad*) **they were restored to life** (*chayah* – spared and preserved, made alive).

I think the use of kalah here is intentional. The sword as we are told in Ezekiel separates the righteous from the guilty, both are forms of competition one positive and one negative. When the time comes for Yahowah's people to reconcile with Him they will all be kalah, some righteous and some guilty.

Thus said Yahowah of the vast array of spiritual envoys (*tsaba'* – of the heavenly command and control regime who serve as living implements by following orders), **“You must for yourself recognize and understand** (*byn* – you yourself must pay attention to, effectively evaluate, thoughtfully consider, and comprehend, scribed in the imperative and hitpolel) **and you must call, out summon and proclaim** (*qara* – scribed in the imperative) **to the women who chant a lament** (*qin*) **and they will come** (*bo*), **and unto the women who are wise** (*chakam* – women who are perceptive, and exhibit the capacity for understanding) **you must send out for** (*salah* - imperative) **and they will come** (*bo*), **and they will act quickly** (*mahar*) **lifting up** (*nasa*) **upon us wailing and mourning** (*nehi*) **and our eyes** (*aiyn* – physically eyes, but metaphorically perception and understanding) **descended** (*yarad*) **a tear** (*dim'ah*) **and our eyelids** (*'aph'aph* – flickering, fluttering and flashing rays of light) **flowed as a stream** (*nazal*) **of water** (*mayim*).

Both byn is scribed in the imperative, but neither is an order. The imperative as we have discussed previously simply means a requirement that must be met for certain circumstances to come to pass, it is a condition not a command. Scribed in the hitpo'el stem telling us that the

subject acts upon or with respect to itself byn means to recognize and understand, to pay attention and effectively evaluate, thoughtfully consider and comprehend. No one can make you understand, you must engage yourself. Yahowah Himself cannot make you understand, He can teach, He can guide, He can advise, but in the end it all comes down to you.

In the conclusion to this snippet they are told to wailing women and the wise women, it could be that these are one in the same since the wise woman would recognize the state they were in and lament it, or they could be two different groups. Either way they will both act quickly to lift up a wailing and mourning which will cause those that hear it to weep. So what was their wailing that would bring tear:

Indeed (*kiy*) **a voice of lamentation** (*qowl nehi* – a wailing sound or cry, a mournful and repentant noise or voice) **could be heard** (*sama*) **from Zion** (*tsyown* – the sign post along the way), **“How** (*‘ek* – an exclamatory speaking of to a great or intense degree) **we have been devastated** (*sadad* – we have been ravaged and ruined) **we are exceedingly ashamed and humiliated because we have done wrong** (*meowd bowsh*) **because indeed** (*kiy*) **we have rejected, forsaken and abandoned** (*azab*) **the region** (*eretz*) **because indeed** (*kiy*) **our tabernacle** (*mishkan* - dwelling) **we caused to be thrown and cast down** (*salak* – we caused to be flung and hurled down, hifil stem)”

While the KJV's choice to render *sadad* as spoiled is accurate it is far from complete, their choice to render *meowd bowsh* as greatly confounded on the other hand is unjustifiable. *Meowd* is an intensifier so very or great would be an accurate rendering. *Bowsh* however speaks of humiliation and shame, not of confusing, irritating, annoying, bewildering or anything close to confounded. *Bowsh* is to recognize that you have done wrong and feel shame and humiliation because of it. The lamentation is that they are ashamed and humiliated because they have done

wrong by forsaking and abandoning the land and because they caused their tabernacle to be cast down. They had abandoned their covenant with Yahowah, and were ashamed.

Indeed (*kiy*) **hear** (*sama* – listen, understand and heed) **mortal women** (*nowshaiym*) **the word** (*dabar*) **of Yahowah and your ears** (*ozen akem*) **you should choose to grasp hold of and take** (*laqah* – obtain and accept, collect and capture) **the word** (*dabar*) **from His mouth** (*hu peh*), **and you must teach** (*lamad* – teach, instruct and train. Impart information with a focus on it being responded to. Imperative and piel) **your daughters a mournful song** (*nehi*) **and each woman her neighbor and friend** (*re'uwth*) **a dirge** (*qinah* – a poem of mourning chanted or sung in rhythm).

The most common word for woman in Hebrew is isah, the feminine form of 'ish/man, but here we see nowshaiym the feminine form of enowsh. The biggest focus of enowsh that separates it from 'ish is that enowsh focuses on the mortal nature of man. So by using it here it is telling us that currently separated from Yahowah they are mortal humans who will die and they will not continue beyond that. For that to change they must do what follows. Laqah here is presented in the jussive form which is a third person expression of volition meaning it is something that they should choose to do. Yahowah wants us to choose Him, He does not force our hand or coerce us, He makes an offer and tells us what we must do to accept it.

So what should they choose to grasp hold of and take? The word from His mouth. There is only one place you will find words directly from the mouth of Yahowah, and that is in His Towrah teachings given through His nabi prophets. Choose of your own free will to grasp hold of, and cling to them.

Next he tells them that they must teach their daughters a nehi. Nehi is the noun form of nahah which is the weeping or crying that accompanies mourning. What I find interesting here is

that mourning is not something that can be taught, it is an emotion that we experience usually because of the loss of something or someone that we valued. So how would one go about teaching their children to mourn for something? The only way to do so would be to teach them about what it is that was lost. So to teach them to nehi is to teach them about Yahowah, His Towrah and His Beryth to the point where they know and understand it, and recognize the great loss of not having it. The inevitable result of this would be that through their lamentation they would seek to regain it. This is reinforced by the fact that lamad speaks of teaching with a focus on the informed responding and acting upon it.

Furthermore, they were to teach their friends and neighbors a qinah. Qinah is akin to nehi but with a focus on it being linked to music or rhythm. But again one can only mourn or lament a loss if they recognize the value of the loss. Interestingly Qinah spelled Qoph Yad Nun Hey if you remove the Hey you have the same spelling as Adam and Chawah's first son Cain. Actually the addition of the Hey would make Qinah the famine form of Cain.

Because indeed death (*muwth*) is ascending and rising up (*alah*) into our windows (*hallown*) it is coming into our fortifications (*armown* – citadel, fortress and military strongholds) to cut off (*karat* – sever an object from its source) a child (*o'lel*) from outside (*huws*), your best young men (*bachuwr* – choicest, ideal, best for fighting, could also be chosen one) from public squares (*rehowb*).

While we have discussed it a number of times it bears repeating, Yahowah's use of the imperative mood is not a command, it is a statement of something that most come to pass in order for something else to come to pass. We saw the imperative in the previous statement and now we are being told why it was imperative. Death is ascending, rising up and coming upon them. It will pass through their armown. While often rendered palaces armown speaks of fortresses, military

strongholds and defensive places. Man apart from Yahowah is destined to die, and no amount of fortification will save them. If you rely on manmade structures, you will die.

You must speak (*dabar* – communicate with words) **this is what** (k’oh) **Yahowah prophetically declares** (*ne’um* - reveals), **“The disgraceful, wicked and foolish** (*ne’balah* – that which is in defiance of a standard and so considered outrageous and bringing of disgrace, that which is senseless and so shows a lack of understanding or even a lack of a capacity for understanding, implying moral failure) **of the man** (*ha adam*) **will fall** (*napal*) **like dung** (*domen*) **upon the face of the field** (*sadeh* – open field or countryside) **and like** (*wa ka*) **grain newly cut after the harvest** (*amir min achar ha qasar*) **but there is no gathering** (*wa ayin asap*).”

You may have noticed a slight difference between my rendering and that traditionally found in English translations. You will most always find *ne’balah* here rendered as corpses, and that is a possible rendering. As a derivative of *nabel*/wither *ne’balah* is a corpse, the dead body of a human or animal. However, if you dig a little you will find that spelled the same but vocalized differently there is another *ne’balah* this one derived from *nabal*/to play the fool. Since the Masoretic vocalizations did not exist in the original text we are left to deduce which word was meant and should be used. Corpse fits perfectly in this context as many men will die and be left. But worth noting is the definite article *ha*/the attached to *adam* here. So it would not be the corpses of men, but rather the corpses of the man. Man singular and with the definite article would not have more than one corpse.

Moreover, by examining the other alternative we learn not only that many men will die and remain unharvested, but why they will. By rendering *ne’balah* this way we learn that those who die lack understanding, or possibly even the capacity to understand. Religion renders many unable to understand Yahowah’s Word. These people dying are in Yahowah’s eyes disgraceful, wicked

and foolish because they are in defiance of the standard. I suppose corpse is as good a word as any to describe them because if Yahowah views you in this light, even alive you are nothing but a waling corpse.

The definite applied to adam can only point to one person, the first man made in Yahowah's image Adam. By telling us that these ne'balah were of the man, Yahowah is telling us that they were gifted with a neshamah but did not use it wisely, or at all.

The imagery here is telling. It describes them falling not only as like dung, again telling us what Yahowah thinks of these people, but as like grain at a harvest. Yahowah speaks of a harvest of his people many times, but here he is telling us that these people will not be harvested, they will be left dead and disgraced.

The religious are all too quick to dismiss the information found on my site, or in Craig's books, or any of the other sources linked throughout this site because they are listening to priests and pastors with degrees from seminaries who are "experts" on "the bible". To them I would only show what follows:

Thus says (*amar*) Yahowah, "The wise man and sage (*ha chakam*) should not desire to praise ('al *halal* – boast, brag or extol, jussive, hitpael) concerning his wisdom (*chakamah* – his capacity to understand and skills) and the mighty warriors (*ha gib'bor* – valiant soldier and mighty hero) should not desire to praise ('al *halal* – boast, brag or extol, jussive, hitpael) concerning his power and strength (*gib'borah* – his victories and physical achievements) the rich man (*ha asir*) should not desire to praise ('al *halal* – boast, brag or extol, jussive, hitpael) concerning his wealth (*oser*)

I do not claim to be a wise man. I have no formal education in the Hebrew language. I have no training in theology. My schooling was in Computer Science and Education. I do not claim my translations are perfect and I do not claim that my commentary is anything more than what I am understanding based on what I am reading. I share what I learn for a number of reasons. First it helps me to better understand it myself. I learn more trying to explain what I have read than I do by reading it. Second I want to know if I am wrong, so by sharing I give people the chance to prove me wrong. There is nothing I hate more than being wrong, I am wrong more often than right, and so I share it so that anyone can read it and find any flaw in my logic or my process. Third I share because I have found the information enlightening and useful and hope to help anyone who may read it.

I am certainly not a mighty warrior. Standing 5'9" and about 170lbs with most of that being belly and not muscle. I have been in few fights in my life, and while as a child I took martial arts and competed in tournaments, I am certainly no warrior.

As for rich, I am rich in many ways, but among them is not monetarily. I have no wealth to brag or boast about.

What I do have that I am more than willing to boast and brag about all day long is the fact that I have come to know, understand and have a relationship with Yahowah.

but rather (*ki'im*) **in this the boaster** (*ha halal-* the one boasting, praising, extoling or bragging) **should desire to praise** (*halal* – boast, brag or extol, jussive, hitpael) **I have gained insight and understanding** (*sakal* – through appropriate instruction, coupled with good judgment, has given me the capacity to comprehend) **and to know** (*yada*) **through Me** (*'eth ani*) **that indeed I am Yahowah preparing, producing and engaging in doing** (*asah*) **steadfast love and**

unfailing kindness (*chesed*), **judgments** (*mishpat* – the means used to achieve justice and resolve disputes, the procedures and processes, even the justifications; from *shaphat* – the means to exercise judgment, to make decisions, and to decide disputes, to plead the cause and case of and to defend the controversy of the government) **and vindication, and justice** (*tsadaqah* – that which is correct, upright, and righteous in accord with the standard) **in the land because indeed in these I delight** (*hapes* – in these I take pleasure and I desire)” **prophetically declares** (*ne’um* - reveals) **Yahowah.**

Something important worth noting in both this and the previous section we examined is the use of the jussive, third person expression of volition or desire. Yahowah is not just saying that one should or should not do these things, but that we should or should not want to do them.

In most translations the ‘eth before ani is not translated, and while this is acceptable since ‘eth can be used in a way that does not require translation. However, following *sakal yada* and preceding *kiy* it seemed more appropriate to translate here than not. *Sakal* speaks of gaining insight and understanding through appropriate instruction and good judgment. *Yada* is to know in a relational sense, so to know personally. So if we were to not translate ‘eth it would say to personally know Me, and that would be perfectly true, but to follow that with *kiy*, that indeed, would not make sense. If, however you translate ‘eth which can be a marker of a means we are told where the appropriate instruction came from. So what we should desire to boast about is that we have gained insight and understanding through Yahowahs instruction and our use of good judgment and we personally know and recognize that indeed Yahowah is engaged in producing *chesed*, *mishpat* and *tsadaqah* in the land.

So what is *chesed*, *mishpat* and *tsadaqah*. Let’s start with *chesed*. Usually simply rendered kindness which misses the complexity of the word. At its core *chesed* is about loyalty and devotion.

It is love that is steadfast based on a prior relationship. So Yahowah's chesed only applies to His people. This steadfast love can show itself in the form of providing kindness or in showing mercy, but those are rooted in loyalty. So what we should desire to boast about is that we have gained insight and understanding through Yahowah's instruction and our use of good judgment and we personally know and recognize that indeed Yahowah is engaged in producing steadfast love and that He is loyal and devoted to His family.

Rendered variously as right-ruling, judgment or justice mishpat is the noun form of the verbal root shaphat which means used to exercise judgment. Mishpat is the word Yahowah uses frequently to describe the terms and conditions of the covenant. So what we should desire to boast about is that we have gained insight and understanding through Yahowah's instruction and our use of good judgment and we personally know and recognize that indeed Yahowah is engaged in implementing His means to achieve justice and resolve disputes.

Finally, tsadaqah is usually rendered righteousness. Tsadaqah is that which is justly vindicated. That which is declared correct and in accord with a standard. Yahowah's standard is His Towrah. So what we should desire to boast about is that we have gained insight and understanding through Yahowah's instruction and our use of good judgment and we personally know and recognize that indeed Yahowah is engaged that which is accord with the standard of His Towrah.

These are the things we should brag and boast about because these are the things Yahowah hapes, delights and takes pleasure in.

We have finally come to the passage that brought us here. So let's examine it in the context of all that has come before.

“Look and behold (*hinneh*) days are coming (*yowmim bo’*)” prophetically declares (*ne’um* - reveals) **Yahowah, **“I will exercise oversight (*paqad* – inspect and take action causing a considerable change in the circumstance of them for better or worse) upon all circumcised (*muwl*) in/with foreskin (*ba arlah*), upon Mitsrayim (*mitsrayim* – oppressive crucible, Egypt) and upon Yahuwdah (*yahuwdah* – those who are related to Yahowah), and upon Edowm (*edowm* – red earth, derived from *awdam* meaning to become red of face, descendants of ‘Esau, region south of the Dead Sea, north of the Red Sea, east of the Rift Valley, and west of the Negev (i.e., a desert area on the shores of the Gulf of Aqaba)) and upon the sons of Ammown (*ammown* – son of my people, area east of the Joran river), and upon Moab (*moab*- their father, descendants of a son of Lot by way of an incestuous relationship with his eldest daughter, area east of the Dead Sea.), and upon all that cut off and sever (*qatsats* - separate) the corners (*pe’ah* – the corners, edges or boundaries), the ones dwelling (*yatsab* – settling and inhabiting) in the wilderness (*midbar* – the barren wilderness).****

So first Yahowah prophetically declares that the days are coming, which means this is not happening at the time YermeYah is writing this, and since no event like what is described next has happened yet we can assume it is in our future, and likely a last day’s prophecy.

Next we need to examine *paqad*, with few exceptions English bibles are want to render this as punish. The Theological Wordbook of the Old Testament tells us of *paqad* that its basic meaning is to exercise oversight over, either in the form of inspecting or of taking action to cause a considerable change in the circumstance for better or worse. It goes on to tell that the word is almost equally used to speak of positive and negative actions. It’s the word used to speak of Dowd’s census in 2Samuel 24. It is occasionally rendered as visit, but always in the context of that visit making a great change, supporting the initial definition. So while the actions Yahowah will

take against them may be viewed as a punishment by those receiving them, punish is not what Yahowah is saying here.

One could argue that the use of paqad, exercise oversight, here could be saying that at this point Yahowah will revoke freewill. We know that something similar to this will happen at the midpoint of the tribulation when our options will no longer be between Eternally with Yahowah, Death or Eternally separated from Yahowah, and only between Eternally with Yahowah or Eternally separated from Yahowah. We also know that He will actively intervene to stop Yisra'el from being destroyed. So while I am not 100% sure that Yahowah is using paqad here to infer that He will suspend freewill, it is clear that Yahowah's intervention here will be in the form of exercising his right as God to oversee His creation, and that this will cause a great change.

So who is he exercising this oversight on? Kol muwl ba arlah. Kol means all, or all of when used as a construct like it is here. Muwl here is in the verbal form meaning that it is an action not a person or group of people as English translations tend to render it; this is important because rather or not muwl is a verb or a noun here changes what follows. Also worth noting is that muwl is in the singular. Arlah here is a noun and in the singular form as well. Of note also is there is no definite article, ha/the, before either muwl or arlah. So with this in mind we can say for certain that the KJV which renders this as, "*them which are* circumcised with the uncircumcised" is incorrect. First the italicizes "them which are" acknowledging that they are adding words which are not in the text, second they don't acknowledge it but they also add "the" to uncircumcised, and third while arlah is derived from the same root as the adjective 'arel which can be uncircumcised or literally one with foreskin, arlah literally just means foreskin. Finally, the word we skipped over ba has many meanings, and is a very versatile word, primarily it is used to convey, in, with, among,

near or by, but can also be because, concerning or to a lesser extent during. Between a verb and a noun like it is here the most likely would be in or with, but because or concerning could also fit.

So putting it all together we are left with Yahowah exercising oversight on “all circumcised in foreskin” or on “all circumcised with foreskin” or on “all circumcised because of or concerning foreskin”.

So let's consider the list that follows.

We know from wall paintings and preserved mummies that the some Egyptian/Mitsraiym did in fact practice circumcision, but this appears to only been the practice of the priesthood. Yahuwdah obviously did. It is usually said that the Edomite's/Edowm did, but the only evidenced cited is this verse, in fact Josephus tells us that when Yahochanan Herquanos/John Hyrcanus conquered them he offered them the choice of forsaking their country or adopting circumcision, if Maccabees is to be trusted as at least a historical document it concures with this. There is no historic or scriptural evidence that the sons of Ammown or Moab practiced circumcision, but neither is there evidence that they didn't, again only this verse is ever cited to argue that they were. Finally, we have all those that cut off and sever the corners, the ones dwelling in the wilderness. This final group is usually assumed to be those tribes dwelling in the Arabian Desert, thus the precursors to modern Arabs. We know that at the time of Muhammad circumcision was a wide spread practice in this region, but that was many centuries after the time of YeremeYah, little to no evidence of what these nomadic tribes did remains so again we cannot say for sure one way or the other.

Alternatively, if we look at this in modern terms since this is prophetic. The land of Mitsraiym/Egypt is mostly Islamic and does practice circumcision. Yahuwdah while no longer a

kingdom is still a people who do indeed practice circumcision. Edom, Ammon and Moab are all located in today's Jordan. Jordan is a primarily Islamic country, with the exception of a large Orthodox and Catholic population in the Ammon and Jordan Valley, accounting for about 6% of the nation's total population. Most Orthodox and Catholics outside the United States do not practice circumcision. Those living in the Arabian desert today are almost exclusively Muslim.

A third way to view this list is by the meaning of the names Yahwah choose. Mitzraim is the oppressors. Yahuwah are those who belong to Yah. Edom is derived from awdam meaning to be red in the face, a description often associated with anger. Ammon means son of my people, a reference to the incestuous union between a drunken Lot and his daughter which brought the nation about. Moab is a compound of mow meaning them or their and 'ab meaning father. Interesting to consider in this regard is that Ammon alone is referred to as the sons of Ammon and then followed by and upon Moab which means their father. So one way of looking at this is that Yahwah will exercise oversight upon "the oppressors" and upon "those who belong to Yah" and upon "those red in the face" and upon the sons of "son of my people" and upon "their father".

I said earlier that the final group mentioned here is usually viewed as the nomadic tribes in the Arabian desert. This is argued because Herodotus reported, "The Arabians used to shave the extreme hairs of the head round about, as the forehead, temples, and behind the ears, which are the corners of the head." And while that may be true and this may have been a colloquialism referencing that fact I would like to offer an alternative. A predator when hunting does not attack prey in a pack as a whole, it cuts off and separates those on the sides to attack individually. Islamic terrorist today do not fight as an army on a battle field head on, they attack opportunistically at non militaristic side targets.

I will let you decide which of the many ways this can be viewed is correct, or if all are correct. Since other than Yahuwdah every single nation or region spoken of is today an Islamic state while I cannot say for sure I would posit that this is speaking of the end of the all Islamic Magog War spoken of in Yow'el/Joel, when Yahowah will step in to spare His people from destruction. If this is the case then paqad, exercise oversight bringing about a change, is bringing about a change for the good of Yahuwdah, but not for those who oppose her.

“Because indeed all of the Gowiyim (*gowiyim* – gentile nations and people) are uncircumcised (*'arel* – are stubborn, and unresponsive) and all of the house of Yisra'el (*yisra'el* – strive with and endure with God) are uncircumcised (*'arel* – are stubborn, and unresponsive) of heart (*leb* - inner being, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, your conscience and moral character, your emotions and passions),”

If my understanding of the previous passage is correct this means what we have seen is Yahowah warn His people about the dangers of separating themselves from him, then told them what they should do to rectify the situation, and then spoke of a time in the future when He would step in and exercise oversight to bring about a change upon a region, and now we are shifting back to instructing them as to what the current state is. Gowiyim is the word used to speak of nations or people who are not Yisra'el.

We know that at least some members of other nations practiced circumcision, but no nation besides Yisra'el had it as a tenet. If you were not circumcised, you were cut off from the nation. So when Yahowah states that all the gowiyim/nations are uncircumcised He is not asserting that no one within those nations was circumcised merely that the nation as a whole was not. This is why the “muwl ba 'arlah” was used, all of those listed likely had people that were circumcised in

foreskin. Interestingly all of the groups mentioned in the previous portion with the exception of Mitsraiym were related to 'Abraham in some way, Edom was descended from Esau, Ammon and Moab from Lot, and the Arab's from Yishma'el. And Mitsraiym had been influenced at least by Yowseph. There seems to be no evidence, at least that I can find, of circumcision being practiced outside of this region.

While we will deal with this more in the 'arel portion of this paper I feel I should at least touch on the other implications of 'arel beyond just meaning having foreskin. 'Arel speaks of that which is stubborn, unrepentant and unhearing. It speaks of unresponsive to Yahowah. As we will see when we get there it is never used in a positive way in Yahowah's Teachings.

Yisra'el can be used to speak of either just the Northern Kingdom, or as the whole nation. Here I think it is being used of the whole since both Yisra'el and Yahuwdah observed Yahowah's instructions pertaining to circumcision. This is a verse often cited by those who argue against circumcision. They argue that since Yahowah condemned Yisra'el for not being circumcised of heart that it doesn't matter if you are physically circumcised only that you are circumcised of heart. This non-sequiter however is actually the opposite of what is being said. I say it is a non-sequiter because even if you were to take it out of context and ignore the condemnation of the gowiyim of not being circumcised, and just look at the condemnation of Yisra'el of not being circumcised of heart you still could not draw the conclusion that physical circumcision is not necessary.

But when you juxtapose it with what came immediately before the opposite is true, Yahowah condemned the gowiyim for not being circumcised and then condemned Yisra'el for not being circumcised of heart meaning that while they had one they did not have the other and both are required. Yisra'el circumcised their children religiously, but their hearts were not with Yahowah and so their circumcision was meaningless. This is the equivalent of what we read in the

last section where Yahowah told us that they did not return to him with all their hearts, but rather with misleading falsehoods. They paid lip service, so to speak, but they did not engage in the covenant. They did the act, but they did not understand it. I have said time and again that physical circumcision is necessary, but not sufficient, and that is exactly what Yahowah has just said.

I almost stopped here. This concluded the verses I came here to examine, I had to start a long way back to get the context, and would have missed out on some great insights had I not, but I had translated them. But I knew how damning the 10th chapter of Yeremyah was for the religion of christianity, and wanted to examine it as well. And after I finished the 9th I realized the the 10th was merely a continuation, and since context requires what is before as well as what is after I decided to continue, and I am glad I did. I knew the 10th chapter was particularly damning of the Christian holiday of Christmas (especially the tree) I had no idea just how bad it really was. As it happened I reached this point as it was approaching and I could not go half a day without seeing a dozen Christmas trees. So while what follows does not speak directly to circumcision I would be amiss if I didn't share it.

You must hear (*sama* – listen, understand and heed) **the word** (*dabar*) **which relationally Yahowah has spoken** (*dabar* – communicated using words) **before you house, home and family** (*beyth*) **of Yisra'el** (*yisra'el* – those who strive with and endure with God). **This is what Yahowah said** (*'amar*), **“Concerning the Goyim** (*goyim* – the gentile nations) **path** (*'el derek* – concerning and about the path, way and conduct, the way of life and behavior, the customs and ways) **choose not to teach, accept, respond to, nor submit to them** (*lo' lamad* – decide not to make a habit of imparting information about or continually training others in, do not become a disciple of or speak on behalf of, do not become accustomed to, scribed in the jussive imperfect)

Sama here is scribed in the imperative. There is a saying that repetition is the mother of pedagogy so at the risk of being overly repetitive I will again point out that saying that something is imperative does not make it a command, but rather a statement of fact about something that must occur for something else to occur. YereMeYah is not commanding us to hear the Word of Yahowah, but he is telling us that it is imperative that we do so if we wish to have the benefits of a relationship with Him and be spared the consequences that will befall those that choose not to.

Worth noting is that derek here is scribed in the singular form. While the goyim nations all had their own religions, and their own customs Yahowah spoke of them in the singular. I would venture to say that is because from His perspective they are all the same path or way, the way of man, the path away from Him. It doesn't matter which denomination or even which religion you are. They are all wrong and they all lead away from Yahowah. From Yahowah's perspective there are only two paths one which is narrow and leads to Him, and one which is wide open and leads away from Him. I think this is why in part Yahowah never spells out, so to speak, that there are 3 conclusions for human souls, Eternity with Him, Eternity separated from Him and death. From His perspective the other two are the same, the difference only matters to mankind.

I find it interesting that dabar here is scribed in the singular and preceded with the definite article. What follows is actually several words, so why the definite singular dabar then? Because The Word of Yahowah is synonymous with His Towrah, teaching and instruction. What follows is really nothing new, it is merely a reiteration of what was revealed in the Towrah. Yahowah is about to tell them what they should do as it pertains to the ways of the goyim, which He had already told them in the 20th chapter of Qara/Leviticus, in the 23rd chapter of Shemowth/Exodus and in the 12th chapter of Dabariym/Deuteronomy. So while Yahowah will speak of specifics here it is consistent with what He told them in The Word.

Interestingly thus far in YereameYah we have mostly seen ne'um which we have rendered as “prophetically declares” but here it is simply ‘amar. While Yahowah will have a lot to say about the Goyim Derek in a moment I would be remiss if I did not take this opportunity to not only relate it to what follows, but also what precedes it, and the topic of this paper. Bare in mind again that there were no chapter breaks in the original text, so Chapter 10:1 and Chapter 9:25 would flow one from the other. Yahowah has just told us that all of the Goyim are uncircumcised and is now warning us about their path.

Concerning their path Yahowah tells us lo' lamad. Since lo' is merely a negation lamad is the word to focus on. Most English translations get the basic meaning of lamad right, but what they ignore is the jussive form, which is the third person expression of volition, or desire. This is something we should choose to not desire or want.

By rendering lo' lamad as simply do not learn, they not only take the volition out of it, they also miss a lot of the nuance of the word. Lamad is more than just learn, it is as much about teaching as it is learning. Yahowah has instructed us to lamad our children His Towrah. Lamad is used by Dawid repeatedly in the 119th Psalm with the man most beloved by God expressing his desire to lamad Yahowah's righteous and vindicating (tsadaq – Your appropriate, just, fair, and acquitting) means to resolve disputes (mishpat – make decisions, achieve justice, and execute good judgment). Lamad speaks of investigating and responding appropriately too, so when Yahowah says not to lamad the ways of the gentiles, He is not telling us not to come to understand them, but rather to examine them and respond appropriately. I can study the Christian, Jewish and Muslim religions, I can read the writings of Paul and Joseph Smith, I can read the communist manifesto and respond appropriately to them and reject and condemn them. This is why lamad speaks of not becoming a disciple for the goyim ways, and not training others in them. I found it interesting that the lexicons

specifically use the phrase “in them” and not “about them” I can teach you about the lies of Paul, Muhammad and others that is different than teaching you in their ways.

Also worth noting before moving on is the use of the imperfect, which conveys on going or habitual action. Many reading this like myself were likely once religious or political in some other way following the path of the goyim, but as soon as we walked away we were no longer guilty of this. Yahowah often uses the imperative as it relates to things we should not do. Most of the ten dabar, errantly called the 10 Commandments, are scribbled in the imperfect. Singular actions don't tell you a lot about a person, habitual actions do. For example, studies have shown that marriages where one spouse cheats on the other have a higher chance of survival if the cheating were a one time incident versus if it was an ongoing affair. A man or woman has a one night stand in a moment of weakness versus a man or woman carrying on a months long affair. This would be the difference between the perfect and imperfect.

Yahowah continues:

“and from the signs (’owth – banner, mark or miracle) of the heavens choose to not allow yourself or cause yourself to be dismayed, or discouraged (’al chatat – do not allow or cause yourself to be broken, be afraid, or be demoralized, nifal stem, jussive) because indeed the Goyim (goyim – gentile nations) allow themselves and cause themselves to be dismayed and discouraged (chatat – allow themselves and cause themselves to be broken, afraid and demoralized, nifal stem) by means of them.”

In Acts and throughout his letters Paul spoke of performing signs and miracles, which he used to awe people and “convert” them. Faith healers today perform signs and miracles to dupe the unsuspecting into shelling out money to them. Yahowah is telling us to choose not to allow

ourselves to be awed by these things, remember Pharaoh's magicians were able to duplicate a number of the plagues. Today this could even speak to the power of military, that many choose to put their faith for their protection in.

Because indeed the people's (*'am* – family and nations) **prescriptions and customs** (*chuqqah* – customs, traditions generally accepted behaviors) **are meaningless, empty, worthless, useless idols** (*hebel* – they are proud and haughty concerning that which is worthless and of no value)

We have already discussed *hebel* earlier, but let's address it here since while in it's earlier uses the English translations used only it's idol connotation and ignored the worthless connotations here they do the opposite. A *hebel* is an idol, but more than that it tells us that the idol is meaningless, empty, worthless and useless. Furthermore, *hebel* also carries with it the idea of improper haughtiness and false hope. So why do you suppose the English translators would ignore the idol aspect of this word here? Could it be that what follows too closely resembles their own *chuqqah*, customs, and tradition?

because indeed a tree (*'es* – wood or timber) **from the grove or forest** (*ya'ar*) **he cuts** (*karat* – severs an object from its source), **the work** (*ma'aseh* – the act, labor or pursuit, the undertakings) **of a clever and crafty man's** (*charash* – of a craftsman who contrives and devises a carved and artificial construct) **hands with a pruning hook** (*ma'atsad* – woodworking tool, wood-carving knife, likely with a hooked blade, for forming and fashioning artistic wood forms)

Remember how earlier I said I knew that this passage was damning to religion, but I didn't know how bad it really was until I got into, well you are about to see why. I initially viewed this as speaking of a Christmas tree, something you could easily determine from any English translation

which you would think would be enough for your average Christian to abandon the practice. As I started going through this I realized that it speaks of much more than just that, though that is definitely a part of it.

Ma'atsad is usually rendered as an axe, but when you look up the word you find that it is a woodworking tool. It is a type of knife designed carve, and fashion things from wood. So this is not merely speaking of cutting down a tree to bring into your home, it is the work of a charash. Usually rendered as workman charash speaks of a skilled craftsman who contrives and constructs a carved artificial construct. This is not merely a man using a blunt axe to cut down a tree, it is someone who using a ma'atsad carves something from it.

So what is being described is not just a tree, but any object carved from the tree. This ties it right back into the hebel, worthless idol. Walk into any church and you will see wooden crosses hanging and on display. What is a cross but a tree that has been carved and shaped by a charash. Christian homes are filled with them, they were them as necklaces, bracelets and other jewelry. The cross is yet another hebel, worthless idol, one that is 'es ya'ar, a tree from the woods, that is the ma'aseh, the work and labor, of the charash yad, clever craftsman's hand, with a ma'atsad, woodworking tool.

in silver and gold he chooses to adorn it (*yaphah* – he chooses to adorn it for the purpose of beautifying it, jussive) **with a hammer and nails they strengthen** (*hazaq* – they establish and hold it firm) **so that it will not stagger** (*lo puwq* – totter or become unstable), **like a scarecrow** (*tomer*) **they are finely decorated cultic objects of gold and silver** (*miqsah*) **and they cannot speak words** (*lo dabar*), **they must pick them up and carry them** (*nasa' nasa'* - lift them up baring their weight and carry them off) **because indeed they cannot march** (*sa'ad* – walk in cadence, walk methodically)

Again we cannot help but see a Christmas tree when you read about a tree being taken from the woods, adorned in silver and gold, secured to the floor so as not to stagger. But walk through any Christian store and see how finely adorned their crosses can get. Sure some may be simple wood, but many are encrusted with jewels, adorned for the purpose of beautifying them. Yahowah describes them as like a scarecrow. How is a scarecrow secured in a field? What does it look like? For those who have never seen one a scarecrow is set up on a pole with its arms straight out to each side, it looks exactly like a lowercase “t” or a Christian cross.

The fact that Yahowah says that they cannot speak may at first not seem all that telling, but look back at how this section began. YereameYah told us to listen to the Word which Yahowah spoke. In that same vein think about how often Yahowah asks us to walk with Him, we cannot walk with something that must be picked up and carried. Yahowah unlike the worthless idols carved of wood can both speak and walk with us.

Before moving on I have to address my translation of miqash. When I first looked it up I found that it was a cucumber patch. Rather than ignore the word as the KJV did, and not sure why Yahowah would say they were like a scarecrow in a cucumber patch. I decided to look deeper and see if there was an alternative. It didn't take long to discover that vocalized differently but spelled with the same root letters miqsah spoke of hammered works and of finely decorated cultic objects of gold and silver.

choose not to show reverence toward or fear (*lo yare* – do not venerate or show respect for, nor fear or be in awe of, jussive) **because of them because indeed they cannot bring trouble** (*lo ra'ah* – they cannot cause evil, wrong or harm, they cannot cause hardship or bring disaster, hifil stem) **and also the ability to be good, bring about success or bring about favorable circumstances** (*yatab*) **does not exist** (*'aiyn*) **with them.**

We have spoken before about the dual meaning of yare as both respect and reverence as well as fear and awe, here both are appropriate. Yahowah tells us that they can not cause evil, so there is no reason to fear them, and they can not bring about good and favorable circumstance, so they should not be viewed with respect or awe. This reinforces what we have talked about already about these idols being useless and worthless, they can not do good or harm in and of themselves, they are worthless inanimate objects and should be viewed as such. Yare is scribed in the jussive, third person volitional, meaning it is our choice as to rather we show respect and reverence, fear and awe or indifference toward them, and Yahowah is telling us which we should choose.

Because nothing exists (*aiyn*) **like you Yahowah. Powerful and great** (*gadawl* – capable of doing marvelous things, of growing and enabling others to grow, important and meaningful) **are you, and powerful and great** (*gadawl* – capable of doing marvelous things, of growing and enabling others to grow, important and meaningful) **is your name** (*shem* – personal and proper name) **in power and strength** (*geborah* – in ability to carry out achieve and bring to completion).

Jews who claim God's name can't and/or shouldn't be pronounced, Christians who think God's name is unimportant, and Muslims who think God's name is Allah should read this statement with shame. YeremeYah is telling us that Yahowah's name is important and meaningful, that it like Him is capable of doing marvelous things. That his Yahowah's name like Him enables us to grow. Yahowah's name is important to Him, and should be to you.

Who would not respect and revere you (*mi lo yare*- who would not venerate and respect you, who would not be in awe of you) **king and sovereign** (*melek*) **of the nations** (*goyim*) **because indeed concerning you it is fitting and proper** (*ya'ah*) **because indeed among all the wisemen and sages** (*chakam*) **of the nations** (*goyim*) **and in all of the kingdoms** (*malkut*) **there does not exist** (*aiyn*) **any like you.**

What do you think the likelihood is that after telling us that Yahowah and His Name were capable of doing great and marvelous things, of growing and enabling others to grow, that he would then ask who would not fear Him? The better question would be why would you fear Him? Nothing about what YeremYah described would make anyone fear Yahowah. They would however explain why it is fitting and proper to respect and revere Him.

But few do, they instead choose to respect and revere the chakam, wisemen and sages. It is fortuitous that I happen to be writing this as the gowiyim kingdoms mourn the loss of Billy Graham, one such chakam, that they choose to respect and revere. Paul was another such man whome people choose to follow rather than Yahowah. Yahowah tells us what He thinks of such chakam, wisemen and sages.

And in one (*wa ba echad*) **they are senseless, brutish and destroy like an uncontrolled fire** (*ba'ar*- behave senselessly like a brut, destroying and consuming like a blazing fire) **and foolishly trust and believe** (*kasal* – they have a complete lack of understanding and are stupid toward the correct action, they stupidly have a belief and misplaced confidence in an object, placing mental and physical trust in it) **instructions strengthened by punishment** (*musar* – to instruct by disciplining and punishing) **meaningless, empty, worthless, useless idols** (*hebel* – they are proud and haughty concerning that which is worthless and of no value), **that tree** (*'es* – wood or timber).

To Yahowah these chakam are all alike, they are ba'ar. To render ba'ar as brutish, as English translations do, is not all together wrong, it is a part of what the word means. But to start with ba'ar here is a verb, not an adjective. An adjective is a word which modifies a noun, a brutish people, would be an adjective. A verb however is an action carried out by a noun. So Yahowah is not describing them, He is telling us what they do. So as a verb ba'ar tells us that they act

senselessly as brutes. Spelled the same in the original language yet vocalized different by the Moasorets ba'ar speaks of a burning with fire, setting an uncontrolled fire which blazes forth, grazing, consuming and leaving empty, killing and destroying.

The same issue occurs with kasal, which English translations render as an adjective foolish. Once again it is a verb meaning Yahowah is telling us that they act foolish. But again act foolish is just the tip of the iceberg of how bad they are. Kasal speaks equally of trust, reliance and confidence in an object or person and of stupidity, foolishness and folly. It speaks of having a complete lack of understanding and being stupid as to the correct action. So it would be fair to say that kasal is foolishly trusting and believing in, while having a complete lack of understanding, and being stupid toward the correct action, while stupidly believing and misplacing confidence in an object, trusting in it.

So what do they show this misplaced trust and reliance on, musar. The rendering of musar as instruction or doctrine would be laughable if it wasn't for the fact that millions are beguiled by these translations. Even a simple look at Strong's will tell you more than you need to know about this word Strong's 4148: "From H3256; properly chastisement; figuratively reproof, warning or instruction; also restraint: - bond, chastening ([-eth]), chastisement, check, correction, discipline, doctrine, instruction, rebuke." First and foremost, musar is discipline and punishment, only tertiary to this do you find instruction or doctrine listed. This should tell us something about the instruction and doctrines associated with this word. The musar that these chakam foolishly misplace their trust in is instruction which is strengthened and enforced by by discipline and punishment.

Look at the history of the Christian church and it is full of examples of forced conversion. But beyond that the whole carrot and stick of the Christian religion is predicated upon the threat of eternal torment, read punishment, in hell if you do not convert. The threat of hell is used to

indoctrinate children into believing in the utter nonsense of the religion. Yahowah uses the word Towrah to describe His Teaching, nothing about it implies punishment, or discipline. Towrah is teaching, guidance, instructions and directions, there is no need for coercion when it comes to Yahowah. Yahowah seeks a loving relationship and you can not have love where there is coercion. Man's way however is to foolishly misplace their trust in instructions strengthened by punishment.

In addition, they place their trust in hebel, the meaningless, empty, worthless, and useless idols. Their foolish misplaced trust makes them puffed-up, proud and haughty about their worthless idols. Religious Christians love their iconography, their crosses, their steeples, their Christmas trees, their statuary, etc. Yahowah hates every last bit of it, and tells them that they are foolishly trusting in them, and that they will senselessly and brutishly destroy like an uncontrolled fire because of them.

Yahowah finishes this indictment up with the word 'es hu. We talked already about how 'es does not simply mean tree, but anything carved from a tree, and since this is a continuation of what we have already read it is safe to assume that YereameYah is still talking about the tree which is made by the hands of a charash, clever and crafty man. The use of hu instead of a ha here is interesting to me. Usually ha is used as the definite article "the" so it the tree, or the thing which is carved from a tree. But the use of hu means "that", so it would be that tree, or the thing which is carved from it. This means that there is a very specific thing being referenced. Since we have already established that the 'es is not speaking of a tree itself this is not as I originally suspected coming here the christmas tree. But baring in mind that YereameYah was the prophet sent for the goyim, what carved item from a tree is the most prominent idol in the world? If you answered the cross, congratulations, if you still cling to one stop now. Yahowah hates them and derides and mocks those that misplace their trust in them.

There is more to the 10th chapter which is damning to Christianity, but we have strayed enough for now, and this last statement is a powerfull one to end on, so we will leave it there.