

*'Eden – Joy*

*Living with God...*

This is the story of mankind and our relationship with our Creator. We will meet 'Adam and then Chawah, his wife. We will delve into their relationship with Yahowah, coming to appreciate the joys and frustrations of this special time and place. We will, of course, examine their choice to rebel, and explore the consequence of corrupting God's instructions.

Beyond these things, we will ponder the reason for choice, and the role freewill plays in forming loving relationships – the most important and valuable commodity in the universe. Love is the one thing that cannot be compelled, even by an omnipotent deity. It cannot be forced, bought, stolen, held for ransom, or even manufactured, but it can be earned. It cannot be sold or bartered, but it can be given away.

The capacity to love requires the freedom *not* to love. If the object of Yahowah's affection cannot reject Him, then there would be no merit to the relationship. As mankind's history unfolds, the implications of this will become increasingly clear.

Being given freewill is all about having choices. We will make some which are good, although many more which are bad. On the sweet side of the table is the desired relationship and on the sour end, religion. It is the sinister consequence of freewill, the residue of men concealing, corrupting, and counterfeiting Yahowah's intent.

The story of 'Adam and Chawah in 'Eden's Garden resonates on many different levels, not unlike the creation account. It is a spiritual parable, communicating the advantages of an engaged, personal, and uncorrupted relationship with Yahowah. It provides a perfect picture of our Creator's will for us as well as for Himself.

This perspective on life in the *Gan 'Eden* | Garden of 'Eden is as vital to our understanding as anything we will consider. If you enjoy the implications, you will love heaven, and if not, you won't. God's passion for this place is so great, after all of the dust settles upon His return – six thousand years to the day He left the Garden – He will restore it so that we might experience it with Him. The entire human experiment is quite literally a journey from 'Eden and back again.

As such, the Garden is a referendum on the merits of a familial relationship. It serves as a treatise on the laughter and tears inherent in being married and raising children. We were conceived to reflect Yah's intent. Men and women fall in love, choose whom to marry, conceive children, and then raise them in a protective home, offering them all that is ours to give. Our Heavenly Father calls life's most rewarding adventure the *Beryth* | Covenant Family.

The story of 'Eden is also prophetic. Our future is made known by our past. Yahowah's seventh *Miqra* | Invitation to be Called Out and Meet, called *Sukah* | Camping Out, is evocative of our return to paradise, to camping out with God in a timeless realm of endless opportunities and

perfect harmony.

To appreciate these intertwined testimonies, it is incumbent on us to scrape away the centuries of religious muck which has been smeared on top of the *Bare'syth* / Genesis account, precluding us from appreciating the Towrah's view of 'Eden | Joy. Men have rendered it a fanciful tale of a naked woman, a temptress with long curly hair named Eve and her enduring preoccupation with an enticing apple. In actuality, the story is true. There was an actual garden, one Yahowah has made easy to locate. 'Adam was the reason it was conceived, and the story is about his relationship with God. The woman's name was not Eve. Her role was exceptionally important, and almost never considered. Her mistake was misquoting God and misconstruing his instructions, not tempting 'Adam. The fruit was so inconsequential it was not even described. The assumption that it was an "apple" is without merit.

We should be asking ourselves why "Eve," the name of a pagan Mother Earth goddess, was substituted for "Chawah," a name which means "source of life." In Babylon, Mother Earth, known as Asherah, became Eve when she was impregnated by the sun's rays on Easter Sunday, becoming the Queen of Heaven and Mother of God, then the Virgin with Child. Assailed in the Towrah, she is venerated today in Judaism, Christianity, Islam, and Socialist Secular Humanism. Obviously, Chawah was not the last to corrupt Yahowah's testimony with duplicitous and deadly consequences.

So why does this obvious error remain uncorrected? Setting aside the satanic associations, all names should be transliterated, which means to replicate the sound in every applicable language. Eve bears no similarity to the pronunciation of Chawah (incorrectly vocalized in Modern Hebrew as Chavah or Chavvah). Setting the lost meaning aside, there is no rational justification for this substitution.

Along these lines, why does the church teach that 'Adam was the first human, rather than the first soul created in Yah's image with a "*neshamah* – conscience" in addition to "*nepesh* – consciousness?" God goes out of His way to tell us that 'Adam was not the first animal, the first mammal, nor the first *Homo sapiens*, as He speaks of human communities living outside the garden at the time of 'Adam's expulsion. Moreover, archeologists and paleontologists have verified that the species we consider human (*Homo sapiens*) has roamed the earth approximately 100,000 years.

I find it ironic, however, that while our human ancestors emerged from northeastern Africa, the oldest *Homo sapiens* fossil was found in, of all places: Israel. There were twenty-one individuals discovered in a Qafzeh cave. A male was carbon-dated to around 95,000 years old. He was around twenty when he died. His nearly complete skull was found next to the remains of a small child. So in this cave, we witness the circle of life.

This begs the question: why have Christians been led to believe that plants did not decay and animals did not die outside the garden or prior to 'Adam's ouster when all evidence is to the contrary? Why are we told that children must be baptized to expunge the effects of "original sin" when this notion is without support in the Towrah? The continued promotion of these myths in light of evidence to the contrary makes it seem as if religious clerics are purposefully trying to make God appear as unenlightened and errant as their church.

By contrast, Yahowah's testimony is not only accurate and remarkably profound, it is written such that the simplest child would be able to understand its message while at the same time being brilliant to the point we learn something new each time we read it.

With the stage set, and questions lingering, let's begin our review. In the previous chapter, which served as a summary of the creation account as well as an introduction to the story of man, Yahowah said:

**“As a result (*wa*), Almighty God (*'elohym*) adored and blessed, lowering Himself to greet and provide benefits (*barak*) relative to His association with (*'eth*) the seventh abundantly enriching and satisfying (*ha shabyi'y*) day (*yowm*).**

**He set it apart as special, making it unique and uncommon (*wa qodesh*) because, indeed (*ky*), during it (*ba 'eth huw'*) He observed the Shabat, celebrating and experiencing the promise of seven (*shabat*) on account of (*min*) all (*kol*) His Spiritual endeavors as the Maternal manifestation of the message (*mal'akah*) which, to show the benefits of the relationship (*'asher*), He, Almighty God, had conceived and created (*bara' 'elohym*), prepared and produced (*la 'asah*). (*Bare'syth* / Genesis 2:3)**

**In close proximity, and to provide perspective, here are (*'el-leh*) the written records of the birth and genealogy, the inscribed account of the conception of the family line along with the story (*towledot*) of the heavens and earth (*shamaym wa ha 'erets*) when they were created (*ba bara' hem*) in the day (*ba ha yowm*) Yahowah (אֱלֹהִים) acted and engaged as God to prepare and produce (*'asah 'elohym*) the material realm (*'erets*) and the spiritual realms (*wa shamaym*).” (*Bare'syth* / Genesis 2:4)**

This served as the introduction to a great adventure. Without this story, there would be none other to tell.

Yahowah, whose name means “I Exist,” spoke the universe into being so that life would exist. We are the product and purpose for which Yah prepared everything. The Towrah is, therefore, the story of life – abundant, purposeful, productive, joyful, familial, and eternal life.

Before we examine the next statement, recognize that, scientifically, we have discovered that the earth was shrouded in water vapor for millions of years, creating a nurturing greenhouse effect. The climate was temperate from the equator to the poles. As a result, the evaporative heating process required to produce water vapor and then rain did not occur. We know this because we have found tropical fauna in the mouths and stomachs of mammoths recently freed from their icy graves north of the Arctic Circle. And most petrified wood is bereft of tree rings, confirming consistent growing conditions and a lack of seasonal temperature variations and rain. Even the emergence of dinosaurs is related to this condition. Without the direct assault of the sun's damaging rays, reptiles, unlike other species, have virtually unlimited growth potential. That is not to say that there were no places and periods when the vapor canopy gave way to rain, only that there were extensive regions and extended periods when precipitation did not occur as it does today.

**“Therefore (*wa*), every serious consideration and subsequent conversation (*kol syach* – each thought put forth and musing pondered; from *syach* – to speak thoughtfully after seriously studying a situation (note: *syach* can also mean shrub, lament, or complaint)) of the time before (*terem* – previous to and up to this point in time) the environment was suitable for life (*ha sadeh* – the cultivated regions were suitable for growing plants or supporting animals) was characterized by the existence of the land (*hayah ba ha 'erets* – acknowledged the presence of the ground itself) because (*wa*) before (*terem* – previous to) the full array of plants (*kol 'eseb* – the expansive variety of vegetation (note: *'eseb* is from an unused root meaning to glisten)) had begun to grow**

(*tsamach* – increased in species and size), **it is interesting to note** (*ky* – indeed) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated based upon His *towrah* – teaching regarding His *hayah* – existence) **had not caused rain to fall** (*lo’ matar*) **upon the Earth** (*’al ha ’erets* – on the land).

**Then** (*wa*), **Adam** (*Adam* – the name of the first man created in God’s image with a conscience in addition to consciousness) **did not exist** (*’ayn* – was not there) **to work** (*’abad ’eth* – to expend the energy to cultivate and labor on behalf of) **the soil** (*ha ’adamah* – the ground; the feminine of *’adam*.)” (*Bare’syith* / In the Beginning / Genesis 2:5)

The primary definition of *syach* is not “bush” or “plant,” as it is typically rendered in English Bibles, but instead: “to ponder and consider.” Its secondary meaning is “to communicate thoughts with words.” And while its tertiary definition is “shrub,” singular, most translations enlarge the scope of this connotation from “bush” to “plant” and render the beginning of this passage “Every plant.” And while that is justifiable, albeit a stretch, the primary definition of *syach* yields a much more profound statement. “Imagine,” God says, “the world before the land began to emerge from beneath the seas, before rain, and before man.” This is difficult for us because we humans are self-centric and see most everything from our own perspective.

In a way, this is the antithesis of John Lennon’s “Imagine there’s no heaven. It’s easy if you try. No hell below us, above us only sky. Imagine all the people, living for today...” Unknown to most who love the haunting tune, Lennon’s attack on politics and religion was written to promote a one-world socialist secular government – one without “countries or possessions” a “brotherhood of man...sharing all the world.” All of life is a choice: you can go John’s way, the Church’s way, or Yahowah’s Way.

Recognizing our tendency to consider ourselves as the highest form of life, God helps put us in our place. *Adam* is the basis of the Hebrew word for “ground,” for “dirt,” and for “soil” – *adamah* – inferring that temporally and materially, we are little more than a combination of dirt and water – something He also added to the mix. And yet with the addition of a *nepesh* | soul or consciousness and a *neshamah* | conscience, we are alive and vital. We become capable of choosing and accepting Yahowah’s Spirit, and that is why living waters were sent down from heaven.

Then speaking of our place, it is evident that Yahowah intended for *Adam* to *abad* | work – even in the Garden of *Eden* – and, therefore, in paradise. This reveals that God views work as something positive, as something which shapes our character and creates value. Without work, we become unmotivated ingrates, parasites with little appreciation for the contributions of others, including what God has done for us. Moreover, we not only learn from such endeavors, there is a sense of satisfaction derived from what we accomplish.

God’s preference has always been to work with us whenever possible. While He did not need Noah to preserve life, Moseh to free and teach His people, nor Dowd to unite and protect them, Yahowah chose to work with these men because doing so was more enjoyable and rewarding. A relationship where only one person contributes is a burden, not a benefit.

Considering the abundance of ferns in the fossil record, and their affinity for warm, moist, conditions, this rings true...

**“A mist** (*’ed* – water vapor, dew, and moisture, artesian springs and streams of fresh water) **rose up** (*’alah* – ascended) **from** (*min* – out of) **the land** (*ha ’erets* – ground or earth), **watering**

(*wa shaqah* – moistening, providing drink to) **the whole** (*'eth kol*) **surface** (*paneh* – face and presence) **of the ground** (*ha 'adamah* – the soil).” (*Bare'syth* / In the Beginning / Genesis 2:6)

I suspect that Yahowah is presenting Himself as the source of living waters while revealing that He can satisfy the thirst of those who want to come into His presence. Additionally, by revealing that these conditions existed thousands of years before these scientific realities were known, He is also confirming that He is God and that we can trust Him.

Yahowah's 14-billion-year, six-day, timeline is presented in *Bare'syth* / Genesis One. So now in the second chapter of the Towrah, we are reacquainted with the order of things, and of man being a late arrival on the scene. But this time we are not given any hints as to how many years transcended the time plants first sprouted and 'Adam was conceived. And I suppose that's because *Bare'syth* One is told from Yah's perspective, from the vantage point of the Creator at creation. *Bare'syth* Two was revealed for the benefit of man, and it is presented from our frame of reference.

“**Then** (*wa*) **Yahowah** (𐤅𐤏𐤏𐤍), **Almighty** (*'elohym*), **formed** (*yasar* – forged and fashioned, planned and prepared, devised and shaped) **for association and accompaniment** (*'eth* – accordingly) **'Adam** (*ha 'adam* – the man and this individual person) **out of** (*min* – from) **the material substance** (*'apar* – the fine and very small natural particles of earthen elements) **of** (*min*) **the ground** (*ha 'adamah* – the soil or earth).” (*Bare'syth* / In the Beginning / Genesis 2:7 in part)

We will continue to find *'eth* in the Divinely-inspired text. There are times in which it must be translated as a preposition for a sentence to be understood, demonstrating the relationship between individuals, and times when it can be overlooked. Here, *'eth*, rendered “for association and accompaniment,” contributes mightily.

In the pictographs of ancient Hebrew, the *taw* in *'eth* is depicted by way of an upright pole which represents a “sign and symbol which visibly and tangibly represent someone and communicate their message.” That someone is identified in the ram's head of ancient Hebrew aleph—the first letter in *'eth*. He is “Almighty God, the Mighty One, with unlimited power and authority.” And we are reading His message now: the Towrah.

Yahowah's name – 𐤅𐤏𐤏𐤍 – is written Yowd Hey Wah Hey. The 𐤏 Yowd, which is depicted by way of an outstretched arm and hand, conveys “the willingness, authority, and ability to reach out and do whatever work is required to accomplish a task.” That mission is identified in the tent peg of the ancient Hebrew 𐤅 Wah, because it speaks of “securing and enlarging a protective enclosure.” Initially this sheltered living place, or home, was represented by the enclosed and protected Garden of 'Eden. And in the end, it will be *Sukah* | Shelters, depicting the time that we are afforded the opportunity to Camp Out with God. Then on either side of the tent peg, we find the two 𐤅 Heys in Yahowah's name. It is through them that we discover the beneficiaries of Yahowah's work: men and women who look to their Heavenly Father and Spiritual Mother for guidance and assistance. The ancient Hebrew Hey is the most complex letter, showing a man or woman with both arms raised, pointing to the heavens.

Before we consider the basis of 'Adam's name, let's see what we can learn about Yahowah's title: *'elohym*. It is the plural of *'el*, which is the contracted form of *'elowah*. Comprised of two roots, *'wl* means “mighty” and *'lh* conveys “reverence.” The message is: “revere the Almighty and the Almighty will respect you.”

As we have just discussed, in ancient Hebrew, the 𐤅 Aleph (*'e*) was written using a ram's head. This served to denote: “strength, power, authority, might, capability, and leadership.” The 𐤅

Lamed (*l*) is depicted by way of a shepherd's staff, which is evocative of "guiding, protecting, nurturing, and caring for one's sheep (a metaphor for God's children)." Therefore, "'*el* – God" is presenting Himself as "the Almighty, the Mighty One, who has the power, authority and capability to lead, direct, guide, and protect His flock in a caring and nurturing way." He is the "Mighty Shepherd." The aleph is also the first letter in "Father."

Continuing to learn, we discover that the "o" sound found in '*elohym* is from the "w" in *elowah*. In ancient Hebrew, the Y Wah was depicted using a "tent peg" which, as we have just affirmed, was used to convey the idea of "providing security," especially in the sense of "establishing and enlarging a shelter in which a family was protected from harm." In *Yasha'yah* / Isaiah 54, Yahowah explains the symbolism of the "tent peg" and its association with our Spiritual Mother "enlarging God's family" and "protecting His children" so that we can "camp out with our Heavenly Father."

The soft "h" in '*elohym* is derived from the Hebrew אָ Hey, which is represented by a picture of a person, arms raised, pointing to the heavens so as to say, "look up, observe, and know God." The Hey is symbolic of "men and women searching for and carefully considering God's revelation so that they might live." And you'll notice that those who observe Yah's witness are standing in His presence, and they are not bowing down.

The *ym* suffix, which denotes plural in Hebrew, tells us that God represents Himself as He would like us to be: family – as in Father, Mother, and Child. While the "ym" suffix may not be germane to this graphic depiction of '*elohym*, should it be, the י Yowd, as I'm sure you recall, was depicted by way of an outstretched arm and hand. It conveyed God's "willingness and ability, power and authority, to do all of the work which is required to complete any task or mission." And the ם Mem was conveyed by waves upon the waters, speaking of the "source of life and purification," the Set-Apart Spirit.

Collectively then, '*elohym* expands the meaning of "'*el* – a mighty and powerful leader with the authority and capability of protecting and guiding us in a caring and nurturing way" to include "observant men and women becoming secure in God's shelter, continuing to live when we look to Him." To which we may add that this is all achieved "by God's outstretched hand doing all the work required for us to live, purified and thus saved."

Turning to 'Adam, it also begins with an א Aleph, the first letter of the Hebrew alphabet, telling us that he was the first of his kind. And by using Aleph, the first letter in Yahowah's title, '*el*, we learn that 'Adam was created in Yahowah's image and that he was given the ability to do what was required to know God. The ד Dalet in '*adam* denotes a "doorway," suggesting the path we must follow to transition from our mortality and become ever more like God. And as we have just discussed, the concluding ם Mem speaks of "water being the source of our mortal lives," and of needing to "be purified" before we can walk through the doorway to Yahowah's home and live forever with Him. And we are, of course, comprised mostly of water.

Recognizing that '*adamah* is the feminine form of 'Adam, Yahowah may be cluing us into a profound truth: we not only have a Heavenly Father, but also a Spiritual Mother. Families require both to grow and thrive. This may even be where man has misappropriated the notion of "Mother Earth."

More than this, God revealed that we are physical and material beings. Our bodies are comprised of the elements of the Earth, and in particular, water. It is also telling in this regard that

we are a carbon-based lifeform. Carbon is not only a receptive building block for life, with six protons and six electrons, its atomic weight of six serves to reinforce the day we were conceived. Even its atomic symbol, C, matches the first letter in the Hebrew word for life, *chay*.

By associating ‘Adam with ‘*apar* and ‘*adamah*, we realize that we humans have a physical nature. We are material beings, comprised of the same elements from which the universe was conceived. You could correctly say that we are stardust – born out of light.

Next we discover that Yahowah “*naphach* – blew breath” into ‘Adam’s “‘*aph* – nostrils” a “*chayym* – life-giving, restoring, and sustaining, even renewing and prolonging” “*neshamah* – conscience,” which facilitates mankind’s “ability to think rationally and exercise good judgment.” It provides the unique human capacity to discern between right and wrong, truth and deception. Therefore, the *neshamah* is something unique, something associated with “*chayym* – lives” plural, and thus to the restoration of life.

**“He blew (*wa naphach* – breathed) into his nostrils (*ba ‘aph huw’* – into his nose and breathing passageway) a life-giving, restoring, and sustaining (*chayym* – lives, the plural of *chay*, a reviving, renewing, and prolonging) conscience (*neshamah* – seat of rational thinking and good judgment, of recognizing the difference between right and wrong, discernment and discrimination).**

**And ‘Adam (*wa ha ‘adam* – so this man) came to exist as (*hayah* – became) a living (*chay* – an alive) soul (*la nepesh* – with consciousness, the ability to observe and respond).” (*Bare’syth* / In the Beginning / Genesis 2:7)**

A “soul” represents one of three components of ‘Adam’s nature. Man is a material being with consciousness and a conscience.

*Naphach*, which means “blow and breathe,” is only one letter removed from *nepesh*, which is “soul,” as in “mortal consciousness.” It in turn is from *naphash*, “to take a breath and refresh oneself.”

Since we are examining key words, “*nepesh* – soul” was written Nun-Peh-Shin – נפש. The ancient Hebrew Nun looks like a sperm but is said to be a seed taking root. It speaks of “children, heirs, inheritance, and the continuance of life.” The letter Peh was drawn in the shape of a mouth, and thus conveyed “the breath of life and speaking.” Similarly, the Shin was depicted using teeth, and thus spoke of “language and nourishment.” Therefore, in this case, *nepesh* is: “the breath of life which is nourished by words.”

*Chay* denotes “life,” making *chayym*, “lives.” The reason for the plural is that God gave us a “*neshamah* – conscience” so that we could choose to become reborn spiritually and thus live two lives: one mortal the other eternal. We do this by capitalizing upon Pesach, Matsah, and Bikuwrym such that we can become part of the Covenant Family, living forever.

Returning to the pictographs of paleo-Hebrew, the Cheth of “*chay* – life” is represented by a tent wall and conveys the idea of “being protected by being separated from that which is destructive and deadly.” The Yowd, depicted by an arm and hand, signified the “authority and power to do whatever work is required.” Therefore, *chay* depicts God “having the power and authority to do all of the work required to protect us, separating and sheltering us from that which is deadly and destructive.” This in turn speaks of the benefits of Passover and UnYeasted Bread.

It is subtle, and yet somehow profound. Yahowah did not “*bara*’ – create” nor “*yasar* – form”

‘Adam’s soul or his conscience, but instead blew them into him from His breath. They not only previously existed, they came out of God. We, therefore, have at least two aspects of Yahowah’s nature inside of us: His soul and conscience.

To appreciate the most misunderstood word in this pronouncement regarding the creation of ‘Adam, we must turn to the book of *Yowb* / Job, where we find *neshamah* “*byn* – explained such that we might understand.” In a discussion which serves as a referendum on good and evil, Yahowah revealed:

**“Truthfully and verifiably** (*‘aken* – indeed, emphasizing the point, truly and surely) **the Spirit** (*ruwach*), **She** (*hy*) **in** (*ba* – within) **mortal man** (*‘enowsh* – humankind, ordinary people who are naturally weak and frail, in humankind; from *‘anash* – diseased and sickened) **and** (*wa*) **the *neshamah* | conscience** (*neshamah*) **of the Almighty** (*Shaday* – *from saday* – the most expansive), **teaches them so that they make the proper connections and come to understanding** (*byn huw*’ – provides the ability for them to be perceptive by being discriminating and discerning so as to apprehend the guidance that She is providing and the instruction She is imparting, such that they become rational and have the capacity to exercise good judgment by intelligently processing accurate information).” (*Yowb* / Yah’s Lamb / Job 32:8)

Based on this, we can confidently conclude that a *neshamah* | conscience has been placed within mortal man to work in concert with the Set-Apart Spirit. When in sync, our conscience, therefore, makes it possible for the Spirit of God to impart instructions such that we can learn through Her teaching and comprehend the truth. As a result of Her input, and by using Yahowah’s *neshamah*, we can make informed connections in a discerning and discriminating manner to transition from knowing to understanding.

So while God’s *neshamah* does not make us as wise as God, it makes it possible for us to know God. And while His *neshamah* does not make us immortal, it provides us with the ability to understand, trust, and rely upon the source of eternal existence. It is the aspect of our designed nature that unites us with the source of life, which is why *neshamah* is based upon *nasham*, meaning “the process of childbirth.”

Our *nepesh*, or soul, makes us conscious, responding to environmental stimuli, similar to all other animals. Yahowah’s *neshamah*, however, makes us like God, providing us with the ability to distinguish between right and wrong. It is this unique human element that seeks to *yada* | know Yahowah.

And please note, Yahowah affirmed the subtlety referenced previously. Our *neshamah* | conscience is from God and thus is on loan to us. It represents an aspect of God in mortal man.

The reason the concept of the *neshamah*, or conscience (ability to learn such that we can distinguish between truth and deception, the basis of justice, of principled morality, of ethical behavior, and the ability to reason and choose wisely), is introduced at the beginning of the Garden story is because it provides the foundation for what follows. It enables us to see the path God provided such that, with the Spirit’s guidance, we can capitalize upon the purpose of freewill and make a responsible choice. With the Spirit’s instruction, our *neshamah* is the key to understanding.

The *neshamah* reveals that man exists as a shadow, or diminished likeness, of God. And similarly, it reveals what made ‘Adam unique, different from all other animals created with a *nepesh* | soul or conscious awareness. Understanding the nature and purpose of the *neshamah* makes this message come alive.

In concert with the written words of Yahowah's *Towrah* | Teaching and the instructions and guidance of the Spirit of God, our *neshamah* | conscience is our most effective, enlightening, enriching, empowering, and liberating tool. Better connected than a smart phone on 5G, and more capable than artificial intelligence running on a supercomputer, our *neshamah* | conscience can take us to what is right or make us horribly wrong. We can use it to recognize and become more like God or to create gods and become tyrants. Depending upon the spirit guiding it and the data processed through it, by using our *neshamah* | conscience, mankind has the capacity for good and evil.

By way of review, here again for your consideration are *Bare'syth* / Genesis 2:5-7:

**“Therefore (*wa*), every serious consideration and subsequent conversation (*kol syach*) of the time before (*terem*) the environment was suitable for life (*ha sadeh*) was characterized by the existence of the land, the ground, itself (*hayah ba ha 'erets*), because (*wa*) before (*terem*) the full array of plants (*kol 'eseb*) had begun to grow (*tsamach*), it is interesting to note (*ky*) Yahowah (*Yahowah*) had not caused rain to fall (*lo' matar*) upon the Earth (*'al ha 'erets*).**

**Then (*wa*), 'Adam (*'Adam*) did not exist (*'ayn*) to work (*'abad 'eth*) the soil (*ha 'adamah*). (*Bare'syth* 2:5)**

**A mist (*'ed*) rose up (*'alah*) from the ground (*min ha 'erets*), watering (*shaqah*) the entire surface (*'eth kol paneh*) of the earth (*ha 'adamah*). (*Bare'syth* 2:6)**

**Then (*wa*) Yahowah (𐤆𐤃𐤅𐤃𐤁), Almighty (*'elohym*), formed (*yasar*) for association and accompaniment (*'eth*) 'Adam (*ha 'adam*) out of (*min*) the material substance and fundamental elements (*'apar*) of (*min*) the soil (*ha 'adamah*).**

**He blew (*wa naphach*) into his nostrils (*ba 'aph huw'*) a life-giving, restoring, and sustaining (*chayym*) conscience, the ability to think rationally and make sound decisions by being discerning (*neshamah*).**

**And 'Adam (*wa ha 'adam*) came to exist as (*hayah*) a living (*chay*) and conscious soul with the ability to observe and respond (*la nepesh*).” (*Bare'syth* 2:7)**

𐤆𐤃𐤅𐤃𐤁

There are many statements throughout the *Towrah*, such as the last, which benefit from amplification, but few more than this one...

**“Yahowah (𐤆𐤃𐤅𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), Almighty (*'elohym* – who is God), planted and established a home to celebrate life (*nata'* – firmly embedded the seeds for growth as a dwelling place) as a **Gan | Protected Garden** (*gan* – a shielded and surrounded enclosure with a protective fence; from *ganan* – defended shelter suitable for sustaining life) of (*ba*) 'Eden | Great Pleasure and Joy (*'Eden* – a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying; from *'adan* – luxurious and delightful) pursuant to a time long ago (*min qedem* – oriented toward the sunrise in the ancient past).**

**Then (*wa*) He placed (*sym* – He put and set) 'Adam (*ha 'adam* – this man) there (*sham 'eth* – by name therein), whom, for the benefit of the relationship and to show the way (*'asher* – to**

reveal the correct path to get the most out of life), **He had fashioned and formed** (*yatsar* – designed, prepared, and fabricated).” (*Bare’syth* / In the Beginning / Genesis 2:8)

*Nata*’ speaks of “planting the seeds to establish a home in which life can be celebrated.” And this place would be a *gan*: “a protected garden which is shielded from danger, surrounded and enclosed, replete with a protective fence.” According to etymological resources, *ganan*, the root of *gan*, “strongly implies a spirit of care and concern on behalf of those being protected.” And therein lies an important key to understanding the Garden of ‘Eden and its relationship to the Feast of *Sukah* | Shelters, as well as with the Millennial Sabbath and eternity in heaven, along with the role of the Set-Apart Spirit. As a reflection of His care and concern for us, the Spirit covers us in a Garment of Light, protecting and sheltering us in Yah’s perfecting enclosure.

The Garden is, therefore, a metaphor for the *Miqra*’ of *Sukah*, which is symbolic of the Millennial Sabbath, which serves as a parable for eternal life in heaven – all of which depict joyfully camping out with God. In this *gan*, ‘Adam was protected and entertained. He was the charter member of Camp Yahowah.

One of the reasons we know that the *gan* is symbolic of the seventh Festival Feast, the *Miqra*’ of *Sukah*, is because ‘Eden is “a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying.” Its root, ‘*adan*, speaks of that which is luxurious and delightful. This is synonymous with both descriptive terms Yahowah used in *Qara*’ / Invitations to be Called Out and Meet / Leviticus to depict the attitude and circumstances surrounding those celebrating their Invitation to Camp Out with God. There we find that ‘*asarah* is a “joyous assembly of people who are ‘partiers’ during a festive celebration.” Its counterpart, *samah* means: “to rejoice and be glad, to be happy and express joy, to be merry and to celebrate life, flourishing in a pleasurable situation.”

With this affirmation, you can be assured that Yahowah is not a cosmic killjoy opposed to celebrations and parties. In fact, just the opposite. He designed us such that we would be able to enjoy life’s pleasures, finding the extraordinarily favorable circumstances, which await us, satisfying.

This blissful state is partly attributable to the Spirit’s protective Garment of Light. ‘Eden is sometimes defined as “a fine and beautiful jeweled material used to make a garment.” This remarkable wardrobe makes us appear perfect in Yah’s eyes, thus enabling us to camp out for all eternity with our Creator. It is a “favor” He has bestowed on us, the gift which brings “great joy.”

It should also be noted that ‘*eden* is derived from ‘*ed*, which means “to continually witness, providing testimony and evidence on an ongoing basis.” It is also from ‘*ad*, which speaks of a “future existence which is continual and eternal.” ‘Eden is also associated with ‘*uwd*, which means “to continuously surround and restore.”

There are very few things as foundational to our understanding of Yahowah’s prophetic timeline or His plan of salvation than this. The “*Gan Eden* – this protective shelter which is conducive to life and provides total satisfaction,” a.k.a. the Garden in Eden, is synonymous with Yahowah’s idea of a good time. It sheds tremendous light on the reason we were created, which is for fellowship. It reveals the result of Yahowah’s plan of salvation as it is delineated in the seven Invitations to be Called Out and Meet with God. It is a metaphor for eternal life in heaven.

The Gan ‘Eden reveals that there will be no religion or politics in Yahowah’s Family. And it helps us better appreciate God’s plan and timeline, such that we might appreciate the reason the

Earth will be restored to the conditions enjoyed in 'Eden for one thousand years upon His return. Life will come full circle when Yisra'el and Yahuw'dym are restored and return to full fellowship with Yahowah.

This part of creation was established for man. From God's perspective, we exist in the center of the universe.

There is something else worth pondering here. By using *sym*, translated "placed and established," but also meaning "set," God could be inferring that mankind was created outside of the Garden, and that this unique individual, one named 'Adam, was placed there after receiving the *neshamah*.

### אָדָם

Yasha'yah, meaning "Freedom and Salvation are from Yah," but errantly known as Isaiah, spoke of 'Eden, and of the realm outside the protected enclosure, in a passage which presents 'Abraham as a prototype of our Heavenly Father's role as our Savior, while at the same time referring to Sarah metaphorically as our Spiritual Mother. He elucidates our Spiritual rebirth using words which ground the prophetic message in the story of 'Adam and Chawah in the Garden. In that the Passover Lamb and Set-Apart Spirit provide the lone means back to 'Eden, let's consider what Yahowah's prophet revealed.

**“Choose to listen to Me** (*shama* 'el 'any – of your own freewill, actually pay attention and hear what I have to say (qal imperative – of your own volition decide to actually listen to Me)) **those of you who are genuinely pursuing** (*radaph* – those actually focusing upon and exerting considerable effort to move toward and chase after (qal participle construct – influencing and linking the pursuit with)) **vindication by being correct** (*tsedeq* – becoming innocent by being right, that which is honest and fair, accurate and verifiable).

**Those seeking to learn about and know** (*baqash* – those searching by using due diligence to acquire information, those desiring and inquiring about, those requesting (piel participle construct – Yahowah responds to those who seek Him by facilitating the process of learning about Him)) **Yahowah** (אָדָם – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **should choose to be observant so as to develop the proper respect and respond appropriately** (*nabat* – should choose to pay attention, to use their perception of sight to become aware and consider the implications of an appropriate and caring response (hifil imperative – the seeker by making this choice causes what the rock enclosure represents to participate, thereby facilitating understanding)) **to the Godly ('el) rock** (*tsuwr* – the crag at the summit [speaking of Mount Horeb where the Torah was revealed], the rock cliff [speaking of Golgotha where Passover was fulfilled], and the enclosure [speaking of the Garden of 'Eden where the relationship began]; from *tsuwr* – to enclose and secure) **you were hewn, set apart from, and engraved** (*chatsab* – you were cleaved, set apart, and inscribed [speaking symbolically of the Covenant, Yisra'el, and the Towrah] (pual perfect – telling us that the separation and inscription set us totally apart from the world)), **as well as (wa) to ('el) the excavation** (*maqabah* – chiseling out [speaking of the Instructions on the two tablets of stone]) **of the cistern** (*bowr* – source of water carved out of rock [a metaphor for living waters, the source of life and purification] and the pit [symbolic of being freed from She'owl through Matsah]) **from**

**which you were removed** (*naqar* – you were bored out and dug out [denoting the fact that we would return to the dust from which we were made if not for the work of God]).” (*Yasha ’yah / Yah Liberates and Saves / Isaiah 51:1*)

Yahowah is making this interesting for us, but not easy. He has made it such that in order to know Him, we must spend time with Him by studying His Word. A casual and superficial reading is not going to get any of us to where we must be to capitalize on the relationship God intends. And that is by design. By doing so, those genuinely interested in knowing Yahowah and understanding what He is asking from us and offering in return will be rewarded, while those with a selfish intent will be left wanting.

God genuinely wants us to “*radaph* – choose to exert considerable effort in the pursuit” of “*tsedeq* – vindication by being correct.” But not for the purpose of salvation, but instead to “*baqash* – learn by seeking to know” Him. It is only in this way that we will come to “*nabat* – properly interpret, understand, and appreciate” the many words and symbols He uses to enlighten us. For indeed, without “*nabat* – careful observation and thoughtful consideration,” virtually everything Yahowah conveyed throughout this instruction would be missed by the casual reader.

These challenges exist because being adopted into God’s family, and being invited to camp out with Him, are personal and forever. Yahowah does not want to spend His eternity or share His home with apathetic dimwits who have ignored His instructions and turned a deaf ear to His guidance. If you are not willing to be observant, to explore His Word, consider His universal symbols, and engage in this voyage of discovery, then heaven would be hell for you, because that is what we will be doing.

Additionally, exploration is fun. It is how we learn, how we grow. And there are few more interesting ways to spend our time than considering words – as they are the ultimate symbols of discovery, of exploring, learning, and understanding. It is something God enjoys and wants to share with us. It is what loving parents do to support and raise their children to help them grow and become better people.

In this light, while it is possible that I have alluded to metaphors Yahowah did not intend, it is more likely that I failed to mention others He wanted to bring to mind. Also, since I have included the full benefit of the Hebrew conjugations and the symbolism behind each of the words, within the text of this revelation, you may not need further commentary on the insights potentially derived from them. But that does not mean that you should not go back and interpret God’s words for yourself, because understanding has its rewards.

Let’s be clear: *tsadaq* is as important a concept as there is in the whole of the Towrah. Being “right” leads to being “vindicated.” That which is “correct” can be “verified.” Yahowah is “*tsadaq* – honest, accurate, and fair,” and as such, the path to Him is *tsadaq*. Moreover, He is expecting those seeking to be with Him to be *tsadaq* about Him. In this light, *tsadaq* | being right about God is what distinguished Dowd from others.

This prophetic declaration begins by reminding us that “*baqash* – seeking to learn about and know” Yahowah, and being “*tsadaq* – right” about Him, are the result of “*nabat* – being observant such that we develop the proper respect for Him and can respond appropriately.” Further, by referencing a “*tsuwr* – rock,” Yahowah is affirming that His testimony is solid, sound, unwavering, and dependable. When a message is chiseled in stone, it endures the test of time and does not change.

A cistern serves as a source of fresh water, and water is the elixir of life. The pit is symbolic of *She'owl* | Hell, and it is from this lightless prison that Yahowah has ransomed our souls.

Before we move on to God's next statement, you should know that when one compares the Great Isaiah Scroll to the Masoretic Text, they will discover that only four of the twenty-three verses of the 51<sup>st</sup> chapter agree. That is an 83% discrepancy rate – a flunking grade by any scholastic standard. And looking at the surrounding chapters, this is not uncommon.

And that is a shame, because to know what the Covenant represents, to appreciate the Covenant's benefits, to know how to engage in the Covenant, we must...

**“Choose to be observant so that you can properly interpret and understand by looking** (*nabat* – opt to pay attention, to consider and to show your appreciation (hifil imperative – the seeker, by making this choice, causes what ‘Abraham represents to act upon them, thereby including us in the Covenant)) **to** (*'el*) **‘Abraham** (*'Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant)), **your father** (*'ab 'atem*), **and to** (*wa 'el*) **Sarah** (*Sarah* – to engage and endure so as to be empowered and liberated (thereby explaining our Spiritual Mother's role in *Yisra'el – ysh* (individuals) who *sarah* (engage and endure with and are empowered by) *'el* (God)) **who has labored for a long time, expecting you** (*chyl* – she gave you birth, agonizing over you, hoping to bring you all to this place, knowing that she would experience the travail associated with labor and the joy associated with the birth of a new life (polel imperfect – we suffer the effect of a long, laborious birth with the ongoing benefits thereafter of being a child in God's family)).

**For indeed** (*ky* – this is important so pay attention), **he was just one** (*'echad* – as a unique and solitary individual (associating him with Yah who is “*'echad* – one”)) **when I invited him to meet with Me** (*qara' huw'* – when I called out to him, proclaimed his name, and made him known by making pronouncements regarding him, when I summoned him and met with him and caused all that can be read and recited to occur as he was welcomed by and encountered Me (qal perfect – a literal interpretation of a genuine relationship in a moment in time serving as a completed act)) **so that** (*wa*) **I could kneel down to lift him up and bless him** (*barak huw'* – I could invoke favor upon him, sharing kind words with him as I got down to lift him up (piel imperfect – ‘Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)).

**Then** (*wa*) **I tremendously enriched and empowered him, making him far greater than he had been** (*rabah huw'* – I enabled him to be much more than he previously was, causing him to flourish and thrive, elevating and increasing him in every way, causing him to have many descendants while facilitating their continued existence (hifil imperfect – Yah was responsible for ‘Abraham becoming greater such that he could become more like God with the empowerment and enrichment ongoing throughout time)).” (*Yasha'yah* / Yah Liberates and Saves / Isaiah 51:2)

To this, the Great Isaiah Scroll adds that ‘Abraham “*parah* – was made fruitful” by Yahowah. That is relevant because we would otherwise have to choose between translating *rabah* as “more numerous” in addition to “becoming greater.” But with *parah* adroitly covering the increase in posterity, *rabah* can and should be focused on its primary meaning, which in this case is to tremendously enrich and empower ‘Abraham.

Those familiar with Paul's letter to the Galatians know that the Devil's advocate associated the Covenant memorialized in the Towrah with Hagar, and thus with slavery. Methinks Yah does

not agree.

For those more familiar with Judaism, please note that *rabah*, the verb misappropriated by the authors of the Talmud to infer that they were empowered and great, was applied to ‘Abraham, not rabbis. Not only is there no Divine sanction for rabbinical authority, Yahowah just told us that we would be wise to focus our attention on ‘Abraham and Sarah, not self-proclaimed religious clerics.

Everything you need to know about the Covenant is provided by Yahowah, as He discusses its terms and conditions, and equally importantly, its benefits, with and through ‘Abraham. This presentation is found in one, and only one place: the Towrah.

As we study the Towrah, especially in the light provided by the Prophets, it becomes clear that we will return to the very place we began. We were once perfect and immortal, and we camped out with God in paradise, enjoying a close personal relationship. And while that was nearly six thousand years ago, in the fall of 2033, just thirteen years from the time of this edit in 2020, Yahowah’s return, and the completion of His work, will bring us back home. The entire earth will be like the conditions experienced in the *Gan ‘Eden* | Garden of Great Joy.

When it comes to knowing Yahowah, to appreciating what He is offering and asking in return, there is no substitute for “*nabat* – being observant by paying attention, properly interpreting what we are reading, and then responding appropriately.” And there is no better place to look than Yahowah’s relationship with ‘Abraham and Sarah – because it is through them that God established His Covenant Family. Yah’s conversations with them regarding the conditions and benefits of Covenant participation are detailed in *Bare’syth* / Genesis, the opening book of His *Towrah* | Teaching. This is so vital to developing a relationship with God, we will devote an entire volume of *Yada Yahowah, An Introduction to God*, and *Observations* to presenting everything you need to know to become adopted, reconciled, and thrive in God’s Family.

It is telling that Yahowah presented ‘Abraham as our father, signifying that he, as his name, ‘*Ab raham* | Merciful and Enriching Father, implies, is symbolic of our Heavenly Father. He was ‘*echad* | one as Yah is unique and singular. ‘*Echad* also suggests that there is only one Covenant and one path to God.

Similarly, Sarah represents the Set-Apart Spirit in the Covenant Family and is thus symbolic of our Spiritual Mother. In this regard, it is interesting to note that she is presented laboring for a long time in expectation of us finally being reborn into the Covenant. She has been expecting us, and is happy for us, while also agonizing over how long it has taken for us to accept our Father’s merciful offer.

I have long suspected that the two Heys alongside the Wah | 𐤆𐤏 in Yahowah’s name represent ‘Abraham and Sarah with Yitschaq between them. It is Yahowah’s hand | 𐤅 which is reaching down and out to them to lift them up, raising and guiding them, even protecting them: 𐤆𐤏𐤅𐤏. It is a beautiful picture of the perfect family.

There are yet additional truths found in the words of Yasha’yah 51. First and foremost, Yahowah “*qara*’ – invited” ‘Abraham to participate in the relationship. Similarly, Yahowah chose *Noach* | Noah, *Moseh* | Moses, *Dowd* | David, and all of His prophets, including *Yasha’yah* | Isaiah. This means that freewill works both ways, with Yahowah choosing whom to invite into His Home. Since God, as His name implies, reaches out to specific individuals, it would behoove us to consider what they shared in common in addition to the unique character and attributes of those He has previously invited into His Family, if we would like to join them.

Furthermore, this implies that God is discriminating when it comes to welcoming souls into His Covenant Home. He is desirous of spending eternity with the likes of Moseh and Dowd, Noach and Shamuw'el, 'Elyah and Yasha'yah, 'Abraham and Sarah. They are all unique, albeit flawed, interesting characters. Most were lovable rascals.

In an additional rebuke to religion, where man bows down to its gods and then lifts them up in praise, worshiping them; when it comes to humankind, Yahowah is the one on His knees lifting us up, raising us to become part of His Family. The truth is as it should be, making the religious propensity preposterous and insulting. God is in a position to lift us up and raise us, while it is absurd to think we could do either for Him. Moreover, a god who would create an inferior being to worship him would be psychotic – and thus unlovable.

The desire of every responsible and loving father and mother is to “*rabah* – tremendously enrich and empower” their children such that they “flourish and thrive.” We seek to “enable” them by enlightening them.

If ever there were two passages which speak to our hearts and minds, which should resonate within us as true, it has been these in *Yasha'yah* / Isaiah 51:1-2. But there is more. Yahowah is predicting that as we celebrate the Millennial Shabat, Yisra'el, and perhaps the entire earth, will become a perfect paradise.

Beyond this, I would recommend becoming a *Tsyown* | Zionist...

“**Indeed** (*ky* – this is completely reliable) **Yahowah** (*Yahowah* – a transliteration of יהוה, our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **will comfort and console** (*nacham* – will demonstrate compassion by expressing empathy for (piel perfect – at this moment in time will sooth and support)) **Tsyown** (*Tsyown* – transliterated Zion and representing the Signs Posted Along the Way).

**He will be demonstrating compassion for** (*nacham* – He will feel empathy and express sympathy, providing comfort and support for (piel perfect)) **all of (kol) her destroyed and depopulated places** (*chorbah hy'* – her deserted ruins).

**And even (wa) her lifeless places where the word is questioned** (*midbar hy'* – her desolate wilderness areas where the word is pondered; a compound of *my* – to question and ponder the implications of *dabar* – the word), **He will cause to be like** (*sym ka* – He will set up and bring about similar to) **'Eden | Great Pleasure and Joy** (*'Eden* – a favorable circumstance which is tremendously delightful, ultimately pleasurable, and extremely satisfying, even beautifully clothed and finely attired; from '*adan* – luxurious and delightful).

**And also (wa) her land, which Arabs have deforested and depopulated** (*'arabah hy'* – her areas darkened by noxious swarms of foreigners who join in as a result of brokering a deal with the desert-dwelling Arabians), **will be as (ka) the Gan | Protected Garden** (*gan* – a shielded and surrounded enclosure with a protective fence designed to promote and protect life; from *ganan* – defended shelter suitable for sustaining life) **of Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

**Overwhelming happiness** (*sasown* – exultation, great gladness, rejoicing, jubilation) **and (wa) joy** (*simchah* – pleasure and delight, cheerfulness and contentment) **will be found and experienced in her** (*matsa' ba hy'* – will be attained and discovered in her [from 1QIsa] (nifal imperfect)) – **songs of thanksgiving** (*towdah* – expressions of appreciation) **and (wa) the sound** (*qowl* – the audible verbal expression) **of singing with the accompaniment of musical**

**instruments** (*zimrah* – songs with lyrics and melody).

**Sorrow** (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*'ebel*) **shall disappear** (*nuwc* – flee away).” (*Yasha'yah* / Yah Frees and Saves / Isaiah 51:3) [Note: this concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.]

This is the story of our relationship with God, coming full circle and returning to the place it began. This is the message behind the *Miqra'* of *Sukah*, where we are invited to camp out with our Heavenly Father in the *'Erets*, which is now *'Eden*. We will sing songs as we celebrate together. Also, since *Tsyown* is the upper ridgeline of *Mowryah* | *Moriah*, we know right where to find God. I wonder how well He sings.

'Abraham and Sarah, God's human partners in the establishment of the familial covenant relationship, represent Him as our Merciful Father and His Set-Apart Spirit, the Maternal aspect of *Yahowah's* nature responsible for our long-awaited spiritual rebirth. Through them, *Yahowah* invited us to become His children, diminishing Himself to bless us, making us infinitely greater than we currently are as mortal souls. But, as the *Towrah* confirms, before we can benefit from God's compassion, we must first change our thinking regarding the conspicuous signs He has posted along the way to this life.

We are told that the beneficiaries of God's promises will witness the transformation of the Earth. That which man has destroyed with his lifeless words will be restored as God reestablishes *'Eden*. He is addressing the conditions we will experience during the thousand-year-long celebration of the Called-Out Assembly of Shelters, where all of the damage we have done to ourselves and our planet will be undone, enabling us to enjoy *Yahowah's* company in a protected place conducive to life and total satisfaction. As a result of what He has done for us, we, who have been perfected and placed in this beautiful place, will express our gratitude in voice and song. Indeed, like the *Mow'ed Miqra'* of *Sukah*, this celebration of life and relationship will be a party, a time of merriment and music.

In the context of us changing our thinking regarding the *Tsyown* | the Signs *Yahowah* has provided “Along the Way” to restoration and life eternal, it is especially instructive to reaffirm that *'Eden* is derived from *'ed*, which means “to repeatedly and continually produce a witness, providing testimony and evidence,” and of “*'ad* – a future eternal existence” where we are “*'uwd* – surrounded and restored.”

Along these lines, *gan* speaks more about the Set-Apart Spirit's protective garment of deliverance and *Yahowah* being our protector than it does of an actual “garden.” *'Eden* is established as the model for eternal life in heaven.

Up to this point, from shortly after the end of *Dowd's* | David's initial reign, all the way through what they will endure during the Time of *Ya'aqob's* Troubles, *Yisra'el* has been badgered and harassed by men. The list includes the Egyptians, Philistines, Assyrians, Babylonians, Greeks, Romans, Byzantines, Muslims, Ottomans, Crusaders, British, Nazis, Arabs, Conspiratorialists, Muslims again, and now Socialist Secular Humanists. And yet finally, with *Yahowah* back home, He can “*nacham* – console and comfort” them, showing them the “empathy and sympathy” He has long desired to express.

Home for Yah is *Tsyown*. This is the ridgeline that begins with His son, *Dowd's* home and runs all the way to the summit of *Mowryah*. The word *Tsyown* means: Signs Posted Along the Way. God wants us to know the way Home.

By this time much of Yisra'el will have been “*chorbah* – destroyed and depopulated” by invading armies and militias. If ever there were a time for restoration and renewal, it is now. And with Yahowah doing the renovation, we should expect nothing less than ‘Eden – His masterpiece.

*Midbar* is usually translated “wilderness,” but since it is a conjunction of *my* and *dabar*, we ought to be looking deeper into the etymology for a better definition. *My* is an interrogative which encourages us to consider the who, what, where, why, when, and how of something. And *dabar* is the Hebrew word for word. As such, *midbar* is where the word is pondered and questioned. This is something we will enjoy doing in ‘Eden to be sure.

‘*Arabah* is the feminine version of ‘*arab*. Along these lines, Allah, the wannabe god of the Arabs, is a feminine name. Therefore, ‘Arabah could be addressing Allah’s caustic influence. In addition, with ‘*arabah*, Yahowah is revealing that “Arabs have deforested and depopulated” the Land, “darkening it with noxious swarms of foreigners in cahoots with desert-dwelling Arabians.” Fortunately, they will all disappear, along with their irritating claims and protestations. And with these Islamic terrorists removed from contention, there will no longer be any mourning for the dead.

Since there is joy in the midst of sorrow, and joy is more than the absence of sorrow, perfect joy requires an abolition of sorrow. This is the reason Yah must abolish the existing universe at the end of the Millennial Sabbath and replace it with a new one. In our current realm, our curiosity might cause us to explore our past and thereby enable us to witness many of man’s worst deeds, a sorrowful experience to be sure. But in a new universe, one without our painful past, there would be no limits to our curiosity and exploration.

This sounds like a wonderful place. And fortunately, we have a confirmed reservation. Knowing Yahowah, I suspect that our eternity is going to be exciting, a time of great adventure, discovery, entertainment, and joy. I think, and these words seem to confirm, that we will be able to sense and see more than we can now. When we are elevated from three dimensions to a minimum of four and likely to as many as seven, I think Yahowah is going to provide us with the ability to discover and discern things which we can’t even imagine – beyond anything our present languages could possibly convey.

Yahowah then revealed something especially relevant...

**“Choose to pay attention and then respond** (*qashab* – of your own volition you should listen attentively and then engage based upon what you hear (hifil imperative – choose to let Me help you respond)) **to Me** (‘*el* ‘*any*), **My people** (‘*am* ‘*any* – My family).

**Also** (*wa* – in addition), **hear what I have to say** (‘*azan* ‘*el* ‘*any* – it is your choice, but I’d encourage you to be perceptive and responsive to Me (hifil imperative)) **people of other nations who have gathered unto Me** (*la’om* ‘*any* – other ethnicities who consider themselves My people by coming together with Me) **because indeed** (*ky* – you can rely upon this), **a towrah | teaching** (*towrah* – guidance, instruction, and direction) **will come forth** (*yatsa’* – will come out, be brought forth, and extended (qal imperfect)) **from Me** (*min* ‘*eth* ‘*any* – out of, in association with, in conjunction with, and concerning Me).

**And** (*wa*) **I will instantly, energetically, and emphatically establish** (*raga’* – I will promptly and without hesitation cause, and provide renewal and favor with (hifil imperfect)) **My means to exercise good judgment and resolve disputes** (*mishpat* ‘*any* – My approach to justice and rational decision making; a compound of *ma* – to ponder the implications of *shaphat* – making

sound decisions and justly settling disagreements), **approaching as light** (*la 'owr* – becoming a light) **for the family** (*'am* – for the people).” (*Yasha 'yah* / Yah Frees and Saves / Isaiah 51:4)

In the first four statements of this prophecy alone, Yahowah has encouraged us to: Choose to listen to Me. Choose to learn from Me. Choose to be observant so that you can understand Me. And choose to pay attention and then respond to Me. So, if you were seeking to know God, if you wanted to engage in a relationship with Him, or if you are interested in Yahowah’s will for your life, what do you suppose you ought to do?

Since God has provided the answer four times in this exceptionally pertinent prophecy, why is listening to Him while closely examining and carefully considering what He has to say, so uncommon that by reading this, you are one in a million? Sadly, most of the world is preoccupied doing the opposite, babbling while praying to their god. It is as if the religious believe that it is appropriate for God to listen to them, while they show no interest in hearing what He has to say first. And that is to suggest that they must believe that they are smarter than God. I do not think so.

But as much as anything, this is mankind’s problem. If it were not so, then why do so few people pronounce Yahowah’s name, know that Hebrew is the language of inspired revelation, realize that Towrah means teaching, recognize that there is but one Covenant, accept God’s seven annual Invitations to meet with Him, or identify the Messiah and distinguish him from the Passover Lamb? My guess is that 99.999% of people would be unable to get more than one of these seven essential questions right.

That is bad. Not only is it an open-book test, all that actually matters is being right.

Lost in the malicious myth of replacement theology, in the false notion that there are gods by other names, in the contradictory diatribes of Aramaic, Greek, Latin, and Arabic scriptures, the preponderance of people are so opposed to Yahowah’s testimony, they recoil and then attack when they hear it. The truth has never been so unpopular.

While we may be getting ever so slightly ahead of ourselves with this last statement, I could not resist. This is one of those special times when Yahowah is using *towrah* to describe His “teaching and guidance” rather than as the title for the books He inspired through *Moseh* | Moses. This realization is relevant because it explains the most interesting aspect of one of the most important and least understood prophecies ever proclaimed. Found in *Yirma 'yah* / Jeremiah 31, it will be the focus of the next chapter on ‘Adam.

Suffice it to say for now, for those He calls “My People,” and for all “others who have gathered unto” Him, there will be a “*towrah* – teaching” from Yahowah. It will occur “*raga*’ – instantly, energetically, and emphatically to restore and renew” as it serves as a “*mishpat* – means to exercise good judgment and make rational decisions.” By making the proper connection between these two prophecies, our eyes will be opened to something quite profound.

By way of review...

**“Choose to listen to Me of your own freewill, and actually pay attention so that you hear what I have to say (*shama*’ *'el* ‘any), those of you who are genuinely pursuing (*radaph*) vindication by being correct, by being right considering what is honest and fair, accurate and verifiable (*tsedeq*).**

Those seeking to learn about and know (*baqash*) Yahowah (אֱלֹהֵינוּ) should choose to be observant so as to develop the proper respect and respond (*nabat*) to the Godly ('*el*) rock (*tsuwr*) you were hewn, set apart from, and engraved (*chatsab*), and (*wa*) to God's ('*el*) excavating (*maqabah*) of the cistern (*bowr*) from which you were picked out (*naqar*). (*Yasha'yah* 51:1)

Choose to be observant so that you can properly interpret and understand by looking (*nabat*) to ('*el*) 'Abraham ('*Abraham*), your father ('*ab* '*atem*), and to (*wa* '*el*) Sarah (*Sarah*) who have labored for a long time, expecting you (*chyl*).

For indeed (*ky*), he was just one ('*echad*) when I invited him to meet with Me (*qara' huw'*) so that (*wa*) I could kneel down to lift him up and bless him (*barak huw'*).

Then (*wa*) I tremendously enriched and empowered him, making him far greater than he had been (*rabah huw'*). (*Yasha'yah* 51:2)

Indeed (*ky*) Yahowah (*Yahowah*) will comfort and console (*nacham*) Tsyown (*Tsyown*). He will be demonstrating compassion for (*nacham*) all of (*kol*) her destroyed and depopulated places (*chorbah hy'*).

And even (*wa*) her lifeless places where the word is questioned (*midbar hy'*), He will cause to be like (*sym ka*) 'Eden | Great Pleasure and Joy ('*Eden*).

And also (*wa*) her land, which Arabs have deforested and depopulated ('*arabah her*), will be as (*ka*) the *Gan* | Protected Garden (*gan*) of Yahowah (אֱלֹהֵינוּ).

Overwhelming happiness (*sasown*) and (*wa*) joy (*simchah*) will be found and experienced in her (*matsa' ba hy'*) – songs of thanksgiving (*towdah*) and (*wa*) the sound (*qowl*) of singing with the accompaniment of musical instruments (*zimrah*).

Sorrow (*yagown*) and (*wa*) mourning for the dead ('*ebel*) shall disappear (*nuwc*). (*Yasha'yah* 51:3)

Choose to listen attentively (*qashab*) to Me ('*el* '*any*), My people ('*am* '*any*). Also, in addition (*wa*), hear what I have to say ('*azan* '*el* '*any*) people of other nations who have gathered unto Me (*la'om* '*any*) because indeed (*ky*), a *towrah* | teaching (*towrah*) will come forth (*yatsa'*) from Me (*min* '*eth* '*any*).

And (*wa*) I will instantly, energetically, and emphatically establish renewal and restoration with (*raga'*) My means to exercise good judgment and resolve disputes (*mishpat* '*any*), approaching as light (*la* '*owr*) for the family ('*am*)." (*Yasha'yah* / *Isaiah* 51:4)

We turned to this prophecy in *Yasha'yah* to affirm Yahowah's intent with the *Gan* 'Eden. We were correct in the realization that we will return to the Garden and in recognition that 'Eden serves as a metaphor for the Covenant. And yet, think about how much more we learned by this excursion as we tested Yahowah's definition of understanding: "*byn* – come to comprehend by making rational connections." *Yasha'yah* 51 opens the door to our future on this planet, and it only gets better from here.

Returning to the first book of the Towrah, and God's presentation of the *Gan 'Eden* | Garden of Joy, we read:

**“Yahowah** (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **who is God Almighty** (*'elohym* – serving as a Ram shepherding His sheep), **enabled life to sprout up and grow** (*tsamach* – initiated and caused life to increase in variety and stature while promoting growth) **from** (*min* – out of) **the ground** (*ha 'adamah* – the soil or earth, the feminine of *'adam*, the Hebrew word for man and red).

**All kinds of** (*kol* – many) **trees** (*'ets*) **were delightful, desirable, and pleasing** (*chamad* – were beautiful and attractive) **in their visual appearance** (*la mar'eh* – to the eye) **and were beneficial and good** (*wa towb* – healthy and nutritious, acceptable and appropriate, pleasant and enjoyable) **to eat as food** (*la ma'akal* – to be consumed; a compound of *ma* – to ponder the implications of *'akal* – what we consume and are nourished by).” (*Bare'syth* / In the Beginning / Genesis 2:9 in part)

Let's begin at the beginning with Yahowah. He is God Almighty. And He has not been coy or shy about sharing His name. He has only offered this one name – something that will never change.

He is the Author of Life: *tsamach* | enabling life to sprout and grow, causing it to increase in variety and stature. Life is something Yahowah loves – indeed He designed, appreciates, treasures, and nurtures it.

*Tsamach*, which could also be translated “promotes growth,” leads to a profound insight. That which does not grow, dies. Even Yahowah grows to live. And that is the purpose of man. Just as our children complete us, fulfilling our lives, making us richer with each experience, entertaining us, God gains something from His relationships with humankind. Each added member of His eternal family, each unique camping experience, each loving and grateful conversation, each meaningful question, and each profound insight grasped, adds to Yah's happiness and satisfaction. Our Heavenly Father is not so big that He does not grow a little each time one of His children calls out His name and spends some quality time with Him.

An infinite entity, by definition, must continually grow. The souls created independent from Yahowah, who choose to love and exist with God, make Him more than He was. While it is completely inconsistent with the religious concepts of God being omniscient and omnipresent, the idea of God growing through loving familial relationships is the only rational explanation for creation.

Another amazing detail we discover when pondering Yahowah's Word is that *tsamach*, a term which embodies “abundant life growing up and increasing in stature,” may be the root of *neshamah* – the unique gift of judgment given to 'Adam which not only made him like God, but more importantly, made 'Adam capable of liking God. As we now know, our *neshamah* is our conscience, the seat of judgment and discernment. This ability to reason enables us to know Yah, choose Yah, trust Yah, and love Yah. It is the unique human quality which makes it possible for us to transcend our own mortality and live forever with God.

Therefore, you may not be surprised to learn that while *tsamach* was written as a verb in this context, *tsamach* is also a masculine noun used in conjunction with the branch – a title afforded Dowd, the boy who grew to be a man with God. As a feminine noun, *tsamah* is “an ornamental covering” and thus it is symbolic of our Spiritual Mother's Garment of Light.

The third insight gleaned from this *Bare'syth* / Genesis 2:9 passage is that God is the architect of beauty, and the most brilliant designer. His creation, from sunrises to waterfalls, and from spring flowers as they reach up to heaven to falling leaves as they carpet the earth, are “visually pleasing to the eye.” The Creator is not only inventive, He is a maestro. The universe is beautiful. And that is because Yahowah is beautiful.

Fourth, trees are not only “*chamad* – delightful, desirable, and pleasing” in their “*mar'eh* – visual appearance,” they were designed as a source of “*ma'akal* – food.” Fruit has our Maker’s seal of approval. It is “*towb* – beneficial and good, healthy and nutritious, acceptable and appropriate, even pleasant and enjoyable” to eat.

Further, in recognition that fruit trees are commonly deciduous, their leaves die as part of the cycle of life. The fallen leaf is then transformed, its essence rising through the roots to provide the nutrients for spring’s blossoms. Those who say that there was no death and decay prior to the fall are ignoring the obvious.

And fifth: food, sight, and conscience are the most overlooked concepts when considering the idea of life evolving from a random occurrence. While there is less than one chance in  $10^{50}$ , even in perfectly designed circumstances, that life emerged out of preexisting elements by happenstance, how is it that scientists overlook the need for that lucky organism to have a source of food at the ready, to find it, consume it, and be nourished by it? These things are even more unlikely than the initial conception of life, and yet without each need being met, life does not survive.

Much has been written about the perception of sight. There is no scientific way of explaining how the eye came into existence. Without eyes, there would be no way for a lifeform to know that there was something to see, and thus no motivation to develop a sense of sight. And they are such exceedingly complex structures, it is inconceivable that they developed by chance without reason or cause.

Additionally, without “*nepesh* – consciousness” and a “*neshamah* – conscience,” there would be no way to distinguish “*towb* – beneficial and good” from that which was counterproductive and bad. And yet, as a species we are clueless as to the composition of both. The essential nature, design, and origin of the things most fundamental to life and to being human completely elude our grasp – and in fact exist beyond the scope of what we can comprehend.

What follows is also intriguing...

**“The Tree (*wa 'ets* – upright timber) of Lives (*ha chayym* – of renewals and restorations, of revivals which lead to prosperity, to nurturing and nourishment, and to the promise of lives which are preserved and flourish, living and existing over lifetimes; from *chayah* – to having one’s life restored and sustained by Yah) was in the center (*ba tawek* – in middle and midst) of the sheltered garden (*gan* – protective, covered, and defended enclosure designed to promote and sustain life)...”** (*Bare'syth* / In the Beginning / Genesis 2:9 in part)

In its singular form, *chayah* is the word Yah used to define animal consciousness in *Bare'syth* / Genesis 1:24: **“Next (*wa*) God (*'elohym*) explained (*'amar*), ‘Let the earth proceed to bring forth (*yatsa' ha 'erets*) living (*chay*) souls (*nepesh*) with unique characteristics (*la myn hy*), wild animals (*bahemah*) and reptiles as creatures capable of moving about (*wa remes*) and other lifeforms (*wa chayah*) for the land (*ha 'erets*) from their different species (*la myn hy*).’ And it was so (*wa hayah ken*).”** (*Bare'syth* / Genesis 1:24)

Then in *Bare'syth* / Genesis 2:7, Yah uses the plural and singular forms of *chay* and *chayym* to suggest that mankind's *neshamah* could be deployed to add an extension, and perhaps another dimension, to this mortal life:

**Then (wa) Yahowah (יהוה), Almighty ('elohym), formed (yasar) for association and accompaniment ('eth) 'Adam (ha 'adam) out of (min) the material substance and fundamental elements ('apar) of (min) the soil (ha 'adamah).**

**He blew (wa naphach) into his nostrils (ba 'aph huw') a life-giving, restoring, and sustaining (chayym) conscience, the ability to think rationally and make sound decisions by being discerning (neshamah).**

**And 'Adam (wa ha 'adam) came to exist as (hayah) a living (chay) and conscious soul with the ability to observe and respond (la nepesh)." (Bare'syth 2:7)**

While considering the application of *chay* | life to mankind and as well as to animals, please note that Yahowah did not use it in reference to plants in *Bare'syth* / Genesis 1:11. Plants simply **"grow (dasha'), sprouting vegetation to reproduce after their kind through seeds (zera'").** Therefore, there is a reason *chayym*, the plural of *chay*, has now been used to describe the purpose and proper name of this unique tree.

To appreciate that reason, consider the fact that the root of the noun, *chay*, is the verb, *chayah*, which in turn is based upon *hayah*, as is Yahowah's name. Affirming this, *chay* is sometimes translated "to exist." This infers that restoration and eternal life are based upon Yahowah's name and existence. Along these lines, as a verb, *chayah* means: "to live and to remain alive, to be revived from disease and death, so that life is renewed and sustained." To *chayah* is "to preserve and restore life."

Also relevant, we will soon discover that *chayah* serves as the basis of Chawah's name, identifying her as a "Life-Giver." As such, the first mortal mother with a *neshamah* | conscience serves as a metaphor for the work of the Set-Apart Spirit, our Spiritual Mother. Therefore, we should not be surprised to learn that to be *chayah* is "to be healed, to flourish, and to rise." These are all things Yahowah enables through His Spirit, as they comprise His gifts of salvation and eternal life. Additionally, *chawah* speaks of the purpose of God's Word: "to declare, to reveal, and to make known." It is only after we come to know God that life eternal is possible.

Additionally intriguing, as a verb, *chayah* is unique in two ways. First, it includes the familiar form of Yahowah's name – affirming that He is the source of our existence and life. And second, *chayah* is one of very few Hebrew verbs which morphs from a noun to a verb with the addition of "ah" – the suffix which transforms a noun from masculine to feminine. The *Ruwach Qodesh* | Set-Apart Spirit is also feminine.

In what will soon become a referendum on choice, we will learn that the Tree of Lives provides us with the potential to associate with God. We were given the "*chayym neshamah* – life restoring and sustaining conscience" so that each "*nepesh* – soul" might choose "*hayah* – eternal existence." To achieve that, to make a reasoned decision, to properly exercise freewill, and be judgmental, we not only require a *neshamah* | conscience, but also alternatives – one which leads to renewed life as well as one which results in death. The Tree of Lives yields the better result.

There is also the possibility that the Tree of Lives may be indicative of the upright pillar upon which Yahowsha' would be hung, making the "'ets – timbers" of "*chayym* – restored and sustained lives" the doorway of life provided by Passover. Through it, we return to fellowship with God and

return to 'Eden. It is in the center of the garden enclosure because the upright pillar is central to Yahowah's plan of reconciliation. It represents the source of eternal life – the better of the two choices.

But there would be another option:

“...along with (*wa* – in addition to) **the Tree** (*'ets*) **of the Knowledge** (*ha da'at* – of the acquisition of information with a focus on the application of discernment and judgment for the purpose of perceiving and comprehending) **of Good** (*towb* – of that which is beneficial and proper, favorable and desirable, agreeable and pleasing, moral and appropriate, useful and valuable) **and** (*wa* – along with) **Bad** (*ra'* – evil, harmful and corrupt, morally inappropriate, malignant and disagreeable, of no value, morally depraved, displeasing, and troubling).” (*Bare'syth* / In the Beginning / Genesis 2:9)

*Da'at* is a derivative of *yada'*, meaning “to know in a relational sense, to be acquainted with, to consider, to perceive, discriminate, distinguish, recognize, and acknowledge.” When it comes to God, in most cases, the more one *da'at* | knows, the more likely one will come to *yada'* Yahowah.

However, knowledge without the proper perspective and associations, devoid of a conscience and judgment, can lead to arrogance and self-reliance. Alone, unconnected to the source of life, knowledge has caused many men to believe that they are all that matters, and that they have all the answers. Some even come to think that they are responsible for life and death. A few consider themselves to be gods. In this light, Satan has *da'at* | knowledge of God's existence and yet he does not *yada'* | know Him in a familial way.

*Da'at* | knowledge, and our *neshamah* | conscience (the ability to be discerning, discriminating, judgmental, and moral) are collaborative. One without the other has limited value. They are the prerequisites of meaningful choice, of justice, of morality and wisdom, even of logic and reason. To make an informed choice, to render a wise decision, to issue a moral judgment, to deliver a just verdict, or to reach a reasoned conclusion, one must first know the facts. But to process that information in a reasonable and rational way, we must use our conscience to be discriminating and judgmental. It is through making connections and understanding the relationships between things that we arrive at reasoned conclusions regarding the evidence. This is the very essence of *yada'* Yahowah – and of the Towrah.

The message is simple: a person who elects to disregard Yahowah's *Towrah* | Guidance, as religious Jews do in favor of their Talmud, and as Christians do as a result of Paul's perverted letters, are deprived of the information needed to survive their mortality. There is a direct connection between “*da'at* – knowledge” and life in association with God.

What I am about to share resonates with very few people. Hoping that there will be more, let's ponder something profound. The reason that there is no longer any hope for the world as a whole (only one in a million individuals will be saved) is because egocentric and greedy, conscienceless religious and political men and women have deliberately corrupted both sides of this *da'at* | knowledge and *neshamah* | conscience equation.

In totalitarian societies, like those found in fascist, socialist, and Islamic nations, access to information is constrained and that which is available is often inaccurate. Without access to good data, reason is useless, and thus wise choices are impossible. In so-called “free and democratic” countries, information is so abundant we nearly drown in it.

The masses are, therefore, controlled by robbing people of their ability to choose wisely between man and God, between good and evil and right and wrong. For this reason, elitists created the immoral code known as “Political Correctness.”

Based upon the irrational notion of “being intolerant of intolerance,” it makes being judgmental, and thus being discerning and discriminating, a sin. No matter how prevalent or accurate the facts are, without the ability to process them judgmentally, wise conclusions, and thus good choices, are impossible. As a result, men and women have abrogated their freewill as most everyone on the planet has been rendered unable to rationally process truth based upon these human schemes.

Political Correctness has become the moral code of most all Western universities, of the media, of politics, and for society in general. It is the soul of America’s national religion: Socialist Secular Humanism – the doctrine of man. And make no mistake; it is a control mechanism, one designed to condition the masses so that they are easier to manipulate, indoctrinate, and fleece.

In this regard, I can provide a mountain of evidence which proves conclusively that the religions of man – Islam, Judaism, and Christianity – are wrong, but it makes no difference to those who are unable to process that evidence rationally. I can provide overwhelming proof that Yahowah exists and that He revealed His Covenant to man in the Towrah and Prophets, but it seldom resonates with those who have been poisoned by human schemes. I can reveal the fate that awaits humankind over the next thirteen years without motivating people to change, because their consciences are no longer engaged.

As a result, all of man’s political and religious schemes oppress and fleece the masses by controlling access to information or by criminalizing thoughtfulness. For example, during the millennia-long political and religious domination of Roman Catholicism, the union of Church and State kept the population ignorant and enslaved. The same can be said of Communism during the last century. And throughout most of these periods, anyone who challenged the edicts of a Catholic or Orthodox Christian cleric, a Communist or Fascist dictator, or Islamic caliph was tortured and killed. Discernment was not allowed, because reason is the enemy of all political and religious schemes. Today in the West, the universal application of political correctness assures that anyone in the public arena who is judgmental will be condemned, humiliated, and silenced.

Having traveled in 150 countries and having studied history, I can tell you that man’s legacy is abysmal. For nearly six thousand years across the face of this planet, a malignant concoction of politics and religion has served to enslave the masses for the benefit of cleric and king. And even that was not enough for an unending line of ruthless, egocentric leaders. They have always coveted more. So with revolting regularity, cleric and king would send their subjects off to war to confiscate more power, tribute, and territory for themselves. On a global scale, man’s history, both ancient and modern, is very troubling, with only occasional (outside of family and friends) moments of good brightening an otherwise hideous tapestry. Given the choice between good and evil, world leaders have almost universally chosen evil. Throughout time, the overwhelming preponderance of people have had their freedoms decimated through a mix of oppression and fear. Choosing to live outside the religious and political constructs of these men and their schemes enjoins such severe consequences, most people abrogate whatever freedom they may otherwise have enjoyed.

For those who read the whole of *Yada Yahowah*, you will discover that God told us this would happen. He prophetically predicted that the consciences of the world’s hypocritical political and religious leaders (those who say one thing and do another) would be seared beyond recovery. He

warned us that, while knowledge would increase, man would become increasingly foolish, listening only to those who tell them what they want to hear. To this end, George W. Bush announced that “central to making good decisions was being positive.” Information and reason have given way to false hope. But the crowning achievement in hypocrisy goes to the Nazi-supporting Pope Pius XII who enabled the slaughter of hundreds of thousands of Orthodox Christians and Jews.

By way of our schools and media, an entire generation has been raised to view Political Correctness as an appropriate moral code. They have been taught that man can solve his problems and that science has the answers – even to the conception of life itself. Knowledge, apart from the source of our very existence, has led to the death and decay of humankind on an unprecedented scale. The more we know, the more foolish and lethal we have become.

Returning our attention to the text of *Bare'syth* / Genesis 2:9, Yahowah disclosed the existence of: **“the Tree (‘ets) of the Knowledge [explicitly, the acquisition of information with a focus on discernment and judgment for the purpose of the comprehension] (ha da’at) of Good [of that which is beneficial and proper, favorable and desirable, agreeable and pleasing, moral and appropriate, useful and valuable] (towb) along with (wa) Bad [evil, harmful and corrupt, morally inappropriate, malignant and disagreeable, of no value, morally depraved, displeasing, and troubling] (ra’).”**

This means that *towb* and *ra’* are opposites. They are: prosperous and valueless, favorable and harmful, moral and inappropriate, beneficial and malignant, joyous and sad. Behaviors and attitudes, ambitions and deeds, doctrines and teachings, even foods can be judged as such, and be placed in one or the other of these categories. And that is the purpose of our *neshamah* – the seat of judgment.

Before we consider why there would be such a tree in the sheltered enclosure, be aware that there was nothing unique about its *towb* | good nature. Earlier in the same statement, we read: **“Yahowah (YaHoWaH), who is God Almighty serving as a Ram shepherding His sheep (‘elohym), enabled life to sprout up and grow (tsamach) from (min) the ground (ha ‘adamah). All kinds of (kol) trees (‘ets) were delightful, desirable, and pleasing (chamad) in their visual appearance (la mar’eh) and beneficial and good (wa towb) to eat as food (la ma’akal).”**

*Towb* | beneficial and good was “*kol* – ubiquitous and unlimited, completely, totally, collectively, and entirely” present and available within the garden.

Likewise, there has been no limitation on *da’at* | knowledge. Yahowah had already provided us with more information regarding the purpose and nature of creation than we could process, and there is no reason to suspect He was any different with ‘Adam. So the only thing that was unique regarding the “Tree of the Knowledge of Good and Bad” was an awareness of evil – the one thing that is routinely expunged from God’s presence. That which is corrupt and harmful, morally inappropriate, malignant and disagreeable, valueless and unpleasant, depraved and displeasing, causing sadness and distress is the antithesis of God’s intent and nature.

Yet without access to evil, without a way to reject God, deprived of the opportunity to choose that which He is not, there would be no way to love Yahowah. Love requires choice. It is the only thing that cannot be made, compelled, or purchased, making love the most valuable and powerful commodity in the universe.

Freewill is the primary, but not the only prerequisite for a loving relationship. A person must

also come to *da'at* | know the other party as they really are, otherwise the emotional response is delusional, and can be no deeper than frivolous fascination. True love requires us to be able to judge whether the potential object of our affection is worthy of this level of trust. And once again, this is the purpose of our "*neshamah* – conscience.

I'm a fortunate man, because my witness on behalf of Yahowah has led me to the great loves of my life: Yahowah and His Towrah.

There are two additional insights related to the Tree of the Knowledge of Good and Bad, especially with regard to knowing things which are "evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and corrupt." Man brought these things upon himself. It is therefore inappropriate to blame God for pain and suffering, for crippling diseases, for disabilities and death. Rather than saying "a loving God wouldn't allow suffering to occur," we should recognize that love requires the choice we humans made to become acquainted with adversity. Human pain and suffering are a consequence of the choice 'Adam and Chawah made in the Garden, and of the subsequent choices we humans have rendered after them.

For those who fail to appreciate the purpose of freewill, or acknowledge its value or consequence, and who continue to lament over a God who would allow any atrocity and misfortune to occur on our planet, please consider what you are asking of Him. If Yahowah were to intervene and stop anything bad from occurring, the result would be to remove consequence from choice. Doing so would completely undermine the benefit of freewill, which would in turn make love impossible and our very existence pointless. There would be no reason for the universe to have been created, because Yahowah would no longer be able to grow through the loving relationships we are able to form with Him.

The idea of God allowing people to choose to be bad rather than follow His instructions is fairly easy to understand. However, when it comes to a child suffering or dying prematurely, it is difficult for us to appreciate how even the most trivial decisions we make can change our futures and those of others.

Should God intervene and stop a company from dumping pollutants into the air, ground, and water to keep a child from getting cancer? If so, what about altering trivial events which might cause someone to drive a little slower or faster on a trip, consume an additional drink, or get distracted, when the result leads to an accident? The smallest thing might not only affect the rest of their existence but also might impact the lives of otherwise innocent bystanders. And even the initial victims of an accident do not stand alone. What about the extended family members, close friends, coworkers, and neighbors of an adult accident victim? What if one of those killed would have become a great teacher, doctor, inventor, or philanthropist – or rapist, pedophile, or murderer?

And this works the other way as well. There may have been an Austrian with a great affinity for painting landscapes, who, for some reason, turned down a position on the admissions board at the Vienna Academy of Art. The person, who was hired instead, rejected an 18-year-old boy's application. In his opinion, the lad's work "lacked an appreciation of the human form." How much different would the world be if Adolph Hitler had spent his life drawing cityscapes rather than destroying them?

Every decision has a ripple effect. Who knows what confluence of events brings us to a situation where something horrible happens to an innocent person. Even if it were possible, at what

point should God stop meddling in the minutia of an endless stream of variables to prevent a seemingly senseless tragedy to occur? What repercussions would His intervention have on so many others who are not directly involved?

If Yahowah decided to prevent certain bad things from happening, at what point should He stop? If He engages to thwart a terminal illnesses for newborns, at what age does He stop intervening? And if God cures all diseases (ignoring the enormous ramifications), then should He stop all fatal accidents? And if He stops all fatal accidents, should He then stop all random acts of brutality? It's a slippery slope that can easily result in an existence where there are no bad consequences for any actions, making choice irrelevant for all actions.

There are two additional thoughts I'd like to consider before we move on to the next verse. First, Yahowah has intervened on occasion to preclude the exercise of freewill when He recognized that the cost of not doing so would be catastrophic. Examples include the flood, Egypt's choice to retain their Hebrew slaves, the eradication of a handful of villages in the Promised Land at the terminus of the Exodus, and the elimination of the Assyrian army surrounding Jerusalem in the time of *Chiziqyah* | Hezekiah.

And yet, God is routinely assailed for these interventions even though each was merciful. By nipping these rapidly escalating problems in the bud, God ultimately prevented far more grievous slaughters. Each case was not unlike God preventing the one hundred thousand people most responsible for Hitler's Germany, Stalin's Russia, Hirohito's Japan, and Mao's China from living, thereby saving one hundred million lives. While the calculus on those choices would have been undeniably beneficial, the very people who cry out to God to intervene to prevent future perpetrators from harming innocent people criticize Him for doing this very thing three to five thousand years ago.

The second ramification of God choosing not to suppress the gift of freewill pertains to the Towrah, Prophets, and Psalms. The first sin recorded in God's Word is the corruption of God's words. Satan misquoted and manipulated Yahowah's instructions to Chawah to beguile her. She followed suit, augmenting God's instructions. And since God obviously allowed this, why are believers so reluctant to accept the obvious reality that He has allowed this same crime to continue unabated for millennia? There are tens of thousands of old manuscripts of the Torah, Prophets, and Psalms which tell a different story as they all differ from one another.

God, as a result of freewill, either allowed His Word to be manipulated and twisted, as He had in the Garden, or He was powerless to stop it, making such a god feeble in comparison to man. The facts are clear: clerics conspired to corrupt Yahowah's testimony to serve their religious agendas and their victims have seldom cared enough to correct or thwart them. Both sides of this perverse equation have made a choice and must live with the consequence.

Committed as we are to accurately presenting Yahowah's testimony, here for your consideration are the first nine statements from *Bare'syth* / Genesis 2...

**“Thereby (*wa*) the universe and the spiritual realm (*ha shamaym*) as well as the material realm and the earth (*ha 'erets*) were being completed and prepared such that they would conclude as intended, everything accomplished (*kalah*) including all (*wa kol*) the spiritual messengers and heavenly implements (*tsaba' hem*). (*Bare'syth* / Genesis 2:1)**

**Therefore (*wa*), during (*ba*) the seventh (*ha shabyi'y*) day (*yowm*), God (*'elohym*) was completing and accomplishing, as He was determined to fulfill (*kalah*) His work pertaining**

to the Maternal aspects of His message, His expenditure of feminine energy and His Maternal work (*mal'akah huw'*), which by way of this relationship (*'asher*), He had engaged in and would accomplish (*'asah*).

So (*wa*) He was observing the Shabat, celebrating the promise of seven and reflecting on that which would be abundantly satisfying (*shabat*) during (*ba*) the seventh (*ha shabyi'y*) day (*ha yowm*) because of (*min*) all (*kol*) of His Divine endeavors as the Heavenly Messenger, the communication through the effort of the Spirit (*mal'akah huw'*) which, to show the benefits of the relationship (*'asher* – by making a connection regarding the correct path to walk to live a joyous life), He had engaged in and would accomplish (*'asah*). (*Bare'syth 2:2*)

As a result (*wa*), Almighty God (*'elohym*) adored and blessed, lowering Himself to greet and provide benefits (*barak*) relative to His association with (*'eth*) the seventh abundantly enriching and satisfying (*ha shabyi'y*) day (*yowm*).

He set it apart as special, making it unique and uncommon (*wa qodesh*) because, indeed (*ky*), during it (*ba 'eth huw'*) He observed the Shabat, celebrating and experiencing the promise of seven (*shabat*) on account of (*min*) all (*kol*) His Spiritual endeavors as the Maternal manifestation of the message (*mal'akah*) which, to show the benefits of the relationship (*'asher*), He, Almighty God, had conceived and created (*bara' 'elohym*), prepared and produced (*la 'asah*). (*Bare'syth 2:3*)

In close proximity, and to provide perspective, here are (*'el-leh*) the written records of the birth and genealogy, the inscribed account of the conception and family line along with the story (*towledot*) of the heavens and earth (*shamaym wa ha 'erets*) when they were created (*ba bara' hem*) in the day (*ba ha yowm*) Yahowah (יהוה) acted and engaged as God to prepare and produce (*'asah 'elohym*) the material realm (*'erets*) and the spiritual realms (*wa shamaym*). (*Bare'syth 2:4*)

All the days (*kol ha yowmym*) which by relationship (*'asher*) 'Adam (*'Adam*) was restored to life, sustained and preserved (*chayah*) were (*hayah*) nine hundred years and thirty years, and he died (*wa muwth huw'*).

Therefore (*wa*), every serious consideration and subsequent conversation (*kol syach*) of the time before (*terem*) the environment was suitable for life (*ha sadeh*) was characterized by the existence of the land, the ground, itself (*hayah ba ha 'erets*), because (*wa*) before (*terem*) the full array of plants (*kol 'eseb*) had begun to grow (*tsamach*), it is interesting to note (*ky*) Yahowah (*Yahowah*) had not caused rain to fall (*lo' matar*) upon the Earth (*'al ha 'erets*).

Then (*wa*), 'Adam (*'Adam*) did not exist (*'ayn*) to work (*'abad 'eth*) the soil (*ha 'adamah*). (*Bare'syth 2:5*)

A mist (*'ed*) rose up (*'alah*) from the ground (*min ha 'erets*), watering (*shaqah*) the entire surface (*'eth kol paneh*) of the earth (*ha 'adamah*). (*Bare'syth 2:6*)

Then (*wa*) Yahowah (יהוה), Almighty (*'elohym*), formed (*yasar*) for association and accompaniment (*'eth*) 'Adam (*ha 'adam*) out of (*min*) the material substance and fundamental elements (*'apar*) of (*min*) the soil (*ha 'adamah*).

He blew (*wa naphach*) into his nostrils (*ba 'aph huw'*) a life-giving, restoring, and sustaining (*chayym*) conscience, the ability to think rationally and make sound decisions by being discerning (*neshamah*).

**And ‘Adam (*wa ha ‘adam*) came to exist as (*hayah*) a living (*chay*) and conscious soul with the ability to observe and respond (*la nepesh*). (*Bare’syth 2:7*)**

**Yahowah (𐤏𐤃𐤅𐤍), Almighty (*‘elohym*), planted and established a home to celebrate life (*nata’*) as a *Gan* | Protected Garden suitable for sustaining life (*gan*) of (*ba*) ‘Eden | Great Pleasure and Joy (*‘Eden*) pursuant to a time long ago (*min qedem*).**

**Then (*wa*) He placed (*sym*) ‘Adam (*ha ‘adam*) there (*sham ‘eth*), whom, for the benefit of the relationship and to show the way (*‘asher*), He had fashioned and formed (*yatsar*). (*Bare’syth 2:8*)**

**Yahowah (*YaHoWaH*), who is God Almighty serving as a Ram shepherding His sheep (*‘elohym*), enabled life to sprout up and grow (*tsamach*) from (*min*) the ground (*ha ‘adamah*).**

**All kinds of (*kol*) trees (*‘ets*) were delightful, desirable, and pleasing (*chamad*) in their visual appearance (*la mar’eh*) and beneficial and good (*wa towb*) to eat as food (*la ma’akal*).**

**The Tree (*wa ‘ets*) of Lives (*ha chayym*) was in the center (*ba tawek*) of the sheltered garden (*gan*), along with and in addition to (*wa*) the Tree (*‘ets*) of the Knowledge, explicitly, the acquisition of information with a focus on discernment and judgment for the purpose of the comprehension (*ha da’at*) of Good, of that which is beneficial and proper, favorable and desirable, agreeable and pleasing, moral and appropriate, useful and valuable (*towb*) along with (*wa*) Bad, evil, harmful and corrupt, morally inappropriate, malignant and disagreeable, of no value, morally depraved, displeasing, and troubling (*ra’*).” (*Bare’syth / Genesis 2:9*)**