

Ruwach – Spirit

God's Feminine Side...

Now that we have our bearings, let's move on to the second half of Bare'syth's second statement, picking up the relative cosmological timeline at the end of day one. We are told that the Creator is Spirit (a radical concept at the time idols were ubiquitous), and that God set apart an aspect of Himself for a purpose.

The *Ruwach* | Spirit is introduced “purifying and cleansing, protecting by hovering over” creation. This is the same role the *Ruwach* | Spirit plays in the lives of those who are adopted into the Covenant family. And while that should not come as a surprise, it may be shocking to many, while comforting to others, that God has a feminine side. The *Ruwach* is unabashedly maternal.

In context, Yahowah began: **“In the beginning, the Almighty, for accompaniment and association, created while being alongside and closely associated with the spiritual world and the material realm.** (*Bare'syth* / Genesis 1:1)

And the natural physical material realm existed formless, without shape, lacking organization, a chaotic place of empty space, dark, hidden, obscured and unknowable, like dark matter, in proximity to the vast, inexhaustible power and inaccessible, mysterious energy of the big bang.” (*Bare'syth* / Genesis 1:2)

To which Yahowah added:

“Then (wa) the *Ruwach* | Spirit (*ruwach* – the maternal manifestation of Divine power, courage, attitude, and acceptance, the heart and mind of God; from *ruwm* – to lift up and raise to a higher elevation and dimension, to help by keeping safe and secure, *ruwah* – to experience the full effect and extent of complete satisfaction, to be drenched in a healthy abundance of water to be revived, refreshed, and renewed, and *ruwayah* – the abundant and overflowing acceptance and vast amounts of freedom with Yah providing more than enough for alleviation of troubles and relief from burdens; a feminine noun) of the Almighty (‘*elohym* – God) hovered over and quickly administered to, cherishing (*rachaph* ‘*al* – She moved back and forth, supervising everything, brooding over Her infant creation as a loving Mother, instigating an exceedingly fast quivering motion, flying rapidly over while suspended above to increase the pace of what was being accomplished, acting expeditiously while managing the process and advancing the action, She served by energizing and promoting growth and development through superintendence; the derivative meaning of cleansing and purifying is from *rachats*) the appearance (*paneh* – the surface and presence) of the waters (*maym* – of the source of life and means to cleanse).” (*Bare'syth* / In the Beginning / Genesis 1:2)

In the previous chapter I offered my conclusion, which is that Yahowah, as a seven-dimensional entity, created a six-dimensional universe. Whether or not that is correct, as a statement of fact, larger-dimensional beings cannot enter lesser dimensional space. They can

interact with implements, communicate with words, or set apart an aspect of themselves to engage in lower realms. That is why Yahowah dispatched the *Ruwach* | Spirit.

While Mickey and Minnie Mouse are not living beings, and while Walt Disney didn't actually fabricate two-dimensional space, when we consider his options regarding interactions with his cartoon creations, we are better able to appreciate God's limitations. Not only would it have been impossible for Mickey or Minnie to envision 3D in Flatland, Mr. Disney was limited to using words and implements. He would not fit in 2D.

The reason that mankind cannot perceive how Yahowah constructed the universe or appreciate how something this large and energetic would have left God undiminished is that we cannot actually envision dimensional space beyond our own. And the reason mankind has consistently conceived gods in our image is that we do not understand the infinite possibilities or continuous limitations of greater dimensions.

Appreciating the opportunities dimensions beyond our own in 3D provide elevates our understanding of the universe and our place in it. It enhances our appreciation of who Yahowah is and what He is offering. It also aids our ability to comprehend why God uses words and implements to communicate and interact, in addition to His *ruwach* | spirit and *nepesh* | soul. Over the course of the next fifteen thousand pages of translations, commentary, and insights, we will constantly build upon these ideas.

Before we examine *rachaph* | hovered, the operative term in this passage, a word regarding transliteration is once again in order. While there are several acceptable ways to alphabetically convey the proper pronunciation of *ruwach* or '*elohym*, there is only one right way to present them. Titles such as these should be transliterated (conveying their pronunciation) and translated (accurately rendering their meaning).

So that you know, the reason I provide the "w" in *ruwach* is so that you might come to appreciate the source of the "u" sound. It is why I provide the "y" in '*elohym* as opposed to using an "i." And as I have shared before, the "w" in God's name is a vowel. It conveys the "u," "o," or "oo" sound in English.

While on the subject of '*elohym*, there are many who prefer to see the Hebrew word transliterated rather than translated. While I prefer both because it is more instructive, let's not lose sight of the fact that it means: "God, Gods, god, gods, the Almighty, or Mighty One."

The principal argument rendered against translating '*elohym* as "God" is that the English word has a pagan origin, based as it is on Gott and Gad. But not only does this condition permeate our language, and thus eliminate thousands of words like those which designate days and months on our calendars, Yahowah uses '*elohym* to identify Himself and also to describe false gods. In this regard, '*elohym* carries the same baggage as does "god" with the exception that "God" can be capitalized in English to distinguish the real one from the frauds.

And as for the religious predilection among Orthodox Jews to write "G-d," there is no justification for doing so. God is a title, not a name, so it does not fall under Yahowah's admonition against promoting the names of false gods.

Now that you know how the Hebrew words, titles, and names are being rendered, let's shift our focus back to the meaning of Yah's message. Not only are we introduced to Yahowah's *ruwach* | Spirit before we meet God by name, we are confronted by two amazing realizations. Yahowah is shaping His new creation by dispatching the *ruwach* | Spirit, and She is feminine. It took a woman's

touch to shape the universe and conceive life. Considering its beauty, it should be obvious.

While we have already noted the practical reason behind the Spirit's involvement, Her introduction to us is far more important. The *ruwach* | Spirit is the projection of Yahowah's nature which is available to us here and now. She is here to hover over and administer to the needs of the Covenant's children. Her purpose is to serve us while promoting our growth and development.

This understanding is advanced by a most curious verb, *rachaph*, which suggests that the *Ruwach* "brooded over Her infant creation as a loving Mother." It presents the imagery of a mother bird fluttering her wings, hovering over her newborn chicks.

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

From a scientific perspective, God's Spirit is shown "*rachaph* – rapidly moving and hovering over, while administering to and protecting" creation in its infancy. There is a sense of advancing the pace of what is being accomplished and of managing the process as it rapidly expands and unfolds. The Spirit is engaged to promote growth.

Therefore, the Big Bang was not a set-and-forget explosion. There was a time in which physical laws were stretched and guidance was required to achieve the desired result. This occurred early on, during what is called "the inflationary period" of the cosmos' formation.

Physicists claim that most all physical laws were suspended, enabling a great, instantaneous expansion (10^{43} increase in size in 10^{-34} seconds) to take place instantly after the Big Bang commenced. This period of "*rachaph* – quickly moving and hovering over" was so extreme that two objects an inch apart prior to the inflationary period would be 27 septillion light-years separated after it. Not only did the inflationary period commence in creation's first day, its influence on our reality remains at the heart of all universal explanations.

This understanding is also consistent with the primary purpose of Yahowah's testimony, to convey *why* He created the universe and us, illuminating His plan of redemption therein. It would get rough out there, so Yahowah put a plan in place whereby His Spirit is shown protecting while encouraging growth, providing responsible oversight while using water to conceive life and cleanse.

Spirit and purification are well-developed aspects of salvation and eternal life, but so is water. For example, *Howsha* | Hosea equates water with life: "**The Spirit (*ruwach*) of Yahowah will ascend out of the desolation. Her source of life, Her basis for purification, and Her fountain of joy**" are equivalent to "**His cistern of mercy, His source of blessings, well of sustenance, and fountain of life....**" (*Howsha* | Salvation | Hosea 13:15)

If I am right about what seems to be the natural implication, "*rachaph* – swiftly moving to conceive and cleanse, and hovering over to protect in a maternal fashion," used in the third statement of Bare'syth in conjunction with Yahowah's Spirit, will convey as much about the Spirit's role in our lives as it does the formation of the universe. And fortunately, such theories are not hard to verify because Yahowah most always defines His terms. (More on this in a moment.)

Consistent with this review of the nature and purpose of the *Ruwach* | Spirit, it is instructive to learn that the root of *rachaph* is *rachats*, which means: “to cleanse and to make pure by washing.” It is analogous to the Towrah instructions related to being immersed in water to become pure prior to entering the House of Yahowah. In conjunction with the *Ruwach* | Spirit’s role in our lives, *rachats* describes a “trusted female servant at a bath who washes and cleanses.” In this light, *rachsah* means: “to purify, removing all contaminants and filth.”

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

Another variant of the same root, *rachamah*, is a “mother’s womb,” reinforcing the fact that the *Ruwach* | Spirit is our “Spiritual Mother.” Along these same lines, *rechem* is “a matrix, the source from which life originates, develops, and takes form.” And *rachmany* is a “compassionate woman.”

The insights gleaned from *rachaph* are particularly telling in the context of God’s *ruwach* being credited with the “formation,” and thus “birth,” of the universe, as well as its development and expansion. Further, She (remembering that *ruwach* is a feminine noun) filled the “void,” just as the Set-Apart Spirit does in our lives, enabling us to live eternally in Yahowah’s presence.

As a result of Her work, Her enlightenment, we are able to avoid mankind’s “ignorant confusion” of lifeless deceptions, and thus preclude our souls from “dissipating into nothingness,” or descending into “darkness and death.” By “hovering over” the source of Divine energy and protecting the young universe from potentially adversarial influences, She perfected creation, just as Her Garment of Light makes us look perfect in God’s eyes.

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

Rachal helps identify the intended benefits of Passover because it signifies “a young lamb.” And *rachats* means “to trust and to rely upon,” in this case: the source of Yahowah’s means to eternal life, purification, and lingering protection.

By focusing on this verb we discover that the *Ruwach* is the manifestation of God’s power which we can personally experience “*rachaph* – hovering over us, purifying and protecting us, engaged in our lives and playing an active role influencing us, empowering and increasing us so that we can grow.” If we accept Her, She makes us acceptable.

The *Ruwach* renews and restores us, reconciling us with God, enabling us to understand and flourish. She is not only the breath of eternal life, She enlightens the path to life. So as a result, it is safe to say that this portion of *Bare’syith* contains an essential ingredient relative to the benefits of the *Miqra’ey* | Invitations to be Called Out and Meet with God. And of course, in this context *rachaph* explains proven aspects of our creation, especially regarding the inflationary period in the growth of the universe and the presence of molecular water.

In this form, *rachaph* was only used three times in the Torah, Prophets, and Psalms. With a little digging, we will be able to determine its associated meanings and thereby ascertain precisely

why Yahowah used it in His early creation reference. However, because the second and third use of *rachaph* are so amazingly revealing, I am going to ask for your patience and present both at the conclusion of this chapter. Learning is always relevant, but so is focus, so let's do both by keeping our attention directed at creation before we explore the long tributaries down which *rachaph* leads.

אֱלֹהִים

In the next statement, the Creator revealed the root of His name and His nature. Here Yahowah links four extraordinary words together, connecting God, instruction, light, and eternal existence. It reads:

“**Then** (*wa* – in addition) **God** (*'elohym* – the Almighty [depicted in the original alphabet as אֱלֹהִים – the protective ram shepherding His flock]) **said** (*'amar* – He declared by intending (qal imperfect – actually and literally spoke with ongoing ramifications)), “**Let there continuously be** (*hayah* – it is the ongoing will and desire of the light for it to always and genuinely exist (with the qal stem – there is an actual and literal relationship between God and the light, in the imperfect conjugation – we see a continued emphasis on this process, including its unfolding implications over time, such that in the jussive mood – there is the indication that this is occurring under the auspices of freewill)) **light** (*'owr* – illumination, enlightenment, the ability to see, and brilliant guidance) **and** (*wa*) **light** (*'owr* – illumination, enlightenment, the ability to see, and brilliant guidance) **exists** (*hayah* – actually was and will literally always be (qal imperfect)).” (*Bare'syth / In the Beginning / Genesis 1:3*)

The universe was spoken into existence. This would make words, and thus communication, the ultimate source of causation. It would also make the Word of God more powerful than, and even superior to, the universe.

That being so, it makes every word we read, from Bare'syth to Malaky, from the Towrah through the Prophets, more empowering, indeed enlightening, than all of the stars in the sky. We ought to respect them and treat them as such. And if we do, we will inherit, as Yahowah promised ‘Abraham, the universe, all 400 billion galaxies, each festooned with as many as 400 billion stars.

Analyzing one word at a time, *wa*, which was translated “then,” is a conjunction which ties things together and adds one thing to another. It is used in the Hebrew text in lieu of punctuation, revealing that one sentence is complete and the next follows. Originally drawn to depict a tent post Y, *wa* symbolically addresses the function of the peg deployed to erect, enlarge, and secure a home – which in the context of this revelation were tents, including the Tabernacle of the Witness, Yahowah's Home on Earth and shelter for the Ark of the Covenant. The word and letter, *wa* and Wah, expound on the concepts of: adding to, continuing with, making connections, increasing and enhancing, strengthening and enlarging, protecting and securing.

'Elohyim is the plural of *'el* and means “god, God, gods, Almighty, or Mighty One.” It was written in the original alphabet as אֱלֹהִים – which presents a strong protective ram engaged in shepherding his flock. This is consistent with *Dowd* | David describing Yahowah as his “Shepherd” in the 23rd *Mizmowr* | Psalm, especially when he describes God walking with him through life's challenges.

'El is a title, not a name. It is used to reveal that Yahowah is “God” but also that there are

many false “gods.” While the plural form is intriguing, and subject to much speculation, every verb we have encountered thus far was scribed and spoken in third person singular, either as “He” or “She.” Therefore, there is only one actual God whose one and only name is Yahowah.

I have thought, and the creation account seems to confirm, that the plural form of *‘el* was used to convey that Yahowah has paternal and maternal characteristics and serves as our Heavenly Father and Spiritual Mother. Creation was for the benefit of the Covenant Family, after all.

Hayah, translated “let there continuously be” and then “exists,” may be the lexicon’s most relevant verb – especially in this context. In addition to serving as the basis of Yahowah’s name, *hayah* defines the unique nature of the Hebrew language where verbs are liberated in time. Therefore, Hebrew is like the subject of this revelation – light. On a photon of light, time does not move. Its existence is akin to a dimension, such that it can be experienced as it has and will exist.

This enables an energy-based being to see the future before it occurs and report what they have witnessed in the past. When things transpire exactly as they have reported them, those who read these “prophecies” will know that they can trust their source. This means that God, as is the case with light and the Hebrew lexicon, exists outside of the constraints of time. As a dimension which can be navigated, the past and future can be experienced as we currently engage in the present. If we were like light, we would be able to move in time as we step back and forth, right or left, up and down in three dimensions.

In this direct and simple statement we are presented with evidence of God’s existence, an explanation of our existence, the nature of time, and the basis of prophecy. We are introduced to light and find the interconnectedness of light and the language used to create it.

In this case, on both occasions, *hayah* was scribed with the qal stem and imperfect conjugation. The qal stem depicts a literal and genuine relationship between God and light. The imperfect conjugation means that light’s existence would be continuous.

From a scientific perspective, light is as Yahowah describes it – continuously existing. Energy cannot be destroyed, ceasing to exist. It can only change forms, such as going from light to heat. Light epitomizes the imperfect conjugation.

In Hebrew, there are three ways to express volition, in the first, second and, like this occurrence, in the third person. This indicates that Yahowah is equating Himself with light by projecting His will upon it. Literally, the statement reads: it is the ongoing will and desire of the light for it to always exist.

This perception is advanced even further by the grammar, where the pronouns ascribed to both verbs convey: “And He, God, said, He is light and He exists as light.”

Also interesting, the Hebrew text renders the first *hayah* as *yhy*, which is the qal imperfect singular, masculine, third person, jussive active tense of the verb *hayah*. The second time the verb appears, it is written as *whyh*, which includes the conjunction “*wa* – and” along with the qal stem, imperfect conjugation and third person singular masculine. Collectively, these letters convey the full basis of Yahowah’s name. So in this way, we find God identifying His name and associating Himself with our existence.

Light is one of the metaphors Yahowah uses to describe Himself in tangible terms. The others include: the Word, the Upright Pillar, the Bread of Life, the Rock of our Salvation, and as Living Waters.

'Owr, the word rendered "light," can be "the light of instruction and guidance, the light of judgment, the light which removes someone from darkness, trouble and danger, the light of life, the light of a lamp, or the light of God." 'Owr can also be the "light of the sun and stars" which is significant because, while universally present in day one, it was not visible on earth until the fourth day. 'Owr can be translated: light or illumination, providing the ability to see along with brilliant directions.

In a related statement in Yasha'yah (meaning: Freedom and Salvation are from Yahowah; errantly known as Isaiah), God introduces Himself as Light. But first He sets the scene.

The passage begins by predicting that the Chosen People would be unfaithful, and that while there would be a consequence, God would continue to care for them. Initially addressing the consequence of ignoring and rejecting His *Towrah* | Instructions, God reported:

“Rather than succeeding (*tachath* – whereas instead of an orderly arrangement of space, time, and reason where things follow a logical order of cause and consequence), **you are** (*hayah 'atah* – you have been (qal infinitive construct – you are actually, demonstratively, and actively without regard to time)) **forsaken, separated, and abandoned** (*'azab* – rejected, refused and disassociated, left alone for having neglected the former association) **and** (*wa*) **you are abhorred and shunned** (*sane'* – disliked and detested, loathed and unloved, hated as an enemy, considered hostile, and adversarial (qal passive participle – a verbal adjective which is acted upon)).

And yet without anyone passing through (*wa 'ayn 'abar* – without crossing the doorway and moving from one realm to another [a reference to neglecting Yahowah's Passover]), **I shall appoint and establish you** (*sym 'atah* – I will cause you to become and preserve you (qal perfect – at a point in time, actually making you)) **to be preeminent with the highest possible status forever** (*la ga'own 'owlam* – to be distinguished, lofty and sublime as an eternal and never ending exceedingly important and powerful influence), **a delight** (*masows* – a cause for celebration and source of joy with a positive attitude) **for many generations to come** (*dowr wa dowr* – for families related by birth living throughout time).” (*Yasha'yah* / Yahowah Frees and Saves / Isaiah 60:15)

The choices were simple, the answers easy, the process straightforward, and yet for nearly one hundred generations, Jews, rather than succeeding, have been forsaken. More than any other ethnicity, they have been disliked and detested.

Collectively, religiously, culturally, they have been oblivious to the orderly arrangement of events that Yahowah laid out for us to explore. They have failed to appreciate the connections between cause and consequence.

Without the benefits of the Covenant, without the result of Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, there is only “*azab* – separation and abandonment.” Those who do not walk through this doorway from man's oppressive religious realm to God's home and across the cleansing threshold where we are perfected are “*azab* – forsaken, disassociated, and neglected.”

Unfortunately, the Chosen People have opted out of the Covenant. The restoration of the relationship is now up to God. For the fortunate few who return to Him in the end, He will reestablish them such that they return to the preeminence Yahowah intended. A litany of travesty will be vanquished in a moment's time, such that Yahuwdaym will once again become a cause for celebration.

And there is nothing more empowering or joyous than *yada' Yahowah*...

“Then (wa) you will know (yada’ – you will recognize in a relational sense and acknowledge, you will find out, appreciate, respect, and understand (qal imperfect active)) that indeed (ky – in fact, surely, and truthfully) I (‘any), Yahowah (Yahowah – a transliteration of יהוה, our ‘elowah – God as directed in His towrah – teaching regarding His hayah – existence), am your Savior and Liberator (mowshya’ ‘atah – rescued, and delivered you, freeing you from harm’s way, aiding and preserving you, setting you free) and (wa) your Redeemer (ga’al ‘atah – personally paying the price to ransom you from bondage and death, removing you from a dangerous situation and from slavery as a kinsman, releasing you from the consequence of your debt, guilt, and sin): the Mighty One (‘abyr – the strength and power) of Ya’aqob (Ya’aqob – One who Succeeds with His Footsteps, son of Yitschaq and grandson of ‘Abraham who God renamed Yisra’el, commonly known as Jacob; from ‘aqab – to succeed and supplant, ‘eqeb – with a consequence and reward, and ‘aqeb – heel and footsteps).” (Yasha’yah / Yah Frees and Saves / Isaiah 60:16)

“Yada’ Yahowah – knowing Yahowah” is the first step toward being part of the Covenant, to benefiting from the Miqra’ey, and to coming home. A day will come when those who have avoided His name as if it were a plague will acknowledge it, appreciate, respect and even understand it. Then they will know that Yahowah alone saves, not HaShem or the Lord, not Jesus Christ, and especially not rabbis.

Yahowah is our Liberator and Redeemer. And He was and remains the God of Ya’aqob and thus Yisra’el.

“No longer (lo’ ‘owd) will terrorism resulting in destructive and deadly violence (hamas – unjust bloodshed, brutality, and plunder without moral restraint) be heard (shama’) in your Land (ba ‘erets ‘ath – in your material realm and region), neither willful destruction and demonic carnage (sed / sod – the presence of an evil spirit who finds it acceptable to be worshiped as a god and inspires looting by compulsion and force and oppressive subjugation) nor (wa) crippling injuries and resulting disfiguration (seber – fracturing and bruising wounds, breaking everything apart and ruining it so as to cause its collapse and downfall) within your borders (gabuwl – in your governmentally administrated area, nation, and boundaries).

Then (wa) you shall call (qara’ – you shall designate and name) your walls and barriers (chowmah ‘atah) ‘Yashuw’ah | Salvation & Deliverance (yashuw’ah – Safety, Protection, and Freedom; from yasha’ – to liberate and deliver, to protect and save) and (wa) your doors and gates (sha’ar ‘atah – your ability impede entry) Tahilah | Brilliant & Praiseworthy (tahilah – appreciated and adorable; from halal – enlightened and glorious).” (Yasha’yah / Yah Frees and Saves / Isaiah 60:18)

Did you catch it? HAMAS, the Islamic terrorist organization seeking to destroy Israel is appropriately named. It’s the one thing Muslims got right and do well: unjust bloodshed, brutality, and plunder without moral restraint. Fortunately, their willful destruction and demonic carnage will soon be things of the past.

The walls Israel has constructed to keep the terrorists at bay will be appreciated even as the world condemns them. And they are nothing compared to the degrees of separation Yahowah will soon impose. No one will ever have to hear “Allahu Akbar – Allah is Greater” again. (Although, to be linguistically accurate, since ‘akbar means “mouse,” Allah is a little rat.)

In this continuing story of Yisra'el's liberation and resulting salvation, with *Pesach* opening the door to *Sukah*, Yahowah tells us that He is the eternal Light. Speaking of eternity following the Millennial Sabbath, we read:

“The sun (*ha shemesh* – the star shining its light) **shall no longer be** (*lo' hayah 'owd* – shall no longer exist as) **a source of illumination** (*'owr* – a light or luminary) **for you** (*la 'ath*) **by day** (*yowmam*).

Nor for brightness and beauty (*wa la nagah* – shining radiance, enlightenment, or its natural attractiveness), **the moon** (*ha yareach*) **will no longer reflect its light** (*'owr*) **toward you** (*la 'ath*).

Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **will exist** (*hayah* – will be at this moment in time (qal perfect)) **as your** (*la 'ath* – concerning you and for you to approach and draw near) **everlasting and eternal** (*'owlam*) **light** (*'owr* – illumination and enlightenment, elimination of darkness).

In addition (*wa*), **your** (*'ath*) **God** (*'elohym*) **will approach as your** (*la 'ath*) **adornment, an exceedingly attractive garment of shining appearance which brings honor, glory, and power to you as the wearer, beautifying and perfecting you** (*tiph'arah 'ath* – finest and most lovely attire, majestic in its appearance, an enriching and empowering wardrobe for you; from *pa'ar* – to adorn, beautify, and glorify).” (*Yasha 'yah* / Yah Frees and Saves / Isaiah 60:19)

Yahowah is light – or at least light is the most similar analog to His nature that He thought we would be able understand. As the Creator of 400 billion galaxies, each with as many as 400 billion stars like our sun, it would not take much of Him to brighten our world and replace the brilliant orb at the center of our solar system.

Tiph'arah is from *pa'ar*, which means “to adorn in a garment which glorifies and beautifies.” In the context of “Yahowah existing for us as our everlasting and eternal light, as our God, and as our glorifying and beautifying adornment,” this is speaking of the *Tiph'arah* | Garment of Light which makes us appear perfect in God's eyes and thus enables us to live in His presence as His children. Provided by the *Ruwach Qodesh* | Set-Apart Spirit, the Garment of Light empowers and enlightens us, immortalizes and enriches us, beautifying us to the point of perfection. As light, we become ever more like our God – which is the point.

That is the nature of light. It is immortal. What we perceive as beautiful is a result of light. And as Albert Einstein's famous equation reveals – $E=mc^2$ – light, as energy, is enormously more powerful than matter. Most relevant of all, light eliminates darkness, such that we appear magnificent, dazzling and radiant, in Yahowah's eyes. And in this regard, while darkness cannot eliminate light, nor even faze it, light obliterates darkness.

Within the testimony of Yahowah being Light and saving us by purifying and protecting us with His Garment of Light, the next statement could be literal in the sense of illumination, or symbolic in the sense of curtailing the Adversary's influence – in that the sun and moon have long served as the most common guise for false gods.

“Your sun (*shemesh 'atah* – the star shining its light upon us and your object of illicit worship, especially Christianity) **shall no longer come and go** (*lo' bow' 'owd* – will no longer arrive and pursue you seeking to reap a harvest), **nor your moon** (*wa yareach 'atah* – or your months, also as an object denoting false gods, especially Islam), **no longer associated together, gathering their harvest, nor removing the means to exist** (*lo' 'asaph* – will be excluded from their

positions during the harvests, incapable of withdrawing their victims, causing them to wane), **because indeed** (*ky*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will exist as** (*hayah* – will continuously be (qal imperfect)) **your means to approach as** (*la 'ath la*) **light** (*'owr* – enlightened and empowered as energy, removing you from darkness and obscurity while eliminating ignorance and danger) **forevermore** (*'owlam* – eternally, and thus for all time).

Then (*wa*) **your time of sorrowful rituals and mourning over death** (*yowmym 'ebel 'atah* – your days of grieving and weeping while burying your dead and mourning for their loss) **shall be ended by way of restitution and restoration** (*shalem* – shall be over and done with as a result of this fulfilment which brings reconciliation).” (*Yasha 'yah* / Yah Frees and Saves / Isaiah 60:20)

In a way, this is an unraveling of eternity. The God who created the universe for us to enjoy, beginning with light, is replacing an aspect of what He conceived with Himself. The realization that we will come full circle in the physical sphere helps reinforce something much more profound, something which will become essential to our understanding of where we have been and where we are going. Yahowah’s plan is to take us back to ‘Eden where our relationship began and flourished. Upon His return, after removing all traces of religion and politics, God is going to restore the planet so that we can camp out together – enjoying one another’s company. Without the sorrowful religious rituals men have conceived, life will be joyous. It is the promise of “*shalem* – restitution and restoration.”

The point of our excursion through this portion of *Yasha 'yah* has been to affirm the correlation between our Creator and the first thing He conceived. In the process we found that Yahowah is not only equating an aspect of His nature with *'owr* | light, He is saying that He eternally exists as our light.

The same individual who spoke the universe into existence inspired these words, affirming the profound correlation between Himself and His Word, between Himself and light, and between enlightenment and our path to eternity.

While the Christian New Testament is unreliable, and most of it counter to Yahowah’s Word, and thus toxic, there are aspects of Revelation which parallel the actual prophets and may be worth considering. In this light, consider what the Disciple *Yahowchanan* | Yahowah is Merciful (errantly known as John) wrote in Revelation. As if inspired by *Yasha 'yah* | Isaiah, Yahowah is again presented as Light – a light which shall always remain within us. He wrote...

“I saw no Temple in the New Yaruwshalaim for Yahowah Almighty and the lamb [he likely wrote *Zarowah* and was addressing Dowd rather than Yahowsha’ as the Passover Lamb] are its Temple. And the city has no need of the sun or of the moon to shine upon it, for the radiance of Yahowah has illumined it. Its Lamp is the lamb [if inspired, he would have written *Zarowah* | Strong Arm and Protective Shepherd]. The called out shall walk within its light.... And there shall no longer be any night. They shall not have need of the light of a lamp nor the light of the sun, because Yahowah shall illuminate time, and they shall reign forever and ever.” (Revelation 21:22-24 & 22:5)

Whether this was inspired by Yahowah or inspired by the prophet Yahowah inspired, with the exception of “lamb” it rings true. I make this distinction because we will learn that Yahowsha’ was neither the Messiah nor the Son of God. Both designations apply to Dowd. And it is *Dowd* | David who is returning, not only as king, but as brilliant as the sun.

In the end as it was in the beginning, it is all about light. Its energy is the essence of our *hayah* | existence. From the perspective of science, this is precisely what light accomplishes. Einstein discovered, and others have confirmed, that light defines time, illuminating what it means to be eternal – existing in the past, present, and future simultaneously. Light is the purest form of energy, its speed is considered the universal constant, the source and measure of time, the means to enlightenment, and to life itself.

So whether “**God** (*‘elohym*) **said** (*‘amar*), **‘Let there continuously be** (*hayah*) **light** (*‘owr*) **and light** (*wa ‘owr*) **exists** (*hayah*),” or said...“**I was, am, and will be Light, always existing as light,**” He was speaking about how light, the first thing He created, could be equated to His nature so that we would better understand Him and what He is offering. His essential nature would lead directly to our enlightenment and immortality. Yahowah through creation shed light upon the path to Him, so that we might become like Him.

Yahowah completed His opening *Bare’syth* declaration with:

“**And so** (*wa*) **the Almighty** (*‘elohym* – God) **saw** (*ra’ah* – viewed, perceived, and regarded, appeared and presented Himself, becoming visible to delight in and distinguish, revealing (qal imperfect)) **that the association with** (*‘eth* – the accompaniment of) **the light** (*ha ‘owr* – enlightenment and illumination) **was truly** (*ky* – was indeed and truthfully) **good** (*towb* – beneficial and productive, having desirable and positive qualities, especially valuable and beautiful, pleasant and prosperous, enjoyable and festive, agreeable and pleasing, useful and enriching, of a higher nature and empowering, best and right).

Then (*wa*) **God** (*‘elohym* – the Almighty) **caused the ongoing separation** (*badal* – divided and set apart, choosing then creating an exclusion based upon His ongoing preference (hifil imperfect – influencing the light such that it would act in consort with God with ongoing implications throughout time)) **between** (*bayn* – such that we could look closely and process this information, ponder the implications, and then respond appropriately by being discerning regarding) **the light** (*ha ‘owr* – the source of energy, illumination, empowerment, and enlightenment) **and** (*wa* – in addition to being) **concerned about the understanding made possible through this connection with** (*bayn* – for association during an interval of time between things, isolating them for the purpose of enhancing comprehension; from *byn* – to be discerning so as to realize and comprehend, developing understanding by being observant and recognizing the connections between what is related and distinct regarding) **the darkness** (*ha choshek* – obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfects and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion, the absence of light).” (*Bare’syth* / In the Beginning / Genesis 1:4)

According to God, light is good. Simple and accurate. Light is truly as Yahowah expressed: “*towb* – beneficial and productive, having desirable and positive qualities, especially valuable and beautiful, pleasant and prosperous, enjoyable and festive, agreeable and pleasing, useful and enriching, of a higher nature and empowering.”

But that is where it gets interesting because light is being separated from darkness, just as we must distance ourselves from religious and political schemes if we wish to be with God. The Covenant’s prerequisite is to be “*badal* – set apart and excluded” from the confusion of religion, the politics of our nation, the customs of our people, and the family of man.

The root of *bayn*, *byn*, is among my favorites. It describes the process by which we make

connections regarding the things we come to know by being observant, contemplating the relationship between them such that we come to understand. To be *byn* is to ponder the implications of what we perceive in order to respond appropriately. It is to view and consider everything in context.

Doing so is what I enjoy most of all. *Byn* is how I have come to understand what most have missed. Everything you will read in these pages is ultimately the product of *byn* – of connecting the dots, or in this case – letters, words, statements, and thoughts – to better understand.

It is a lack of *byn* that I abhor because it leads to truncated thinking, worthless opinions, irrational religions, inane politics, hypocritical pronouncements, absurd causes, counterproductive missions, and senseless protests and policies. A lack of *byn* is why politicians curtailed liberty and livelihoods to confront a virus and made everything worse. A lack of *byn* is why America made a bad situation horrific following its ill-fated invasions of Afghanistan and Iraq. A lack of *byn* is why the Roman Catholic Church still exists. A lack of *byn* is responsible for the counterproductive hypocrisy and societal upheaval wrought by the emergence of the Black Lives Matter movement.

In this case, Yahowah is contrasting light with darkness. He wants us to closely examine these two extremes and consider the implications of being surrounded by one rather than the other. This is the contrast between enlightenment and ignorance, the words of God and beliefs of man, of right and wrong, of life or death, of *Shamaym* | the Spiritual Realm of Heaven or *She'owl* | the Place of Separation akin to a black hole.

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

The other two aspects of this revelation worth considering is that darkness is not the opposite of light; it is the absence of light. Satan is not the opposite of God; the Devil is the absence of God. Death is not the opposite of life; it is the absence of life.

Second, the dark spirit's deceptive arsenal is itemized in *choshek*. He wants to conceal his true nature as the adversary rather than reveal himself for who he actually is. He lurks in the shadows, behind the scenes, obscuring his purpose. His religious and political schemes are seldom considered satanic, for if they were, they would not be seductive. Satan is clandestine, wrapping himself and his beguiling institutions in mystery and secrecy. The Devil preys on ignorance. A confused and distracted society is his sandbox. He has changed mankind's perceptions of him such that he is actually worshiped as God in most religions.

The reason darkness and separation are making a second appearance on day one is to highlight the choice we must all make – to choose God or the Adversary. Choice remains paramount to Yahowah because it is the prerequisite of all loving relationships.

Bringing it all together, Yahowah's salutation to humankind reads:

“In (*ba* – near, within certain limits of, and in proximity to, regarding the account of) **the beginning** (*re'shyth* – at the start of time and the initiation of the process of existence, concerning the first fruits of the labors of the head of the family, while addressing the thing which is of first and foremost importance), **the Almighty** (*'elohym* – God), **for accompaniment and association** (*'eth* – accordingly and therefore, near and in proximity to), **created** (*bara* – conceived and caused a new existence, choosing perfect transformation and birth, planning, preparing, shaping, producing, and fashioning something out of the elements and making it happen) **the spiritual**

world (*ha shamaym* – heavens and abode of God) **and** (*wa*) **alongside** (*'eth* – to accompany it as part of a relationship) **the material realm** (*ha 'erets* – matter, the physical and natural world). (1:1)

And (*wa*) **the material realm** (*ha 'erets* – the physical world and the natural substance of which the universe is comprised, that which is perceived to be solid) **existed** (*hayah* – came to be and was for a finite period of time)) **formless, without shape** (*tohuw* – lacking organization, in a state of lifeless confusion, as something which would dissipate into nothingness without additional energy), **an orderless, chaotic, and empty space** (*wa bohuw* – a randomized void, a deserted and unoccupied place, desolate of life), **dark, hidden, obscure, and unknowable** (*wa choshek* – a dark matter, incomprehensible and indecipherable, appearing confusing and black, incapable of being perceived or seen) **in proximity to** (*'al* – along with, upon, and near the spatial position of) **the presence** (*paneh* – the face and appearance of the visible aspects) **of the vast, inexhaustible power and inaccessible, mysterious energy of the big bang** (*tahowm* – of the great commotion from the agitated and loud, enormous and yet controlled explosion, with wave following wave without intermission).

Then (*wa*) **the Ruwach | Spirit** (*ruwach* – the Maternal manifestation of Divine power, courage, attitude, and acceptance, the heart and mind of God) **of the Almighty** (*'elohym*) **hovered over and quickly administered to, cherishing** (*rachaph 'al* – She moved back and forth, supervising everything, brooding over Her infant creation as a loving Mother, instigating an exceedingly fast quivering motion, flying rapidly over while suspended above to increase the pace of what was being accomplished, acting expeditiously while managing the process and advancing the action, She served by energizing and promoting growth and development through superintendence) **the appearance** (*paneh* – the surface and presence) **of the waters** (*maym* – of the source of life and means to cleanse). (1:2)

In addition (*wa*) **God** (*'elohym* – the Almighty [depicted in the original alphabet as \aleph – the protective ram shepherding His flock]) **said** (*'amar* – He declared by intending with ongoing ramifications)), **'Let there continuously be** (*hayah* – it is the ongoing will and desire of the light for it to always and genuinely exist) **light** (*'owr* – illumination, enlightenment, the ability to see, and brilliant guidance) **and** (*wa*) **light** (*'owr*) **exists** (*hayah* – actually was and will literally always be).' (1:3)

And so (*wa*) **the Almighty** (*'elohym* – God) **saw** (*ra'ah* – viewed, perceived, and regarded, appeared and presented Himself, becoming visible to delight in and distinguish, revealing) **that the association with** (*'eth* – the accompaniment of) **the light** (*ha 'owr* – enlightenment and illumination) **was truly** (*ky* – was indeed and truthfully) **good** (*towb* – beneficial and productive, having desirable and positive qualities, especially valuable and beautiful, pleasant and prosperous, enjoyable and festive, agreeable and pleasing, useful and enriching, of a higher nature and empowering, best and right).

Then (*wa*) **God** (*'elohym* – the Almighty) **caused the ongoing separation** (*badal* – divided and set apart, choosing then creating an exclusion based upon His ongoing preference) **between** (*bayn* – such that we could look closely and process this information, ponder the implications, and then respond appropriately by being discerning regarding) **the light** (*ha 'owr* – the source of energy, illumination, empowerment, and enlightenment) **and** (*wa* – in addition to being) **concerned about the understanding made possible through this connection with** (*bayn* – for association during an interval of time between things, isolating them for the purpose of enhancing

comprehension; from *byn* – to be discerning so as to realize and comprehend, developing understanding by being observant and recognizing the connections between what is related and distinct regarding) **the darkness** (*ha choshek* – obscurity, that which shrouds in blackness, veils by withholding knowledge, imperfects and clouds revelation with sinister suggestions, concealing and mystifying by way of ignorance and confusion, the absence of light).” (*Bare’syth* / In the Beginning / Genesis 1:4)

אֲרַחֵף

Since *Bare’syth* / In the Beginning / Genesis 1:2 is the first use of *rachaph*, the uniquely challenging verb which was deployed in conjunction with the Spirit of God, it is time now to consider the second occurrence so that we might better appreciate its implications. *Rachaph* is found again in the 32nd chapter of *Dabarym* / Words / Deuteronomy.

The context begins similarly to the opening lines of *Bare’syth* / Genesis, speaking of “heaven and earth,” and of “Yahowah’s spoken words.” This passage, like Yahowah’s initial Towrah testimony, even mentions “water” in the forms of “droplets, dew, and rain” in Moseh’s poetic couplet. Then *Dabarym* turns its focus to God’s influence in our lives, perhaps similar to *Bare’syth*. We are told that “Yahowah is God’s name,” that “He is the Rock of our salvation,” and that “His work is perfect, just, dependable, and upright.” By contrast, we are also told that Yisra’el would “act corruptly toward Him,” and that a time would come when they “would not be His children,” but instead be considered “a perverse and crooked generation” of “foolish and unwise people.”

Yahowah provided this contrast to make the benefits associated of *rachaph* readily apparent. In addition to introducing Himself as our “Savior” in *Dabarym*, Yahowah, consistent with His *Bare’syth* implications, says that He is “our Father,” the “Rock who begot us,” and “the God who gave us birth”—in this case, Spiritual birth from above.

In the midst of this treatise on salvation, Yahowah introduces *rachaph* in a metaphor:

“Of your own freewill, pay attention, come to understand, and respond (*‘azan* – choose to hear, be perceptive, and comprehend, then reply (hifil imperative – the subject (who is *Moseh* | Moses) is encouraging the objects (those listening) to choose of their own freewill to hear what he has to say such that their response will be similar to his own)) **to the Spiritual Realm** (*ha shamaym* – to the Heavens and abode of God) **because** (*wa*) **I want to speak** (*dabar* – I would like to communicate using words, expressing this in speech (piel cohortative – an expression of first person volition whereby the individual listening is directly affected and put into action by what is being said)) **and** (*wa*) **may the material realm** (*ha ‘erets*) **decide to listen** (*shama’* – opt to hear (qal imperfect jussive – expressing a genuine relationship between the parties with ongoing implications throughout time as a result of choices made by those on earth who decide to listen)) **to the words of my mouth** (*‘emer peh ‘any* – to what I say and share verbally, especially the promises; from *‘amar* – to say, answer, question, and promise).” (*Dabarym* / Words / Deuteronomy 32:1)

I chose to introduce Moseh’s statement regarding *rachaph* in advance of his actual use of the word because there was an opportunity to explore some of the wonderful nuances of the Hebrew language. Here we find volition expressed in first, second, and third person. This was demonstrated in the imperative (conveying that the individual being addressed has freewill, and thus choice in

the second person), cohortative (a first person expression of desire used to share the speaker's will), and jussive (third person volition). These moods convey the options and opportunities, choices and decisions, will and desire of the parties participating in the conversation. Freewill is so vital to establishing mutually beneficial and loving relationships, volition underscores much of what Yahowah has to say. He has it and so do we.

The stems all establish a relationship between the subject and the object of the verb's action. Here, the qal stem reveals that we should interpret this relationship literally, because the action is actual and genuine. With the piel stem, the relationship is being voiced a little differently in that it is used to reveal that the object of the verb suffers the effect and is put into action by the subject of the sentence. In that the entire reason Yahowah created the universe and conceived life was to establish the Covenant family, these relationships are paramount, especially as we interact with each other. As such, there are a score of stems, from simple to exceedingly complex in the way they nuance each conversation.

In Hebrew, the verbs of Yah's testimony are all liberated in time such that there is no past, present, or future tenses. Everything that is said is forever. However, not every action is eternal. As a result, there are two conjugations, one of which was used in this sentence. The imperfect describes ongoing action throughout time, often with unfolding implications. The perfect is a completed act, whether that occurred in the past or will transpire in the future, and thus is finite in time. Our actions are often habitual, in that we do the same things over and over again – sometimes with undesirable results. Yahowah's response is to completely resolve the problem at a moment in time, thereby making the imperfect perfect.

To correctly convey the intended implications of each stem, mood, and conjugation in Hebrew requires more words in English since the language does not have a counterpart. Therefore, translators have the option of ignoring their influence or conveying it, making the resulting renderings longer and more accurate or shorter and simpler.

Moseh may have been old. He may have had imperfect diction. But that did not keep him from waxing poetic. He wanted to build upon some of the metaphors implied by water.

“May the persuasive words of my teaching (*leqach* ‘any – my instruction based upon what I know to be true, including the insights and information which can be grasped hold of and incorporated into one's life) **continually trickle down** (*'araph* – drip and fall (qal imperfect – literally and genuinely, continually and consistently)) **like the rain** (*ka matar* – as a natural and widespread shower), **distilled** (*nazal* – enveloping) **as the dew with abundant benefits** (*ka tal* – like a mist bringing prosperity), **my instructive promises** (*'imrah* ‘any – my communication and speech; from *'emer* – to share promises and convey intent) **similar to** (*ka* – like) **showers** (*sa'yr*) **upon new growth** (*deshe'* – verdant growth, tender grass, herbs and vegetation, all of which sprout, bringing forth new life), **like** (*wa ka*) **a substantial soaking rain** (*rabybym* – the ideal amount of water to stimulate and sustain growth; from *rabab* – great, plentiful, and abundant) **on vegetation** (*'eseb* – plants, herbs, and vegetables for human consumption).” (*Dabarym* / Words / Deuteronomy 32:2)

From Moseh's perspective, words are like water. They are life-giving and sustaining when the teaching and instructions are valid. And for that to be so, it all begins with...

“Indeed, therefore (*ky* – as a result), **I will continually call out and summon** (*qara'* – I will read and recite, proclaim and invite, invoke and encounter (qal imperfect)) **the name** (*shem* – the

personal and proper designation) of **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **choosing to draw your attention to it while encouraging you to take action regarding** (*yahab* – wanting to extol its virtues, asking you to make a decision regarding it and actually respond to it while there is still time, to give it your undivided attention and come to embrace it literally of your own volition, ascribing and disclosing (qal imperative – literally and genuinely of your own freewill)) **its unrivaled importance and enormous power** (*godel* – its extraordinary significance and majesty, its magnitude and magnificence; from *gadal* – ability to empower, enhance, magnify, and promote growth, enabling great things to be accomplished) **to approach our God** (*la ‘elohym ‘anahmuw* – to draw near the Almighty).” (*Dabarym* / Words / Deuteronomy 32:3)

If you have been influenced by religion or societal customs into believing that God has many names, that He does not care what we call Him, that there is no value in knowing or using His name, or that the four vowels which comprise it are unpronounceable in His name (but nowhere else), then perhaps after reading *Moseh’s* | Moses’ declaration you’ll reconsider. And should you do so, are you also going to disassociate from and disparage the religious institutions and individuals which have deliberately misled you and so many others about the single most important realization in the universe?

Other than to preclude you from knowing His name and forming a relationship with Him, what is the purpose of writing “the Lord” all 7,000 times Yahowah appears in the Towrah, Prophets, and Psalms? Why do the religious react angrily to Yahowah’s name being spoken and write “G-d” when doing so is in absolute conflict with the Towrah? Why claim to be “Torah Observant” when opposed to its guidance?

Nothing is more important than *Yada Yahowah* | Knowing Yahowah. God’s one and only name is “*godel* – unrivaled in importance.” It is “enormously powerful and empowering.” Yahowah “promotes growth, magnifying us in knowledge, riches, and days, especially dimensions and thus capability, enabling us to do great things.”

“**The Rock** (*ha tsuwr* – the massive, impregnable, strength of the foundation of stone, the sure edifice and stronghold), **His work** (*po’al huw’* – His labor, actions, and expenditure of energy; from *pa’al* – to do, performing to carry out and prepare, fashion, and forge, making ready) **is entirely perfect** (*tamym* – totally right, completely correct, and absolutely genuine and sincere, is in universal accord with reality and the truth, sound and complete, without defect).

Indeed (*ky* – it is truthful and reliable), **all of** (*kol* – every one of) **His ways** (*derek huw’* – His path and the subsequent journey of discovery, what He has done pertaining to the conduct of one’s life) **are directed by exercising good judgment, especially regarding the means to justly resolve disputes** (*mishpat* – are just and justifiable, evidentially and logically valid, found through rational decision-making; a compound of *my* – to question, ponder, and contemplate *shaphat* – the process of judging and deciding, of being just and right, discerning and discriminating, separating right from wrong, truth from fiction, beneficial from counterproductive):

God (*‘el*) **is trustworthy, steadfast, and reliable** (*‘emuwnah* – is honest, dependable, and truthful, firm and unchanging; from *‘emuwn* – trusting and trustworthy which is from *‘aman* – to be established and readily verified, confirmed, and validated, to be supportive and dependable).

In addition (*wa*), **He is devoid of anything which is wrong, dishonest, invalid, or unjust** (*‘ayn ‘awel* – He is never incorrect, hypocritical, or contradictory and He never deviates from the

proper way).

He (*huw'*) **is right** (*tsadyq* – is correct, upright, and in accord with His standard, is honest, fair, and consistent, having integrity and character because He is ethical and moral, accurate and just, even justified when vindicating and acquitting) **while also straightforward and unwavering** (*wa yashar* – on the level, frank and blunt, never beating around the bush, open and honest, preferring full disclosure, consistent without ever being contradictory, and as such is the Upright One).” (*Dabarym / Words / Deuteronomy 32:4*)

What are we to make of the idea of God working, doing whatever is required to plan, implement, and then pursue His ambitions? Since His enterprise is called “perfect,” it is obviously good, beneficial, and appropriate. But why labor? Couldn't God have willed the desired result into fruition without lifting a finger?

Perhaps, but then what is the purpose? If we could enjoy an ideal relationship without engaging, achieve the perfect family without effort, or acquire everything we want without doing anything to merit it, where is the sense of achievement or value? What would anything be worth? How would we otherwise grow? What is the purpose of life? Why have freewill?

Yahowah is setting an example for us, showing us the benefit and importance of work. It is a good thing, a wonderful thing, to work. It creates a sense of appreciation, develops confidence, and forges our character, making us stronger and more capable. Our investment in time and energy makes everything, from learning to relationships, from grand adventures to businesses, even homes, families, friendships, and hobbies, more rewarding and enjoyable. Simply stated: work is good.

One of the many things which differentiates Yahowah from the men He created and the institutions they conceived is that God is always right, in full accord with reality, logical and rational. God never contradicts Himself. The flaws that we see in every human endeavor do not exist with Yahowah.

The path to God is found by exercising good judgment, which is to say, being judgmental, embracing the truth while discarding that which is invalid. We think our way to God, making faith irrelevant. To know Yahowah is infinitely superior to believing.

To capitalize upon the way Yahowah has provided to leave the corrupt and unreliable world of mortal men and enter into His company, we must be knowledgeable and logical, exercising rational decision-making. We know this because, like so many Hebrew terms, *mishpat* is a compound word. It is comprised of *my*, which asks us to question, to ponder, and to contemplate that which is required to *shaphat*: make quality decisions. To know the truth, we must be discerning and discriminating, separating right from wrong, fact from fiction, and that which is beneficial from things which are counterproductive. This is the opposite of the moral relativism and conformity imposed through political correctness.

Judaism, Christianity, and Islam all require Yahowah to be vastly different than He presents Himself. For the Talmud, New Testament, or Qur'an to be valid, everything God stated in His Towrah and through His prophets must be subject to change, be flexible and invalid – indeed untrustworthy. But since the Towrah and Prophets are readily verified, and Yahowah is truthful, consistent, and reliable, anything that changes His approach or contradicts Him is invalid. The moment a religion claims that the Towrah and Prophets were inspired by their god, as do Judaism,

Christianity, and Islam, and then contradict what God said, changing His approach to suit their own, they are wrong.

The religious position is preposterous. Why would anyone put their faith in a god who isn't trustworthy or dependable, who was dishonest and unjust, who was like them, both contradictory and hypocritical? If His original plan was invalid when He claimed it was right, nothing attributed to Him would be reliable. Faith in that which is incorrect is stupid.

While it requires a considerable amount of work to find and know God, because He is straightforward and unwavering, an open and honest search through evidence and reason will consistently lead to Him. Yahowah has favored full disclosure, with all of His words placed face up on the table for our inspection.

And yet men have long sought to hide them, to write other things all over them, and to shuffle them around and remove them from their context – as if playing a game with the souls of humankind.

And perhaps now you know why this commentary follows much of what Yahowah inspired. I am doing what Yahowah asked of us: contemplating the meaning and consequence of each statement. I am working at it, engaged in the process and going where the words lead. And I want to take you there with me.

Should you be able to process all of this on your own, should you have garnered these insights and developed these conclusions while reading the translations, then rather than finding my commentary repetitive, please see it as reinforcing what you have discovered, recognizing that we were led to the same place. Should you disagree, that is fine too, so long as you are thoughtful and consistent, because then we are both engaged contemplating the word of God. The more we collectively strive to extract the insights Yahowah sought to convey, the better.

If you are devoted to learning the truth, then you are one in a million. Most...

“They will corrupt everything regarding Him and be devastated as a result (*shachath la huw'* – they will suffer the effect of perverting, distorting, twisting, falsifying, and misrepresenting that which is near and dear to Him, injuring themselves in the process (piel perfect – they will endure the consequence of their corruptions at a point in time)).

No longer His children (*lo' beny huw'*), they are shameful and disgusting, verbally abusive, slanderers (*muwm hem* – they are blemished and sullied to the point of being defective, painful to be around and injurious to others) – a perverse and dishonest (*'iqesh* – a convoluted and corrupted, evasive and immoral) as well as (*wa*) deviant and warped (*pataltol* – crooked, wily and shrewd, obstinate and twisted) generation (*dowr* – lineage, group of ethnically related individuals at another period of time).” (*Dabarym* / Words / Deuteronomy 32:5)

The Children of Yisra'el were called to be the Family of God. But over time, they all left home. God has called out to them, pleading with them to come home, but they do not listen. What was intended to be a showcase for how wonderful life with God could become has soured such that Jews have been viewed with contempt and seen as abusive and dishonest deviants. Fortunately, this was scribed in the perfect conjugation, affirming that it will not always be this way.

There is yet another insight here that I do not want you to miss. The Children of Yisra'el were able to slander Yahowah by twisting His testimony. They have convoluted and corrupted the word

of God, as have Christians and Muslims following in their footsteps. This means that God allowed it even though He despises it. At times, children can be their own worst enemy, as most every parent can attest.

Knowing that Jews like Rabbi Akiba (Judaism through the Talmud), the Apostle Paul (Christianity through its New Testament), and the Prophet Muhammad (by way of the Qur'an) deliberately and dishonestly convoluted Yahowah's message should help the informed steer clear of their disgusting influence.

In the book that presents Yahowah as our creator, Moseh asks his people...

“Is this how you approach (*ha la*) and repay (*gamal* – deal with and treat) Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)?

As a people (*zo'th 'am* – as part of this family), you are becoming willfully ignorant (*nabal* – you are foolish and surprisingly stupid, oblivious and inconsiderate, insolent and impudent, disrespectful and rude, senseless and contemptible). You simply do not understand (*lo' chakam* – you are not discerning nor discriminating and do not exercise good judgment, having squandered the capacity to understand).

Is He not (*ha 'lo huw'* – have you not negated His role as) your Father (*'ab 'atah* – your originator and caregiver, the one whose name you bear and should respect for conceiving and raising you, protecting and nourishing you) – the One who created you and then ransomed you (*qanah 'atah* – who brought you forth such that you exist and subsequently acquired and obtained you (from Egypt and Babylon)?

He acted and engaged on your behalf (*huw' 'asah 'atah* – He has and will again perform for you, having worked for your benefit, accomplishing what needed to be done for you (qal perfect)) and then (*wa* – in addition) established you such that you might endure (*kuwn 'atah* – authenticated and sustained you such that you have survived (piel polel imperfect – reinforcing that Yisra'elites have benefited from what Yah has done such that they, unlike other ancient ethnicities, still exist as a discernable people in their God-given homeland)).” (*Dabarym* / Words / Deuteronomy 32:6)

Moseh is letting Yisra'el know as bluntly as words allow that Yahowah was critical of His people's approach toward Him. Today, this is largely the result of Judaism, a religion which is neither valid nor beneficial. With all Yahowah has done for *Yahuwdym* | Jews then and now, this is how they have chosen to repay Him – by corrupting and perverting His testimony.

But please do not gloat, much less entertain anti-Semitic thoughts, if you are a *gowy* | gentile. Christianity, Islam, and Socialist Secular Humanism were conceived by Jews and each is equally perverse.

While I am sure that it sounds harsh to modern ears, there is no denying that religion is as stupid as it is stupefying. A person has to be ignorant or irrational to believe any of them. Even worse, every religion is disrespectful because they all discount and deny the one true God in favor of a substantial collection of bumbling and imbecilic imposters.

Humanity was conceived to be bright and given the capacity to understand. It is religions which have deliberately thwarted people's ability to think. As a result, the masses are more easily

manipulated and controlled. Most people fail to appreciate even the basics about God, who He actually is, why He created us, or what He is offering or expects in return.

And it is worse today than ever because those not dumbed down into submission by traditional religious and political schemes are now degraded by the imposition of political correctness – where exercising good judgment is rebuked. The desires of leftists (both communists and socialists) are considered sacrosanct, such that those who dare point out their hypocrisy are ruthlessly condemned and shunned.

In a world of nearly eight billion people, less than one in a million, not even eight thousand people, know, much less understand, God. We have been cajoled into believing that we are entitled to our opinions and that faith is of value – when both are worthless. Without the will or capacity to think rationally, freedom and freewill are for naught. Without being judgmental, there is no morality, civility, or justice.

The most basic of all perspectives is the one we humans don't seem to understand. Yahowah wants nothing more or less than to be our Father. As such, He should not be feared or worshiped. We ought never bow down to Him. These are behavioral responses completely incompatible with a parent / child relationship. Families are conceived and grow based upon loving relationships, not religious edicts.

As our Father, it is Yahowah who is in a position to get down on His knees and lift us up. He is capable and desirous of doing so. But this is not something we can reciprocate, so it is long past time we get off of our knees such that we are ready to walk with His assistance.

Truth be known, God conceived us and then He rescued His people from the most oppressive and ruthless of nations – and He is offering to do so again. Our Heavenly Father has acted and engaged on our behalf, not only to free us from human abuse, but also to enable the benefits of the Covenant.

“Remember the days of long ago (*zakar yowmym ‘owlam* – call to mind and consider a time long past (qal imperative – of your own freewill, genuinely reflect)), **choosing to make the connections needed to understand** (*byn* – opt to observe and consider what can be known, coming to comprehend by establishing rational relationships between what you learn, then choose to impart that knowledge by teaching (qal imperative)) **the years** (*shannah* – the sequence of the seasons and of life and light as well as the period of renewal, even the repetitive nature of things), **the lifetimes and succession of generation after generation** (*dowr wa dowr* – the lineage, related births, and dwelling places of the many generations), **asking your Father of your own interest** (*sha'al 'ab 'atah* – genuinely inquiring of and questioning of your own volition your Father (qal imperative)) **and He will convey this information to you** (*wa nagad 'atah* – He will be forthright and open with you, making it conspicuous) **of those of old** (*zaqen 'atah* – regarding your elders) **and they will provide answers for you** (*wa 'amar la 'atah* – they will respond, speaking to you).” (*Dabarym / Words / Deuteronomy 32:7*)

God wants us to question Him. As the best of Fathers, He would love nothing more than to teach His children, sharing what He has come to know – which, might I add, is considerable and inspiring. But many of these answers and most of the insights are already laid out conspicuously before us in the Towrah and Prophets. God's story, His explanation, even His guidance, begins with 'Adam and then Chawah in the Garden, followed by the venerable captain of the Ark, Noah.

We can learn most all we need to know from ‘Abraham and Sarah, their son, Yitschaq, and his second born, Ya’aqob, who became Yisra’el. Then there is the man speaking to us through these words, the great liberator, Moseh – who revealed the Towrah. Thereafter, Yahowsha’ would lead Yahowah’s people back into their Land, but then considerable time would pass before we would meet the most remarkable of the Judges, Shamuw’el – from whom there is so much we will learn.

In the midst of the generations, in *dowr wa dowr*, we find the Chosen One, the most beloved, the Son of God, the Messiah, Shepherd, and King – *Dowd* | David. He is not only the living embodiment of the Covenant, the man Yahowah consistently called “right,” he is the author of the most inspiring and enlightening Psalms and Proverbs.

Exceptional men would follow: the irascible and entertaining ‘Elyah, Howsha’, Yasha’yah, Yirma’yah, and Zakaryah, then Yahowsha’, to name a few. There would also be villains in the midst – none greater than the two Sha’uwl, the wannabe king and apostle.

One of the many things we are going to find during our voyage of discovery through the words Yahowah revealed for us is that we are not all equal in the sight of God. He has absolutely and unequivocally prioritized His relationship with the descendants of ‘Abraham and Sarah through His Covenant with Yitschaq and Ya’aqob who became Yisra’el. And even among the Children of Yisra’el, Yahowah favors Yahuwdym over the other descendants of Ya’aqob. Beyond this, our Heavenly Father has one son He loves more than anyone else, *Dowd* | David.

As *gowym* | gentiles, we are invited and welcome. We can become part of Yahowah’s Covenant family too, doing so in exactly the same way God described for His people in His *Towrah* | Instructions. But if Yahowah’s enduring devotion to Yisra’el, if His affinity for Yahuwdym, if His love for one man beyond all others, troubles you, that is your choice. But your decision in this regard will not cause God to change His mind and pick a different ethnicity, nation, creed, place, or faith. The attention and promises God afforded Yisra’el endure forever, which is why gentiles were separated and the boundaries were set and remain.

Gentiles can cross the border and enter the Promised Land, becoming part of Yisra’el, if they come by way of the Towrah’s Guidance, answer the *Miqra’ey* | Invitations and join the *Beryth* | Covenant Family. That is to say that Christians, Muslims, and Socialist Secular Humanists are wrong. The path to the Promised Land is in accord with Yisra’el, not in hostility against them or by seeking to replace or control them.

There is one Towrah, one Covenant, and one inheritance for all of God’s children...

“When offering an inheritance (*ba nachal* – through the process of bestowing a bequest, birthright, and legacy, an endowment for those who become heirs (hifil infinitive – the subject, who is God, is engaging the objects, His Covenant children such that they become more like Him in a highly demonstrable way using a verbal adjective to intensify the action)) **to people from different races and places** (*gowym* – ethnicities other than Yisra’el, and the confluence of nations), **the Almighty** (*‘elyown* – the Most High) **thereby** (*ba* – therein and with this) **separated and divided** (*parad huw’* – He created a distinct allocation such that there would be different groups, spreading out the divergent ethnicities (hifil infinitive)) **the descendants of ‘Adam** (*beny ‘adam* – the children of mankind and the sons of the first man created in God’s image).

He took a stand and established (*natsab* – He attended to and was upright in appointing, standing on solid ground with regard to (hifil imperfect)) **the borders** (*gabuwlah* – the boundaries

and geographical space and limits) **of the families** (*'amym* – of the peoples (typically used in the singular for the family of Yisra'el and in the plural for the twelve descendants of Ya'aqob but can also be people and nations generally)) **according to the number** (*la misphar* – calculated mathematically based upon the amount of people approaching and quantity of souls over time who draw near; from *saphar* – to count and to relate, to take into account, to calculate the number, enumerate the result, and communicate the result in a census) **of the children of Yisra'el** (*beny Yisra'el* – sons of those who engage and endure with God and the family members who are empowered and set free by God).” (*Dabarym* / Words / Deuteronomy 32:8)

The world at large remains separate and distinct from Yisra'el until a *gowy* | person of a different ethnicity chooses to become part of Yahowah's family in accord with the *Towrah* | Teaching, *Miqra'ey* | Invitations to be Called Out and Meet, and *Beryth* | Covenant Family. This necessitates disassociating from the politics and religions of the Gentiles, coming to know Yahowah, acknowledging that His revelation is truthful, reliable, and unchanging, accepting the terms and conditions of His Covenant, and answering His Invitations to Meet. We do not change God; God changes us.

In the end as it was in the beginning: the Children of Yisra'el are Yahowah's priority...

“Indeed, this is (*ky* – surely and reliably this is actually) **Yahowah's** (*Yahowah's* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **allotment** (*cheleq* – share and portion, even reward) **to His family** (*'am huw'* – His people, the individuals who are related by ethnicity). **For Ya'aqob** (*Ya'aqob* – One who Succeeds with His Footsteps, son of Yitschaq and grandson of 'Abraham who God renamed Yisra'el, commonly known as Jacob; from *'aqab* – to succeed and supplant, *'eqeb* – with a consequence and reward, and *'aqeb* – heel and footsteps) **this is his share and destiny** (*chebel* – this becomes the pledge he offered expecting an commitment in return, this is for a relatively large amount of property and possessions, a significant portion to an heir whom God has chosen to favor for a joyful existence) **through his inheritance** (*nachalah huw'* – that which is given to successive generations from father to son based upon the relationship and their association serving as his hereditary share of the whole that is apportioned and assigned; from *nachal* – to receive as a possession, acquiring through an inheritance).” (*Dabarym* / Words / Deuteronomy 32:9)

Ya'aqob, the One who Succeeds with His Footsteps, is the forefather of Yisra'el. The twelve tribes are his direct descendants. In the earliest iteration of the Hebrew alphabet, the Semitic font reads right to left as: . The  (*yowd* | hand) depicts God reaching down and out to His children with an open hand to lift us up. The  (*'ayin* | eye) is an eye and is indicative of being observant. The  (*qoph* | horizon) was drawn to reveal the proper perspective. And the  (*beyth* | family home) conveys a home with a single entrance. Therefore, Ya'aqob, in the language of revelation, describes someone with direct access to the hand of God, who, because he is observant and has gained the proper perspective, is included in His family and lives within His home.

While Ya'aqob, and thus Yisra'el, are favored, that does not leave *gowym* | gentiles shortchanged. God has more to offer than we can imagine. The universe is large, and its dimensions are expansive. There is much to learn, explore, share, and indeed inherit. It is certain that we will all be pleased with what we receive, and that begins with living forever, being perfected and adopted, then enriched, empowered, and enlightened.

Considering where we are, and where He is willing to take us, along with what we are

contributing in return, it's an exceedingly favorable arrangement.

“He found (*matsa'* – He discovered and met with, developing a relationship with (qal imperfect)) **him in a desolate land** (*huw' ba 'erets midbar* – him in a realm where the word was not considered, a desert wilderness), **in** (*wa ba*) **a state of lifeless confusion** (*tohuw* – a place without much to offer, lacking organization, formless, as something which would dissipate into nothingness, a wasteland) **among howling animals** (*yalal* – wailing and shrill shouting) **of an inhospitable and unproductive desert** (*yashymown* – of a place of death, desolation, and destruction).

He enveloped and encompassed him (*sabab huw'* – He surrounded him and protected him, shielding him, while changing his direction). **He gave him the capacity to understand** (*byn huw'* – He made him more perceptive so that he might be more discerning and comprehend) **keeping him safe and watching over him** (*natsar huw'* – protecting him, delivering him from harm's way, closely observing him, and saving him) **as the most cherished individual** (*ka 'ishown* – as the focus and center of, making him the most precious person; from *'ysh* – man) **in His sight** (*'ayn huw'* – in His view and from His perspective).” (*Dabarym / Words / Deuteronomy 32:10*)

Yahowah created 'Adam but He chose Noach, largely because he chose to disassociate from neighboring cultures and communities and was willing to listen. Yahowah chose 'Abram, who He renamed 'Abraham, after he, on his own accord, decided to walk away from Babylon. He, too, was willing to listen to God and then act on His instructions. In the process, Yahowah facilitated Yitschaq's miraculous birth, but then chose Ya'aqob, his second born, who, as a shepherd, lived alone without political or religious entanglements.

Yahowah initiated contact with all of His prophets, most notably Moseh and Dowd – selecting these men, men who did not yet know Him, out of a world of others. From this, we can deduce that God chooses to work through people. He introduces Himself to individuals in lowly places who manifest the attributes, aptitudes, and attitudes He desires. The only common denominators among those with whom He initiates contact are that they are all unimpressive individuals who are disengaged from society, they are willing to listen and then act decisively. They are all imperfect people, with flaws of one sort or another, giving Yahowah the opportunity to empower, enlighten, enrich, and embolden them. Such was the case with Ya'aqob, whom Yahowah gave the capacity to understand – the most valuable thing in the universe.

From that moment, Yahowah looked upon Ya'aqob as a Father and Mother would their own child. God cherished him, protected him, educated him, and watched over him. Of the millions of souls on the planet at the time, Yahowah chose to work with Ya'aqob and, through him, offered to engage with humankind.

Here at long last is the reference to *rachaph* we have been seeking. This time the Actor is paternal, not maternal, but the action and result are the same...

“In the manner of (*ka* – like and as) **an eagle** (*nesher* – a powerful bird of prey with a large wingspan) **who is alert and ready for action** (*'uwr* – who stirs up and raises up; from *'uwr* – exposes (hifil imperfect)) **regarding his nest** (*qen huw'* – on behalf of his elevated place to conceive, protect, nurture, and raise offspring), **he hovers over it, expeditiously administering to it while supervising everything** (*rachaph* – he moves back and forth, cherishing and brooding over his infant creation, instigating an exceedingly fast quivering motion, flying rapidly over it while suspended above to increase the pace of what is being accomplished, acting expeditiously

while managing the process and advancing the action, he energizes the young and promotes growth, developing everything through superintendence (piel imperfect)).

He spreads out his wings (*paras kanaphy huw'* – he extends himself and stretches out his capacity for movement (qal imperfect)) **over** ('*al* – near, before, and in close proximity to) **his young** (*gowzal huw'* – his adolescent chicks as they mature and grow; from *gazal* – to apply significant effort and force), **grasping hold of them, accepting them, and keeping them** (*laqach huw'* – receiving and acquiring them, instructing and carrying them, even suffering for them if needed), **lifting them up and carrying them away** (*nasa' huw'* – supporting and respecting them, raising them, taking them to a higher elevation (qal imperfect)) **upon his pinions so as to empower and liberate them** ('*al 'ebrah huw'* – upon his body and feathers to induce soaring flight in an elevating and protective manner designed to strengthen and free them (note: '*ebrah* shares the first four of five letters in 'Abraham's name))." (*Dabarym / Words / Deuteronomy 32:11*)

The eagle is clearly depicted as a male bird with chicks, reinforcing Yahowah's role as our Father. This, in conjunction with the earlier statement where the *Ruwach* | Spirit of God was deployed in conjunction with *rachaph*, completes the picture of Yahowah serving to conceive, guide, and raise the Covenant's children as our Heavenly Father and Spiritual Mother.

By pursuing this, the second of three times *rachaph* appears in the *Towrah*, *Prophets*, and *Psalms*, we have been given other clues which help define the nature of the action being described. And that is because *rachaph* was used this time in conjunction with "*neshar* – a soaring and powerful eagle," which is "*uwr* – ready to engage" with regard to "*qen* – an elevated place where offspring are protected, nurtured, and raised." We once again find that *rachaph* speaks about "*paras* – spreading out and extending something, expanding it," and of "*kanaphy* – wings," and thus of "more rapid movement in three dimensions."

The focus of *rachaph* is once again "*gowzal* – a new and adolescent creation ready to mature and grow with the application of the appropriate effort and force." And this time, young life is "*laqach* – embraced and accepted to the degree the one reaching out is willing to suffer if needed to guide" their children. Reinforcing the parental benefits of *rachaph*, we find "*nasa'* – to lift up those being raised and carrying them to a higher elevation." And if that were not enough to affirm that we were correct when applying parental shadings to *rachaph* when deployed in conjunction with the *Ruwach* | Spirit of God during creation, here it is used in conjunction with "*ebrah* – to empower and liberate."

Our understanding of *rachaph*'s implications grows even richer with what follows because the action of the verb is directly associated with Yahowah, casting God into the role of Spiritual Mother during creation and as Heavenly Father now hovering over His young family as the papa bird. Better still, Yahowah is "*nachah* – guiding and leading" His fledgling family "*nachah* – along the correct path, creating the opportunity for them to be loved, providing directions which can be trusted."

“Yahowah (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **alone** (*badad* – uniquely and by Himself as the only one in the space, separate and distinct from others), **guided him** (*nachah huw'* – lovingly led him along the correct path, shepherding him so as to provide the direction necessary to create this opportunity for him, doing so reliably and dependably such that he could trust Him (*hifil* – Yah positively influenced Ya'aqob with His guidance, thereby enabling Ya'aqob to lead others, imperfect – doing

so consistently and continually with ongoing implications over time, energetic nun – emphatically emphasizing the benefits of this relationship, jussive – conveyed as an expression of God’s will)).

And (wa) there was no foreign (*‘ayn nekar* – none with a familial connection and kinship from a distant place or time, and therefore, unfamiliar: from the negation of *nekar* – to recognize, acknowledge, know, respect, and regard by being observant, paying close attention, being perceptive and discerning) **god** (*‘el* – power, influence, or concern) **associated with Him** (*‘im huw*’ – along with, or in relation to, Him).” (*Dabarym* / Words / Deuteronomy 32:12)

Back in 2005, when I first encountered *nekar* in this statement, and in all subsequent edits prior to this one in 2020, I was unaware of how a derivation of its root, *nekar*, and thus *nekry*, when presented elsewhere would elevate the perceptions of these translations and commentary. Back then, I rendered *‘ayn nekar* simply as “no foreign.” While that remains an accurate rendering and is adequate in this statement due to its negation with *‘ayn*, there is a lot more to the picture it paints.

For reasons that were and remain important to Him, Yahowah chose the man whose words we are about to consider. And on this momentous occasion, He inspired what he had to say. The words we are about to read were presented at the conclusion of the Prophecy Prologue. They were spoken by *Shalomoh* | Solomon, *Dowd’s* | David’s son, upon the completion of Yahowah’s Family Home on Mount *Mowryah* | Moriah in the heart of *Yaruwshalaim* | Jerusalem in *Yahuwdah* | Judah.

This is an excerpt from the original “Sermon on the Mount.” With all Yisra’el gathered before him, he spoke of the promises Yahowah had made to his father because he was desirous of guiding his people’s footsteps. Then, knowing that they would stray, Solomon used “*nekry* – a discerning foreigner from a distant place and time speaking a different language,” to tell the Children of Yisra’el how they should respond to the words this individual would convey on their behalf to find their way back home.

“Therefore (wa gam), regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand (*ha nekry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend), **who, to show the way to the benefits of the relationship** (*‘asher*), **is not of your people** (*lo’ min ‘am ‘atah*), **this Yisra’el** (*Yisra’el huw*’).

He will come (*wa bow*’) **from a distant country in a distant time** (*min ‘erets rachowq*) **for the express purpose of being a witness, providing answers regarding** (*lama’an*) **Your** (*‘atah*) **tremendously important** (*ha gadawl*) **name** (*shem*), **the influence of Your hand** (*wa yad ‘atah*), **the powerful and passionate ruler who is prepared to lead** (*ha chazaq*), **and (wa) the protective ram who shepherds the flock** (*zarowa’ huw*’) **whom You have extended** (*‘atah ha natah*).

When (wa) he arrives on the scene and chooses to pursue this (*bow*’), **then (wa) he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal*) **regarding this familial relationship** (*‘el ha beyth ha zeh*). (*Dabarym ha Yowmym* / Words for the Days / 2nd Chronicles 6:32)

When you hear it out of the heavens, coming from the sky (*wa ‘atah shama’ min ha shamaym*) **within the location where you live** (*min makown yashab ‘atah*), **then (wa) engage and act accordingly, choosing to do everything** (*‘asah ka kol*) **which, to show the correct way**

to get the most out of the relationship (*'asher*), the observant foreigner from a different ethnicity and geographic location who understands (*ha nakry* – this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read to be called out** (*qara' 'el 'atah*), **for the express purpose of being a witness who provides answers such that** (*lama'an*) **all peoples of the Earth** (*kol 'am ha 'erets*) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown and become familiar with Yada's approach to understanding the meaning of) **Your name** (*'eth shem 'atah*).

He will come to respect and revere You (*wa la yare' 'eth 'atah*) **along with** (*ka*) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el*). **This is so** (*wa la*) **they may know, accept, and understand** (*yada'*) **that truthfully** (*ky*), **I have built** (*banah*) **for Your family this house** (*'al ha beyth ha zeh*) **which, to reveal the correct path to give life meaning** (*'asher*), **is designated and called** (*qara'*) **by Your name** (*shem 'atah*).” (*Dabarym ha Yowmym / Words for the Days / 2nd Chronicles 6:33*)

There is but one reason that the *nakry* | observant and discerning foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home. Yahowah wants Yisra'el to consider what he has translated and shared because the information, insights, and perspectives are relevant and credible. He has thoughtfully considered what Yahowah revealed through the likes of Moseh and Dowd, Yasha'yah and Yahowsha'. By closely examining words others were unwilling to consider, the *nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate his witness – one based entirely upon the *Towrah*, *Naby'*, *wa Mizmowr*.

אֱלֹהֵינוּ

The third and final occurrence of *rachaph* is also insightful. It will transform our perspective on religion and its relationship to God. Therefore, as promised, we are ready to consider the third and final occurrence of *rachaph* – the word that described the Spirit's initial role in universal causation. It also follows an overt salvation prophecy. In *Yirma'yah / Rise Up and Live in Yah's Shelter* (errantly known as Jeremiah) 23, our suspicions regarding *rachaph* are confirmed. The paragraph which eventually leads to *rachaph* begins...

“**Now pay attention** (*hineh* – behold, look now and see), **the day** (*yowm*) **is coming** (*bow'* – will arrive),’ **prophetically declares** (*na'um* – announces and reveals before it occurs) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **when** (*wa*) **I will take a stand, establish, and raise up** (*quwm* – I will stand upright to accomplish, affirm, fulfill, and restore), **approaching alongside** (*la* – by way of and as a result of) **Dowd | Beloved** (*Dowd* – meaning loved, but errantly transliterated “David”), **the rightful and upright** (*tsadyq* – the correct, just, proper, innocent, guiltless, and moral, vindicating and acquitting) **branch** (*tsemach* – a source of growth). **And** (*wa*) **he shall reign** (*malak*) **as king** (*melek* – implying royal lineage and sovereign authority).

He will understand (*shakal* – He will prudently prosper by teaching that which is proper). **He will act upon and actively engage in** (*'asah* – He will endeavor to respond to, profit from,

and celebrate) **the means which will be used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound and just decisions will be made) **along with** (*wa*) **that which is correct and vindicates** (*tsadaqah* – that which is right, just, proper, moral, and acquitting) **in** (*ba*) **the** (*ha*) **Land** (*'erets* – the material realm).” (*Yirmayahuw* / Rise Up and Live in Yah’s Shelter / Jeremiah 23:5)

The “*tsemach* – branch” is used prophetically of *Dowd* | David in *Yasha’yah* / Isaiah 4:2, *Yirma’yah* / Jeremiah 33:15, and *Zakaryah* / Zechariah 3:8 and 6:12. We will review these passages in the chapters dedicated to Yahowah’s *Mashyach* | Messiah and *Melek* | King. But for now, please do not miss the connection between “*bow*’ – shall arrive, prompting a return, an association, and a harvest” with “*quwm* – taking a stand, establishing, confirming, fulfilling, ratifying, and restoring” in the context of Yahowah working through, and approaching alongside, *Dowd* | David, while acting as our Savior. This is important because most every attribute ascribed to Yahowsha’, the individual Christians call “Jesus,” actually applies to Dowd. He is not only the Son of God, where Yahowsha’ was the Son of Man, it is Dowd, not Yahowsha’, who is returning as king.

Christians have tormented Jews with “Jesus” for nearly 2000 years. They have condemned them for not accepting their Messiah and have accused them of killing their god. And yet, “Jesus” was neither the Messiah nor God. He was the Passover Lamb. Therefore, if Jews were responsible for seeing to it that the Passover Lamb was sacrificed on this day, even if it was at the hands of ruthless Romans, they should be thanked for having done what was both necessary and appropriate.

This also means that the basis of Judaism and Christianity are invalid. Jesus is not “Christ” and Jews remain clueless regarding Yahowah’s and Yahowsha’s identity, Passover’s purpose, and its fulfillment.

It also means that the world’s focus has been misdirected for the past two to three thousand years. The living embodiment of the Covenant, the beloved son of God, the once and returning Messiah and King, is *Dowd* | David. It is his life and lyrics, his *Mizmowr* | Psalms and *Mashal* | Proverbs, that we ought to be “*shamar* – observing,” which is to “closely examine and carefully consider,” if we want to know Yahowah, appreciate what He is offering and accept what He expects in return.

As we move through *Yada Yahowah* and deeper into *Observations*, this realization will become increasingly clear. Then in *Coming Home*, as we commence a systematic review of his Psalms, the obvious will become undeniable. And as a result, to engage in a relationship with Yahowah, no one, and especially Jews, have to accept “Jesus Christ” as their savior. We should all be focused upon the man God chose. Dowd is the eternal Shepherd of Yahowah’s flock while Yahowsha’ opened the Door to Eternal Life as the Passover Lamb.

“**In** (*ba*) **his day** (*yowm*), **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, commonly known as “Jews”) **will be liberated and saved** (*yasha’* – rescued and delivered) **and** (*wa*) **Yisra’el** (*Yisra’el* – a compound of *ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God, commonly known as Israelis) **will live and remain** (*shakan* – will camp out and reside, settling in and inhabiting) **confidently by expressing their trust and reliance** (*la betach* – totally assured and worry free, safe and secure).

And thus, this is (*wa zeh*) **His name** (*shem* – personal and proper designation and renown) **which** (*‘asher* – as a result of this relationship and to lead to its benefits) **He shall be called** (*huw’ qara’* – summoned, invited, met, and encountered, proclaimed, read about, and recited): **“Yahowah Is Right** (*Yahowah Tsadaq* – Yahowah Vindicates because Yahowah is upright, just, honest, fair, and correct, Yahowah enables us to stand upright, be acquitted, and appear innocent and restored in His presence by doing what is appropriate).”” (*Yirma’yah / Rise Up and Live in Yah’s Shelter / Jeremiah 23:6*)

Tsadaq’s root conveys: “to be right,” and thus it identifies *Dowd | David* and his message as “the straight and correct path” to Yahowah. In *tsadaq*, we learn that King David, the Son of God, Messiah, and King of Kings, became the living embodiment of the Covenant and the ideal spokesman for the Towrah. Dowd represents most everything that was wrongly attributed to Yahowsha’. He, along with Yisra’el, was robbed of what is due him through the Christian myth of Replacement Theology.

The passage goes on to obliterate the notion that the promises God made to Yisra’el were somehow transferred to a Gentile Church. Yahowah predicted that a day would come in which...

“Therefore (*la ken* – as a direct result), **behold** (*hineh* – look up and pay attention), **the days are coming** (*yowm bow’* – a time will arrive), **Yahowah** (𐤏𐤃𐤁𐤀 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **announces before it occurs** (*na’um* – prophetically declares), **‘when they shall no longer say** (*wa lo’ ‘amar ‘owd ‘asher*), **“Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **lives** (*chay* – exists and animates life, honoring His promises to sustain life) **lifted** (*‘alah* – brought out and elevated) **the people** (*‘eth ‘am* – alongside the family) **of Yisra’el** (*Yisra’el* – of Individuals who Engage and Endure with God) **out of** (*min* – away from) **the land** (*‘erets* – the country) **of the Crucibles of Oppression in Egypt** (*Mitsraym* – of besiegement and subjugation, of the maximum extent of suppression and manipulation, of being controlled and incarcerated),” (23:7) **but instead** (*ky ‘im* – rather), **“Yahowah lives is who** (*Yahowah chay ‘asher*) **lifted up** (*‘alah*) **so that He could return and lead** (*wa ‘asher bow’* – such that He could arrive and facilitate the return) **the descendants** (*‘eth zera’* – with the seed and offspring) **of the family** (*beyth* – household) **of Yisra’el** (*Yisra’el* – of Individuals who Are Liberated and Empowered by God) **out of** (*min* – away from) **the lands to the north** (*‘erets tsaphown* – the region located toward the north), **and out of** (*wa min*) **all of the countries** (*kol ha ‘erets* – every land and region) **where He had scattered them** (*‘asher nadach hem* – in which He had banished and exiled them) **by name** (*shem*).”

Then (*wa*) **they will live, remaining** (*yashab* – will establish a dwelling place) **upon their own soil** (*‘al ‘adamah hem* – on their land).” (*Yirma’yah / Rise Up and Live in Yah’s Shelter / Jeremiah 23:8*)

That day began in 1948 when the European Jews who had survived the Holocaust traveled south to the Promised Land. There is great specificity in Yah’s predictions.

Having just spoken about the dishonest nature of Replacement Theology, it is nice to see God affirming the importance of exposing and condemning the theory which has been used to justify Christianity. Not only was it inappropriate to transfer the promises God made to the preeminent Shepherd, giving them to the Passover Lamb such that “Jesus Christ” was wrongly presumed to be the Messiah, Son of God, and King of Kings, as well as the star of the Second Coming, Yahowah has most assuredly retained His focus on Yisra’el. God’s people have not been replaced.

Should you be seeking to understand the subtle difference between the two sayings, it is Yahowah's intent to let us know that there will be a second Exodus. Soon, Jews will be leaving political, religious, and geographic Babylon (the United States, the influence of Roman Catholicism, and the Muslim Middle East) to come home to Yisra'el in such numbers and jubilation, that tomorrow's exodus will greatly overshadow the initial one.

In the 9th verse, prefaced by this affirming pronouncement, we find *rachaph*, the word which led us to the passage. This next line is spoken in the voice of the prophet. He is clearly shaken by the onslaught he is witnessing, as God, working through Dowd, as the Messiah seeks to protect his people. Their freedom will not be easily won. Mankind will fight to the end to impose its hostile narrative on Jews – with the most derisive narratives promoted by the religious.

“Concerning the approach (*la* – regarding) of the prophets (*naby*’ – those who claim to be able to predict the future by speaking on behalf of their god), my heart breaks (*shabar leb* ‘any – my sense of what is right and wrong is crushed and intellectually and emotionally I am grieved, my motivation is crippled) in the core of my being in the midst of this conflict (*ba qarab* ‘any – with all the infighting around Me).

My entire essence (*kol* ‘*etsem* ‘any – my essential nature and substance, even my very bones) is brooding over the scene while suspended above it, seeking to increase the pace of what is being accomplished (*rachaph* – is acting expeditiously while managing the process and advancing the action, hovering over while quickly administering to it).”

If we were to stop here and take this statement out of context, there would be the natural inclination to believe that these prophets were speaking for Yahowah, and that His actual prophet, Yirma'yah, was now lamenting how poorly they have been treated in the past. But such is not the case. These are political prognosticators and religious charlatans erroneously claiming divine sanction. We know this because of Yah's clarification two statements hence, where He says that they are corrupt. This is important because, while the prophet is still hovering over the scene and rapidly moving from place to place to take it all in, there is a more aggressive aspect of *rachaph* at play this time. This is a dangerous time and place, not unlike creation in this regard.

Yirma'yah is staggered by what he is witnessing...

“I am somewhat like (*hayah ka* – I am similar to) an intoxicated individual (*shikowr* ‘*ysh* – an inebriated person), (*wa*) similar to (*ka* – like) a strong man (*gibowr* – a powerful human) who is overcome (‘*abar huw*’) by wine (*yayin*) because of (*min* – as a result of) the appearance and presence (*paneh*) of Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), and (*wa*) as a result of (*min* – from) facing (*pane**h* – the proximity of) His set-apart and cleansing (*qodesh huw*’ – His uniquely purifying and separating) words (*dabarym* – statements).” (*Yirma'yah* / Rise Up and Live in Yah's Shelter / Jeremiah 23:9)**

It is the juxtaposition of Yahowah's presence and testimony compared to what mankind is saying and doing that has Yirma'yah reeling. Even as God returns, men are still divisive and full of themselves.

“By comparison (*ky* – indeed by contrast), the Land (*ha* ‘*erets* – the material realm) is full of (*male*’ – is overflowing and finished with) those who are unfaithful and idolatrous (*na'ap* – adulterous, dishonest in their vows while cheating those with whom they claim to have a relationship) as a result of (*min*) the presence (*paneh*) of the curse of Allah (‘*alah* – of the**

mournful wailing and swearing of the doomed and their grievous religious confessions and lamentable devotion to the one who is unfit, harmful, and inappropriate).

The Land (*ha 'erets* – the region and the material realm) **is grieving** (*'abel* – mourning over the lamentable circumstances, with despicable parades of men and women weeping for the dead as part of their repulsive political and religious rituals). **The dwelling places and surrounding pastures** (*nawah* – the community developments and agricultural lands) **are withered and dry** (*yabesh* – are parched and lifeless and the people are paralyzed and unresponsive), **even desolate where the word is not considered** (*midbar* – the wilderness where the word is not pondered through questions; a compound of *my* – to question and consider and *dabar* – word).

Their course of life (*maruwtsah hem* – their conduct and patterns of behavior, especially their walk (thereby denouncing Judaism's *Halakha* | The Walk (through the Jewish religious laws as conceived by rabbis))) **has been and continues to be** (*wa hayah* – consistently, actually, and habitually exists as (qal imperfect)) **wrong** (*ra'ah* – incorrect and harmful, wicked and evil, troublesome and distressful, misfortunate and miserable, creating unwarranted anxiety and unnecessary suffering).

Their politicians and religious factions (*gabuwrah* – their leadership and military might, those they idolize and elect to the most powerful positions, their collective might) **are not honest or forthright** (*lo' ken* – are not telling the truth, are invalid and incorrect, and what they say is so is not so). (23:10)

Indeed, both (*ky gam* – truthfully, and in addition) **prophet and priest** (*naby' gam kohen* – those who claim to speak for their god and also those who claim to serve their god) **are unGodly filth and useless hypocrites** (*chaneph* – are corrupt and Godless, common and thus profane, hypocritical and irrational, polluted and poisoned, adulterated without backbone or character, full of sh-t and easily swayed).'

'Even (*gam* – marking two closely related concepts, moreover, furthermore, also and besides) **in My House** (*ba beyth 'any* – within My Family and Home) **I have discovered and had to expose** (*matsa'* – I have actually found and uncovered, encountered and experienced during this specific time (qal perfect)) **their evil** (*ra'ah hem* – their adversarial wickedness and wrongdoing, their collective, national, and institutional malignancy, maliciousness, and malevolence), **prophetically declares** (*na'um* – announces long before it occurs) **Yahowah** (*Yirma'yah* / Rise Up and Live in Yah's Shelter / Jeremiah 23:11)

Yahowah's declarations and affirmations of His antagonistic position against religion are prevalent and irrefutable. As a result, everyone, whose religion is based upon the "Bible," is either ignorant of what God revealed or irrational regarding His instructions.