

YADA YAHOM

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GAIG WIN

About the Author...

Twenty years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In the Company of Good and Evil – From Zero to \$3 Billion and Back Again*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.2001, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the Qur’an chronologically, setting it into the context of Muhammad’s life using the earliest Hadith, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you are interested in knowing why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *Yada Yahowah, An Introduction to God, Questioning Paul, Observations*, and now to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded hundreds of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths to Yada Yah Radio*. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

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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 (𐤆𐤏𐤃𐤇) 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'syth* / 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 *nepeš* | 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 Noach 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 (יהוה), 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 – יהוה – is written Yowd Hey Wah Hey. The ׀ Yowd, which is depicted by way of an outstretched arm and hand, conveys “the willingness, authority, and ability to reach out and do whatever work is required to accomplish a task.” That mission is identified in the tent peg of the ancient Hebrew ׀ Wah, because it speaks of “securing and enlarging a protective enclosure.” Initially this sheltered living place, or home, was represented by the enclosed and protected Garden of ‘Eden. And in the end, it will be *Sukah* | Shelters, depicting the time that we are afforded the opportunity to Camp Out with God. Then on either side of the tent peg, we find the two ׀ 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 ׀ Aleph (*‘e*) was written using a ram’s head. This served to denote: “strength, power, authority, might, capability, and leadership.” The ׀ 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 𐤅 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 𐤍 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 𐤌 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 מ 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 – נפֿש. 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 (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)

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

“Yahowah (אֱלֹהִים) – 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 Yahuwdym 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*.



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** (𐤃𐤓𐤕𐤍 – 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 51st chapter agree. That is an 83% discrepancy rate – a flunking grade by any scholastic standard. And looking at the surrounding chapters, this is not uncommon.

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

“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, ‘*Abraham* | 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 | 𐤅𐤓𐤅 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: 𐤅𐤓𐤅𐤅. 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** (𐤆𐤏𐤐𐤗 – 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 (יהוה) 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 (𐤀𐤓𐤁𐤍).

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** (𐤃𐤅𐤅𐤃𐤁 – 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 *chayyim*, 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 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 as designed (*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 (*towledowt*) 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 (יהוה), 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)

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2

Ba Tselem Huw' – In His Image

Likeness of God ...

It is fascinating to recognize Yahowah's willingness to explicitly reveal the location of 'Eden's Garden. He clearly wants us to know where it was located so that we will better understand the story which flows out of 'Eden.

I suspect that He wants us to recognize that there actually was such a place. Moreover, without this context, we might be prone to believe religious myths which turn thinking people away from their Creator.

“A glistening river (*wa nahar* – a brilliant stream; from *nahar* – to radiate light and shine brightly) **flowed through and departed** (*yatsa'* – came through and was extended, serving and then proceeding) **from** (*min* – regarding and out of) **'Eden** (*'Eden* – the delightful place of great joy, ultimate pleasure, favorable circumstances, and extreme satisfaction) **to refresh** (*la shaqah* – to quench the thirst, irrigate, and water) **the sheltered garden** (*'eth ha gan* – that which was associated with the enclosed and defended place suitable for life).

And from (*min*) **there** (*sham* – that place and relative position) **it separated** (*parad* – parted and divided) **and became** (*wa hayah* – coming to exist as) **four** (*la 'arba'* – fourfold, from *raba'* meaning square or four-sided) **headwater sources** (*ro'sh* – beginning and highest points). (*Bare'syth* / In the Beginning / Genesis 2:10)

The name (*shem* – proper designation) **of the first** (*'echad* – of one) **is the Pyshown** (*Pyshown* – Pishon, to spring out and spread out; from *puwsh*, meaning to spring up, act proudly, and scatter).

It winds its way (*huw' ha sabab* – it meanders, constantly changing course, going around, and encompassing) **throughout all of** (*'eth kol*) **the region** (*'erets* – land or realm) **of Chawylah** (*ha Chawylah* – Havilah, twisting and circuitous; from *chuwl*, to twist and encircle, bringing fear, pain, and anguish) **where relationally there is** (*sham 'asher*) **gold** (*ha zahab* – precious metals, rare earths, considerable wealth, money, and splendor).” (*Bare'syth* / In the Beginning / Genesis 2:11)

In *Bare'syth* / Genesis 25:18, speaking of Chawylah, Yahowah tells us that Ishmael, the father of today's Arab Muslims, “settled from Chawylah to Shuwr, which is east of Egypt as one goes toward Assyria, in defiance of all of his relatives.” Assyria was located between the Tigris and Euphrates in what is today northern Iran and Iraq. If you were to travel from Egypt to Assyria, you would pass through southeastern Turkey near its borders with Syria, northern Arabia, Iraq, and Iran. But, more on this later.

“And the gold (*wa la zahab* – the precious metals, rare earths, considerable wealth, money, and splendor) **of that region** (*'erets ha hy'* – that realm or land), **the bdellium resin** (*badolach* – distinctive and exclusive translucent, odoriferous, amber gum from an Arabian tree; from *badal*, to divide, separate, and exclude) **and precious stones** (*wa 'eben ha shoham* – reddish onyx, lapis lazuli, malachite, and beryl gems) **there** (*sham*) **are valuable, pleasing, and beautiful** (*towb* – are good, beneficial, and useful).” (*Bare'syth* / In the Beginning / Genesis 2:12)

While the reference to “gold, rare earths, precious metals, great wealth, and splendor,” as well as “gem

stones,” could be a reference to mines which exist in this particular region, I think Yahowah was referring to the opulence of Nineveh, the capital of the first Babylon and later the principal city of the Assyrian Empire. Man’s first known religious and political schemes were conceived and perpetrated there. It was the birthplace of the sun-god religion practiced today as Catholicism. It remains a religion of “considerable wealth, money, and splendor” which “separates” the masses from God.

“The name (*wa shem* – the proper designation) of the second (*ha sheny* – of another; from *shanah* – to change) river (*nahar* – sparkling stream) is the Gychown (*Gychown* – to surge, Gihon; from *gych* – to burst forth with a massive amount of water).

It (*huw*’) winds its way through (*ha sabab* – is the one which meanders throughout) the whole (‘*eth kol*) land (‘*erets* – region) of Kuwsh (*Kuwsh* – transliterated Cush).” (*Bare’syth* / In the Beginning / Genesis 2:13)

Kuwsh, more commonly rendered Cush, was a son of Ham in addition to Mitsraym, Put, and Canaan. Biblical scholars want Cush to represent Ethiopia because its root is erroneously defined as “black.” But what is today Ethiopia was often part of Egypt at the time, and Egypt is called Mitsraym in the Towrah. And while there is plenty of evidence to connect Kuwsh with ancient Egypt economically, that nation’s genesis was still a thousand years hence, meaning that Yahowah was not describing an emerging culture in northern Africa. Further, the Nile flows north from central Africa, not south from eastern Turkey. (While it is an investigation for another time, a friend and Covenant member has concluded that *kush* is mis-transliterated and should have been written as *quwsh*, which means “trapping pit,” describing a hidden hole with pointed stakes at the bottom.)

Nimrod, the patriarch of religion and the king of Nineveh, which was in Assyria (then called Babylon), was a descendant of Cush. So, we might surmise that Kuwsh at least at this time, represents what is today northern Iran and Iraq. It is a region America has recently (and foolishly) unified under Shia Islam. It is the area which will one day soon serve as the headquarters of the all-Islamic Magog Federation – something the Towrah’s genealogies will also confirm.

As evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, “Kusheh Dagh” or “Mountains of Kush.” Located in the upper, northwestern finger of Iran, near Lake Urmia, the Kush range is fewer than two hundred miles from the headwaters of the Tigris and Euphrates – the next two rivers on this list. Also telling is the association of “*kuwsh* – black” with the name of the world’s largest inland sea: the Black Sea – which, not so coincidentally, is adjacent to the headwaters of the next two rivers.

“The name (*wa shem* – the proper designation) of the third (*ha shalyshy*) river (*nahar* – brilliant waterway) is the Tigris (*Chideqel* – rapid, Tigris; from *chedeq* – to prick and sting with a thorn and *chadar* – to rapidly surround, to close in and besiege bringing impending doom, to forego and reject).

It travels (*huw’ ha halak* – it journeys) east (*qidmah* – in the direction of the sunrise and is from antiquity, even before the time) of ‘Ashuwr (*Ashuwr* – Assyria, named after the goddess Ashur, who became Astarte, Ishtar, and Easter over time).

And (*wa*) the fourth (*ha raby’iy*) river (*ha nahar* – shimmering waterway) is the Euphrates (*huw’ Parath* – to break forth and be fruitful, Euphrates, meaning “Fruitful,” the largest river of Asia Minor and

Mesopotamia; from *parah* – fruitful).” (*Bare’syth* / In the Beginning / Genesis 2:14)

Chidegel is the Akkadian (ancient Assyrian and Babylonian language) pronunciation of what has since been renamed “Tigris,” in Greek, following Alexander’s conquests. Likewise, Parath or Fruitful River, was the Hebrew term for the waterway before the Greeks renamed it the “Euphrates” in the 3rd century BCE.

Both tributaries of the Tigris begin their 1,300-mile trek to the Persian Gulf in the mountains west and southwest of Lake Van in Eastern Turkey (200 miles due south of the easternmost shore of the Black Sea). The east branch begins its journey to the sea 20 miles south of Lake Van, and the western source emerges 100 miles due west of Turkey’s largest lake.

Moving on to the Euphrates, its twin tributaries emerge 100 miles northwest and 50 miles due north of Lake Van; the latter not far from the mountains of Ararat. From here, the waterway travels a great 1,700-mile arc west, east, south, and then southeast to the Persian Gulf.

Walled in by volcanic mountains, Lake Van, like its neighbor Lake Urmia (150 miles southeast of Lake Van), has no natural outlet and is thus saline (as are the Black and Caspian Seas). Lake Van is among the largest and deepest lakes in the Middle East. Satellite photos depict it as a royal blue oasis surrounded by inhospitable rugged and desolate terrain.

Turning our attention to the *Gychown* | Gihon, I have every confidence that it is the Aras (shown on some maps as the Araxes). This river’s tributaries emerge northeast of Lake Van. During the century-long Islamic invasion which followed Muhammad’s death in 632 CE, the river’s name was changed from the “Gaihun,” making the original moniker quite similar to that found in Genesis. Today, the

Aras, formally Gaihun, flows eastward from Turkey into the Caspian Sea.

Ignoring the fact that God said that the headwaters of these four rivers, two of which are the Tigris and Euphrates, flowed from the same place and same source, renowned religious scholars continue to postulate claims that the Pishon is the Ganges, Indus, or Nile. Others place 'Eden at the delta of the Tigris and Euphrates as if they don't understand the difference between the beginning and the end of a river. I share this with you for two reasons. First, do not trust religious scholars. Second, 'Eden was part of the area flooded, with God's focus being east of the Garden. The mountains of Ararat are located two hundred miles east by northeast of the headwaters of the Tigris and are within a stone's throw of the Euphrates' headwaters. This area is in eastern Turkey, between the Black and Caspian Seas, near the border of Iran and Armenia.

Identifying the Pishon is more challenging. But having identified the river which flows to the east as the Gihon / Gaihun / Aras, to the southwest as the Parath / Euphrates, and to the southeast as the *Chideqel* / Tigris, symmetry would suggest that we would be wise to look for one which flows north or northwest of Lake Van. In this regard, I think the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. This river is a good fit since Yahowah told us that it would be known for its red stones. Also, the original name of Turkey's longest river was the Phasianus, confirming that it is a worthy candidate for the Pishon moniker. Most all etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same p-s-n root.

The Red River's source is less than 100 miles west by northwest of Lake Van. Unlike the other three rivers, it flows west and then north before draining into the Black Sea. Neolithic civilizations along the Kizilirmak River date

back to 4000 BCE, with Assyrian, Phrygian, and Hittite colonies emerging around 1900 BCE. The control of this volcanic region passed to the Tubals, Persians, then Greeks under Alexander, before falling to the Romans, Byzantines, and Seljuks (Mongolian Muslims who invaded the Christian capital, forming the Ottoman Empire). It was on the Red River's shores that the Turks annihilated over a million Armenian Christians in a genocidal rage in the aftermath of World War One – turning the waters red.

David Rohl, a controversial but insightful and talented antiquities scholar, speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, 200 miles southeast of Lake Van, eventually emptying out into the Caspian Sea. While there is no initial “p” sound, the remainder of the name is similar. And the Uizhun is known as the Kezel Uzun or Long Gold River, and as such, it fits the Towrah's depiction of this waterway meandering through the land of gold.

I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward. (While Rohl and I disagree regarding the Pishon, his work on establishing a valid Egyptian chronology which synchronizes with the Towrah in *A Test of Time* is an essential read for those who love archeology.)

Putting it all together, both tributaries of the Euphrates and Tigris, the headwaters of the Gihon / Aras and Kizilirmak / Red River / Phasianus / Pishon emerge within one hundred miles of each other, all with Lake Van at the epicenter. And as I mentioned earlier, this blue oasis can be found two hundred miles south of the easternmost shore of the Black Sea and due west of the Caspian. That is important because what appears to be mankind's oldest civilization is buried beneath the shores of the Black Sea. And archeologists are beginning to discover that mankind first mixed religion and politics in this environ. We will

consider what is known about their culture in subsequent chapters as it relates to the flood.

Before we move on, be aware that Yahowah referred to each of the specific places in which the rivers flowed as *kol 'erets*, or “whole land, area, or region.” And yet, when He uses the exact same phrase with reference to the flood, it is errantly translated “the whole earth.” It is little wonder people are confused.

But working to eradicate confusion, at least for those willing to closely examine all of the Towrah’s insights in this next passage, Yahowah reveals something that helps us tie the Shabat and Sukah together, while explaining the purpose of both...

“Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*), **relationally** (*'eth*) **grasped hold of** (*laqach* – selected, received, and accepted) **the man named ‘Adam** (*ha 'Adam* – the human being) **and He settled him restfully** (*wa nuwach huw'* – He placed him, setting him down after settling all unresolved issues so as to foster an association and alliance; a derivation of *ruwach* – spirit) **in (ba) the Garden** (*gan* – protected, defended, enclosed, and covered place of care and concern for life) **of ‘Eden** (*'Eden* – great joy, delight, and pleasure, of total satisfaction, in the favorable state of great gladness) **to minister to her** (*lo 'abad hy'* – to work it, to labor in her, serve her, and to cultivate it) **and (wa) to closely observe her** (*lo shamar hy'* – to pay attention to it, closely examining and carefully considering her, keeping focused on her).” (*Bare'syth* / In the Beginning / Genesis 2:15)

Before we dissect the four actionable terms which would be “*laqach* – grasp hold,” “*nuwach* – settle,” “*'abad* – work,” and “*shamar* – observe,” I’d like to speculate on why the third person, singular feminine pronoun, “*hy'* – her,” was suffixed to the verbs “*'abad* – to minister to her”

and “*shamar* – to observe her.” It requires some degree of interpretation because “*gan* – garden is considered both feminine and masculine in Hebrew.

This reference may have been designed to provide a visual portrait of our Heavenly Father’s home, and especially of the role our Spiritual Mother plays in protecting and defending us so that we are prepared to enjoy God’s company. She, like the Garden, equips us to flourish, living life to its fullest potential. And as is the nature of mothers, Her concern for the lives of Her children prompts Her to shelter us in love and clothe us with great care. It is in Her Garment of Light that those of us who “*shamar* – closely observe Her, revere Her, and cling to an association with Her,” and who choose to “*’abad* – work with Her,” are adorned.

Inside this sheltered covering, we are protected from the consequence and penalty of sin, enabling us to live forever in Yahowah’s *Gan ‘Eden* | Garden of Eden. If we want to eternally exist with God, we need to pay attention to, associate with, and benefit from our Spiritual Mother.

As noted in the translation itself, “*nuwach* – settle” is a derivative of “*ruwach* – Spirit.” The associated meaning also serves to highlight the role of our Spiritual Mother – the *Ruwach Qodesh* – as She purifies, perfects, and protects us, settling all disputes between our souls and the Towrah so that She can lift us up and bring us into our Heavenly Father’s home born anew as God’s children.

It is from this perspective that we can associate the “*gan* – protective shelter for life” and “*Sukah* – Shelters.” Yahowah’s “*Gan ‘Eden* – joyous garden” and His “*chag Sukah* – festival feast of Shelters” both describe life in His heavenly home.

This is important because the path we are invited to walk through the *Mow’ed Miqra’ey* arrives at *Sukah*. God’s home is our destination and camping out with Him is the

desired result. As such, we should look at *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw'ah*, *Taruw'ah*, and *Kippurym* as the Way to Heaven. Yahowah's seven Invitations to be Called Out and Meet enable Him to "*nuwach* – settle our debts" so that we can "*nuwach* – settle down and live" with Him in His "*gan 'eden sukah*."

Now that we understand the association between 'Eden's Garden and the Festival Feast of Shelters, let's consider how "*nuwach* – settle" is associated with the Shabat. As we learned in a previous chapter, the "ceased" connotation of *shabat* was originally derived from an inadequate rendering of *nuwach* as "rested," as opposed to "settled" in *Shemowth* / Exodus 20:11. Affirming that the Shabat is active, not passive, we now realize that *nuwach* communicates the idea that the Shabat is the day Yahowah "settled" us in His home by "settling" our debts. He paid the ransom required to resolve the conflicts which have separated us. And because He has done this work on our behalf, we reflect on His mercy and rely upon Him.

Once again, here is the First of Seven Instructions for our consideration, especially in this context: **"For indeed in six days Yahowah prepared and produced the heavens and the spiritual realm in addition to the material world, inclusive of the earth, as well as the seas and all which relationally is in them. And He became completely settled (*nuwach* – after resolving all conflicts) during the seventh day. Therefore Yahowah blessed and adored the Shabat day, setting it apart as special."** (*Shemowth* / Names / Exodus 20:11)

According to the best etymological resources, *nuwach* wasn't used to convey "rest," as in the absence of movement, but instead to communicate the idea that God's mind was settled because He had achieved what He had set out to accomplish – resolving every issue. He had not only created a companion and settled him safely in a joyous

garden, He had conceived the means to an everlasting familial covenant relationship.

In the context of the Shabat and Shelters, *nuwach* represents the “security and victory of salvation.” As such, *nuwach* was deployed in Bare’syth 8:4 to affirm that Noah and his family were saved because the Ark “*nuwach* – settled safely” on the mountains of Ararat after the flood.

More telling still, *nuwach* was used in conjunction with the Ark of the Covenant: **“And it shall come to be as the soles of the feet of the priests lift up and bear the Ark of Yahowah, that the Upright Pillar of all the Land, will settle securely and victoriously (*nuwach*) in the waters of the Yarden | Jordan.”** (*Yahowsha’* / Joshua 3:13)

There is another lesson we can learn from Bare’syth 2:15. While “joyous, delightful, pleasurable, satisfying, and restful,” paradise is not about being idle. ‘Adam had a job, a purpose, work which needed to be done. And that’s wonderful news. Lounging around for all eternity would not be my idea of a good time. I want to learn and to explore the universe, to be productive and useful – with something to *shamar*, “closely examine and carefully consider.” For this reason, I was delighted to see ‘*abad* | work used in conjunction with ‘Adam in the Garden.

This passage also tells us that man could have been created anywhere on earth. All we know for sure is that ‘Adam’s conception did not occur in the Garden, because God “grasped hold of ‘Adam and settled him down in ‘Eden’s Garden.” With that in mind, I would like to venture into the realm of speculation. Reading between the lines, here is what I have deduced: I think we are still living in the sixth day of creation and that there is more to this story. As we contemplate this thought, keep in mind that our time began with the creation of animals and was followed by the

creation of the most Godlike animal – a creature made unique by the addition of Yah’s blessing...

“So (*wa* – in addition) **God** (*‘elohym* – the Almighty) **created** (*bara’* – conceived and brought into existence, designed and fashioned (qal imperfect)) **‘Adam | the man for association** (*‘eth ha ‘adam* – this person named ‘Adam accordingly) **in His image and pattern** (*ba tselem huw’* – in a manner resembling Him as an example and model).

In the image (*ba tselem* – in the likeness and resemblance, pattern and model, in three dimensions) **of the Almighty** (*‘elohym* – of God) **He created** (*bara’* – conceived, invented, and brought into existence, designed and fashioned (qal perfect)) **him** (*‘eth huw’*).

Male (*zakar* – as a child to remember, a son worth mentioning, and a boy whose name is renowned) **and female** (*naqebah* – as a girl and woman; the feminine of *naqab* – to bore) **He brought them into existence to be together** (*bara’ ‘eth hem* – He conceived and created, fashioned and formed them for association).

Thereafter (*wa*), **God** (*‘elohym*) **knelt down in love to lift them up** (*barak ‘eth hem* – adored and blessed them, got down on His knees to greet them while extolling their virtues (piel imperfect)), **saying to them** (*wa ‘amar la hem* – encouraging them), **‘Be productive** (*parah* – flourish and be industrious, increase abundantly) **and grow, becoming increasingly great** (*wa rabah* – become boundless and numerous, being enlarged, reaching a very high point).

Choose to be satisfied and prosper (*wa male’* – opt to live a fulfilling life (qal imperative – genuinely of your own freewill be fulfilled)) **within the material realm** (*‘eth ha ‘erets*) **and overcome it** (*wa kebash hy’* – tread upon it reliant upon the lamb).

And let him choose to demonstrate his influence (*wa radah* – let him guide and direct, showing control and

leadership (qal imperfect jussive – as a reflection of his freewill, let man choose to actually and consistently demonstrate his leadership) **with the fish of the sea** (*ba dagah ha yam*) **and with the birds of the air** (*wa ba 'owph ha shamaym*), **as well as with the wild animals** (*wa ba ha bahemah*), **all within the entire realm** (*wa ba kol ha 'erets*) **with every creature which moves about** (*ba kol ha remes ha remes*) **on the ground** (*'al ha 'erets*).” (*Bare'syth* / In the Beginning / Genesis 1:27-28)

In this passage, Yahowah did not reveal what caused 'Adam to be uniquely like Him. But as we now know, He did do so just ten verses later...

“Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **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).

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)

The living soul known as man was the last animal God created on the sixth day. He fashioned us male and female, as with all other forms of life, from natural elements of the earth by manipulating the DNA code. But something was different about the species *Homo sapiens*.

God designed a unique animal with a special capacity to think, to communicate, to be creative and productive, to walk upright, and to conceive and raise children in a loving family, teaching and protecting them in a manner which enables them to more fully appreciate the Covenant He conceived. Our very nature is symbolic of Yahowah's character and purpose. We are the result of God's design, the living embodiment of His plan.

In this regard, of the millions of animal forms on earth, man is unlike any other. Our species was crafted in the likeness of God. So if you can picture a man and woman who are husband and wife, standing before the protective shelter of their home with a child between them, you are envisioning Yahowah's intent and perceiving His purpose.

After watching His creation for some unspecified period, God took a member of our species, named him 'Adam, and gave him a *neshamah* | conscience so that He could begin a relationship with this solitary soul. Yahowah designed and built a perfect place for him, and He placed 'Adam inside. Hoping that we would come to appreciate God's perspective on all of this is the reason that the creation account of 'Adam and Chawah is told twice, once generally of all humankind and once specifically of these two unique individuals.

This vantage point on mankind, on those both inside and outside of Yah's protection, suggests that they were divergent only in the sense that 'Adam and Chawah had a *neshamah* | conscience which enabled them to develop a personal relationship with God. This relationship, in my judgment, was perfect for between seventy and eighty

years. Then, failing to use their God-given *neshamah* | capacity to think rationally, as intended, ‘Adam and Chawah were banished from the garden. They were exposed to the rest of the world – even to the rest of humanity. If I am right, including his time in paradise, ‘Adam would live nearly one thousand years. And in this way, he came to symbolize mankind’s first millennium.

These things considered, it matters not if my time estimate is accurate. My purpose was only to provide you with a scenario which was both plausible and completely consistent with Towrah and science. Humankind is a special animal and ‘Adam and Chawah were an especially unique couple. Their ancestry is common, but not their conscience.

Returning to the known and certain, Yahowah provided ‘Adam with some directions – a little *towrah* | teaching, as He has done for the rest of us.

“And Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **Almighty** (*‘elohym*), **provided direction** (*tsawah* – instructed, spoke clearly and unequivocally with authority) **concerning** (*‘al* – beside and on behalf of) **‘Adam, the man** (*ha ‘adam*), **saying** (*la ‘amar* – communicating and explaining), **‘From** (*min* – of) **every** (*kol* – each) **tree** (*‘esh*) **of the garden** (*ha gan* – of the protected and defended enclosure designed for living life) **you can continually and actually eat** (*‘akal ‘akal* – you may genuinely devour and consume, consistently and enthusiastically being fed by and nurtured (infinitive *qal* imperfect)).” (*Bare’syth* / In the Beginning / Genesis 2:16)

As it is with us, the Creator’s prescriptions for living are contained in His Word. Today, we should think of the Towrah as “The Owner’s Manual” – God’s instructions for

fruitful and productive lives. ‘Adam received the first edition.

You will also notice in this passage that Yahowah did not cry out from above, from a distant heaven. He was “near,” even “beside,” ‘Adam when He spoke and was “concerned” about him.

Further, since ‘Eden is a word picture of life in the Covenant, it is encouraging to see such liberty and exuberance with regard to Yahowah’s ‘Eden instructions. They were expansive, not restrictive. There would have been hundreds of thousands, if not millions, of trees in the Garden, and they were all available to ‘Adam. There were no limitations on when to eat or even how to eat. And when it came to what to eat, at the very least, 99.999% of the available options were acceptable. In fact, *‘akal*, the Hebrew word for “eat,” was not only repeated, expanding its meaning, it was spoken in the infinitive *qal* imperfect. This collectively reveals that the relationship between God, ‘Adam, and the vast array of beneficial options was genuine, continual, unequivocal, expansive, actionable, and vivid.

Taking this to its natural conclusion, it is Yahowah’s intent that we humans ought to be free to consume whatever we see fit, feeding upon all we desire. However, in the infinitive, as a verbal noun, we will become whatever we choose to eat. If we consume Yahowah’s words and are nourished by them, we will flourish and grow. If we devour man’s political, religious, or conspiratorial rubbish, we will become garbage.

Also interesting, English Bible translators are wont to render *tsawah* as if God was “commanding” ‘Adam. But that would be like a general “ordering” a private to “do whatever you want.” It is not a “command” when there are a million acceptable options. Therefore, I feel vindicated in being among the few who consistently translate *tsawah* as

“provide direction, instructed, and spoke clearly and unequivocally with authority.” In the realm of freewill, in consideration of a language without a word for “obey,” and within the context of the guidance and teaching of the Towrah, *tsawah* is accurately translated “provided instructions, guidance, and directions, teaching” for man.

Freedom and liberty are good up to a point. They cannot be unlimited because the choice to restrict the freedoms of others and constrain their liberty always turns out poorly. We call the result of the few imposing their will over the many “civilization.”

The distinction between total liberty and the consequence of irresponsibility, the influence of absolute freedom on ourselves and others, is one God has tried to explain throughout His Towrah. For example, we are naturally fascinated by the sun, but too much exposure is carcinogenic. We ought not have the freedom to drive 100 miles an hour in a school zone. However, placing restrictions on our fellow man through religion and government for the enrichment of potentates is man’s greatest abuse of power.

Yahowah took responsibility for the first of us in ‘Eden. Among an endless array of opportunities there would be a lone restriction. It was one God realized would fundamentally change His relationship with humankind, from Him guiding us for our benefit inside His protective enclosure, to man setting the rules to our detriment in the world apart from God. The Rubicon between Heavenly Guidance and human dictatorships was placed at the confluence of the four rivers.

“**But** (*wa* – and or then), **from** (*min* – out of) **the Tree** (*‘ets* – upright wooden plant with firmly embedded roots and branches which reaches up to absorb the light; from *‘atsah* – to provide counsel and advice for the purpose of developing a backbone by overcoming challenges, often

painful, or risk being shut out (masculine)) **of the Knowledge** (*ha da'ath* – of awareness, of the acquisition of information through observation along with the exercise of good judgment leading to understanding, the ability to make rational connections between appropriate aspects among the discernable evidence, relational morality, being discriminating, perceptive, and judicial; the feminine form of *yada'* – to know in a relational sense, becoming aware and familiar) **of Good** (*towb* – that which is beneficial and productive, correct and proper, favorable and enjoyable, desirable and agreeable, moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful (masculine or feminine)) **and (wa) Bad** (*ra'* – that which is ineffective and counterproductive, errant and improper, disadvantageous and miserable, undesirable and disagreeable, immoral and wrong, worthless and meaningless, ugly, restrictive, displeasing, unpleasant, morbid and even evil, harmful, malignant, depraved, and sad (masculine or feminine)), **do not make a habit of continuing to eat** (*lo'* '*akal* – do not habitually devour, consume, be fed, or nourished (qal imperfect – do not actually make a habit of continuing to eat)) **from it** (*min huw'* – a part of it (masculine – referring to the tree)).

As a consequence (*ky* – because as a result, indeed, strengthening this statement by revealing the contrast and consequence), **in a day** (*ba yowm* – in a time represented by a day, and on a day) **you will absolutely die** (*muwth muwth* – you will perish, ceasing to exist among the living, destroying your soul by murdering it (qal infinitive absolute qal imperfect – in time you will eventually die, actually perishing, coming to represent the concept of death)) **defined by having eaten from it** ('*akal 'atah min huw'* – you will become actively described by what you eat and as a result come to resemble what you have consumed (qal infinitive – a literal verbal noun)).” (*Bare'syth* / In the Beginning / Genesis 2:17)

There would be an exception, as there must be when it comes to expressing one's freedom in relation to others – this “other” being God. ‘Adam was free to live within the home Yahowah had made for him on one condition.

The lingering question then for the rest of us is: are we willing to accept the realization that Yahowah has established conditions – call them parameters – for living in His Heavenly Home as part of His Covenant Family? As we shall learn in the next volume of *Yada Yahowah, In the Family*, there are five of them. They have been communicated as instructions for our wellbeing and in the best interests of the relationship.

There is one prerequisite for living with Yahowah as ‘Adam was doing in the Garden of ‘Eden – the Covenant’s lone restriction. We must not approach God with mankind’s *babel* | confounding and interwoven political and religious notions. To enter the Family of God we must first walk away from the family of man.

It was the tree of half-truths, of mixing together of truth and lies. Nothing is more beguiling and lethal.

We are invited to walk to Yahowah along the path of the Miqra’ey, beginning with Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, and Kippuryim, until reaching Sukah so that God can perfect, adopt, empower, and enrich us, making us immortal.

After coming to know what He is offering and expecting in return, we are asked to trust and rely upon Yahowah to do as He has promised, such that we are not trying to save ourselves individually, nationally, or religiously.

We are encouraged to closely examine and carefully consider these instructive terms and conditions of the relationship so that we make an informed, rational, responsible, and valid decision.

And we are guided as parents to circumcise our sons in recognition that the doorway to life and path to Heaven provided through the Miqra'ey are restricted to those who bear the sign of the Covenant.

There were no confusing human institutions to avoid and disassociate from in 'Eden because it was already set apart and distinct from politics and religion. By being placed in the Garden, 'Adam had been removed from humanity's corruptive institutions. 'Adam was already perfect in God's eyes, making the Miqra'ey premature. And as his Creator, Yahowah would have circumcised the first man conceived in His image.

Therefore, just as there were two aspects to this tree, 'Adam would have to acknowledge and respect two of God's conditions to remain an immortal guest in His home. He would have to contemplate Yahowah's terms and rely on God's judgment rather than his own.

In a cosmic sense, in eternity, when we are empowered and become seven dimensional with the universe at our beck and call, this would be like saying: You can visit and enjoy the four hundred billion galaxies I've provided for your entertainment, each averaging a hundred billion stars, most with solar systems replete with a score of planets and moons, but do not venture into a black hole because you would not be able to escape.

The Hebrew word for "tree," *'ets*, is one I've just recently begun to consider. Serving as a metaphor, a tree is held steadfast by its roots, and does not change location – similar to the path to God through the Miqra'ey. As is the case with those who engage with Yah, a tree is upright, its branches reaching out to receive the light. The most stalwart branch of God's tree, *Dowd* | David, is a source of life for those who are nourished by the fruit of his *Mizmowr* | Psalms. In this way, the Son of God, our Shepherd and Messiah, serves as our advisor and counselor.

Also interesting, the inspired advice and counsel Dowd is offering through the lyrics of his songs is designed to help us develop a backbone, and thus character. When we are confronted by challenges, girded by such knowledge, we will overcome, and thus not risk being shut out of our Father's Home.

That is a lot to learn from '*ets* | tree, but I suspect that all of it was intended. I say that because of the four nouns preceding "*huw*" – it" only '*ets* is routinely masculine.

Knowledge can be good or bad. Knowing how to read is not only good, but especially beneficial when observing the Towrah. But if reading the Christian New Testament, the rabbinical Talmud, or Islamic Qur'an, the person doing so is ingesting debilitating toxins.

In light of God's previous point, that we are what we eat, should our quest for knowledge take us away from the light, from that which is correct, beneficial, and good, and toward the darkness of that which is improper and counterproductive, we are poisoning our souls and will die.

In a very real sense, this was the Tree of Becoming Aware. At this point, all 'Adam knew was Yahowah, the benefits of the relationship, and the beauty of the environment. But by failing to properly examine and consider God's instructions, he would soon encounter Satan, experience what it is like to be separated from Yahowah, and witness the worst of man.

Said another way, the acquisition of *da'ath* | knowledge is good or bad based upon the credibility of its source, its reliability, and the intent. When directed at Yahowah's testimony, with *da'ath* we can accumulate information and observe instructions which enable rational thought and the exercise of good judgment. By making responsible and reasonable connections along the way, we come to understand and benefit from the relationship He intended.

Towb and *Ra'* are opposites: that which is beneficial and productive compared to that which is ineffective and counterproductive. It is that which is correct and proper in opposition to that which is errant and improper. The favorable and enjoyable, desirable and agreeable, is contrasted with the disadvantageous and miserable, undesirable and disagreeable. This is a referendum between that which is moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful against that which is immoral and wrong, worthless and meaningless, ugly, restrictive, displeasing, unpleasant, morbid and even evil, harmful, malignant, depraved, and sad.

As clearly as words allow, Yahowah was offering 'Adam, and us through him, a choice. Which of these do you prefer? And are you willing to listen to God and rely upon His provision or take the advice of others?

Sometimes it is the little things which make the biggest difference. In the previous statement in 2:16, '*akal* was repeated, intensifying action defined by the infinitive *qal* imperfect, rendering "'*akal 'akal* – you may genuinely devour and consume, consistently and enthusiastically being fed and nurtured, continually being defined by actually eating." But then when negated at the conclusion of 2:17, the verb stands alone and without the imperfect conjugation, so it conveys the idea that he "would be defined by having eaten from it, actively describing himself by what he consumed." The opportunities would be endless compared to the lone restriction.

God presented this as cause and consequence. It, therefore, was constructive advice, not a command. A general only provides soldiers with the consequence of disobeying his orders, especially when he knows that a command will not withstand scrutiny. But in this decision to become aware of right and wrong and understand the difference between good and bad, Yahowah is revealing

that the end result is that the person so doing will ultimately take their fate into their own hands and die apart from Him.

There has been much written about “*ba yowm muwth muwth*” because ‘Adam did not die the day he valued Chawah’s misappropriation of Yahowah’s words above what God had actually shared. I think that the answer is as direct as it is profound. The reason that we were told after expulsion from ‘Eden that ‘Adam lived another 930 years was to define time. Having experienced 70 years in the Garden, symbolic of the exponential benefits derived from the seven Miqra’ey, there would be six eras of human toil outside of the Garden followed by another upon our return, each of them one thousand years in duration. ‘Adam died during the first day of the human ordeal apart from the Gan ‘Eden.

God’s reasons were clearly His own, but since I am inspired to contemplate and share insights derived from His word, I think that there are three issues at play. First and foremost, as God has endeavored to share, for there to be love, there must be choice, lots of choices. And one of those choices must be the option to reject the relationship. The existence of this tree provided ‘Adam, and then also Chawah, and thus humankind, with this choice.

Second, ‘Adam knew Yahowah. He was perfect. Their relationship was as good as it gets. He had direct and unencumbered access to his Maker. There were no competing voices or alternative schemes. Knowing *towb* | good, there would have been no benefit to knowing *ra’* | bad. In reality, it would have been harmful and counterproductive.

Third, ‘Adam did not have to think his way back to God. In the presence of the truth, he had no interest in knowing what was not trustworthy. And he did not need to discern or accept the path home because he was already there.

For ‘Adam, there was nothing that the Tree of the Knowledge of Good and Bad could possibly add to his experience with all that was good in life. Exposure to it was exclusively bad.

The lesson for us is that when we return to the Gan ‘Eden upon Yahowah’s return, after the elimination of all that is *ra*’ and restoration of all that is *towb*, we will be in the same position as was ‘Adam. And that means that the *towrah* – instructions Yahowah will be providing His children at this time will all be good. In His protective care, there will be an infinite number of beneficial opportunities along with a minimal number of instructions to keep His children safe.

But between now and then, we need what ‘Adam consumed – the Knowledge of Good and Bad such that we can rationally discern the difference between them and choose which path to follow to return to the Garden.

This is the first time the consequence for rejecting Yahowah’s directions has been specified. It is death, the end of life. And that means that the consequence of disregarding Yah’s instruction is *not* eternal suffering. Yet every mainstream Christian derivation – Catholic, Orthodox, Protestant, and Evangelical – insists that those who reject God are damned to an eternity of being tortured in hell. Their god is a liar, because Yahowah just said the opposite. Moreover, the Christian god is sadistic. Only a demented deity would say: “Obey me or I’ll torture you forever.” (As it turns out, hellish torture is a derivative of the Babylonian religion, as are the preponderance of Christian corruptions.)

Not only is the Hebrew word for death repeated twice in this passage, *muwth* is the antithesis of living forever. Therefore, if the Church is right, God is wrong. It is that simple, that obvious, that cut and dry. And yet, not one religious cleric in a million comprehends this divine

mandate. It is as if the fear they engender by errantly presenting their own religious hell serves their interests by frightening the faithful into compliance and contributions. Or else, why would they all promote the same lie?

As we make our way through all of the *towrah* | teachings and *naby'* | prophetic statements in *Yada Yahowah*, we will discover overwhelming evidence that Yahowah lists three consequences related to the choices we make, not just two. Therefore, it is reasonable to conclude that there must be three, not two, potential fates which await human souls. The most often-presented and most common result is death – the cessation of life, as is depicted here. Those who choose not to *yada* Yahowah, who do not trust and rely upon Him, will live for a short while, but ultimately death will be the end of their existence. Upon their mortal demise, their souls will cease to exist. God doesn't know them and they don't know God. For the overwhelming preponderance of people, there will be no eternal life in the Father's home, nor hell by any definition.

The two better-known consequences exist as well. There is a place of eternal separation – complete exile from the Garden. While there is no fire in it, nor torture, She'owl is a lightless prison. The closest known allegory to it would be a black hole, where nothing escapes and time remains eternal. Only those who are actively engaged in leading people away from God (which would be most religious and political rulers, and many media, academic, and societal leaders) will endure this fate. They will join Satan and his fellow false messengers, known as demons, there. If you go, you will have the opportunity to meet every pope. She'owl will be a very religious place.

The consequence of listening to Yahowah's instructions and accepting His advice is to live forever with Him in His Home – whether that be in 'Eden, Yisra'el, or Heaven. Those who rely on Yah become Covenant, His children, and they inherit all that is His to give. After

serving with Him during the Millennial Sabbath (starting on the Miqra' of Sukah in 2033 (year 6000 on Yah's calendar) and ending one thousand years thereafter), they will be equipped to camp out with God for all time. If you make this choice, look me up and we will go off and explore a galaxy together.

As we press deeper into the story of 'Eden, we discover that Yahowah's testimony is focused upon developing a relationship with His creation. This engaged and loving association is set into the context of family, companionship, of sharing, and ultimately of marriage, children, and parenting. This essential phase of God's presentation begins with...

“Yahowah (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** ('*elohym* – who is God, a protective Ram shepherding His flock), **said** ('*amar* – conveyed, declaring), **'It is not good** (*lo' towb* – it is not productive or beneficial, correct or proper, favorable or enjoyable, desirable or agreeable, moral or right, pleasing or joyful) **for the man, 'Adam** (*ha 'adam* – mankind created in God's image with a *neshamah* | conscience), **to exist** (*hayah* – to become (qal infinitive)) **alone by himself** (*la bad huw'* – apart and separated, withdrawn and isolated).

I will engage and continually act on his behalf, producing ('*asah la huw'* – I will always work for him and fashion and prepare (qal imperfect)) **a helper and supporter** ('*ezer* – one who assists and serves, a positive influence who rescues, aids, renews, and provides benefits with the strength and power to accomplish these tasks) **like** (*ka* – similar to and in the manner of, even according to) **his corresponding counterpart** (*neged huw'* – describing that which is straightforward, right for him, open to him, close by in his immediate proximity).” (*Bare'syth* / In the Beginning / Genesis 2:18)

This is brilliant. After presenting the Tree of the Knowledge of Good and Bad, Yahowah presents something that is exceptionally good and beneficial. I would go so far as to say, in this statement and the next several, Yahowah has more clearly revealed His character and the nature of the relationship He desires than in every statement which precedes it.

Yahowah created humankind for the express purpose of the Covenant relationship. It was intended to be rewarding for Him and even better for us. And for this purpose, the ultimate *towb*, we were conceived as social beings. It is not good for us to be alone. In fact, solitary confinement is torture.

Therefore, God had only two good options. He could either dominate ‘Adam’s time, and be with him every waking moment, or He could provide alternative company for him. The fact that He was willing to share the man He had worked so hard and long to conceive with someone else speaks volumes about His nature. Further, when we consider how attractive God made the alternative relationship, and how perfectly woman was designed for man, we get a glimpse at His generosity and eye for beauty.

Man is nothing without woman. He cannot be fulfilled or survive. And for humankind to correctly perceive the intent of the Covenant, we would need to experience love, marriage, and family – working together toward a common goal.

While the woman would provide ‘Adam with tremendous happiness apart from Yahowah, that is not all this offer of assistance represents. The concluding statement does not actually say that Yahowah made someone for ‘Adam. By using ‘*asah la huw*’, God actually said that He “engaged on ‘Adam’s behalf, acting in his interests.” ‘*Asah* means that God went to work on behalf of this man, serving him. And when spoken in the *qal*

imperfect, it means that His labors were genuine and ongoing.

Further, by coupling *'asah* with *'ezer*, we are presented with the picture of God as our “helper and supporter,” as God “assisting and serving” man. Yahowah’s willingness to “*'ezer* – positively influence, rescue and renew, aid and benefit” man would be “*neged* – straightforward, right for us, open and available to us, close by in our immediate proximity.” It seems to me that Yahowah is using woman as a metaphor for someone even more vital to the survival of humankind – the Set-Apart Spirit. She has the strength and power to accomplish whatever is needed to help us become all we were intended to be.

Chawah (a name which will be revealed later in this story) is indeed presented as a metaphor for the Set-Apart Spirit. She is our “helper and supporter, the one who assists and serves us, our succor who rescues, aids, and renews us,” providing the “benefits” of eternal life based upon a reestablished relationship with Yahowah. She is the “life-giver” and “protective shelter” which is what the name Chawah means.

But let’s not get ahead of ourselves. Based upon what follows, Yahowah would initially try to entertain ‘Adam with animals. Or at the very least, God would enliven their relationship by celebrating life together.

Beyond these insights, the most profound reason behind Yahowah’s willingness to act in our interests is that for there to be genuine love, man would need to experience and explore its every dimension. And for there to be a meaningful choice, the other option would have to be appealing. So when the alternative is God, spending time with someone else would have to be exceptionally alluring and rewarding. Moreover, the relationship would have to be complimentary, in that by man choosing to be with

another companion, he would not be avoiding God, but instead would come to better appreciate the nature of the Covenant.

Also interesting in this regard, *neged* means “to correspond,” which is “to be in conformity and in agreement.” The Ruwach Qodesh brings us into conformity with Yah’s instructions. When we are born anew from above by our Spiritual Mother, we become more like God, ever more equivalent to Him.

As a humorous aside, and perhaps jab to Christians, by combining the primary and secondary meaning of *bad*, God said that it was “*bad* – estranging and separating to carry a cross.” And if that were not enough to get our attention, the tertiary meaning of “*bad* – branch” is the Towrah’s most enduring symbol of *Dowd* | David, who is both the Messiah and Son of God. It is by listening to him that the doorway to heaven is opened.

Before we leave this profound declaration, recognize that while Yah said that He would be ‘Adam’s “helper and supporter,” God routinely refers to Himself as our helper, so this is not a pejorative term. In truth, the one who serves, the one who rescues, renews, and restores, is greater than the beneficiary.

Based upon what follows, I suspect that before creating Chawah, Yahowah explored the other favorable option, which was to spend more time with ‘Adam. Therefore...

“**Now** (*wa* – so then) **Yahowah** (𐤆𐤏𐤅𐤃𐤁 – the correct pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*‘elohym*), **who fashioned and formed** (*yatsar* – who conceived and created, devised, planned, and prepared, thought about and then forged) **out of the elements of the earth** (*min ha ‘adamah* – from the feminine aspects of ‘Adam and out of the ground) **every living animal** (*kol*

chayah – in recognition that all life comes from Yah) **of the expansive environment** (*ha sadeh* – of the breadth of the land conducive to life) **in addition to every bird in the sky** (*wa 'eth kol 'owph ha shamaym*), **brought them** (*wa bow* – arrived with them, coming) **to 'Adam** (*'el ha 'adam* – toward and in the direction of the first man conceived in God's image) **in order to see** (*la ra'ah* – to witness and delight in) **what he would call them and how he would greet and welcome them** (*mah qara' la huw* – if he would summon them and invite them to meet with him, approaching them by calling them by name (qal imperfect)).

Therefore (*wa*), **everything for the benefit of the relationship that** (*kol 'asher* – it was all to reveal the proper path to walk to get the most out of life) **'Adam** (*ha 'Adam* – the man) **approached and designated, called out to and encountered** (*qara' la huw* – reached out to and summoned them, designating them by name), **that became the name and reputation** (*shem huw* – the proper designation and renown) **of that living soul** (*nepesh chay* – of that conscious lifeform).” (*Bare'syth* / In the Beginning / Genesis 2:19)

Several things are evident. Yahowah loves life and wanted to share what He had created with 'Adam. God values our opinions and wants us to interact with other living creatures. And thus animals were conceived for man's enjoyment, company, and benefit.

I must be dense, because after twenty years, this is the first time that I have recognized this statement for what it actually represents. This was not an exercise in naming animals, but instead represents Yahowah's preferred way to interact with His creation. He wants to see how we will react to His designs. It is like a father showing his life's work to his children, hoping that they will enjoy what he has accomplished on their behalf. It is one of life's greatest

joys. And make no mistake: this is how Yahowah wants to spend forever with His Covenant children.

We will one day experience this very thing, albeit on a much grander stage, as we encounter all of the lifeforms Yahowah has created throughout the universe for our edification, enrichment, and entertainment.

“Adam (*ha ‘adam* – the man) summoned and met with, greeting (*qara’* – invited and approached, proclaimed and announced, called out to and welcomed) by name (*shem* – by proper designation and reputation) all of the animals (*la kol ha bahemah*), the birds of the sky (*la ‘owph ha shamaym*), and every conscious lifeform (*wa la kol chayah nepesh*) of the expansive environment (*ha sadeh* – of the breadth of the land conducive to life).

But (*wa*) there was not found (*lo’ matsu’* – there was not discovered, encountered, or attained) for ‘Adam (*la ‘Adam* – for man) a helper and supporter (*‘ezer* – one who could assist and serve, a positive influence who could rescue, aid, renew, and benefit with the strength and power to accomplish these tasks) similar to and right for him (*ka neged huw’* – like him and corresponding to him who was straightforward and correct for him and open to him and receptive to him).” (*Bare’syth* / In the Beginning / Genesis 2:20)

Point taken. God created ‘Adam for the Covenant relationship. As a social creature, it was not good for him to be alone. It is likely that Yahowah’s initial preference, call it Plan A (for ‘Adam), of an intensely personal and interactive relationship with man was overwhelming. Concerned and compassionate, God went to Plan B (for Bahemah), which was to fulfill man’s need for companionship with other animals and living souls. But while God was too much for ‘Adam in Plan A, none of the *bahemah* were adequate in Plan B.

That is not to say that Plans A and B were not wonderful. They just were not completely satisfying or perfect. And in fact, they are still in place. Independently inadequate, they have been augmented, not abandoned.

There is an interesting insight here few if any have previously considered. Since Yahowah grasped hold of this man and placed him in the Garden, and since Yahowah was introducing him to every significant ambulatory animal and bird that He had created, ‘Adam was not only introduced to another man, but also to a woman. It also means that men and women without a *neshamah* | conscience, and without direct and accurate knowledge of God, are not of interest to someone with both. ‘Adam was the first sapiosexual. A woman would have to engage his mind before she would appeal to his manhood.

Man and God had a marvelous time together, and they no doubt burst out laughing at the introduction of the platypus and aardvark. But no matter the loyalty of canines, the likeability of sheep, the elegance of the giraffe, or the majesty of the lion, God would do more for man.

So with Plan C (for Chawah), Yahowah would create His ultimate masterpiece: intelligent woman...

“As a result (wa), Yahowah (Yahowah – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **Almighty (‘elohym), caused the man, ‘Adam (‘al ha ‘Adam), to fall (naphal** – to be anesthetized, temporarily diminishing his state of awareness) **deeply asleep (tardemah** – a supernaturally induced sleep similar to being under anesthesia).

And while he slept (yashen), He grasped hold of (laqach – He selected and took) **one (‘echad) of his ribs from his side (min tsela’ huw’** – his bones and cartilage from around the heart and lungs) **and sutured up (sagar** – closed up by repairing through joining) **the place beneath it (thachath hy’** – under it and instead of it, replacing it)

with living tissue (*basar* – flesh, a suitable body part to convey the good and welcoming news). (2:21)

Then (wa) Yahowah (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (‘*elohym*), **constructed** (*banah* – built and made for the purpose of the family and procreation, establishing also for restoration (qal imperfect)) **with the rib** (‘*eth ha tsela*’ – with the bones and cartilage from around the heart and lungs) **that which to reveal the benefits of the relationship** (‘*asher* – which, to show the way to get the most joy out of life) **He had taken** (*laqach* – He had selected and grasp) **from (min) the man, ‘Adam** (*ha ‘Adam*), **a woman for a wife** (*la ‘ishah* – female to be a partner).

And (wa) He brought her (*bow’ hy*’ – He came with her) **to (‘el) the man, ‘Adam** (‘*Adam*).” (*Bare’syth* / In the Beginning / Genesis 2:22)

This woman was not just made for man; she was part of him. She came with a *neshamah* | conscience. She was worth getting to know.

Yahowah could have selected an existing woman for ‘Adam among the thousands scurrying about outside of the Garden of ‘Eden but did not do so for obvious reasons. Without a *neshamah* | conscience, such a woman would have been vastly inferior to ‘Adam – just like all of the other animals. They would have had nothing to talk about nor anything to agree upon. Moreover, as an outsider, she would have brought the world’s problems into the Garden which would have been inappropriate, destroying ‘Eden’s purpose.

Just as the Set-Apart Spirit is a part of God, taken from God, and sent to us for the purpose of association and life, so it was with Chawah. And in a more plebeian sense, the rib was selected because it surrounded the heart, the seat of

judgment, and the lungs, synonymous with the breath of life, known as the *nepesh* | soul.

‘Adam clearly understood the intent and appreciated the gift...

“Then the man, ‘Adam (*wa ha ‘Adam*), said (‘amar – responded), ‘This (*zo’th*) is the way to conduct one’s life (*la pa’am* – the pattern of behavior to be followed, the motivation to push forward, the persistent heartbeat), its essential nature (‘*etsem* – the skeleton upon which human life hangs, the substance and essence of an upright life) out of (*min* – from) my essence (‘*etsem any* – my bones and essential human nature), a living being able to communicate intelligently (*basar* – living tissue and flesh, a human being filled with words waiting to be spoken) for my desire to share positive thoughts with humanity (*min basar any* – out of my flesh, body, and human nature and for the purpose of me communicating the message such that the good news is announced and received).

For this reason (*la z’oth* – concerning this discussion) she shall be greeted, welcomed, and called (*qara’* – she will be invited and summoned, designated and known as) woman (‘*ishah* – a female) because (*ky* – indeed) out of (*min* – from) man (‘*iysh* – a masculine individual) she was taken (*laqach z’oth* – this was obtained, selected, and received).” (*Bare’syth* / In the Beginning / Genesis 2:23)





Best gift, ever.

‘Adam was obviously bright and articulate. I would have been too distracted with the accoutrements to be lucid. “Yowzah,” may have been the best I could have done at the time. Can you even imagine being introduced to someone so beautiful and so perfectly designed, so intelligent and conversant, so helpful and fun, by God, and Him telling you that He created her especially for you? Could you have done as well as ‘Adam even with a thousand tries?

Plan C would be a winner.

‘Adam had been taught by the best. His declaration, “This is the way to conduct one’s life, its essential nature,” is sublime. He is saying that, together, a man and a woman serve as a picture of the Covenant. And this is why *basar* is “a living being able to communicate intelligently.” It was ‘Adam’s “*basar* – desire to share these positive thoughts with humanity.” *Basar* is as much about being comprised of living tissue as it is being filled with meaningful words and uplifting ideas we want to share.

Therefore, to tell His story in a way we could not miss, woman was created to live with man. We would understand love, the value of affectionate and caring relationships, and uplifting conversation, along with the value of working together. More than this, together, men and women would build a home, conceive children, and raise them. They would teach and guide their progeny, lifting them up so that they would live life to the fullest. This man and woman were the essence of the Covenant.

The Towrah’s word for “Covenant,” *beryth*, is based upon *beyth*, meaning “family and home.” God is, therefore, “building, nurturing, and protecting a family.” We even see it within His name, where the  | hand of God is shown reaching out to protect the  | man and the  | woman standing on either side of the  | symbol of the secure and protective enclosure.

In this passage, Yahowah is disclosing the model upon which His Word is based. The Towrah is predicated upon God wanting to develop a loving familial relationship with mankind based upon the model of a man and woman coming together to conceive and nurture life in a loving home. This is “*‘etsem* – the foundation for living, the essential substance of an upright life,” and “*pa’am* – the way we should conduct our lives.”

Reinforcing this point, God said...

“Accordingly, therefore (*‘al ken* – so based on this it is also right that) **a man** (*‘iysh* – an individual male) **shall leave** (*‘azab* – abandon and reject, desert and forsake, be absent from and release) **his father** (*eth ‘ab huw’*) **and his mother** (*wa ‘eth ‘em huw’*) **and engage, becoming close** (*wa dabaq* – join and be united in close association) **with his woman** (*ba ‘ishah huw’* – with his female partner and wife).

And they shall exist as (*wa hayah* – they will become) **a unified** (*‘echad* – a singular unity and one) **pronouncement regarding life** (*la basar* – uplifting declaration concerning living in the flesh).” (*Bare’syth* / In the Beginning / Genesis 2:24)

‘Adam did not have earthly parents. So this advice was not for him. It was for us.

This recognition is advanced by the realization that *‘azab* is among Hebrew’s most damning terms. Yahowah would not have used *‘azab* in reference to a man “leaving” his father and mother unless He was trying to make a point we would not forget. Of the 215 times *‘azab* appears in the Tanakh, it is translated “forsaken” on 130 occurrences. To forsake is to “reject and abandon.” I bring this to your attention because it sheds considerable light on what is traditionally known as the fifth commandment (or more accurately, the Second of Seven Instructions).

Based upon the instructions provided in Genesis 2:24, the “Father and Mother” we are to “value and revere, holding in the high esteem” so as to “prolong our days in the land,” cannot be our earthly parents. We were just instructed to “*‘azab* – abandon, leave, and reject them” when we engage with and become close to the women in our lives. Not only is it impossible to “reject and forsake” that which you “highly esteem and honor,” showing reverence for a mortal being bears no influence on our longevity.

Therefore, to be consistent, Yahowah could not tell us to “‘*azab* – be absent from, reject, and forsake” our father and mother while at the same time tell us to “honor and glorify” the very same people. That is unless, the Instruction is speaking of our Heavenly Father and Spiritual Mother, and this relationship is equated to the “*beryth* – familial Covenant” Yahowah established with mankind. When these instructions are viewed from that perspective, everything fits, including ‘Adam’s insistence that, **“This (*zo’th*) is the way to conduct one’s life, the motivation to push forward and the persistent heartbeat of life (*la pa’am*), its essential nature (*’etsem*),”** providing **“the ability to communicate intelligently (*basar*) regarding my desire to share positive thoughts heralding the good news (*min basar* ‘any).”**

Properly cared for, the human body is beautiful, and in the right kind of relationship, it is something to be enjoyed and to bring pleasure. God is not a miserable prude, unlike the religious who corrupt His intent and nature.

“And the two (*wa shanaym*), the man (*ha ‘adam*) and his woman (*wa ‘ishah huw’* – wife and female partner), they were (*hayah hem* – they existed) **naked (*‘arowm* – unclothed and bare-skinned with no barrier between them), and they were not ashamed (*lo’ bowsh* – they were not wrong, disapproved, mistaken, or the least bit stressed over it).”** (*Bare’syth* / In the Beginning / Genesis 2:25)

When the religious condemn nudity, they are putting themselves at odds with Yahowah. God designed the male and female forms to be attractive. Therefore, it is our attitude, not our appearance, which gets us into trouble. A bad attitude is the most disabling of all disabilities. And a good attitude is the catalyst for a great relationship.

As we turn the page and move into the next chapter, be mindful of the shift in attitude which led to Chawah's exodus from 'Eden. And contemplate how this change in perspective caused her to consider nakedness offensive. Was it her body or her new attitude that caused her to be ashamed and want to hide?

Before we go there, let's consider where we have been...

“Yahowah (Yahowah), Almighty ('elohym), relationally ('eth) selected and grasped hold of (laqach) the man named 'Adam (ha 'Adam) and He settled him (wa nuwach huw') in (ba) the Garden (gan) of 'Eden ('Eden) to minister to her (lo 'abad hy') and (wa) to closely observe her (lo shamar hy'). (Bare'syth / Genesis 2:15)

Then Yahowah (YaHoWaH), Almighty ('elohym), provided direction (tsawah) concerning ('al) 'Adam, the man (ha 'adam), saying (la 'amar), 'From (min) every (kol) tree ('esh) of the garden (ha gan) you can continually and actually eat, enthusiastically being fed by and nurtured ('akal 'akal). (Bare'syth 2:16)

But (wa), from (min) the Tree ('ets) of the Knowledge (ha da'ath) of Good, that which is beneficial and productive, correct and proper, favorable and enjoyable, desirable and agreeable, moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful (towb), and (wa) Bad, that which is ineffective and counterproductive, errant and improper, disadvantageous and undesirable, disagreeable and immoral, both wrong and worthless, restrictive, displeasing, harmful, malignant, depraved, and saddening (ra'), do not make a habit of continuing to eat (lo' 'akal) from it (min huw').

Because as a consequence (ky), within a day (ba yowm) you will absolutely die (muwth muwth) defined by

having eaten from it, coming to resemble what you have consumed (*'akal 'atah min huw*').' (*Bare'syth 2:17*)

Yahowah (*Yahowah*), Almighty (*'elohym*), said (*'amar*), 'It is not good, productive or beneficial (*lo' towb*) for the man, 'Adam, representing mankind created in God's image (*ha 'adam*), to exist (*hayah*) alone by himself (*la bad huw*').

I will engage and continually act on his behalf, producing (*'asah la huw*') a helper and supporter, one who assists and serves, a positive influence who rescues and renews (*'ezer*) like (*ka*) his corresponding counterpart, describing that which is straightforward, right for him, open to him, close by in his immediate proximity (*neged huw*').' (*Bare'syth 2:18*)

So then (*wa*) Yahowah (יהוה), Almighty (*'elohym*), who fashioned and formed, conceived and created (*yatsar*) out of the elements of the earth (*min ha 'adamah*) every living animal, recognizing that all life comes from Yah (*kol chayah*), of the expansive environment (*ha sadeh*) in addition to every bird in the sky (*wa 'eth kol 'owph ha shamaym*), brought them (*wa bow*') to 'Adam (*'el ha 'adam*) in order to see, to witness and delight in (*la ra'ah*), what he would call them and how he would greet and welcome them, if he would summon them and invite them to meet with him, approaching them (*mah qara' la huw*').

Therefore (*wa*), everything, for the benefit of the relationship, and to reveal the proper path to walk to get the most out of life (*kol 'asher*), 'Adam (*ha 'Adam*) approached and designated them, called and encountered them (*qara' la huw*'), that became the name and reputation (*shem huw*') of that living soul and conscious lifeform (*nepesh chay*). (*Bare'syth 2:19*)

'Adam (*ha 'adam*) summoned and met with, greeting (*qara'*) by name and proper designation (*shem*)

all of the animals (*la kol ha bahemah*), the birds of the sky (*la 'owph ha shamaym*), and every conscious lifeform (*wa la kol chayah nepesh*) of the expansive environment (*ha sadeh*).

But (*wa*) there was not found (*lo' matsu'*) for 'Adam (*la 'Adam*) a helper and supporter, one who could assist and serve alongside (*'ezer*) similar to and right for him (*ka neged huw'*). (*Bare'syth 2:20*)

As a result (*wa*), Yahowah (*Yahowah*), Almighty (*'elohym*), caused the man, 'Adam (*'al ha 'Adam*), to be anesthetized, falling (*naphal*) deeply asleep, similar to being under anesthesia (*tardemah*).

And while he slept (*yashen*), He grasped hold of (*laqach*) one (*'echad*) of his ribs from his side (*min tsela' huw'*) and sutured up (*sagar*) the place beneath it, replacing it (*thachath hy'*), with living tissue (*basar*). (*Bare'syth 2:21*)

Then (*wa*) Yahowah (*Yahowah*), Almighty (*'elohym*), constructed, building for the purpose of the family and procreation, establishing also for restoration (*banah*) with the rib (*'eth ha tsela'*) that which to reveal the benefits of the relationship (*'asher*) He had taken (*laqach*) from (*min*) the man, 'Adam (*ha 'Adam*), a woman for a wife (*la 'ishah*).

And (*wa*) He brought her (*bow' hy'*) to (*'el*) the man, 'Adam (*'Adam*).” (*Bare'syth 2:22*)

Then the man, 'Adam (*wa ha 'Adam*), responded (*'amar*), 'This (*zo'th*) is the way to conduct one's life, the motivation to push forward and the persistent heartbeat of life (*la pa'am*), its essential nature (*'etsem*) out of (*min*) my essence (*'etsem 'any*), a living being able to communicate intelligently (*basar*) for my desire to share positive thoughts (*min basar 'any*).

For this reason (*la z'oth*) she shall be greeted, welcomed, and called (*qara'*) woman (*'ishah*) because (*ky*) out of (*min*) man (*'iysh*) she was taken (*laqach z'oth*). (*Bare'syth* 2:23)

Accordingly, therefore (*'al ken*) a man (*'iysh*) shall leave (*'azab*) his father (*eth 'ab huw'*) and his mother (*wa 'eth 'em huw'*) and engage, becoming close (*wa dabaq*) with his woman (*ba 'ishah huw'*).

And they shall exist as (*wa hayah*) a unified (*'echad*) pronouncement regarding life and an uplifting declaration concerning living in the flesh (*la basar*). (*Bare'syth* 2:24)

And the two (*wa shanaym*), the man (*ha 'adam*) and his woman (*wa 'ishah huw'*) were (*hayah hem*) naked (*'arowm*), and they were not ashamed, wrong, or bothered by it (*lo' bowsh*).” (*Bare'syth* / Genesis 2:25)

✠✠✠

The Contentiousness of Man ...

The Towrah and Prophets were written to share the simple notion that Yahowah wants to have a relationship with us and that He is willing to do everything necessary to facilitate it. Called the “*Beryth* – Covenant,” the accord is based upon *beyth*, meaning “household, home, and family.”

While there is only one Covenant, like a family, it evolves and grows over time. It, of course, begins with ‘Adam. Although it is unspoken, there is every indication that Yahowah, who conceived him, considered ‘Adam to be His son. Chawah, who could rightfully be considered a daughter, would come next, creating the first family. They received God’s *towrah* – teaching on how to live their lives to the fullest extent. They also received instruction regarding the one thing they could do that would be counterproductive and damaging to the relationship. Therefore, the terms of this initial covenant agreement focused on a simple choice: do this and be happy and live or do that and die. The words were spoken, not written.

The Covenant’s second reprise, with *Noach* | Noah, we are told enough about his interaction with Yahowah to know that he accepted the conditions of the Covenant which would be codified later with ‘Abraham. The builder of the ark knew Yahowah, listened to Him, and did as God instructed. As a result, Yah spared Noach and his family. This leads to the first formal announcement of the

Covenant; one where God makes promises that He would fulfill.

The third iteration of the Covenant is special. After introducing Himself to ‘Abraham, Yahowah delineated a very specific set of directions which would need to be understood, accepted, and acted upon to become part of God’s eternal family. He asked ‘Abraham to walk away from the *babel* | confusion of man, from religion and politics, and then to walk to Him and become perfected. He wanted ‘Abraham to trust and rely upon Him, to closely examine and carefully consider these instructive conditions, and to become circumcised.

If ‘Abraham acted upon these things, Yahowah agreed to bless him in an equal number of ways: making him immortal, perfecting him, adopting him into His family, enriching, and empowering him. The Covenant with ‘Abraham, and through him with us, was affirmed four thousand years ago when ‘Abraham chose to trust Yahowah with that which was most dear to him – his son. Every essential detail of this agreement was memorialized in writing in the first book of the Towrah so that we would appreciate what Yahowah is offering and expecting in return. And as I have mentioned, there are three entire volumes of *Yada Yahowah*, *An Introduction to God*, and *Observations* devoted to this extraordinary relationship.

The fourth iteration with Ya’aqob, who became Yisra’el, was mostly an affirmation. The Covenant was enlarged as it was offered to the Chosen People. An individual relationship had grown to include twelve sons who in turn fathered many children.

By the time we reach *Moseh* | Moses, and the liberation of the Chosen People, Yahowah again reaffirmed His Covenant by leading the Children of Yisra’el to the Promised Land. Exquisitely memorialized in the Towrah, the fifth evolution of the Covenant reveals the

consequences, both good and bad, of accepting Yahowah's guidance or rejecting it.

Three thousand years ago, mankind was given a words'-eye-view of the Covenant in action. *Dowd* | David became all that a man can be, from the Son of God to the King of Kings, from the Messiah to the Shepherd of the people, from prophet to poet. Yahowah's relationship with His Chosen One was manifest in very different circumstances to those enjoyed by 'Abraham. Yisra'el had become a nation under Dowd's leadership as the son's home was built on the same ridgeline as his Father's.

And at this time, Yahowah considered His Covenant to be a marriage vow where Yisra'el became His bride. However, within a generation, Yisra'el grew unfaithful through their religion and politics. As a direct result, Yahowah divorced Yisra'el, and what was once an expanding and prosperous nation became the world's most notorious and perpetual victim. Through the infidelity of religious worship, *Yahuwdym* | the Beloved of Yah became Jews who were now estranged from the God that had chosen them.

While that was 2,700 years ago, it brings us to the seventh iteration of the Covenant – one destined to play out just thirteen years from this writing around Taruw'ah in 2020. This time, the Covenant's renewal is designed to reestablish God's family, reconciling the relationships between Yisra'el, Yahuwdah, and Yahowah. Upon His return with *Dowd* | David, all who had come to accept the Covenant's terms will find God writing a copy of His *towrah* | guidance inside of us, such that we are properly guided throughout eternity.

This marks a time when the Word of God and the Family of God become one – indivisible and inseparable. The Covenant will be as Yahowah intended.

So now before we contemplate where we are headed and consider this seventh and final iteration of the Covenant relationship, it's important to understand how the marriage vow previously delineated came to naught. And for that we turn to *Howsha' / Salvation / Hosea*. There we discover the reasons behind the separation:

“Quarrel and contend (*ryb* – choose to oppose and be contentious, actually bringing charges (qal imperative)) **against your mother** (*ba 'em 'atem*), **because** (*ky*) **she** (*hy*) **is not a woman of Mine** (*lo' 'ishah 'any*). **And** (*wa*) **I** (*'anoky*) **am not an Individual of hers** (*lo' 'iysh hy*).

Let her choose to turn away from her continual (*wa suwr* – she should choose to abolish, getting rid of, and forsake (hifil imperfect jussive)) **whoring through her illicit relationships with false deities** (*zanuwnym hy* – her religious prostitution) **within her presence** (*min paneh hy* – from all appearances) **as well as** (*wa*) **her marks of her unfaithfulness** (*na'aphuwphym hy* – signs of her adultery through the ornaments worn by harlots) **from between her breasts** (*min bayn sad hy* – from making this connection on her chest).” (*Howsha' / Salvation / Hosea 2:2*)

In this passage, Yahowah is affirming that He views illicit religious relationships with false gods as being equivalent to being a whore and committing adultery. Of all the choices we humans make, this is the one Yahowah despises the most.

Then, explaining the spiritual message underlying His Instructions, Yahowah tells us that our infidelity affects our children, separating them from God. This same message is reinforced at the conclusion of the Second Statement Yahowah etched on the first of the two Stone Tablets.

“And therefore (*wa 'eth*), **I will have no concern or compassion** (*lo' racham* – I will not show affection, mercy, nor love) **for her children** (*ben hy*) **because** (*ky*) **they are the children** (*hem beny*) **of whores prostituting**

themselves through illicit relationships with false gods (*zanuwnym* – of religious idolatry).” (*Howsha’* / Salvation / Hosea 2:4)

Upsetting God to this degree was a very poor life choice. And yet it became so commonplace in Yisra’el, that with only a handful of right-minded souls through whom He could counsel His people, Yahowah was left with no other option but to condemn the nation for their propensity to chase after false gods. This “time out” for bad behavior would endure through the centuries to this day.

It should have been as obvious as the noses on their faces, but should anyone be as misguided as Yisra’el appears to have been before the Northern Kingdom’s demise in 2700 BCE, God is condemning religion, not sexuality. This seductive Harlot’s intention was to lure the nation away from Yahowah. She was and remains the Whore of Babylon.

“For surely (*ky*) their mother (*‘em hem*) was unfaithful and wantonly committed religious adultery (*zanah* – was an idolatrous harlot and a solicitous whore).

She who conceived them (*harah hem* – she who gave birth to them) should have been embarrassed and ashamed for this mistake in judgment (*bowsh* – should be humiliated and disgraced because what they did was shameful and wrong).” (*Howsha’* / Salvation / Hosea 2:5)

All one has to do is look at the statuary and religious relics which decorated every civilization. Gods and goddesses were modeled after men and women with a special devotion shown to phallic symbols and vaginas – from the Ankh and Jesus Fish to the Star of David. Throughout human history, man has literally and consistently conceived his gods in his image, thereby inverting the truth. The object of devotion and worship in every religion is Satan. Of all people, *Yahuwdym* | Jews should have known better, but such was not the case.

Yisra'el became the womb of religion. God was not amused.

Whores give birth to bastards. Lost in their devotion to Judaism, Christianity, Islam, and Socialist Secular Humanism, they remain estranged from the only true God. It is a miscarriage on a national scale, the abortion of a people.

Yahowah can resolve many things, but religion is not among them. We must expunge it from our lives before God will have anything to do with us. There has never been, nor will there ever be, a rabbi, pope, cardinal, bishop, priest, pastor, imam, or nun in heaven.

While this is the most rational alternative, it is followed by a scathing indictment...

“Listen to (*shama'* – choose to hear (qal imperative – under the auspices of freewill actually choose to genuinely listen, interpreting what you hear about the relationship literally)) **the word** (*dabar* – the message and accounts, the statements and declarations, the communications and speech) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **Children of Yisra'el** (*beny Yisra'el* – Descendants of those who both Contend and Struggle with God and those who Engage and Endure with God).

Surely (*ky* – truthfully, clearly, and without exception), **with regard to** (*la* – concerning the approach of) **Yahowah** (𐤆𐤏𐤐𐤗 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **there is a contentious conflict which needs to be resolved through rational discourse** (*ryb* – there is a quarrelsome dispute, expressed difference, and opposition, including a serious grievance), **especially concerning** (*'eth* – with regard to) **living in the Land** (*yashab ha 'erets* – inhabiting the Land).

This is because (*ky* – indeed) **there is absolutely no honesty nor integrity, no trustworthiness nor reliability** (*‘ayn ‘emeth* – loyalty and dependability are nonexistent without any accurate testimony or credible instruction).

There is no sense of devotion, desire, nor duty (*wa ‘ayn chesed* – there is a complete lack of affection and love, there is no mercy nor compassion, there is no commitment to the relationship whatsoever, and there is no goodness, either).

When it comes to God (*wa ‘elohym*) **there is a complete lack of understanding** (*‘ayn da’ath* – there is no awareness, information, knowledge, discernment, nor comprehension, nothing but irrational ignorance) **throughout the Land** (*ba ha ‘erets*).” (*Howsha’* / Salvation / Hosea 4:1)

That was the problem. The Children of Yisra’el, God’s Chosen People, chose not to listen. Rather than serving as Yahowah’s prophets and people, they became contentious and quarrelsome. The first family was in shatters, torn up and broken. The grievances arose because Jews chose religion over the relationship God had offered.

Yahowah said that when it came to Him, Israel had become ignorant and irrational, showing a complete lack of understanding. Lacking integrity, they could no longer be trusted. Their religious testimony was not the least bit credible. They had become renegades and scoundrels with no sense of duty nor desire to change. If you are a Jew, by listening to a rabbi, you are putting your soul in peril.

“There are oaths uttered which are spiritually harmful (*‘alah* – swearing things which are not true about God has become commonplace, counterproductive, and contrary to the truth, bringing about the lamentable curse of Allah) **along with cringeworthy lies and debilitating deceptions** (*kachash* – disappointing denials, false accusations, feigned compliance, and false claims).

There is killing (*ratsach* – there are many causes of death, both premeditated and unintended taking of life through execution, manslaughter, and murder) **along with thievery** (*wa ganab* – stealing through duplicity and deception, inappropriately taking what others have earned under false pretenses).

Then there is disloyalty in the relationship (*wa na'aph* – religious fornication by worshiping false gods which is idolatrous adultery) **whereby they breach the agreement in destructive, divisive, and damning ways** (*paras* – they break our contract, breaching the covenant by urging an increase in the widespread rebellion).

Bloodshed becomes a violent plague of bloodletting (*wa dam ba dam naga'* – blood, death, and bloodguilt afflicts and destroys everyone).” (*Howsha'* / Salvation / Hosea 4:2)

For those who have not yet read *Prophet of Doom*, you are likely unaware that rabbis in Yathrib are largely responsible for the curse that became Islam. Had they not cited Babylonian Talmud stories to Muhammad, charged him for them, and then mocked him when he convoluted them to serve his perverted interests, the Qur'an would have been the size of a pamphlet, lost all credibility, and Allah's little helper would have had no reason to annihilate Jews. But they did, and Yahowah is not pleased. They quite literally brought the curse of Allah on themselves and upon future generations of Jews.

The same is true with Christianity, whereby a self-proclaimed rabbi turned on his own people and created the most deadly and demeaning religion Jews would ever encounter. Born as Sha'awl, and known as Paul, the failed rabbi created the world's most popular religion, and along with it, the worst treatment Jews would ever endure.

Jews have been their own worst enemy. So much of what they have written and said about God has been untrue

that their lamentable claims have become as commonplace as they have been counterproductive. Through Judaism, Jews have been universally dishonest about and disloyal to Yahowah. Rabbinical lies have been cringeworthy, their deceptions debilitating, and their feigned compliance damning. All the while, they have robbed their own under deliberately false pretenses.

To say that God hates Judaism would be the understatement of the millennia. Rabbis have earned and deserve this rebuke. But they are not alone.

There was too much killing between Jews and among their enemies from the fall of *Yisra'el* | Israel in 721 BCE to the demise of *Yahuwdah* | Judah in 133 CE, but since that time Jews have been murdered by Gentiles, especially Christians and Muslims, at a rate that exceeds anything witnessed in human history.

Had Jews, Christians, Muslims, and Secular Humanists not been so hostile to the Covenant, so universally destructive, divisive, and damning in their approach to God, bloodshed would not have become a plague.

I have grown to hate religion and despise what it does to a people, their nation, and the world. But my animosity toward this plague and its perpetrators is but navel lint compared to the Almighty's animosity. And yet, in a world of cowards, I am among the few, if not the only individual, who takes rabbis to task for what they have said about Yahowah. It would take a Gentile because Jews still have not been willing to stand up for God by contending with those who have been so obviously deceitful.

Therefore, Yahowah asks...

“So how is it (‘*ak* – and yet) not a single individual (‘*iysh* ‘*al* – no one, not a single man) has chosen to oppose this, who has been determined to contentiously contend

against it (*ryb* – has been willing to bring reasoned and factual arguments in opposition to this hostility (qal imperfect jussive – has decided to literally and consistently, on an ongoing basis, actually complain)?

And there is none (*wa ‘al*) **who chooses to dispute their claims by arguing against them, rebuking them** (*yakach* – willing to argue against them, judging them, and proving they are wrong, deciding to correct them (hifil imperfect jussive)), **not a single individual** (*‘iysh* – no one).

For (*wa*) **your people** (*‘am ‘atah* – your kin and nation) **are as contentious and insulting as the priests** (*ka ryb kohen* – are as quarrelsome and accusatory as the clerics, as taunting and averse as those performing the religious rites).” (*Howsha’* / Salvation / Hosea 4:4)

Yahowah does not often answer rhetorical questions, but this time He did. The reason that there has not been a Jew willing to prove that the rabbis have continually lied about Yahowah is that the people have become as contentious and insulting as the priests.

This inspires the question: Are Jews averse to Yahowah because of rabbinical influence or have the rabbis become influential by feeding off of Jewish animosity toward God?

Yahowah intended for the *Shaphat* | Judges to interpret His Towrah to help His people live harmoniously under its guidance. He intended for the *Kohen* | Priests to interpret His Miqra’ey to help His people capitalize on the benefits. These were not paid positions and God did not want those assigned to either role to reach around or past His Towrah. He did not want anyone taking away from it or adding to it as Jews, Christians, and Muslims have done to their detriment, especially the chief priests and rabbis.

Let's be clear, in fact unequivocal: Yahowah's scathing indictment of His people is leveled at their propensity to be religious. If you are an Orthodox Jew, even a Christian, Muslim, or Secular Humanist, the best you can hope for is to be judged a victim rather than perpetrator of these plagues, such that your soul fades into oblivion upon your demise – as chaff blown away by the wind. But should your devotion to your religion, your politics, your sense of patriotism, your military support, your affinity for conspiracy theories, or desire to advance the debilitating myths of Socialist Secular Humanism rise to the level of advocacy, you will earn the sentence of eternal incarceration in She'owl for having misled others. Choose wisely. God is not Politically Correct, religious, political, tolerant, multicultural, or amused.

“Therefore (wa), you have stumbled and fallen (*kashal* – you are staggering, weak, and wounded, and you will be overthrown for a time (qal perfect)) **this day** (*ha yowm* – at this time). **And the one who claims to speak for God** (*wa naby*' – the prophet proclaiming the message of a deity, those attempting to convey and interpret the message of the gods and predict the future) **has also** (*gam* – in addition) **faltered and stumbled** (*kashal* – staggered and fallen, has wavered and failed (qal perfect)) **with you** (*'im 'atah* – in association with you) **during the darkness** (*laylah* – at night, without the light).

So therefore (*wa* – accordingly), **I will make a parable of your destructive attempt to be like** (*damah* – there will be no interaction, total silence because I see you as comparable to) **your mother** (*'em 'atah* – the one to whom you were conceived, born, nurtured, and raised, as well as the intersection of two different paths along your point of departure).” (*Howsha*' / Salvation / Hosea 4:5)

Yahowah uses *naby*' | prophet as He does *kohen* | priest, in the sense that there are good and bad versions of

each. In a way, it is similar to His use of ‘*el*’ and ‘*elohym*’, in that there is the One true God and lots of imposters.

When man is right with Yahowah, he is on his feet, looking up and reaching up, observant and responsive, active and engaged in the relationship. When man is wrong with God, he is on his knees, head bowed, hands clasped, eyes and mind shut, rendered unresponsive by religion. We can soar with Yahowah through space and time or we can stumble and fall with our fellow man.

More than any other reason, mankind has stumbled and fallen because those who claim to speak for God have wavered, and in the process, they have failed the people. When considering those Yahowah is admonishing, there are many who deserve this indictment. The plague of death who conceived the Christian religion, *Sha’uwl* | Paul, a failed rabbi and renegade Jew, became a prime example in 50 CE when he falsely claimed to have been chosen to speak for the Messiah. Rabbi Akiba, who connived his way into power, and whose endorsement of a false Messiah in 133 CE led to the Diaspora, and who became the father of Judaism, is also among the worst of the worst. While not commonly known as such, another Jew in 622 CE, claiming to be the Messiah, Muhammad, became known as a prophet and messenger of a different sort of god – one modeled after Satan. His religion grew among ‘Arabs, meaning “darkness” in Hebrew, which is intriguing considering Yahowah’s reference to *naby’* and *laylah*.

Most English translations render the concluding verb, *damah*, as “I will destroy” your mother. But that has not happened. It is a non sequitur. As such, it would not have been appropriate, and it is not the primary meaning of the word. The problem here is that the people had been corrupted by their religious leaders, and they were now being nurtured and raised in a toxic environment, making the allusion to one’s “mother” a metaphor. Therefore, Yahowah is revealing that His people had “*damah* –

become a parable as a result of their destructive attempt to resemble” the way they were raised. As a result, “*damah* – there would be no interaction, only total silence because God had begun to see them as comparable to” “*‘em* – the intersection of their point of departure.”

What follows is among the most salient statements in the whole of the Towrah and Prophets. And in this context, it is as germane to the current status of God’s people as anything ever written about them.

As a result, through the prophet *Howsha’* / Salvation, Yahowah said something gut-wrenching...

“My people (*‘am ‘any* – My nation, kin, and family, those with whom I have associated) **are ineffective and silenced in this way, serving as a metaphor for self-inflicted destruction, perishing because of what they have done to themselves** (*damah* – they have ceased to be effective and exemplify what it is like to be cut off, they are a parable for a ruinous state, separated and no longer engaged in the mission, their imagination and thinking have caused themselves to be wiped out (nifal perfect – the people have done this to themselves)) **as a result of** (*min* – from, out of, and because of) **a lack of knowledge and corrupted information** (*bely ha da’ath* – ignorance and a complete failure to understand, a dearth of wisdom and a deficiency in perceptiveness and awareness, being without discernment or comprehension by negating that which is knowable and reasonable, nullifying what is true).

Indeed, because (*ky* – it is certain that) **you have avoided and rejected** (*‘atah ma’as* – you have limited your association with and diminished the importance of, you have spurned and shown an aversion to, you have refused to accept, disdained, and sometimes despised, even loathed (qal perfect – literally during your finite time)) **this knowledge which leads to understanding** (*ha da’at* – the acquisition of valid information, being perceptive, rational,

and reasonable, showing discernment and good judgment, appropriately acknowledging or comprehending the relationship), **I will also avoid and reject you** (*wa ma'as 'atah* – it follows that I will actually diminish My association with you as our relationship dissolves and becomes less vital, I will become adverse to you and refuse to accept you, showing an aversion to you (qal imperfect – actually with ongoing implications over time)) **from approaching Me or serving as priests** (*min kahan la 'any* – from functioning on My behalf, from being associated with My Teachings, ministering during the Miqra'ey, or performing any role regarding Me).

And since you have overlooked and forgotten (*wa shakach* – because you have not been mindful of the significance, have responded inappropriately to, and since you have ceased to care about, even ignored (qal imperfect – have actually made a habit of failing to regard)) **the Towrah | Guidance** (*Towrah* – Instructions, Teaching, and Directions) **of your God** (*'elohym 'atah*), **I will overlook and cease to care about** (*shakach 'any* – I will not remember, be mindful of, or respond to (qal imperfect)) **your children also** (*ben 'atah gam* – your descendants and offspring as well).” (*Howsha' / Salvation / Hosea 4:6*)

This is unequivocal. And it is devastating. The Chosen People – Yahuwdah and Yisra'el – would no longer speak for God. The time apart would be limited, but long, lasting 2500 years. And they would have no one to blame but themselves. It would be a self-inflicted injury, a debilitating and destructive mistake.

That is not to say that they would be replaced, only avoided and forgotten for this very specific duration of time. There is no room here for the imposition of Christianity, Islam, or Socialist Secular Humanism. It was the people's disdain for the Towrah, their limited association with Yahowah's Guidance, and failure to respond appropriately to His Teachings which led to this

sorry state of affairs. This realization makes it impossible for any religion, but especially those which replace the Towrah with a Talmud, New Testament, or Qur'an, being chosen to carry on.

The religious will protest the undeniable implications of this prophecy nonetheless and claim that there is no way that God's voice would be silenced over the millennia. But that is where they, too, have ostracized and disqualified themselves. Yahowah had already revealed His Towrah. There was nothing more that needed to be conveyed. And it is because the Chosen People elected to replace it with something else, the Talmud, the Mishnah, and the Zohar, that they became too ignorant and irrational to speak for Yahowah.

Not only has God given us all of the Instruction and Guidance we would need during the intervening 2500 years, He also provided prophetic revelation which would speak to His creation, explaining what would occur with regard to His people as a consequence throughout the next twenty-five centuries. God's voice would be more current and relevant, indeed useful and trustworthy, than tomorrow's newspaper.

And that is where these translations and insights become valuable. Everything I am sharing with you is derived by closely examining and carefully considering what was revealed under the inspiration of Yahowah through Yahuwdym and Yisra'el long ago. Unlike those who have slighted Yahowah's testimony, substituting their own, I have chosen to listen to God. I have come to realize and accept that the information He has provided leads to understanding. I value His *Towrah* | Teaching above everything except Yahowah, Himself.

And because I care about Yahowah, I want what He wants – and that is for His people to listen to Him. The time has long passed for Jews to speak for God. And there is

precious time left for Yisra'el to hear and accept, to value and respond to, what Yahowah revealed long ago.

As a Gentile, I know my place. I am not a prophet. I am *Yada'* | One who Knows. I am Yah's *choter* | a stem off of the right branch and His *nakry* | an observant foreigner who in a distant land and time would call God's people home. I offer no qualifications other than I am willing to engage and go where His words lead. But even my inadequacies would not matter, because in Yasha'yah 11, Yahowah revealed that He would supply all that was needed to accomplish His intent of awakening you. His message and invitations are clear. Your response is all that matters now.

There is but one way to God, and it is through His words. This journey takes place in our minds. We reach the desired destination by listening to Yahowah's testimony. Along the way, knowledge leads to understanding.

Rabbis, however, mislead, and are therefore a liability...

“So then as (*ka* – accordingly as) the rabbis became more numerous and influential (*rabab* – when they exalted and empowered themselves [read: when Rabbis imposed Rabbinical Judaism]), they accordingly (*hem ken* – they likewise) will become increasingly wrong, missing the way (*chata'* – will bear the blame for their errors in judgment and became guilty, forfeiting the way) to Me (*la any* – to approach Me).

Their manifestation of power and authority (*kabowd hem* – their desire for status and to be honored, as well as their self-glorification) I will change (*muwr* – I will substitute and exchange (*hifil* imperfect)) into dishonor and ignominy (*ba qalown* – shame and disgrace, a lowly and insulting status afforded slanderers).” (*Howsha'* / Salvation / Hosea 4:7)

No matter where we look, Yahowah's message is consistent. The first step toward establishing a relationship with God is to disassociate from those who claim to speak for Him. They are all wrong, every religious cleric – rabbis included.

Rabab is the word rabbis purloined from the text of the Towrah in their quest for an exalted title. It is only fair that they are held accountable.

“Choose to start walking (*halak* – of your own freewill move away from this place and come (qal imperative – literally and consistently)) **because** (*wa*) **we should choose of our own volition to return to** (*suwb* ‘*el* – let’s decide to turn around, to change our attitude and perspective and be restored, of our own freewill, let’s reestablish our relationship with (qal cohortative – our decision to return should be genuine and is subject to freewill)) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).

For indeed (*ky*), **He** (*huw*’) **once picked us then sent us away for a while** (*taraph* – once provided for us and now has expelled us, chasing us away, banishing us (qal perfect – actually in a moment in time)) **so that He could heal and restore us over time** (*rapha* ‘*anahnuw* – He could promote our renewal, cure our diseased and injured state, thoroughly mend and consistently repair us, making us whole, resolving our national defects (qal imperfect – genuinely throughout time)).

He has chosen to disable us (*nakah* – He has decided to restrict and incapacitate us with an impairment (blinding Yisra’el such that they would not understand the prophets), and inflicted and chastised us due to this grievance (hifil imperfect jussive – it was His decision to have us participate in our own disablement with ongoing implications over time), **and yet** (*wa*) **He will wrap**

Himself around us and bandage us (*chabash 'anahnuw* – He will encourage our restoration so that we might mend the relationship, reconciling us to Him (qal imperfect – genuinely and eternally restoring us)).” (*Howsha' / Salvation / Hosea 6:1*)

The primary Hebrew term for “come” is *bow'*, strongly suggesting that Yahowah wanted us to read *halak* as “start walking, moving from one place to another.” This warrants out attention because this is the way the Covenant relationship was initiated with ‘Abraham. He was not only asked to “*halak* – keep walking away” from his country, society, and father’s house, and thus the religious and political influences of Babylon, Yahowah instructed ‘Abraham to “*halak* – walk” to Him and be perfected.

The Covenant is a journey – one which begins when we walk away from the corrupting influences of mankind. It develops by walking along the path Yahowah has provided to perfect us, beginning with the Doorway of Life known as Passover. This path from the world of men to the realm of God progresses through the perfection of UnYeasted Bread, our adoption on Firstborn Children, the empowerment and enrichment of the Promise of Seven, through the Trumpets announcements, leading to the promise of the Day of Reconciliations.

We are invited to walk to Yahowah along the path He has provided – something He addresses in His next pronouncement. Yahowah is intent on restoring His relationship with Yisra’el. We know this because the “*taraph* – separation” was for a limited time while the “*rapha* – healing and renewing” was for all time.

We learned about the “*nakah* – imposition of the disabilities” during our review of *Yasha'yah / Isaiah 29* in the *Prophecy Prologue of Yada Yahowah*. God realized that it would be best if He restricted and incapacitated His people with the impairment of blinding them such that they

would not understand the prophets. Fortunately, His impending “*chabash* – restoration” will be everlasting.

This leads us to another profoundly important prophetic announcement...

“After (*min* – from this time and event in) **multiple days** (*yowmym* – days (plural), usually considered as two days but could be more), **He will choose to revive us, restoring our lives** (*chayah* ‘*anahnuw* – He will preserve and sustain our lives, He will save us and keep us alive (piel imperfect jussive)).

So within (*wa ba*) **the third day** (*ha yowm shalyshy*), **He will take a stand to reestablish us** (*quwm* ‘*anahnuw* – He will accomplish what is required to validate and confirm our elevated position, lifting us up to Him as He fulfills His promises to restore and support us) **and** (*wa* so that and then) **we shall live** (*chayah* – we will be restored to life, our lives saved, sustained, and preserved forever (qal imperfect)) **in His presence upon His appearance** (*la paneh huw’* – by approaching Him face to face).” (*Howsha’* / Salvation / Hosea 6:2)

Through His prophet Howsha’, Yahowah told us that religion is an anathema to Him and that it is the reason His people no longer know Him. This has occurred because they have rejected His Towrah, preferring their guidance above His. God has issued an essential warning, telling us that mankind, as a result of Paul, Akiba, and Muhammad, would effectively execute our own children, sacrificing them to human religious schemes.

Then, in spite of our ignorance and infidelity, Yahowah promised to do what was required to heal the rift that had arisen between He and His people, curing and restoring those willing to change their thinking, those willing to turn away from religion, so that they could return to Him.

While one aspect of this promise was fulfilled by Yahowsha' in 33 CE, seven hundred years after Howsha' scribed these prophetic words on a parchment scroll, Jews have yet to capitalize upon the sacrifice of the Passover Lamb. It would even be over the course of two days that Yahowah, by fulfilling Passover and UnYeasted Bread, facilitated the means to restoration and life eternal, so that on the third day, represented by Firstborn Children, Yisra'el and Yahuwdah could stand with God.

But as we know, most people, especially the adherents of Judaism, Christianity, Islam, and Socialist Secular Humanism, remain oblivious of what Yahowah accomplished for His people during these three days. In particular, the lives of those who comprise Yisra'el would not be renewed until Yahowah's return on the Day of Reconciliations, and that would not occur until the third day, or within three thousand years of this writing in 700 BCE.

The final fulfillment then of this prophecy was not in Year 4000 Yah (33 CE) but will be instead in Year 6000 Yah (2033). It is only then that Yisra'el will be "*chayah* – restored to life" upon Yahowah's arrival. And so it is then that on the next day, or one thousand years, that Yisra'el is able to "*quwm* – stand with and be established by" God during the millennial celebration of the Shabat.

Howsha' 6:1-2 therefore declares that "two days" after God heals mankind, or two thousand years from 33 CE, He would "restore" those Yahuwdym willing to change their attitude toward Him. This reconciliation will occur as promised on *Yowm Kippurym*, the Day of Reconciliations, in 2033. And as a result, at the beginning of the "third day" after "repairing us," and as a result of what He has done, we will be able to "live forever in His presence." God is thereby predicting the one-thousand-year celebration of *Sukah* which will commence on the Called-Out Assembly of Shelters in the fall of 2033, five days after His return.

resolved through rational discourse (*ryb*), especially concerning (*'eth*) living in the Land (*yashab ha 'erets*).

This is because (*ky*) there is absolutely no honesty nor integrity, no trustworthiness nor reliability (*'ayn 'emeth*).

There is no sense of devotion, desire, nor duty (*wa 'ayn chesed*). When it comes to God (*wa 'elohym*) there is a complete lack of understanding (*'ayn da'ath*) throughout the Land (*ba ha 'erets*). (*Howsha' / Hosea 4:1*)

There are oaths uttered which are spiritually harmful because swearing things which are not true about God has become commonplace, counterproductive, and contrary to the truth (*'alah*) along with cringeworthy lies and debilitating deceptions (*kachash*).

There is killing (*ratsach*) along with thievery (*wa ganab*). Then there is disloyalty in the relationship (*wa na'aph*) whereby they breach the agreement in destructive, divisive, and damning ways (*paras*). Bloodshed becomes a violent plague of bloodletting (*wa dam ba dam naga*).” (*Howsha' / Hosea 4:2*)

“So how is it (*'ak*) not a single individual (*'iysh 'al*) has chosen to oppose this, who has been determined to contentiously contend against it (*ryb*)? And there is none (*wa 'al*) who chooses to dispute their claims by arguing against them, rebuking them (*yakach*), not a single individual (*'iysh*)?

For (*wa*) your people (*'am 'atah*) are as contentious and insulting as the priests (*ka ryb kohen*). (*Howsha' / Hosea 4:4*)

Therefore (*wa*), you have stumbled and fallen (*kashal*) this day (*ha yowm*). And the one who claims to speak for God (*wa naby'*) has also (*gam*) faltered and

stumbled (*kashal*) with you (*'im 'atah*) during the darkness (*laylah*).

So therefore (*wa*), I will make a parable of your destructive attempt to be like (*damah*) your mother (*'em 'atah*). (*Howsha' / Hosea 4:5*)

My people (*'am 'any*) are ineffective and silenced in this way, serving as a metaphor for self-inflicted destruction, perishing because of what they have done to themselves (*damah*) as a result of (*min*) a lack of knowledge and corrupted information (*bely ha da'ath*).

Indeed, because (*ky*) you have avoided and rejected (*'atah ma'as*) this knowledge which leads to understanding (*ha da'at*), I will also avoid and reject you (*wa ma'as 'atah*) from approaching Me or serving as priests (*min kahan la 'any*).

And since you have overlooked and forgotten (*wa shakach*) the **Towrah** | Guidance (*Towrah*) of your God (*'elohym 'atah*), I will overlook and cease to care about (*shakach 'any*) your children also (*ben 'atah gam*). (*Howsha' / Hosea 4:6*)

So then as (*ka*) the rabbis became more numerous and influential (*rabab*), they accordingly (*hem ken*) became increasingly wrong, missing the way (*chata'*) to Me (*la 'any*). Their manifestation of power and authority (*kabowd hem*) I will change (*muwr*) into dishonor and ignominy (*ba qalown*).” (*Howsha' / Hosea 4:7*)

“Choose to start walking (*halak*) because (*wa*) we should choose of our own volition to return to (*suwb 'el*) **Yahowah** (*YaHoWaH*). For indeed (*ky*), He (*huw'*) once picked us then sent us away for a while (*taraph*) so that He could heal and restore us over time (*rapha 'anahnuw*). He has chosen to disable us (*nakah*), and yet

(wa) He will wrap Himself around us and bandage us (chabash ‘anahnuw). (Howsha’ / Hosea 6:1)

After (min) multiple days (yowmym), He will choose to revive us, restoring our lives (chayah ’). So within (wa ba) the third day (ha yowm shalyshy), He will take a stand to reestablish us (quwm ‘anahnuw) and (wa so that and then) we shall live (chayah) in His presence upon His appearance (la paneh huw’).” (Howsha’ / Hosea 6:2)



From this perspective, let’s consider one of the most important prophecies ever recorded. Yahowah predicted the renewal of His Covenant relationship with Yisra’el and Yahuwdah through the integration of His Towrah. For this revelation we must move ever so slightly forward in time to the prophet *Yirma’yah* / Jeremiah.

His name appears to be based upon *yari’ah*, which means “shelter or dwelling place,” and thus conveys “Living Sheltered by Yah.” And yet, considering the introduction to his prophetic account, some Hebrew lexicons think that the prefix means “appointed by” Yahowah. Most however, are of the conclusion that *yirma’* is derived from *ruwm* prefixed by *y*, which is a contraction of ‘*any*, a first-person singular pronoun. If so, *Yirma’yah* means “I Rise Up to Yah.” Collectively then, the prophet’s name conveys: “I Rise Up and Live in Yah’s Shelter.”

As we consider God’s prophetic announcement regarding the renewal of His Covenant, recognize that in the preamble, Yahowah is unequivocally stating that He is doing all of this for “*Yisra’el* – Individuals who Engage and Endure with God” and “*Yahuwdym* – the Beloved who are Related to Yah.” There is no mention of or accommodation for Gentiles, a Church, Christianity, Islam, Muslims,

Secular Humanists, or Multiculturalists in this, the Towrah's most important proclamation on the future of the Covenant.

Also, please note that Yahowah is tying His "*beryth* – covenant relationship" to His "*beyth* – home and family." They are one in the same.

Additionally, I would encourage you to consider why God chose to "*chadash* – renew and restore" His Covenant using *karat*, a word which literally means "to cut, especially in the sense of circumcision." I suspect that this is relevant because circumcision is the sign prescribed by the Towrah to acknowledge our desire to be included in God's family and to live with Him. This act served to set Yahowah's chosen people apart from all others – a procedure which severs and separates the part of the male anatomy at the place responsible for the conception of new life.

With this introduction, let's reflect upon God's testimony:

"Behold (*hineh* – look up, take this all in and pay especially close attention to the details), **a time is coming** (*yowmym bow'* – days are approaching and will arrive (qal participle plural – literally and actually, dramatically and emphatically, for the benefit of the relationship)), **Yahowah** (*Yahowah* – God's one and only name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as '*elowah* – Almighty God) **reveals well in advance of it occurring** (*na'um* – prophetically declares), **when I will enter into and cut with** (*wa karat 'eth* – when I will establish through separation a set-apart agreement on behalf of) **the Family of Yisra'el** (*Beyth Yisra'el* – the Home and Household of those who Engage and Endure with God, Israel) **and with** (*wa 'eth* – also together with and through) **the Family of Yahuwdah** (*Beyth Yahuwdah*

– the Household and Home of those Beloved by Yah and Related to Yah, Jews), **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship).” (*Yirma’yah* / I Rise Up and Live in Yah’s Shelter / Jeremiah 31:31)

When God uses *hineh* | behold, He not only wants us to pay attention, He is recommending that we acknowledge, contemplate, and accept what He is revealing. By saying *yowmym bow’* | days are approaching, Yahowah is addressing something that will occur in the future. This is reinforced by *na’um* | revealing in advance of it occurring.

If we were to assess Yahowah’s priorities, they would likely be: 1A & 1B *Beryth* | Covenant and *Beyth* | Family, followed by 2 His name, 3 *Yahuwdym* | Jews, 4 *Yisra’el* | Israel, and 5 *Towrah* | Guidance. Five of these six appear in this opening statement and the sixth will be addressed momentarily. I hope He has your undivided attention.

The Covenant is being restored with the people for whom it was made. We have moved forward four thousand years – eighty Yowbel – from its conception with ‘Abraham, Sarah, and Yitschaq and are now witnessing its crescendo. Yahowah is honoring His promise to His people. He is thereby obliterating any possibility that the foundational claim of Christianity is valid, of Replacement Theology, of a Gentile Church replacing *Yisra’el* | Israel or *Yahuwdah* | Jews. God says what He means, and He means what He says.

This is an intellectual kill shot for Christianity – the religion that has maligned and murdered Jews by the tens of millions over their Church’s false claims in this regard. And that is inexcusable, because at this moment, considering the people to whom this was addressed, its

intent, and timing, the only way to remain a Christian is to be irrational.

“‘Pay attention because a time is coming,’ prophetically announces Yahowah, ‘when I will cut with the Household of Israel and the Family of Jews a restored and renewed Covenant.’”

This is the lone reference to a “Renewed Covenant” in the entirety of the Towrah, Prophets, and Psalms. Without such a prophecy, there is no sanction for a “New Testament.” And with it, there is no justification for Christians replacing Jews as God’s people and the recipients of His promises because this states otherwise.

The religions of Judaism, Christianity, and Islam all claim that their God inspired these words – and yet these very words completely upend and undermine their religions. The last two are overthrown because God is restoring His relationship with Yisra’el and Yahuwdah, not Gentiles, neither Romans nor Arabs. And Judaism is undercut because it has nothing to do with Israel, only Jews. And all three lose the justification for the Talmud, New Testament, and Qur’an – especially based upon the upcoming declaration regarding the Towrah.

If nothing else, the fact that Jews and Muslims disregard the implications of this statement and Christians mistranslate and misappropriate it, exposes the caustic nature of religion. It somehow manages to destroy a people’s collective ability to explore evidence and consider it rationally.

While this rendering of the 31st verse of *Yirma’yah* is accurate, it is not necessarily the conclusion you would come to if you casually looked up *chadash* in a favored lexicon. Strong’s, for example, presents H2319 *chadash* (חָדָשׁ) as “new,” and then claims that it was translated “new” 48 times [in the King James Version for which their concordance was created]. But look closely. The initial

Strong's entry regarding this word reveals that it is "From H2318 *chadash* (חָדַשׁ)," which they define as "to renew, to make anew, and to repair." But even that is somewhat misleading because it is actually the same word as is *chodesh* (חֹדֶשׁ), which is translated "month" 254 times according to Strong's. Therefore, the same three letters can be used to convey a verb, an adjective, and a noun – something which is quite common in Hebrew, as well as most ancient languages. And when this occurs, the actionable root always defines the nouns, adjectives, and adverbs based upon it. Therefore, *chadash*, as an adjective means "renewed and restored."

While there is no textual distinction between these three forms of *chadash* in the Divine Writ, the Masoretes created one two thousand years later, and it is their variation which has enabled modern lexicons to make three words out of one. Reinforcing the original intent, it is from the root meaning of "*chadash* – renewal and restoration" that *chodesh* became "month," as the light reflected from the moon's surface was "renewed and restored" waxing in modern parlance.

That is not to say, however, that the adjective, *chadash*, cannot be translated "new." It can be when the context dictates. But if there are two viable options, as there are in *Yirma'yah* / Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would have God contradicting Himself.

Further affirmation of "renewed and restored" being an appropriate translation of *chadash* in this context is found within the prophetic writings of *Yirma'yah* and *Yasha'yah*. Each time Yahowah inspired either man to scribe *chadash*, by rendering it "renewed" or especially "restored," we achieve a substantially more enlightening result than translating this word "new."

Then reinforcing the conclusion that this “Covenant” will be “renewed and restored, even affirmed and repaired,” as opposed to becoming “new,” we consistently find that *chodesh* depicts the renewal of the moon’s reflected light, designating the start of a month. This reestablishing connotation is affirmed in *Yasha’yah* / Isaiah 61:4, where the “ruins of former cities were *chadash* | rebuilt.” In 2 Chronicles 24:12, the king had “masons and carpenters *chadash* | repair the house of Yahowah.” And in 2 Chronicles 15:8, we find that after “the prophet courageously cast aside the abominable idols from the land of Yahuwdah,” he had the “altar of Yahowah *chadash* | renewed and restored.” Then in *Shamuw’el* / 1 Samuel 11:14, we discover: “Shamuw’el said to the people, ‘Let’s start walking and return to Gilgal and *chadash* | renew the kingdom there.’” Lamentations 5:21 is especially relevant in this specific context: “Turn us to You, Yahowah, and we shall return. *Chadash* | Renew our days as of old.”

And while we could continue to reinforce the fact that *chadash* means “renew,” as opposed to “new,” especially with regard to the Covenant, let’s consider two final passages, both from the *Mizmowr* | Psalms. The first is from Mizmowr 51:10. In it, *Dowd* | David asks of Yah: “Create in me a clean heart, O God, and *chadash* | renew the right spirit within me.” The second, found in Psalm 104:30, reads: “You send forth Your *Ruwach* | Spirit to create us and You *chadash* | renew the presence of the land.”

Therefore, we can now say with complete confidence that Yahowah has promised to *chadash* | renew His Covenant with *Yisra’el* | Israel and with *Yahuwdah* | Jews. These beneficiaries are the descendants of ‘Abraham, Yitschaq, and Ya’aqob. And because this is the concluding event of time as we know it; God has not nor will not replace His people with another. Christians and Muslims who have claimed otherwise will be condemned.

As I write this assessment in the fall of 2020, amidst the worldwide lockdowns wrongfully imposed to restrict liberty as a result of a virus, we are just thirteen years away from the Covenant's reaffirmation. This day will be unlike anything humankind has experienced. Hoping that you are among those who are restored is the reason the *Yada Yahowah* series exists.

But behold, the days of *chadash* | restoration and renewal will soon be over. By *Yowm Kippurym* | the Day of Reconciliations in year 6000 Yah (Monday, October 2nd 2033) the last decision will have been acknowledged and the Family of God will be complete. Those celebrating Yahowah's commitment to honoring His promises, have reached out to Him by name. They have accepted the instructive conditions of His Covenant. They have reaped the benefits of attending the Miqra'ey. And they have done so by becoming Towrah observant. As a result, they are right with Yah.

Be aware, this is a very different time and situation from that which occurred 3400 years ago on the way out of Egypt. Those events set these events into motion. There was an urgency on that day to make this day possible.

As we ponder God's next prophetic statement, keep in mind that the Exodus was not just a historic event. It served as a metaphor to explain that Yahowah is liberating His people from the crucibles of oppressive religious and political institutions, from the bondage of works-based salvation schemes, and from judgment. With this in mind, and speaking of the renewal of His familial Covenant relationship with Yisra'el and with Yahuwdym, Yahowah said:

“It will differ somewhat from (*lo' ka* – it won't be exactly like) the Covenant (*ha Beryth* – the Family-Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship (*'asher* – which**

provides directions showing the steps to walk which are correct and yet restrictive and give meaning to life, providing encouragement and joy to those who are properly led and guided that (qal perfect)), **I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*‘eth ‘ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand, and with inspiring intent, overpowered the situation** (*chazaq ‘any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail (hifil infinitive construct – I caused this to occur with them, influencing them such that they would be active and demonstrable participants such that they would be associated with Me)) **to bring them out** (*la yatsa’ min hem* – to draw them away from and bring them close, descending and extending Myself to serve by removing them from (hifil infinitive construct)) **of the realm of the Crucibles of Oppression in Egypt** (*‘erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsarym* – troubling, confining, and adversarial situations).

Relationally, they broke (*‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits by splitting into two parts (read: creating the Talmud to nullify the Towrah or a New Testament to contradict and revoke God’s testimony) (hifil perfect)) **My Covenant** (*‘eth beryth ‘any* – My Family-Oriented Relationship Agreement) **although for a time I acted as a husband with them** (*wa ‘anoky ba’al ba hem* – even though I acted as a husband, even a leader in a position of authority (qal perfect – genuinely only for a limited duration),’ **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* –

reconciliation) **reveals through this prophet** (*na'um* – prophetically declares).” (*Yirma'yah* / I Rise Up and Live in Yah's Shelter / Jeremiah 31:32)

The key to understanding the difference between what occurred 3400 years ago in Egypt and what will transpire 13 years from now in Yaruwshalaim, Yahuwdah, Yisra'el can be found in the operative verb in *Yirma'yah* 31:32: “*chazaq* ‘*any ba yad* – I took them firmly by the hand with overwhelming intent, and overpowering the situation, I showed such an intense resolve, I was inflexible in My influence due to the urgent need to prevail.” Then there was the urgency to liberate a reluctant and ignorant audience who were enslaved, people who knew little of Yahowah and nothing of His Towrah or Covenant. They had only just then been introduced to Pesach and Matsah and were unaware of anything beyond. It would be seven weeks before they would be given access to Yahowah's Towrah Guidance and with it, an explanation of the Conditions of the Covenant.

To get their attention and bring them home Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to ‘Abraham, Yitschaq, and Ya'aqob regarding this very same Covenant. His people had to be freed from human oppression after 400 years of slavery, they had to receive the Towrah fifty days after their liberation, they had to be herded into the Promised Land forty years thereafter, and they had to survive there another 400 years such that Dowd could be anointed, unify them, and establish the Kingdom of Yisra'el.

Thereafter, they would breach the Covenant, be estranged from God, be ravaged by invaders, be dispersed throughout the world, and suffer systematic religious and political abuse as a *quid pro quo*. But the stage would be

set for this day, which by contrast, the Israelites and Jews experiencing the renewal and restoration of their relationship with God know Yahowah because they have chosen to be Towrah observant, because they have decided to accept the conditions of the Covenant and attend the Miqra'ey. They did not come kicking and screaming, but of their own freewill. They made an informed and rational decision to be part of Yahowah's Family.

This time, rather than leaving Mitsraym, they will have walked away from religious, political, and geographic Babylon. They are no longer confounded or confused.

This statement affirms that God is committed to honoring His Covenant promises.

The verb *chazaq* was written using the hifil stem which depicts a relationship between the subject, in this case Yahowah, and the object, the Children of Israel, whereby God is causing them to participate in this handholding, such that the firm grasp was reciprocated. This is to say that Yahowah wants His people to be resolute and unwavering in their commitment to the relationship. Further, *chazaq* was spoken in the infinitive, making it a verbal noun, whereby the “intense resolve and overwhelming intent” is palatable.

This interaction tells us that for the Covenant to be of benefit, we must not only trust God, we must take the initiative to reach for Yahowah's hand, thereby demonstrating that we are willing to rely upon Him to take us away from religious oppression, works-based salvation schemes, and judgment. But more than this, by using the hifil stem with *chazaq*, Yahowah has formed a “firm and powerful” connection between His Covenant and His children's liberation and subsequent protection.

Parar | broke lays it all on the line. Yisra'el first, then Yahuwdah, sought to nullify the Covenant relationship on behalf of their religious and political agendas. They would

create the competition – their own convoluted and contradictory texts which would be known over time as the Jerusalem and Babylonian Talmud, the Mishnah and Zohar. But never lose sight of the fact that Jews have long been their own worst enemy. *Sha'awl* / Saul / Paul, a failed rabbi, would inspire most of the Christian New Testament. Muhammad, a wannabe Jewish Messiah, bastardized the Babylonian Talmud to satiate his lust for sex, power, and money – creating the Qur'an in the process. With both religions, Jews would not only *parar* the Covenant, they conceived demonic cults bent upon destroying everything God held dear.

The “*beryth* – covenant” is a “family relationship” whereby something is required of every participant. In this relationship, Yahowah promises to save us from ourselves, from all forms of human oppression. To benefit, however, we must honor our side of the bargain and observe God's instructions, distance ourselves from human institutions, and respect Yahowah's ability to lead us home.

As we know, through the prophet Howsha', Yahowah told Ephraim and Benjamin (who collectively represent the whole nation of Yisra'el save the tribe of Yahuwdah) that they were being divorced for infidelity. This separation was their doing. God's position did not change, nor did any of His promises.

As a noun, *Ba'al* | Lord is among Hebrew's most derogatory titles. It is applied to *ha Satan* | the Adversary because of his desire to lord over and control humankind. It is also used in connection with despots. But like so many Hebrew terms, it has a dark and light side, especially as a verb (Strong's H1166) where it speaks of marriage. In this case, symbolically, Yisra'el was Yahowah's betrothed. That is to say that they were in a mutually beneficial, supportive, and loving relationship, having chosen to raise the Covenant Family together.

The benefits of the relationship delineated in the Towrah had been nullified. Yisra'el and Yahuwdah had violated their vows by chasing after all manner of religious and political schemes. When it comes to the five conditions of the Covenant, Yahowah is unyielding.

Exemplifying the same characteristics of consistency and fidelity Yahowah desires in us, God did not let mankind's flirtation with *Ba'al* | the Lord frustrate His purpose – that being to establish an everlasting familial relationship with humankind. Therefore...

“Accordingly and as a consequence (*ky* – because of this, yes, indeed, truthfully, and instead by contrast), **this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*'asher* – to lead to the correct path to walk to get the most out of life), **I will cut** (*karat* – I will create through separation, making and establishing (qal imperfect – with ongoing benefits over time)) **with** (*'eth* – alongside and on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **much later after those days** (*'achar ha yowm hem ha hem* – during a subsequent period and in a different time, specifically in the latter days), **' prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God):

'I will provide, placing (*nathan* – I will literally give and actually ascribe, producing, offering, and bestowing at this moment in time (qal perfect)), **accordingly** (*'eth* – the mark and message of our association), **My towrah | guidance** (*towrah* *'any* – My teaching, instruction, and directions) **within them** (*ba qereb hem* – inside of them, in their core being such that it is part of their inner person,

part of their thought process and psychology, influencing their conscience and animating their lives).

And integrated into their inclinations and ability to exercise good judgment (*wa 'al leb hem* – then upon their preferences and disposition, their character and thinking, their hearts and minds), **I will write it** (*kathab hy'* – I will inscribe and engrave it (qal imperfect energetic nun – literally and emphatically with ongoing implications throughout time)).

Then, I will (*wa hayah* – and I shall (qal perfect)) **approach them as their God** (*la hem la 'elohym* – I will draw near as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la 'any la 'am* – and they will exist near Me as My People (qal imperfect)).” (*Yirma'yah* / I Rise Up and Live in Yah's Shelter / Jeremiah 31:33)

This is among the most profoundly exciting announcements in the whole of the prophets. First, it destroys the credibility of every religion because the only actual and proven God is not only returning to His people, *Yisra'el* | Israel, and therefore not to Roman Catholics, Arab Muslims, American Mormons, or a Gentile Church, He is inscribing His *towrah* | guidance inside of the Covenant's participants. Since the Towrah is the ultimate answer, the means to restore the relationship, then the notion it was superseded by a Talmud, New Testament, or Qur'an becomes ludicrous.

Second, this proclamation explains how the Covenant's children will live in the hereafter. Having had the opportunity to observe the Towrah or be oblivious to it, having lived our lives under the auspices of freewill so as to be given the opportunity to accept or reject Yahowah and His Covenant, having been in the position where we have to work for understanding if we want to know God, a time will come when that will change. While we will retain

freewill, having chosen to be with Yahowah and to be part of His Covenant Family, our Heavenly Father will be in a position to give us the guidance we will need to operate safely in four, five, six, and seven dimensions and throughout the cosmos. And that is why I have written *towrah* | guidance in lower case, suggesting that this will comprise God's teaching for living among the stars.

In eternity, the existing *Towrah* | Teaching of Yahowah would do us very little good and in some ways would be harmful. That is because we will know Yahowah and not need to find Him. We will already be part of the Covenant Family. Moreover, all of the disappointing things that have been done over the ages which are recorded in the Towrah, from Chawah misquoting Yah's instructions in the Garden to the Children of Yisra'el thanking God for liberating them from Egypt by creating and worshiping a golden calf would just make us sad.

When it comes to understanding how to get the most out of living in six and seven dimensions, we will not have to translate Yahowah's future instructions, search for the most accurate text, or seek to interpret the message, because His words will be integrated into the fabric of our lives. This is something God cannot do at this time because mankind must retain the ability, no matter how foolish, to disregard the Towrah. And that becomes impossible when it is written inside of us. But in eternity, to keep us safe, it will be essential for us to have the Creator's guidance on how to engage and what to avoid, especially when it comes to the magnitude of the forces at play throughout the universe.

It is also interesting to note that in this declaration, Yahuwdah is not mentioned. That is because Yisra'el is now reunited and Yahuwdah, making it part of the collective whole. And while the restoration of Yisra'el at the conclusion of this Time of Return and Renewal is telling – that's small *manna* compared to what follows.

As I have mentioned, up to this point, Yahowah's Towrah has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it. And even for those of us who have devoted our lives to understanding it and sharing it, we are barely scratching the surface of what can be known and understood.

Further, there is an enormous difference between reading the Towrah in Hebrew while contemplating its intent in English in a world polluted by religion, versus having it integrated into our core nature, while becoming fluent in Hebrew within Yah's perfect embrace.

While I would like the *towrah* integrated into my life now rather than later, it would not be appropriate. Even with Covenant members, Yah is not going to supplant our freewill by imposing His on us. This is our time to choose when we have the opportunity to respond to Yahowah's calling. We can spend as much or as little time with God as we would like.

It is also an era of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today we have the opportunity to work with God to do something that will endure the test of time. We can encourage others to closely examine and carefully consider Yahowah's Towrah such that they receive the Covenant's benefits. We can contribute to the size of God's Family while Yahowah enhances our lives.

And that is what this is all about. For us to be Yahowah's children, for us to function as a family, we need to be more like our Father. The integration of the *towrah* will go a long way toward accomplishing this.

On this day in early 2020, as has been the case for nearly 20 years, we have done our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to "*Yada' Yahowah* – to choose of their own accord to

become familiar with, come to know, and understand Yahowah.” It has been and continues to be a labor of love, and the most rewarding and enjoyable opportunity of our lives. We have done so by translating Yahowah’s *Towrah* | Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete, and we will be retired. Once Yahowah’s Family has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could possibly understand at this moment.

For us, it will be a time of celebration, not only because Yahowah will have honored our devotion to *yada’* | knowing to call Yisra’el and Yahuwdah Home, but also because our lives will be similarly enriched and enlightened on this day.

From our perspective, this plan is brilliant. Every nuance and subtlety of our Creator’s *towrah* | teaching and guidance will be known to us, its every word, metaphor, symbol, and meaningful association will be revealed, enabling us to know and understand ourselves and our Creator perfectly. By observing the integrated *towrah*, we will laugh, love, learn, and live, while growing to be ever more like our God.

This affirms the timing of Yahowah’s return on *Yowm Kippurym* at the end of the Time of Ya’aqob’s Troubles, fulfilling His *Towrah* promise to reconcile His relationship with Yisra’elites and Yahuwdym. It affirms the role of the *Towrah* in our liberty, and of it continuing to guide us during the Millennial Sabbath and beyond. It affirms that the purpose of the Covenant is to establish a family – to be God’s children.

And with all of these affirmations, it is astonishing, even debilitating, to know that Christians routinely

convolute this passage to justify Paul's proclamation of a "new covenant," one based upon replacement theology and faith, one in complete conflict with the Towrah. According to the author of Christianity, the "old covenant" was "annulled and obsolete" because it was a "cruel taskmaster" which could "neither save nor impart life." He announced in his initial public address that his god no longer had any interest in saving Jews, having replaced them with Gentiles – all in direct conflict with this prophetic declaration.

I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion. But to a large degree, the ignorance of it is replicated by the lunacy of the Talmud and Zohar. Although we ought not be surprised since Yahowah told us in Yasha'yah 29 that Yisra'el and Yahuwdah would remain clueless regarding His prophecy.

The Covenant has not changed, but instead, like those of us who have benefited from it, it has grown, evolving from a casual association to a close friendship, maturing from kinship to a kingdom, transitioning from marriage to divorce, and ultimately to reconciliation, enabling us to live forever as part of God's eternal family. The renewal of the covenant demarks the end of the beginning and the beginning of forever.

While the benefits of this renewal are ongoing and everlasting, this promise has not yet been fulfilled. It did not commence in 33 CE with Yahowsha's fulfillment of *Pesach* – Passover, or Yahowah's *Matsah* – UnYeasted Bread sacrifice. This is not addressing the celebration of *Bikuwrym* – Firstborn Children or *Shabuw'ah* – Seven Sabbaths. It obviously does not demark the age of Christendom, as the Towrah has been expressly removed from all of those victimized by Paul. No, the renewal of the Covenant is still on our horizon, just thirteen years distant from this writing in the fall of 2020.

As a result of having the gift of the Towrah placed inside of us, man's religious traditions, his justifications, concealments, corruptions, and counterfeits will no longer pollute our relationship with God. As a result, Yahowah said:

“No longer shall anyone impart information or teach (*wa lo' lamad 'owd* – no one will continue to instruct or learn from, nor will anyone encourage the acceptance of (piel imperfect – the recipients of this instruction will never be exposed to)) **other individuals in association with an evil and outspoken world** (*'ysh 'eth rea' huw'* – their immoral companions, friends, and errant countrymen among humankind, each of his troublesome neighbors or his loudmouthed associates in an attempt to reason with them) **or** (*wa*) **even those with familial affinity** (*'ysh 'eth 'ach huw'* – with regard to blood relatives and closely associated individuals such as family members, and in this context: Yisra'el and Yahuwdah) **so as to say** (*la 'amar* – approaching to declare),

‘Choose of your own accord to know Yahowah (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah (qal imperative))!’ **because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me, and they will continually recognize and literally understand Me (qal imperfect)), **from the youngest** (*la min qatan hem* – regarding the approach of the most recent arrival among them) **and up to the enduring witness of most important and oldest** (*wa 'ad gadowl hem* – including those of the longest duration, the earliest arrivals whose eternal testimony remains the most significant, those who arrived a time long ago), **prophetically reveals** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name

pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our ‘*elowah* – God).” (*Yirma’yah* / I Rise Up and Live in Yah’s Shelter / Jeremiah 31:34)

Yada’ Yahowah. It is the most empowering declaration in the universe, the most enlightening, liberating, and enriching. It has served as the title of this book since the first word was written. Today, it highlights the entire collection of amplified translations, insights, and commentary on the Word of God.

Written in the *qal* imperative, *Yada’ Yahowah* encourages you to “choose of your own initiative to come to actually know Yahowah, to literally recognize and acknowledge Yahowah, and to genuinely understand Yahowah, such that you develop an unencumbered relationship with Yahowah.” This remains the sole intent of *Yada’ Yahowah*.

Yes, a day will come when every living soul will Know Yahowah. It is poetic in a way. The words which inspired the five million which would follow obsolete every word written. There will no longer be a need for my translations or insights because they will be vastly inferior to what Yahowah will supply. Perhaps you will be among those at my retirement party.

As we approach this prophecy, it is essential that we appreciate the fact that this is occurring in a different place and time. Yahowah has returned. He has removed all religious and political influences from our planet. He has restored this world such that it resembles the Garden of ‘Eden. And now, as a direct result of Yahowah’s *towrah* | teaching being written upon the souls who have embraced the Covenant’s conditions prior to His return, God’s complete and perfect guidance is within us. Additional instruction has now become superfluous.

This realization also indicates that it will be too late to save the world at large, or even reluctant family members. They will be gone and likely forgotten. Those in a position to benefit from the *towrah*, those who came to love God's guidance when it mattered most, will have unencumbered access to Yahowah. With God as our Teacher, what more could we want or need?

We have reached the seventh millennium of mankind's existence with the celebration of *Sukah* | Shelters known as the Millennial Shabat. Everyone living at this glorious moment will enjoy a close, personal, familial, and fully informed relationship with Yahowah. This is life as it was meant to be enjoyed.

We have come full circle. The story of God's love for us began in the Garden with 'Adam and Chawah and is now being celebrated among the Covenant Family – those who have come to know and trust God through His Towrah. Pesach has led to Sukah. The Covenant has brought us Home. Eternity has just begun.

Considering the importance of this message, and the fact that it is often convoluted and misunderstood, let's review what is going to occur upon Yahowah's return and with whom it will transpire:

“Behold, take this all in and pay especially close attention to the details (*hineh*), a time is coming (*yowmym bow'*), Yahowah (*Yahowah*) reveals well in advance of it occurring (*na'um*), when I will enter into and cut with (*wa karat 'eth*) the Family of Yisra'el (*Beyth Yisra'el*) and with (*wa 'eth*) the Family of Yahuwdah (*Beyth Yahuwdah*), a restored and renewed (*chadash*) Covenant (*Beryth*). (*Yirma'yah* / Jeremiah 31:31)

It will differ somewhat from (*lo' ka*) the Covenant (*ha Beryth*) which, to reveal the way to the benefits of the relationship (*'asher*), I entered into (*karat*) with their fathers (*'eth 'ab hem*) on the day (*ba yowm*) I firmly

took them by the hand, and with overwhelming intent, overpowered the situation (*chazaq 'any ba yad*) to bring them out (*la yatsa' min*) of the realm of the Crucibles of Oppression in Egypt – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty (*'erets Mitsraym*).

Relationally, they broke (*'asher hem parar 'eth*)) **My Covenant** (*'eth beryth 'any*) **although for a time I acted as a husband with them** (*wa 'anoky ba'al ba hem*),' **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals through this prophet** (*na'um* – prophetically declares). (*Yirma'yah* / Jeremiah 31:32)

Accordingly and as a consequence (*ky*), **this is** (*zo'th*) **the Covenant** (*ha beryth*) **which, to enjoy the benefits of the relationship** (*'asher*), **I will cut** (*karat*) **with** (*'eth*) **the House of Yisra'el** (*Beyth Yisra'el*) **much later after those days** (*'achar ha yowm hem ha hem*), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*):

I will provide, placing (*nathan*), **accordingly** (*'eth*), **My towrah** | **guidance** (*towrah 'any*) **within them** (*ba qereb hem*).

Integrated into their inclinations and ability to exercise good judgment (*wa 'al leb hem*), **I will write it** (*kathab hy*).

Then, I will (*wa hayah*) **approach them as their God** (*la hem la 'elohym*). **And they shall be My Family** (*wa hem hayah la 'any la 'am*). (*Yirma'yah* / Jeremiah 31:33)

No longer shall anyone impart information or teach (*wa lo' lamad 'owd*) **other individuals in association with an evil and outspoken world** (*'ysh 'eth rea' huw'*) **or** (*wa*)

even those with familial affinity (*'ysh 'eth 'ach huw'*) so as to say (*la 'amar*),

‘Choose of your own accord to know Yahowah (*yada' Yahowah*)!’ because (*ky*) everyone will know Me (*kol hem yada' eth 'any*), from the youngest (*la min qatan hem*) and up to the enduring witness of most important and oldest (*wa 'ad gadowl hem*), prophetically reveals (*na'um*) **Yahowah (*Yahowah*).’** (*Yirma'yah / I Rise Up and Live in Yah's Shelter / Jeremiah 31:34*)

May you choose to *Yada' Yahowah*.

✠✠✠

4

'Ishah – Woman

So Much to Learn...

There is a reason for everything – good and bad, right and wrong, life and death. Our choices matter. There is always a consequence.

In this regard, Yahowah not only wants us to know that He created evil, it is here in the Towrah that He explains why. One cannot choose good if bad does not exist. And for this choice to be credible, an Adversary has to be its champion. If everything were wonderful, if all of life were sunshine, there would be no reason to reject Yah or separate oneself from His love.

Heylel (sometimes written “Halal”) ben Shachar, better known as Satan, is a spiritual being created by God. He was part of the “*tsaba*’ – vast array of spiritual implements” Yahowah calls *mal’ak* or “messengers” which He deploys on man’s behalf. As we move out of *Bare’syth* / Genesis in the Towrah and into *Yasha’yah* / Isaiah in the Prophets, we will discover that this adversarial being wanted to be considered above the Most High, and thus perceived as if he were God. And while few things are as insightful, that is less important now than why he was allowed into the Garden.

‘Eden’s transition from good to bad was abrupt. And since context is the key to understanding, let’s reassess how we got to this place. If you recall, we discovered...

“Yahowah, Almighty, relationally selected and grasped hold of the man named ‘Adam and He settled him in the Garden of ‘Eden to minister to her and to closely observe her, closely examining and carefully considering it. (*Bare’syth* / Genesis 2:15)

Then Yahowah, Almighty, provided direction concerning and on behalf of ‘Adam, the man, saying, ‘From every tree of the Garden you can continually and actually eat, enthusiastically being fed and nurtured. (2:16)

But from the Tree of the Knowledge of Good, that which is beneficial and productive, correct and proper, favorable and enjoyable, desirable and agreeable, moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful, and Bad, that which is ineffective and counterproductive, errant and improper, disadvantageous and undesirable, disagreeable and immoral, both wrong and worthless, restrictive, displeasing, harmful, malignant, depraved, and saddening, do not make a habit of continuing to eat from it. Because as a consequence, within a day you will absolutely die defined by having eaten from it, coming to resemble what you have consumed.’ (2:17)

Yahowah, Almighty, said, ‘It is not good, productive or beneficial for the man, ‘Adam, representing mankind created in God’s image, to exist alone or be by himself. I will engage and continually act on his behalf, producing a helper and supporter, one who assists and serves, a positive influence who rescues and renews like his corresponding counterpart, describing that which is straightforward, right for him, open to him, close by in his immediate proximity.’ (2:18)

So then Yahowah, Almighty, who fashioned and formed out of the elements of the earth every living animal of the expansive environment in addition to every bird in the sky, brought them to ‘Adam in order to witness and delight in what he would call them and how he would greet and welcome them, even if he would summon them and invite them to meet with him, approaching them.

Therefore, for the benefit of the relationship and to reveal the proper path to walk to get the most out of life, everything ‘Adam approached, welcomed, and encountered, designating by name, that became the depiction and reputation of that living soul and conscious lifeform. (2:19)

‘Adam summoned and met with, greeting by name and proper designation all of the animals, the birds of the sky, and every conscious lifeform of the expansive environment. But there was not found for ‘Adam a helper and supporter, one who could assist and serve alongside similar to or right for him. (2:20)

As a result, Yahowah, Almighty, caused the man, ‘Adam, to be anesthetized, falling deeply asleep, similar to being under anesthesia. And while he slept, He grasped hold of one of his ribs from his side and sutured up the place beneath it, replacing it with living tissue. (2:21)

Then Yahowah, Almighty, constructed with the rib, building for the purpose of the family and for procreation, establishing also for restoration that which to reveal the benefits of the relationship He had taken from the man, ‘Adam, a woman for a wife. And He brought her to the man.” (2:22)

Then ‘Adam responded, ‘This is the way to conduct one’s life, the motivation to push forward and the persistent heartbeat of life, its essential nature out of my

essence, a living being able to communicate intelligently for me to desire and to share positive thoughts. For this reason, she shall be greeted, welcomed, and called, “woman,” because out of man she was taken. (2:23)

Accordingly, therefore, a man shall leave his father and his mother and engage, becoming close with his woman. And they shall exist as a unified pronouncement regarding life and an uplifting declaration concerning living in the flesh. (2:24)

And the two, the man and his woman, were naked, and they were not ashamed, wrong, or bothered by it.” (*Bare’syth* / Genesis 2:25)

Therefore, Yahowah selected ‘Adam and placed him inside of the Garden of ‘Eden such that he could consider it and care for it. Along the way, God provided instructions, telling ‘Adam that he could eat whatever he desired. He explicitly explained, however, that there would be a self-defining and deadly consequence of continuing to eat from the Tree of the Knowledge of Good and Bad.

Thereupon, Yahowah announced that since it was not good for man to be alone, He would engage on ‘Adam’s behalf, assisting, helping, and supporting him. Initially, God did so by introducing man to the other lifeforms He had created, realizing that it would be a mutually enjoyable and enriching experience. However, since that ultimately proved inadequate, God created woman, the ideal companion, and brought her to the man. ‘Adam demonstrated his appreciation and his linguistic aptitude, exuberantly and brilliantly encapsulating Yahowah’s intent. The scene was even portrayed as sensual and uplifting.

In contrast to this, we discover...

“The spellbinding serpent (*wa ha nachash* – so then the sorcerous snake, this venomous viper, and poisonous

cold-blooded reptile, this tempting and toxic creature; from *nachash* – the one who enchants and captivates regarding the Divine, the one who practices divination, magic, and sorcery, who indulges in prophecy to capitalize by fortune-telling, invoking supernatural knowledge and power) **was** (*hayah* – existed as (qal perfect)) **cunning and clever** (*'aruwm* – shrewd and subtle while appearing sensible, crafty and obscuring, elusive and ambiguous with his counsel, highly skilled at being mischievous, abusive, and treacherous), **more so than** (*min* – distinguished in this way from) **any other** (*kol* – all) **lifeform** (*chayah* – living being, animal, wild beast, or supernatural creature) **relative to** (*'asher* – in relation to) **the broad and open way** (*sadeh* – the cultivated environment or great expanse of land [outside the Garden]) **that Yahowah** (𐤆𐤏𐤐𐤗𐤅𐤇𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym* – God), **had deployed** (*'asah* – had conceived or created, had enabled or engaged (qal perfect)).

Then he said to (*wa 'amar 'el* – so he spoke, verbally addressing, promising and claiming regarding) **the woman** (*'ishah* – the female), **‘So what if it were true that** (*'ap ky* – beyond all of this, even more than this, in contrast on the other hand, nevertheless upon the condition therefore that it was out of anger, furthermore demonstrating resentment and arrogance, with an inappropriate self-appraisal while emphasizing that it was indeed accurate that there was an exception) **God** (*'elohym* – the Almighty) **said** (*'amar* – stated and claimed, exclaimed (qal perfect)), **“You should not make a habit of eating** (*lo' 'akal* – you should not continually consume food, consistently being nourished by (qal imperfect – addressing actual ongoing, continuous, and habitual consumption)) **from** (*min* – part of) **any tree** (*kol 'ets* – all and every plant) **of the garden** (*ha gan* – the cultivated and lush environment which is protected and conducive to life).””” (*Bare'syth* / In the Beginning / Genesis 3:1)

While no doubt *nachash* | spellbinding, the notion of our Adversary being a “serpent” is merely symbolic. Satan is a spiritual being akin to light. His outward appearance is brilliant, radiant, and luminous. While his approach is serpentine, and thus convoluted, by virtue of his immortality and enormous energy he cannot be trifled with as one would charm a snake. His words are venomous, and his interactions are toxic. In keeping with the metaphor, Satan infects those who listen to him with a neurotoxin, rendering his victims incapable of fleeing for their lives, paralyzing, blinding, and incapacitating them.

Nachash indicates that Satan will engage wannabe prophets, offering them superlative access to knowledge and power. He is also a trickster, willing to provide all of the signs and wonders required to promote the poison pens of his apostles. And he can be enchanting, indeed, mesmerizing, giving the unsuspecting the impression that he is Divine, better even than that other God.

By using ‘*aruwm*, we recognize that our Adversary is “cunning and clever.” He “appears sensible even when being subtle and shrewd.” His counsel is “deliberately ambiguous” because the truth is devastating to his ego. He is “highly skilled at obscuring his actual nature and intent.”

In light of ‘*aruwm*, we ought not expect Satan to appear as an ugly reddish avatar with horns. The Devil would not fool anyone with such a routine. No, Satan has no interest in playing the role of Adversary. His every ambition, word, appearance, and deed are carefully calculated to cleverly conceal his adversarial nature such that we humans are seduced by him, tranquilized into believing that he is not only revealing the word of God, but is actually God.

Yahowah’s declarative statement is comprised of two elements which collectively form the basis of every

religion on earth. Lies are made credible when they are cleverly interwoven into the truth.

For example, rather than overtly condemn the Towrah, rabbis misrepresented and misconstrued its intent in their Talmud. Even their Zohar alludes to the Towrah in the process of elevating Satan's appeal. Rather than acknowledge that he had been selected by Satan to undermine Yahowah, Paul claimed that the God he was contradicting had chosen him to be His lone apostle. As a result of this clever ruse, Christians would worship Paul's Lord as if Satan were God. They would even identify themselves with the macabre image of a 'Dead God on a Stick.' Similarly, Muhammad fooled billions when he modeled Allah after Satan and then claimed that he was God. And in the end, all three religions would seek to abuse and silence Yahowah's witnesses and corrupt His testimony. Clever, indeed.

The fact is, Yahowah created *ha satan* | the Adversary. God allowed him to enter the Garden. He even introduced him to us, describing him so that we would not be similarly fooled by his ploy. Then, and this is important, Yahowah allowed Satan to misquote Him and thereby mislead humanity. He even gave the people He loved the opportunity to choose poorly – to respond in a manner that was hostile to their wellbeing.

But God did not leave His creation ill-equipped. He had provided clear instructions: **“Then Yahowah, Almighty, provided clear instruction and direction on behalf of ‘Adam, saying, ‘From every tree of the Garden you can continually and actually eat, enthusiastically being fed and nurtured. (2:16) But from the Tree of the Knowledge of Good, that which is beneficial and productive, correct and proper, and Bad, that which is ineffective and counterproductive, disadvantageous and undesirable, do not make a habit of continuing to eat from it. Because as a consequence,**

in a day you will die defined by having eaten from it.”
(2:17)

That is considerably divergent from the statement Satan attributed to Yahowah. In academic circles, this ploy is called “revisionist history.” In debate, it’s called a “straw man.” The Adversary’s whitewash of Yahowah’s Word was a clever corruption or counterfeit, which is the most effective way to convince people that a fraud is true. **“Then [Satan] said to the woman, ‘So what if it were true that God said, “You should not make a habit of eating from any tree of the garden.”?’”** (3:1)

In actuality, ‘Adam was told: **“From every tree of the Garden you can continually and actually eat.”** There were no restrictions placed on ‘Adam. He could eat whatever he desired and saw fit. Moreover, had there been a restriction, the negation was not on eating from any tree as Satan had misrepresented. There was simply a deadly (read venomous and toxic) consequence of being defined by digesting something invalid and disagreeable.

There were no restrictions, just beneficial results and negative consequences in the options before him. And this was not an “if you make one mistake, I’m going to kill you” scenario. “*Akal* – eating” was spoken in the imperfect which describes ongoing and habitual behaviors. This was parental advice, not a lord’s command.

Satan inferred that he “*‘ap ky* – knew something beyond all of this, even more than this,” which is to infer that his knowledge was superior to God’s. But in actuality, Satan’s approach was “*‘ap ky* – in contrast” with God’s. He was “*‘ap ky* – the other hand,” the “nevertheless upon which this exception, this new condition” was being foisted. Born “*‘aph* – out of anger, arrogance, and resentment,” Satan would “inappropriately emphasize that his self-appraisal was indeed accurate,” when it was as

phony as Paul's epistles, Akiba's arguments, and Muhammad's recitals.

No one would be fooled by a red, six dollar bill with a picture of a hideous spiked-tailed horned devil with a pitchfork. Although, most have no problem with "In God We Trust" inscribed on a promissory note, and thus a debt instrument, depicting a sun-god religion by way of an Egyptian pyramid and the Eye of Horus.

The Beasts associated with Babylon, the religion of Roman Catholicism and the politics of America, deliberately misconstrue and misappropriate God's testimony as Satan has done to infer that they are superior. One does not have to be creative to counterfeit, only "crafty and cunning, shrewd and sensible." From Babylon to the present day, this singular strategy has deceived more people and caused more harm than all other ploys combined.

And keep in mind, the closer the lie is to the truth, the more deceptive and beguiling it becomes. A counterfeit bill remains fraudulent and illegal, even when it is 99.99% consistent with the original. It artificially gains credibility in the eyes of the unwary through feigned similarity.

Created without the capacity for freewill, Satan is devoid of creativity. His lone ploy is to beguile by concealing, corrupting, or counterfeiting something God has already conveyed. And that is why the Lord's most popular religions are twisted variations of the truth. The more they claim the Towrah for themselves, as do Christianity, Judaism, and Islam, the greater their appeal. The more they misappropriate and misapply the Word of God, the more readily they are believed.

Should you be wondering how Satan could have rebelled if he did not have freewill, I would encourage you to consider the circumstances under which we have the capacity to choose without the right to do so. For example,

the military is a command and control institution (as are Yahowah's *tsaba'* of *mal'ak* | regime of spiritual implements) where soldiers do not have the freedom to refuse an order. As was the case with Satan, insubordination in the military is unacceptable and is severely punished, with the noncompliant stripped of their rank and incarcerated. People have long chosen to be pedophiles, rapists, arsonists, thieves, and murderers, but have never had the right to do so.

Yahowah gave 'Adam and Chawah, and indeed all men and women, freewill. We can choose to ignore Yahowah's instructions without penalty. Those who do, like all animals, eventually die, their souls ceasing to exist. God neither pursues them nor judges them. He assuredly does not punish them. That was the cause and consequence of the instruction to 'Adam regarding the Tree of Knowledge.

The *mal'ak* | messengers, however, exist as spiritual envoys. They are God's implements, tools He uses to interact with His creation. The potter's wheel does not have a life of its own. It does not decide when to run or what to make. And most importantly, the potter's wheel would be considered broken should it become insubordinate – or worse: claim superiority over its designer.

Moving on, the second element of the Adversary's plot to mislead Chawah was to suggest: **“so what if God said...!”** His inference was, of course, that Yahowah's words do not matter, that his, and perhaps ours, are also valid. It is the same ploy Satan would use to promote Judaism, Christianity, and Islam through Akiba, Paul, and Muhammad, and individual spiritualism, generally.

This ploy forms the basis of Catholicism's condemnation of those who are “Sola Scriptoria.” Popes consider themselves authorized to alter, even completely change, God's directions. It is the basis of the “Oral Law”

where the claim is that G-d handed the written Torah to Moses while the people created their own oral variation. In Socialist Secular Humanism, man claims God never existed, making mankind the ultimate authority, and thereby rendering Yahowah's message moot. In Islam, Allah was modeled after Satan, so everything Yahowah said was simply contradicted. Rabbis were especially cunning, openly claiming Yah's authority for themselves by outvoting and over-shouting God.

It has become a popular appeal. "*So what if God set the Shabat apart? We want Friday, or Sunday, or the weekend,*" as the case may be. "*So what if God invited us to observe the seven Miqra'ey? We prefer Easter, Ramadan, Hanukah, or May Day.*" "*So what if God chose the name Yahowah? We prefer Mother Nature, Evolution, Ha Shem, Allah, Jesus, Jehovah, Buddha, or the Lord.*"

As you travel along life's way, and you confront a tradition or teaching that is somehow attributed to God, ask yourself: *Has God said this?* Or, as is the case with the Talmud, New Testament, and Qur'an, is what is being claimed a corruption or counterfeit of something God actually stated? In the process of fooling Chawah, Satan exposed a test we can use to avoid being fooled ourselves.

Lingering a bit longer on this statement, I find it interesting that most English Bible translations render Genesis 3:1 as a question even though there is no interrogatory in the Masoretic text. As a statement, Satan's line suggests that the Adversary isn't interested in soliciting mankind's opinions. He is much better informed and smarter than we are. He is not interested in small talk or companionship, either. Satan is simply inferring that God's instructions do not matter. He is saying what Catholicism and Judaism have now inferred.

However, there is the possibility that the interrogatory was removed by Masoretic rabbis in order to make the

statement better reflect their own doctrine. The 4QGen Qumran scroll renders the text: **“Did God really say not to eat from any tree in the garden?”**

Regardless of format, in debate parlance, Satan has set up a straw man. Since he knows that he cannot prevail on the merits of his case, on evidence and reason, he has misrepresented the words of God and thereby presented a foe he can defeat. While “crafty and cunning, shrewd and tricky,” the tactic is pragmatic because most people only know enough to be dangerous, and they are incapable of disciplined reasoning. Every time I engage a religious individual in debate, for example, this is also their first ploy. And it’s effective because there are too few informed and logical people around to properly identify and judge the obvious chicanery.

Lastly, there is something notable here that the rabbinical types seem to have missed. If you want to be like Satan, avoid Yahowah’s name. While it has been prevalent throughout Bare’syth, Satan does not use it.

In her reply, Chawah started off reasonably well. Up to a point, she relied on the Word to counter Satan. But then as Catholics and Muslims do today, she added her own embellishments and lost her way. Her initial differences include the mention of “*pery* – fruit,” which was implied but not stated by Yahowah. She left out “*kol* – every” and then spoke of an “*ets* – tree” singular which was acceptable. She located the Tree of Knowledge without actually naming it. Then following Satan’s example, she referred to Yahowah by title alone, rather than name, when both were present in the instruction to ‘Adam.

“The woman (*wa ‘ishah* – the female individual and wife) **said** (*‘amar* – answered and replied) **to** (*‘el*) **this tempting and toxic creature** (*wa ha nachash* – the sorcerous snake, this venomous viper, the spellbinding serpent; from *nachash* – the one who enchants and

captivates regarding the Divine, the one who practices divination, magic, and sorcery, who indulges in prophecy to capitalize by fortune-telling, invoking supernatural knowledge and power), **‘From** (*min* – off of) **the fruit** (*pery* – that produced) **of the tree** (*ets* – plant (singular)) **of the Garden** (*ha gan* – of the protected enclosure for living) **we can eat** (*‘akal* – we can continually consume and be nourished (qal imperfect)). (3:2)

But (*wa* – and) **from the fruit** (*min pery*) **of the tree** (*ha ‘ets*) **which is in the center** (*‘asher ba ha tawek*) **of the Garden** (*ha gan*), **God** (*‘elohym*) **said** (*‘amar* – once clearly stated (qal perfect)), **“You should not actually make a habit of eating from it** (*lo’ ‘akal min huw’* – you should not continually consume from it nor consistently be nourished by it (qal imperfect)). **In addition** (*wa* – and also), **you guys should not make contact with it** (*lo’ naga’ ba huw* – you (plural) should not habitually touch it, continually strike it, actually abuse it, or damage it (qal imperfect)) **lest** (*pen* – or otherwise) **you will have chosen to die** (*muwth* – you will be killed in time (qal imperfect paragogic nun – actually, on an ongoing basis, and of one’s own volition)).””” (*Bare’syth* / In the Beginning / Genesis 3:3)

Before we get serious, a short story. Having owned a Naugahyde couch in my youth, and knowing that the \$50 sofa was exceptionally tacky, I told my friends that they should show it some respect. The “nagas,” I explained, from which the “leather” came, were both rare and prized for their slippery skins. Turns out, long before foisting the ruse with tongue-in-cheek regarding the polyvinyl chloride plastic coating, Chawah spoke of the critters as if they roamed the Garden. In an amplified definition, *lo’ naga’* humorously speaks of “not touching any part of its body, striking it, driving it away, or abusing it.” I wonder if there are Naugahyde sofas in heaven, too.

Seriously now, Chawah spoke of only one acceptable tree. By not naming the Tree of the Knowledge of Good and Bad, it suggests that she may have never really understood its purpose. Also, while I appreciate the nod to the elusive *nagas*, Yahowah said nothing of “touching.” Adding our own embellishments to His testimony is expressly contrary to God’s instructions. Moreover, the paragogic nun suffix on *muwth* | die, as a variation of the cohortative, is an expression of first-person volition. While it may be true, God did not say it.

It is interesting, however, that *pen*, meaning “lest,” is from *panah*, which means “to turn away.” And that genuinely is the point of all of this. Chawah’s augmentation was based upon an important nugget of truth. Misquoting and misrepresenting Yahowah’s testimony leads us away from God and that in turn leads to death. Apart from God there is no life.

The reason Yahowah did not say, “Do not touch the Tree of the Knowledge of Good and Bad” is because to appreciate the difference we must examine both closely. Then after thoughtful consideration, we can choose which to consume, fully apprised of the consequence. For example, in *Prophet of Doom*, I exposed and condemned Islam, proving the religion was a complete sham, based entirely upon what its five oldest scriptural sources revealed. While the information contained in those books was repulsive and deadly, I had to thumb through the rubbish and endure the stench to do the job. However, while informed, I did not ingest anything Satan inspired Muhammad to say.

There are a number of reasons behind Chawah’s mischaracterizations. ‘Adam may have done an inadequate job of communicating Yahowah’s instructions to her. If that is the case, we ought to learn our lesson and be more diligent around those we love.

Chawah may have been a bit miffed at ‘Adam or Yahowah. While she was ‘Adam’s equal, highly valued and appreciated, and living in paradise, she was an afterthought and a gift to ‘Adam. She may have resented one or the other.

It is possible that Chawah never bonded with Yahowah, such that they were not as close as God had been with ‘Adam. While we are not told, perhaps even now ‘Adam may have been off exploring with Yahowah, leaving Chawah home alone.

‘Adam may have enjoyed being enlightened by God more than his wife. If that is true, one day when ‘Adam and Yah were out tending to the Garden, Chawah may have been bored. This may speak to the value of work and of constantly learning.

While it is an overgeneralization with countless exceptions and may have evolved over time, throughout the ages men have responded more to reason and women more to feelings. Consider Chawah’s *naga*’.

Chawah may have had an independent streak – a desire to carve out a niche of her own. After all, ‘Adam had the relationship with Yahowah for mental stimulation and daily physical exertion while caring for the Garden. Chawah’s role was to help him. In doing so, she would have engendered a loving and supportive response, which is the essence of an enjoyable and enduring relationship.

However, if she thought that she was obliged to do things that she had not chosen, or if her contributions were not reciprocated, she may have been looking for a way out of this arrangement. When we interact under obligation rather than desire, we foreclose the joys of reciprocation which make love so enchanting. Such is the case with a marriage vow, which is a stated obligation and constraint, and thus a burdensome requirement rather than a liberating opportunity.

Marriage in the sense of men and women coming together to conceive and raise children is Divine, but Christianity's and Judaism's wedding vows were inspired by men, not God. Such is also the case of divorce, where all the Towrah requests is a letter delineating the desire for separation. Since everlasting misery and conflict are not God's idea of a good time, He did not convey: "Until death do you part."

Said another way, being kind, affectionate, and uplifting will engender a far more desirable response than being commanding, controlling, and imposing. Had Chawah chosen to go out to explore the Garden with 'Adam, her life would have been more adventurous and rewarding. The more each of them contributed of their own volition to one another, the more enjoyable and stimulating the relationship would have become. Had that been the case, it is unlikely that Chawah would have been alone, much less listened to that duplicitous devil.

In reply, the Adversary directly contradicted God, making promises that he could not keep. He was not only wrong; his counsel was deceptive and deadly. Chawah would die, just not instantaneously. She would become mortal, but body and soul would not fail concurrently.

"But (wa – then) the venomous serpent (*nachash* – this sorcerous snake, venomous viper, and spellbinding creature, the one who enchants and captivates regarding the Divine, the one who practices divination, magic, and sorcery, and who indulges in prophecy by fortune-telling, invoking supernatural knowledge and power) replied ('amar – answered, saying) to ('el) the woman (*ha 'ishah*), 'You absolutely will not die (*lo' muwth muwth* – you will not actually come to embody death, you will not be assassinated nor killed (*qal* infinitive – the negation of the genuine depiction of dying and *qal* imperfect – depicting actual death occurring over time)).'" (*Bare'syth* / In the Beginning / Genesis 3:4)

That was partially true up to a point. Chawah would not die on this day. And that is what made Satan's deception appear credible. Outright lies seldom fool anyone. But when truth is twisted, when the counterfeit resembles the genuine article, it is beguiling.

When it comes to the Word of God we must be focused, observant, thoughtful, respectful, and accurate. When we alter anything Yahowah said, or when we ignore the unique nature of the language, it is at our peril. Yahowah stated:

“But (*wa*), from (*min*) the Tree (*'ets*) of the Awareness and Knowledge (*ha da'ath*) of Good, of that which is beneficial, productive, and correct (*towb*), and (*wa*) Bad, of that which is counterproductive, errant, improper, and disadvantageous (*ra'*), do not make a habit of continuing to eat (*lo' 'akal* (qal imperfect – do not actually make a habit of continuing to eat)) from it (*min huw'*).

As a consequence and result (*ky*), in a day (*ba yowm*) you will absolutely die (*muwth muwth* (qal infinitive qal imperfect)) defined by having eaten from it (*'akal 'atah min huw'* (qal infinitive)).” (*Bare'syth* / Genesis 2:17)

It is never wise to remove something Yahowah said from the context in which it was presented. It is also foolish to truncate His instructions, both of which Satan did in this instance. But the single worst thing anyone can do is contradict God while encouraging others to believe them. Satan did this very thing with: **“You absolutely will not die (*lo' muwth muwth* (qal infinitive qal imperfect)).”** *Lo'* makes the second statement the inverse of the first.

An exacting replication of the same wording, inclusive of the most literal stem, infinitive depiction, imperfect conjugation, and verbal repetition, strongly infers that it was done knowingly and deliberately.

No one wants to die, which is why Satan's deception is enticing. It is the appeal of every religion, where an afterlife is promised to believers. But it is always a lie with a deadly consequence.

False hope is tragic for those who succumb to it because it robs them of the opportunity to find and capitalize upon the truth. Worse, believers are manipulated and swindled in the exchange.

With lies the likes of this at the heart of Judaism, Christianity, and Islam, it is both amazing and inexcusable that anyone is beguiled into believing them. They only appear credible to the unsuspecting because they have placed their deceptions on top of Yahowah's Word, and intertwined them, concealing and corrupting the truth. This gives them a veneer of believability they would not otherwise engender and at the same time precludes most people from posing the most effective argument against them. If a religion contradicts that from which it derives its authority, it cannot be true.

It is as simple as this: If Yahowah's Word is true, religions like Judaism, Christianity, and Islam which contradict the Towrah cannot be true. If Yahowah's Word is not true, religions which claim they are divinely inspired, and which garner their authority from it, as Judaism, Christianity, and Islam do, are false. While this simple logical exercise renders all three religions invalid, something any informed and rational person will immediately recognize, the false dogmas prevail because very few people are informed or rational.

Satan took his agenda one step further, enticing Chawah...

“Because instead (*ky* – rather by contrast), **the Almighty** (*‘elohym* – God) **knows** (*yada*’ – is aware and recognizes, understands and must confess (qal participle – a verbal adjective genuinely depicting actual and

demonstrable recognition)) **that truthfully** (*ky* – surely) **in (ba) the day** (*yowm*) **you eat** (*'akal 'atem* – you are fed and are nourished by consuming (*qal* infinitive)) **from it** (*min huw'*), **your eyes** (*wa 'ayn 'atem* – your perspective and ability to see) **will be opened** (*paqach* – will enable you to be sensible and understand, gaining discernment and insights (*nifal* perfect – by opening your eyes you will be enlightened for a time)).

Then you will exist (*wa hayah* – be) **like** (*ka* – similar to and comparable to) **God** (*'elohym*), **knowing** (*yada'* – recognizing, discerning, discriminating, distinguishing, experiencing, and acknowledging) **good** (*towb* – that which is beneficial, pleasing, enjoyable, correct, prosperous, and beautiful) **and bad** (*ra'* – that which is ineffective, counterproductive, harmful and distressing).” (*Bare'syth / In the Beginning / Genesis 3:5*)

In psychological parlance, this is called projecting. By using this tactic, Satan revealed that he is a sociopath and narcissist. It was Satan who wanted to be like God, to be seen as above God. The Adversary was revealing what he wanted, and he was doing so for all to behold.

Egotistical, and believing that he is superior to man, he did not think we would see through his ploy or hold him accountable. He was wrong.

As a psychopath and megalomaniac, Satan has no empathy and has an inherent disregard for humankind. These failings define his character and ambitions. With the Adversary, the ends will justify the means – no matter the carnage or suffering. He has no regrets. The sacrifice of ten billion souls has been of no consequence. He is fundamentally destructive. He has no remorse.

Satan is not only drawn to the best and brightest among us; he will use such individuals and then toss them aside, or if he cannot persuade them to join him, he will seek to bring them down. The Adversary is power-hungry,

manipulative, deceptive, delusional, exploitative, and Machiavellian. He sees himself as a victim and everyone else is simply a tool to be used to fulfill his ambition for restitution.

In this case, the Adversary would deceive and denigrate the woman to destroy the loving relationship Yahowah had nurtured with the man. He would strike back at God by killing ‘Adam. Chawah would be collateral damage. Disparaging women is a signature trait of narcissists. It is why Satan approached the woman rather than the man directly.

Not surprisingly, Paul, Akiba, and Muhammad were all sociopaths and narcissists, as is the ‘*Adonai* | Lord of the Talmud, the New Testament’s depiction of Jesus Christ, and the Qur’anic Allah. The picture is clear and available for all to see. With his words on this day, Satan revealed the means he would deploy through Judaism, Christianity, and Islam to dissolve and denigrate the Covenant relationship Yahowah would seek to develop with Yisra’el and Yahuwdah. It worked, at least for a while.

Should you want to hone your understanding of Satan and those who would advance his agenda, study psychopathy. A good book on the subject, *The Wisdom of Psychopaths*, was written by British social psychologist, Kevin Dutton. You will discover, as was the case here with Satan projecting his desires onto Chawah, that sociopaths and narcissists, and their like, psychopaths and borderlines, reveal their true nature and purpose with their every word. I know, I was born of one and demeaned by another.

Up to this point, all ‘Adam and Chawah “*yada*’ – were aware of, recognized, experienced, acknowledged, and knew” was Yahowah and the sheltered enclosure He had created for them. Everything was “*towb* – good, pleasing, enjoyable, beneficial, prosperous, and beautiful.” Until evil’s advocate slithered into the garden, they had no

knowledge whatsoever of anything “bad, sad, immoral, harmful, disadvantageous, or distressing” – even deadly. ‘Eden was paradise after all, a place of “great joy, ultimate pleasure, and extreme satisfaction.”

So it was true that by eating the fruit, Chawah would add an awareness of evil and suffering to those pleasant things she already knew. But since she had already experienced everything good, the implied benefit was worthless. Satan was adding a negative, diminishing the sum. It is ironic that, by attempting to increase her knowledge, Chawah only succeeded in degrading her experience and decreasing her life expectancy. She was not alone. The Towrah is diminished by the Talmud, New Testament, and Qur’an, when billions believe the opposite.

The moment we become aware of that which is bad, evil, sad, distressing, and harmful we cease to be perfectly good. We are constantly confronted with the choice between the two. Prior to such knowledge, neither ‘Adam nor Chawah contemplated the concept of deception nor entertained the notion of harming or being harmed by one another.

Few things are as destructive as an immature and irresponsible flirtation with things which are harmful. While we must eventually choose to avoid such things, we do not discuss murder, rape, arson, armed robbery, terrorism, incest, or pedophilia with a two-year-old, but may discuss kidnaping in terms they might be able to use to their advantage. All the rest, even if properly explained, would put frightening thoughts into a child’s head and torture their youth, even foreclose the development of many relationships.

The knowledge of evil precludes someone from living with the perfect God. And this is why Yahowah no longer remembers our sins once we are forgiven. They are obliterated by light. It is why a new universe will be

created, a perfect one, at the end of the Millennial Sabbath. In the realm of immortality, there is no benefit to knowing something which is distressful or harmful.

Moreover, ‘Adam and Chawah were already like God – so this too was a half-truth designed to deceive. At the conclusion of the sixth day, after having created animal life, **“God said, ‘Let us produce ‘Adam | man in our image (*tselem* – resemblance, pattern, and model), after our likeness (*damuwth* – similitude and manner, comparable to us, resembling our imagination and thinking).”** (*Bare’syth* / In the Beginning / Genesis 1:26)

Tselem is “a two- or three-dimensional painted or sculptured representation of something larger.” A shadow is a two-dimensional representation of the three-dimensional object between it and the source of the light. *Damuwth* is “a comparison or likeness in the form of an image.” It is “a builder’s draft or sketch, a graphic representation for a future building or other construct.” Just as a mirror reflects our image and a shadow represents our shape in one less dimension, we were fashioned to be fewer dimensions than God. He is eternal in time, the fourth dimension. We are not, at least apart from Him.

Completing the thought, in the next sentence, God revealed: **“So God created ‘Adam (‘adam – man) in His image (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), in the image (*tselem*) of God, He created him. Male and female, He created them.”** (*Bare’syth* / In the Beginning / Genesis 1:27)

And while most incorrectly believe that the following statement is about having children, it is actually about closing the gap between our three-and-a-half dimensional realm and Yahowah’s seven, increasing our nature to become as great as God. This is one of the benefits of the Covenant. It is why Yahowah got down on His knees to lift us up...

“And God knelt down next to them (*barak* – adoring and blessing them, greeting them in love and lifting them up), **saying to them, ‘Be fruitful** (*parah* – flourish, be productive, increase) **and multiply** (*rabah* – become exceedingly great and numerous, being enlarged, reaching a very high point).” (*Bare’syth* / In the Beginning / Genesis 1:28) There is nothing greater than being adopted into Yahowah’s family and inheriting all that is His.

By twisting Yah’s words, Satan played to our ego, and his, to jealousy – by projecting his most debilitating flaws. It was the same failing which had caused a once useful spiritual messenger to be thrown out and cast down, excluded from Shamaym. Now he wanted man to endure the same fate he had brought upon himself.

Also worth noting, Satan didn’t just deceive Chawah, he actually did something far worse. He misconstrued God’s nature and intent. According to the Adversary, God did not want His creation enlightened, enriched, or empowered. He, according to Satan, had no desire for men and women to learn, because the inference was that God was like the Wizard of Oz. Should Chawah pull back the curtain she would see an insecure little man with his puny voice magnified, pulling levers, and using smoke and mirrors to maintain his illusion. One bite from the Tree would be all it would take for Chawah to outwit him. Soon, she believed, there would be three, perhaps even four gods pulling the levers in ‘Eden.

Perhaps this is why the gods of religion are so insecure, they want to be worshiped. Perhaps this is why religious gods need man to build Oz-like cathedrals for them, grand edifices soaring into the sky, with every element designed to impress, to keep other men too afraid to peer behind the curtain. The gods of religion would want men to bow down to them rather than lift their creation up. They would be feared. It would all be like Oz – a show.

As a result of the misleading and inaccurate statements designed to miscast Yahowah's nature, Chawah began to see things from a different perspective...

“Then (wa) the woman (‘ishah) looked and saw (ra’ah – she viewed and perceived) that indeed (ky – surely and truly, ready to make an exception) the tree (ma’akal) was beautiful and pleasing (towb – pleasant and beneficial, productive and good) as a source of food to consume (la ma’akal – for nourishment, to approach, process, and eat), and that indeed (ky – in addition, surely) it was visually appealing and desirable, even eliciting cravings (ta’awah huw’ la ha ‘ayn – it was perceived as a lustful longing to be satisfied, and was seen as a jealous inclination for the eyes).

So (wa) she coveted (chamad – she lusted for and intensely desired, lusting for and treasuring) the tree (‘ets) to impart insights, inspire success, and convey understanding (sakal – to provide the wisdom to be prudent so as to acquire additional skills and prosper).

Therefore (wa), she grasped hold and seized (laqach – she obtained and accepted, she received, collected, and took with genuine intent and ongoing implications (qal imperfect)) from (min – part of) its fruit (pary huw’ – its produce and harvest, its result) and ate (wa ‘akal – consumed it (qal imperfect – literally and genuinely forming an ongoing relationship by continually eating).

Then (wa), she also gave it (nathan gama’ – in addition and besides she continually offered it, finally and in turn she habitually provided it (qal imperfect)) to (la – approaching in the direction of, moving toward) her man (‘iysh hy’ – her masculine individual and by context, husband) who was in a relationship with her (‘im hy’ – who was associated with her and similar to her), and then he ate (wa ‘akal – he imbibed and consumed on an ongoing

basis (qal imperfect)).” (*Bare’syth* / In the Beginning / Genesis 3:6)

Chawah made a conscious, but not conscientious, choice. She looked, liked what she saw, was enticed by the possibilities, and seized upon the opportunity. She did no fact checking, she didn’t bother comparing Satan’s ruse to the truth, she didn’t turn to Yahowah and ask for clarification on His guidance, nor did she discuss this with ‘Adam.

Reliant on bad information, she made a poor choice – a superficial one at that. The fruit appeared good to eat, looked pretty, and was visually appealing. Imagine that, she forfeited living with God in the Garden based upon pretense and opinion. But isn’t that what every religious person has done throughout history? The faithful never compare their religious claims to God’s testimony, because if they did, they would recognize that their beliefs were all predicated upon lies.

Addressing his relationship with Chawah, the text states that ‘Adam “*im hy*’ – was in a relationship with her,” which is to say that he “was associated with her” in this decision and thus was “considered similar to her.” *Im* does not infer that ‘Adam was standing next to Chawah this whole time or that he had been a party to her exchange with Satan. It just means that they were of one accord and fate – necessitating consistent consequences for similar choices. Unlike Judaism, Pauline Christianity, or Islam, there would not be a double standard, with the woman being blamed for man’s mistake.

Lacking any information to the contrary, the implication is that ‘Adam lacked the good sense and character to challenge the majority opinion. If so, he represents most people today. They lack the character, courage, and conscience to take an unpopular stand, even

when it is against something decidedly bad, and even when it is good to do so.

Had ‘Adam countered the Adversary’s enticing solicitation by correctly citing Yahowah’s instructions, all would have remained good. Had he encouraged Chawah to set down the fruit, she would have remained by his side in the Garden. Such is the benefit we all share because Yahowah conveys instructions such as this one in the imperfect, which speaks of ongoing behavior. All we must do is stop being bad to be seen as good.

While ‘Adam would ultimately have his relationship with Yah reconciled, and likely for this very reason, in general, most people in this situation will die rather than experience the anguish of eternal separation. It is one thing to encourage others to reject God, and yet another to respond to them. Those who promote mischaracterizations of Yahowah will be held accountable for robbing others of their souls. As a result, She’owl will be much more popular than Shamaym.

Covetousness is what caused Satan to rebel against God – something which is made clear in *Yasha ’yah* / Isaiah 14. Giving us an insight into his fall, we see Satan beguiling Chawah into coveting what God had forbidden as well. The result was the same: separation.

As you read the consequence of this choice, be aware that the protective covering of the Garden is symbolic of the Set-Apart Spirit and of Her Garment of Light. The moment ‘Adam and Chawah chose poorly, they lost this protection and thus appeared naked in God’s eyes as well as their own. The Garment of Light precludes Yahowah from seeing our faults, making us appear good while eliminating that which would be considered bad.

“So (wa) the eyes, perceptions, and perspective (’ayn – the sight) of both of them (shanaym hem – of the two of them) were opened (paqach – enabled to see and

comprehend, processing the sensory perceptions) **and they recognized** (*wa yada'* – so they realized, acknowledged, and knew, even understood (qal imperfect)) **as a result** (*ky* – by contrast that indeed) **they were naked and exposed** (*'eyrowm hem* – they were without adequate clothing, unprotected and ashamed; from *'aram* – they had become crafty and shred).

Then (*wa*) **they stitched together** (*taphar* – they sowed and mended together) **fig** (*ta'edah*) **foliage** (*'aleh* – branches and leaves), **acting to make for themselves** (*wa 'asah la hem* – engaging to create by themselves) **a covering** (*chagorah* – a garment or sash).” (*Bare'syth* / In the Beginning / Genesis 3:7)

The “fig” is the symbol of a restored Yisra'el which is important because the name speaks of Individuals who Engage and Endure with God. Even in the fall there is a promise to rise.

‘Adam and Chawah had seen one another naked countless times, so the reason for the hastily crafted sash was that with the exposure to malevolent thoughts, they now felt exposed and vulnerable. The addition of bad had become a burden.

It is curious that the only thing they came to realize from the access to greater knowledge was that they were now unprotected and thus vulnerable. They seemed to know that there would be no protection from the carnage taking place outside of the Garden.

In the next statement, most English Bibles are wont to render *la ruwach ha yowm* as “in the cool of the day.” But *la* means “to or toward,” not “in,” and *ruwach* means “spirit,” not “cool.” Moreover, *yowm* literally means “to be hot,” making cool an oxymoron.

It is not that the translators do not know what *ruwach* means. It is correctly translated “spirit” on 232 of its 378

appearances in the King James Version. It is rendered “cool,” only once, here in Genesis 3:8. And, since Satan is a *ruwach*, there was a spirit to be concerned about on this occasion, rendering “cool” a poor choice.

During the entire process of betrayal, there has not been a single reference to Yahowah’s name. It is something this episode shares with Judaism and Christianity. But now on the cusp of being judged, they would hear it again.

“And they heard (*wa shama*’ – then they listened to) the sound (*’eth qowl*) of Yahowah (𐤃𐤇𐤍𐤅𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), Almighty (*’elohym*), walking (*halak* – traveling (hitpael participle – depicting an extremely descriptive movement which is completely independent, neither acted upon nor influenced by anyone else)) in (*ba*) the protected and enclosed Garden (*ha gan* – the enclosure designed for life and living) regarding (*la* – concerned about and moving toward) the spirit (*ruwach*) of the day (*ha yowm*).

Therefore, the man, ‘Adam (*wa ha ‘adam*), and his woman (*’ishah huw*) withdrew and hid (*chaba*’ – the sought to protect themselves by retreating and moving away so as not to be discovered) from (*min*) the presence (*paneh* – the appearance and face) of Yahowah (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), as Almighty God (*’elohym*), in the midst of (*ba tawek* – in and among) the Garden’s (*gan*) trees (*’ets*).” (*Bare’syth* / In the Beginning / Genesis 3:8)**

It was a little late to be listening to Yahowah. As a matter of principle, we should all listen to Him now and benefit rather than later while being judged.

The spirit of concern this day was Satan, his errant citations and misappropriations of Yahowah’s Word. It was also ‘Adam’s and Chawah’s poor choices.

By reading this, we know that Yahowah was physically present with ‘Adam and Chawah. They were so familiar with Him, they recognized His stride as He approached. We know this because spiritual beings like Satan can move without walking and they are silent. Therefore, it is safe to say that this represents the first of what will become seven appearances that Yahowah will make in material form. The final will be His return on Yowm Kippurym, exactly six thousand years distant from this day in 3968 BCE.

The reason a physical, human manifestation of God is depicted here for the first time is directly related to ‘Adam’s and Chawah’s current state. They had fallen and would benefit from a helping hand. They were also confused and bewildered and desperately needed God’s guidance.

There are three interesting shadings to *chaba’*, meaning “to withdraw and hide,” that are worth pondering. A plain reading of the text conveys the consequence of rebelling against God. Those who do are separated from Him. But by using “withdrawn,” God is telling us that this separation was their choice, not His. Further, the first couple was aware that they had made a poor decision, and their *neshamah* | conscience helped them realize that they should feel a sense of remorse about what they had done. Even to this day, guilty people flee the scene of their crime and try to hide from the authorities.

Lastly, *Strong’s Lexicon* tells us that *chaba’* is the root of *chabab*, which means “to fervently love and cherish.” During their time in the Garden, ‘Adam and Chawah had come to love Yahowah, and they cherished their close and personal relationship with Him. So when they were beguiled by Satan’s play on words, they recognized that they had hurt someone they cared about, even revered. And I dare say, God was hurt on this day. When we disappoint

those we love, especially our parents, the last thing we want to do is face them.

Fathers know best. Yahowah would “*qara*’ – invite and welcome” his now-estranged children home. From this day forward, there would be seven invitations each year, each designed to facilitate mankind’s return.

“Yahowah (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God), **who is God, Almighty** (*‘elohym*), **called out to** (*qara*’ ‘*el* – invited and summoned (qal imperfect)) **the man, ‘Adam** (*‘adam*) **and He asked him** (*wa ‘amar la huw*’ – He spoke to him, questioning (qal imperfect)), **‘Where are you** (*‘ey ‘atah* – why, and for what purpose are you in this position)?” (*Bare’syth* / In the Beginning / Genesis 3:9)

Where are you? Are you *halak* | walking toward Yahowah along the path He has provided? Have you answered His *qara*’ | invitations to meet and be welcomed into His company? Or are you like so many others, and especially *Yahuwdym* | Jews, *chaba*’ | withdrawing from God? Have you returned to the *gan* | Garden, or are you still on the outside?

Separated from God, head swirling with all manner of ill-conceived notions, was the answer in ‘Adam’s case. His intimate relationship had been spoiled – a consequence of not listening to Yahowah and then choosing poorly.

There was a better answer here, one which provides the way back home. *Qara*’, which was translated “called out,” and means “to invite, to summon, to meet, to greet, and to welcome, even read and recite,” is the basis of *Miqra*’, the title Yahowah selected for His seven Invitations to be Called Out and Meet which in turn provide the benefits of the Covenant and also the way back into the Garden. As with Yahowah’s seven *Miqra*’ey, God is

summoning us to meet with Him, just as He called out to ‘Adam on this day.

Not all that long ago, I shared some thoughts regarding Chawah’s state of mind, suggesting a number of things, including the idea that she may not have enjoyed Yahowah’s company to the same degree, and may have resented ‘Adam’s relationship with God. This extrapolation from the text remains viable based upon Yahowah’s response. God was expressly seeking ‘Adam, calling out individually to him.

Confirming what we have discovered, ‘Adam answered God:

“He said (*wa ‘amar* – so then he answered), **‘I heard** (*shama’* – I listened at this moment to (qal perfect)) **your sound** (*‘eth ‘atah qowl*) **in** (*ba*) **the Garden** (*ha gan* – the sheltered enclosure) **and because** (*wa ky* – so for the reason that) **I was naked and exposed** (*‘eyrowm ‘anoky* – I was without adequate clothing, unprotected and ashamed, improperly clothed), **out of reverence and respect, I was concerned** (*yare’* – distressed due to my recognition of your honorable nature and status, I was intimidated, perhaps even afraid) **and I withdrew having foreclosed something I cherished** (*chaba’* – I moved away and hid, I retreated so as not to be discovered because I had withdrawn from someone I cherished, having hindered the loving relationship; from *chabab* – to love and to be beloved, to care deeply and fervently).” (*Bare’syth* / In the Beginning / Genesis 3:10)

They had adorned themselves with fig leaves and branches so he was not physically naked. That was not why he withdrew. He was now bereft of the Spirit’s Garment of Light and saw himself as flawed, vulnerable, exposed, and mortal. He was improperly attired to be in God’s presence, and he knew it.

With their *neshamah* | conscience, or capacity for rational and moral judgment functioning, ‘Adam and Chawah recognized that there was reason to be concerned, even intimidated. The God who had been their friend, their loving Father, had been hurt by what they had done. Out of respect and reverence for Him, out of awe for who He was, they were now afraid to face the one they had loved and who had loved them in return.

In life, it is inappropriate to fear our Heavenly Father, especially when we are part of His family. However, in death reverence can change to fear when God acts as a Judge and presides over a misguided soul. Everyone will eventually confront Yahowah in one of these two roles: as Father or as Judge. The choice is ours.

As a result, *yare’* is one of the Towrah’s most important words. It can be translated “revere” or “fear,” concepts which are mutually opposed. On one side, it conveys “awesome respect and adoration.” On the other, it speaks of “great distress, dread, and concern, even intimidation,” which naturally results “from being in an unfavorable circumstance in the presence of an authority.” Each of the 600 times *yare’* appears in the Towrah, Naby’, wa Mizmowr, context, circumstance, and understanding dictate whether to render the word: revere or fear.

In some cases, such as this one, both connotations could be correct. ‘Adam’s reverence for Yah would have caused him to be concerned about what he had done. They were guilty, they knew it, and they were now face-to-face with a Father they had chosen to ignore, and worse, contradict. They had come to value the Adversary’s promises over the Word of God.

I am convinced that the dichotomy inherent in *yare’* is by design. Just as translators must choose whether to render it “fear” or “revere,” we all are given that same choice. If we separate ourselves from God, then He is to be feared

because He is Judge and Jury. Since His standard is perfection, those without a Godly pardon will be found guilty and be sentenced to death or damnation. Such circumstances will be intimidating and should be dreaded. But for those who answer His Invitations and who avail themselves of Yahowah's Covenant, for those who are adopted into our Heavenly Father's eternal family, there will only be reverence, respect, and unmitigated adoration of His awesomeness.

Speaking of words with light and dark shadings, we now know why 'Adam selected *chaba*'. Having shown a disregard for Yahowah's guidance, he had "*chaba*" – withdrawn from something he had cherished." *Chaba*' completes the equation, revealing that 'Adam was "hiding because he had hindered the loving relationship" he had developed with Yah.

A wise individual, one who genuinely understands, seldom asks a question in which they do not know the answer. But by asking a question, rather than making a statement, they encourage those they are addressing to think and be accountable.

"He said (*wa 'amar* – so He questioned), **'Who** (*my* – asking a what, where, why, when, or how question) **approached and reported to you** (*nagad la 'atah* – came before you and openly told and informed you, conveying the message to you) **that** (*ky*) **you were without adequate clothing, naked and exposed** (*'eyrowm 'atah* – you were unprotected, causing you to be ashamed as a result of being improperly clothed)?

Did (*ha* – an interrogative to show that a question is being asked in which a yes or no answer is possible) **you eat** (*'akal*) **from** (*min*) **the tree** (*ha 'ets*) **which, for the benefit of the relationship** (*'asher* – to show the proper way to get the greatest benefit and the most enjoyment out of life) **I provided instructions for you** (*sawah la 'atah* –

I offered directions concerning you, verbally, albeit loudly and clearly, providing the message on your behalf) **not to be defined by eating** (*bilthy 'akal* – to make an exception and disassociate from consuming that will actively and demonstrably consume you, eating away at you (qal infinitive – a verbal noun which establishes an actual relationship through ingestion)) **from it** (*min huw'?*)” (*Bare'syth* / In the Beginning / Genesis 3:11)

Sawah is very similar to *Towrah* in that it conveys the ideas of “providing an instruction, offering directions, and conveying an informative message.” Today, Yahowah’s *Towrah* serves as our Owner’s Manual – one which provides instructions to help us get the most out of life. When we follow the Manufacturer’s directions, everything works the way it was designed. Moreover, if something unexpected happens along the way, we always have the Maker’s warrantee to rely upon.

The only difference between us today and ‘Adam is that he relied on the spoken Word and we have the written *Towrah* | Teaching and Guidance of God available to us whenever we need it. Had ‘Adam or Chawah been similarly blessed, they could have opened the book and compared Satan’s testimony to Yahowah’s and recognized that the Adversary was lying. We have this opportunity today, albeit very few people take proper advantage of it.

In this example, God is saying that if we trust Him and do as He instructs, He warrants that we will live in paradise with Him just as we were designed. But if we don’t follow His instructions, He is warning us that there will be undesirable consequences. Again, the choice is ours.

But alas, man has never been very good at accepting responsibility...

“**‘Adam** (*wa ha 'adam* – so the man) **said** (*'amar* – muttered), **‘The woman** (*ha 'ishah*) **You gave** (*nathan* – You offered and presented) **to be with me** (*'imad 'any* – to

associate in a relationship with me) **to make the relationship better** (*‘asher* – to show the way to receive the most enjoyable benefits), **she offered it** (*hy’ nathan* – she gave it) **to me** (*la ‘any* – approaching me with it) **from the tree** (*min ha ‘ets*), **so I ate** (*wa ‘akal* – then I consumed).” (*Bare’syth* / In the Beginning / Genesis 3:12)

To ‘Adam’s credit, it was true, every word of it. To his shame, he was wrong and failed to take responsibility. Yes, Yahowah gave man the gift of woman, but He gave us so much more. He gave us a *nepesh* | soul to observe and then respond to the world around us. He gave us a *neshamah* | conscience and freewill so that we could make responsible choices. And then He gave us His *towrah* | guidance so that we could make the most of our opportunity.

In his reply, ‘Adam is admitting to having squandered all of it, forfeiting his soul, conscience, volition, and the instruction. No surveying the situation, no thought, no reference to the guidance, no independent decision-making.

Satan had manipulated ‘Adam and Chawah into the culture of man – a cult that would take many forms over the millennia but change very little. Men and women would form alliances with one another, some political, some religious, others militaristic, some economic, many conspiratorial, most embracing all of the above. Man was now listening and responding to his fellow man, not God. And it did not take much – just the inference that men could be like gods.

The first kingdoms, and all which would follow, were fascist. The king established the rules, owned almost all of the land, allowed only his most ardent supporters to possess the rest, controlled everyone’s lives, was the head of the religion, was often considered a god, claimed a divine right to rule, and was, of course, commander and chief of the military. The people ate what they were given.

Over the past two centuries, men, and more recently women, indoctrinated in the culture of man have been given the opportunity, at least in America, to vote between two candidates offered up by the competing political cults. Called democracy, based upon the myth that it existed in Greece and then Rome, people, unwilling to consider the guidance God has provided, or to take responsibility for themselves and be accountable, are bribed to vote for those who expand governance to enrich them. In so doing, they punish success and reward failure. We call the result “entitlements.”

As governments grow, man shrinks. In the collectivism of socialism, education becomes indoctrination and freedom an illusion, as economic progress is stifled. The cure is propositioned as more of the same. It is called being progressive. Soon, it is all gone: individual consciousness, good judgement, access to valid instruction, and with it the ability to make a reasoned decision. Man eats what he is given.

Culture is the cause of most human failings. It has been a curse from its inception. The history of civilization is the story of war, of oppression and control, of subjugation and greed, of indoctrination, of sacrificing life and constraining freedom.

For these reasons and more, Yahowah is opposed to human governance, religion, militarism, and conspiracy. He is an advocate of free enterprise over fascism and its even more controlling twin, communism. And that is because He values human autonomy, freedom, work, individual responsibility and accountability. But for any of it to be vital, we must use our consciousness, conscience, and freewill to listen to Yahowah’s guidance and then make informed and rational decisions.

This is the antithesis of what ‘Adam did on this day. And yet it is what men still do to this day.

Should you care for a dissenting view, blame it all on the woman. According to Muhammad, Allah made all women stupid as a result of this woman's culpability. But I would not trust him because Islam's lone messenger said that hell was filled with women hanging from meat hooks through their breasts because they were ungrateful to such men. He claimed that the reason different races are different colors is because they match the dirt from which Allah extracted them. He also said that the sun goes to bed each night in a muddy spring – exhausted, I suppose, because it spends the day racing the moon. Oh, and speaking of hell, it is the only place Allah is depicted in the Qur'an – indulging himself by torturing those who would not worship him.

Turning His attention to the woman...

“Then (wa) Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence), who is God (‘elohym – Almighty), said (‘amar – expressed in words with unfolding consequences over time (qal imperfect)) to the woman (la ha ishah – concerning the female individual), ‘Why (mah – as an interrogative implying what, when, where, or how) did you do this (‘asah zo’th – did you act this way at this moment in time (qal perfect))?’

And the woman said (wa ‘amar ha ‘ishah – the female individual responded with ongoing implications (qal imperfect)), ‘The tempting and toxic creature (wa ha nachash – the sorcerous snake, this venomous viper, the spellbinding serpent; from nachash – the one who enchants and captivates regarding the Divine, the one who practices divination, magic, and sorcery, who indulges in prophecy to capitalize by fortune-telling, invoking supernatural knowledge and power) deceived and deluded me (nasha’ ‘any – caused me to depart from the correct path by craftiness and trickery, giving me false hope, placing me in

his debt by beguiling me (hifil perfect – the serpent influenced the woman making the woman his errand and misleading understudy at this moment)) **and** (*wa* – when) **I ate** (*wa 'akal* – so then I consumed).” (*Bare'syth* / In the Beginning / Genesis 3:13)

She did not accept responsibility either. And clearly, she was complicit. She not only misquoted God, she wanted to become like God. Unlike man, she surveyed the situation, thought about it, and made a conscious decision. Then she passed her lapse in judgment onto ‘Adam.

What she did not do was compare what Satan had said to what Yahowah had instructed. And then, knowing that she had made a horrible mistake, she brought man down with her. She became what the Adversary had projected.

This precipitous decline from good to bad occurred because of “*nasha*’ – delusional and beguiling deceptions.” Culture, like civilization, is something we are conditioned into embracing as good, uplifting and enlightening humankind, making us more divine. This is a beguiling deception.

Take the protests of Black Lives Matter as an example. They claim that the culture is racist, that whites are suppressing and killing blacks, and yet the opposite is true. The problem is in the African American culture. The facts are that young black men, lacking proper guidance, are eight times more criminally violent than others, and when a black person is killed, 93% of the time the perpetrator is also black. Rather than blaming others for their mistakes, as ‘Adam and Chawah had done, and learning nothing, the only viable solution is to accept responsibility and then strive to improve.

Indeed, the American South was racist and oppressive seventy years ago, but that is no longer so, and more importantly affirmative action and the transfer of trillions of dollars from whites to blacks has created tremendous

opportunities for African Americans. Moreover, what happened in a minority of American states six generations ago is not responsible for what is occurring today. In reality, with all of its failings, America has become the least racist, most universally opportunistic nation for minorities in the history of humankind. So why are African Americans blaming others for what they have done to themselves, and worse, why do so many agree with them? If you genuinely care about prolonging life, then why aren't you trying to resolve the problems in the African American culture that are robbing far too many blacks of their lives?

The truth is that the problem has nothing whatsoever to do with ethnicity and all to do with culture. The cult of man is the reason for the fall of man.

Retaining our focus on *nasha'* (נָשָׂא), spelled identically in the Hebrew text as *nasa'*, it is the operative word in the Third Instruction Yahowah etched in stone for our edification. I point this out because in paleo Hebrew there was no distinction between the sin and shin, a “s” or “sh” sound. On the Tablet, it is usually, and errantly, translated “take” but means “to lift up, carry forward, bear, desire, exalt, forgive, or respect.” There it is used in conjunction with the negation of Yahowah's name – becoming an unforgivable offense.

The problem with translating *nasa'* “carry forward, lift up, and respect,” much less “take” is that it puts the perpetrator in the woman's shoes, “carrying forward, lifting up, and respecting” the beguiling deceptions of another. It is one thing to hold the perpetrator of delusions like Satan accountable, but should someone like Chawah that accepted the lie also be judged?

If Yahowah intended *nasa'*, rather than *nasha'*, then simply concurring with the removal of Yahowah's name from His Towrah would be unforgivable. And yet if

Yahowah intended for us to read *nasha'*, then it is deliberate deception, delusions which take others away from God, which becomes an unresolvable crime. My reasoning is that 'Adam and Chawah remained redeemable. Even the consequence of their actions turned out to be blessings. There is every reason to conclude that we will find 'Adam and Chawah in Shamaym. God loves them. More importantly, Yahowah's *towrah* | guidance does not exist to condemn us, but to exonerate us. Yahowah wants to lift us up, not push us down. His seven *Miqra'ey* | Invitations lead to our emancipation and salvation. The Covenant is a family, not a courtroom.

And lest I miss an opportunity to correct religious deceit, please understand that there is only one sin which is universally deadly from a spiritual perspective. This is it: Catholicism's seven "deadly sins" are thus rubbish. Souls can be and are routinely redeemed from lust, gluttony, greed, sloth, wrath, envy, and pride, but not from any form of deceit which leads people away from knowing Yahowah's name.

Before we move on, let's reconsider where we have been...

"Yahowah, Almighty, relationally selected and grasped hold of the man named 'Adam and He settled him in the Garden of 'Eden to minister to her and to closely observe her, closely examining and carefully considering it. (*Bare'syth* / Genesis 2:15)

Then Yahowah, Almighty, provided direction concerning and on behalf of 'Adam, the man, saying, 'From every tree of the Garden you can continually and actually eat, enthusiastically being fed and nurtured. (2:16)

But from the Tree of the Knowledge of Good, that which is beneficial and productive, correct and proper, favorable and enjoyable, desirable and agreeable,

moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful, and Bad, that which is ineffective and counterproductive, errant and improper, disadvantageous and undesirable, disagreeable and immoral, both wrong and worthless, restrictive, displeasing, harmful, malignant, depraved, and saddening, do not make a habit of continuing to eat from it. Because as a consequence, within a day you will absolutely die defined by having eaten from it, coming to resemble what you have consumed.’ (2:17)

Yahowah, Almighty, said, ‘It is not good, productive or beneficial for the man, ‘Adam, representing mankind created in God’s image, to exist alone or be by himself. I will engage and continually act on his behalf, producing a helper and supporter, one who assists and serves, a positive influence who rescues and renews like his corresponding counterpart, describing that which is straightforward, right for him, open to him, close by in his immediate proximity.’ (2:18)

So then Yahowah, Almighty, who fashioned and formed out of the elements of the earth every living animal of the expansive environment in addition to every bird in the sky, brought them to ‘Adam in order to witness and delight in what he would call them and how he would greet and welcome them, even if he would summon them and invite them to meet with him, approaching them.

Therefore, for the benefit of the relationship and to reveal the proper path to walk to get the most out of life, everything ‘Adam approached, welcomed, and encountered, designating by name, that became the depiction and reputation of that living soul and conscious lifeform. (2:19)

‘Adam summoned and met with, greeting by name and proper designation all of the animals, the birds of the sky, and every conscious lifeform of the expansive environment. But there was not found for ‘Adam a helper and supporter, one who could assist and serve alongside, similar to, or right for him. (2:20)

As a result, Yahowah, Almighty, caused the man, ‘Adam, to fall deeply asleep, similar to being under anesthesia. And while he slept, He grasped hold of one of his ribs from his side and sutured up the place beneath it, replacing it with living tissue. (2:21)

Then Yahowah, Almighty, constructed with the rib, building for the purpose of the family and for procreation, establishing also for restoration that which to reveal the benefits of the relationship He had taken from the man, ‘Adam, a woman for a wife. And He brought her to the man. (2:22)

Then ‘Adam responded, ‘This is the way to conduct one’s life, the motivation to push forward and the persistent heartbeat of life, its essential nature out of my essence, a living being able to communicate intelligently for me to desire and to share positive thoughts. For this reason, she shall be greeted, welcomed, and called, “woman,” because out of man she was taken.’ (2:23)

Accordingly, therefore, a man shall leave his father and his mother and engage, becoming close with his woman. And they shall exist as a unified pronouncement regarding life and an uplifting declaration concerning living in the flesh. (2:24)

And the two, the man and his woman, were naked, and they were not ashamed, wrong, or bothered by it. (*Bare’syth* / Genesis 2:25)

The spellbinding serpent (*wa ha nachash*) was (*hayah*) cunning and clever (*‘aruwm*), more so than

(*min*) any other (*kol*) lifeform (*chayah*) relative to (*'asher*) the broad and open way (*sadeh*) that Yahowah (יהוה), Almighty (*'elohym*), had deployed (*'asah*).

Then he said to (*wa 'amar 'el*) the woman (*'ishah*), **‘So what if it were true that (*'ap ky*) God (*'elohym*) said (*'amar*), “You should not make a habit of eating (*lo' 'akal*) from (*min*) any tree (*kol 'ets*) of the garden (*ha gan*)?”’** (*Bare'syth 3:1*)

The woman (*wa 'ishah*) said (*'amar*) to (*'el*) this tempting and toxic creature (*wa ha nachash*), **‘From (*min*) the fruit (*pery*) of the tree (*'ets*) of the Garden (*ha gan*) we can eat (*'akal*). (3:2)**

But (*wa*) from the fruit (*min pery*) of the tree (*ha 'ets*) which is in the center (*'asher ba ha tawek*) of the Garden (*ha gan*), God (*'elohym*) said (*'amar*), **‘You should not actually make a habit of eating from it (*lo' 'akal min huw*). In addition (*wa*), you guys should not make contact with it (*lo' naga' ba huw*) lest (*pen*) you will have chosen to die (*muwth*).’** (*Bare'syth 3:3*)

Then (*wa*) the venomous serpent (*nachash*) replied (*'amar*) to (*'el*) the woman (*ha 'ishah*), **‘You absolutely will not die (*lo' muwth muwth*). (Bare'syth 3:4)**

Because instead (*ky*), the Almighty (*'elohym*) knows (*yada'*) that truthfully (*ky*) in (*ba*) the day (*yowm*) you eat (*'akal 'atem*) from it (*min huw*), your eyes (*wa 'ayn 'atem*) will be opened (*paqach*). Then you will exist (*wa hayah*) like (*ka*) God (*'elohym*), knowing (*yada'*) good (*towb*) and bad (*ra'*).’ (*Bare'syth 3:5*)

Then (*wa*) the woman (*'ishah*) looked and saw (*ra'ah*) that indeed (*ky*) the tree (*ma'akal*) was beautiful and pleasing (*towb* as a source of food to consume (*la ma'akal*), and that indeed (*ky*) it was visually appealing and desirable, even eliciting cravings (*ta'awah huw' la ha 'ayn*). So (*wa*) she coveted (*chamad*) the tree (*'ets*) to

impart insights, inspire success, and convey understanding (*sakal*).

Therefore (*wa*), she grasped hold and seized (*laqach*) from (*min*) its fruit (*pary huw*) and ate (*wa* '*akal*).

Then (*wa*), she also gave it (*nathan gama*) to (*la*) her man ('*iysh hy*') who was in a relationship with her ('*im hy*'), and then he ate (*wa* '*akal*). (*Bare'syth* 3:6)

So (*wa*) the eyes, perceptions, and perspective ('*ayn*) of both of them (*shanaym hem*) were opened (*paqah*) and they recognized (*wa yada*) as a result (*ky*) they were naked and exposed ('*eyrowm hem*).

Then (*wa*) they stitched together (*taphar*) fig (*ta'enah*) foliage ('*aleh*), acting to make for themselves (*wa* '*asah la hem*) a covering (*chagorah*). (*Bare'syth* 3:7)

And they heard (*wa shama*) the sound ('*eth qowl*) of Yahowah (𐤆𐤏𐤃𐤇), Almighty ('*elohym*), walking (*halak*) in (*ba*) the protected and enclosed Garden (*ha gan*) regarding (*la*) the spirit (*ruwach*) of the day (*ha yowm*).

Therefore, the man, 'Adam (*wa ha* '*adam*), and his woman ('*ishah huw*') withdrew and hid (*chaba*) from (*min*) the presence (*pane*) of Yahowah (*YaHoWaH*), as Almighty God ('*elohym*), in the midst of (*ba tawek*) the Garden's (*gan*) trees ('*ets*). (*Bare'syth* 3:8)

Yahowah (*Yahowah*), who is God, Almighty ('*elohym*), called out to (*qara* 'el) the man, 'Adam ('*adam*) and He asked him (*wa* '*amar la huw*'), 'Where are you ('*ey* '*atah*)?' (*Bare'syth* 3:9)

He said (*wa* '*amar*), 'I heard (*shama*) your sound ('*eth* '*atah qowl*) in (*ba*) the Garden (*ha gan*) and because (*wa ky*) I was naked and exposed ('*eyrowm* '*anoky*), out of reverence and respect, I was concerned (*yare*) and I

withdrew having foreclosed something I cherished (chaba').' (Bare'syth 3:10)

He said (wa 'amar), 'Who (my) approached and reported to you (nagad la 'atah) that (ky) you were without adequate clothing, naked and exposed ('eyrowm 'atah)?

Did (ha) you eat ('akal) from (min) the tree (ha 'ets) which, for the benefit of the relationship ('asher) I provided instructions for you (sawah la 'atah) not to be defined by eating (bilthy 'akal) from it (min huw'))?' (Bare'syth 3:11)

'Adam (wa ha 'adam) said ('amar), 'The woman (ha 'ishah) You gave (nathan) to be with me ('imad 'any) to make the relationship better ('asher), she offered it (hy' nathan) to me (la 'any) from the tree (min ha 'ets), so I ate (wa 'akal). (Bare'syth 3:12)

Then (wa) Yahowah (YaHoWaH), who is God ('elohym), said ('amar) to the woman (la ha ishah), 'Why and how (mah) did you do this ('asah zo 'th)?'

And the woman said with ongoing implications (wa 'amar ha 'ishah), 'The tempting and toxic creature (wa ha nachash) deceived and deluded me (nasha' 'any) and (wa) I ate (wa 'akal).'" (Bare'syth / Genesis 3:13)

Accepting responsibility is such a simple, straightforward concept, it is perplexing that six thousand years later less than one in a million are willing to stand up and be accountable. Considering the example Yahowah has set for us, it must be heartbreaking for Him to see us this way.

Since Yahowah knew the answer to His questions, and since He queried 'Adam and Chawah but not Satan, we can reasonably conclude that had either admitted to having been wrong and asked for an opportunity to show that they would not repeat the same mistake, Yahowah would have

obliged. He did not create us to judge us nor condemn us, but instead to raise us.

However, until we are willing to admit that we have been wrong and show a desire to improve, there is very little God can do for us. It is the same for any parent and child.

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5

Mashal – Revealing Stories

Fragile Families...

For the choice to reject Yahowah to be credible, deceit and death must have an advocate. That is the reason Satan was permitted to enter the Garden. While the world is no longer ‘Eden, the Adversary is still here and for the same reason.

To demonstrate just how serious God is about this choice, even when our planet is returned to the conditions depicted in the Garden, after a thousand years of joyous living, Satan will be allowed to once again spoil the party.

Freewill is not only a prerequisite for a loving relationship; choosing well must have its rewards. Likewise, choosing poorly cannot be without consequence. After ‘Adam’s and Chawah’s disregard for Yahowah’s *tsawah* | instructions, life would be different. God’s guidance would have no credibility if He or we were free to ignore, cancel, or change it without consequence. As a result, Yahowah did not forgive them (at least not at this time).

This is bad news for those who have accepted Catholicism’s and Christianity’s, even Judaism’s and Mormonism’s, copious and consistent negations and alterations of Yahowah’s Instructions. Blaming Chawah is like saying that someone is responsible for our decisions. It infers that God is going to overlook our rewording and repudiation of His directions just because everyone else

was doing it. Going along with the crowd did not help ‘Adam – and it will not benefit you, either.

Blaming Satan, which is to attribute our errant ways to religious, political, and/or academic deceptions, did not help Chawah. God has established a standard, He has communicated His rules and remedy, and He will judge those who violate them, rendering their societal, religious, academic, and political excuses moot. There is but one acceptable approach: answer His *Miqra’ey* / Invitations.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **God** (*‘elohym*), **said** (*‘amar* – responded) **to** (*‘el*) **the spellbinding serpent** (*wa ha nachash* – the sorcerous snake, this venomous viper, and poisonous cold-blooded reptile, this tempting and toxic creature; from *nachash* – the one who enchants and captivates regarding the Divine, the one who practices divination, magic, and sorcery, who indulges in prophecy to capitalize by fortune-telling, invoking supernatural knowledge and power), **‘As a consequence of** (*ky* – as a result of) **you having acted in this way** (*‘asah zo’th* – of you having done this, having engaged in this manner (qal perfect – this one time)), **you have brought a curse upon yourself** (*‘arar ‘atah* – you have invoked injury, misfortune, affliction, and harm, earning retribution for yourself), **more than any other** (*min kol*) **beast** (*bahemah*), **more than any form of life** (*min ha chayah* – beyond all other conscious existence) **of this environment** (*ha sadeh* – the open environs outside the walled enclosure).

On (*‘al*) **your belly** (*gachown ‘atah* – the part of a reptile which makes contact with the hot coals of a fire) **you shall move about** (*halak* – travel, behave, and proceed (qal imperfect)), **and dirt** (*‘apar* – the minute elements or particles which comprise matter) **you shall eat** (*‘akal* –

consume and devour (qal imperfect)) **all (kol) the days (yowmym) of your lives (chayym 'atah – of your existence).’”** (*Bare'syth / In the Beginning / Genesis 3:14*)

For there to be justice, there must be recompense. For a judge to be moral, he must hold those who deceive, destroy, steal, and kill accountable. Satan used misrepresentations, errant citations, a straw man argument, and outright lies to project his failings into the mix and deceive Chawah, destroying her relationship with Yahowah, robbing her of her home, and misdirecting her soul. For that, Satan will be punished.

Satan's sentence, however, was not death. Spirits, unlike souls, are all immortal. Even God cannot kill them. That is why the misfortune the Adversary brought upon himself, his retribution, will be eternal anguish. Satan will be incarcerated for all but the last fleeting moments of the Sukah Millennial Sabbath. He will be released in its waning days and will use similar tactics to deprive some of those born during the thousand-year 'right,' causing them to be wrong with God.

This will be the final rebellion and then Satan, his fellow demons, as well as all of those who have leagued with him will be judged and found wanting. They will find themselves in an eternal prison called She'owl. Made especially for Satan and his colleagues, this penitentiary is indistinguishable from a black hole. It is a lightless place of emotional anguish separated from God. It is a place where the pressures are so intense, the minute particles which comprise matter are consumed. Ultimately it becomes a one-dimensional construct where only time exists.

There are three ways to interpret God's message to the Adversary. The simplest would have been understood by the first people to hear the story. Satan acted badly and was

punished. Groveling on one's belly and eating dirt has never been good.

Spiritually, Satan was cast down and as a result his days are spent in the material realm devouring mankind. 'Adam was created from the very substance Satan was predicted to consume.

Scientifically, the leading astrophysicist of our day, Stephen Hawking, invested the last decade of his life advancing the theory which is suggested here – that matter can be consumed. He has postulated that this condition exists within the confines of black holes. While most scientists despise his conclusion, knowing that physics itself is based upon the conservation of matter, Hawking, who died in 2018, was inadvertently confirming what Yahowah has revealed. The first thing God said He will do following the Millennial Sabbath is to completely destroy the entire universe. But do not be alarmed. He will instantaneously create a new one, this time with us as witnesses, in addition to being beneficiaries.

The prophetic portrayal which follows applies to the overall relationship between Satan and mankind, especially as it is manifest in the role religion and politics have played in beguiling and suppressing the people. But it is especially poignant when seen from the perspective of the Chosen People. As you read these words, think about how Satan's religions, Christianity, Islam, and Socialist Secular Humanism have all targeted Jews as their enemy. No population on earth has been treated with more rancor, longer, than God's witnesses.

“Hostility and animosity (*wa ‘ebah* – enmity, an adversarial approach, a deep-seated dislike and rancor, bitterness and ill-will) **I will constitute and establish** (*shyth* – I will place and impose, set forth and appoint (qal perfect)) **between** (*bayn* – making the connections which lead to understanding by teaching those who closely

examine and consider) **you** (*'atah*) **and between** (*bayn* – over an interval of time, making a distinction through disassociation to apprehend this information and instruct) **the woman** (*ha 'ishah* – the female) **and between** (*wa bayn* – to convey information which leads to understanding by making the proper connections and the comprehension of) **that which you sow** (*zera' 'atah* – your seed, that which propagates those like you, your offspring, that which you produce) **and her offspring** (*wa zera' hy'* – her seed, that which she propagates and proliferates).

He shall crush (*huw' shuwph* – he will press down upon and bruise, striking and crushing (qal imperfect)) **your head** (*'atah ro'sh* – your brains and crucial sensory input, your source, beginning, leaders, government, perceptions and thought) **and you shall press down upon** (*wa 'atah shuwph* – then you will batter, strike, crush and bruise) **his heel** (*huw' 'aqeb* – his stance, footsteps, and movements, seeking to circumvent him by insidiously supplanting him).” (*Bare'syth* / In the Beginning / Genesis 3:15)

Satan's role as adversary would be eternally imposed by Yahowah. It is the one thing Satan hates most of all. He does not want to be known as *ha Satan* | the Adversary, but instead as God. It is why you find attacks on “Satan” in the religions which feature the Lord as God. This is actually, Satan as “God” attempting to rebuke the “Adversary” title he disdains.

Yahowah conveyed this essential message to us using *bayn*. Those willing to closely examine and carefully consider God's teaching regarding Satan will come to understand his role and nature.

Women have been given the distinction of conceiving the Covenant's children. And so it is the seed of women that the Adversary seeks to suppress.

Spirits cannot reproduce. So Satan does not have offspring in the sense of sons or daughters. However, just as it is possible, and desirable, to be born from above in Yahowah's Set-Apart Spirit, it is possible to be born from below, spiritually – and thus become demon-possessed. When a mortal soul leagues with Satan, it becomes like him, immortal, and thus subject to the same eternal punishment.

One way to distinguish these people, and thus avoid them, is that men and women who conspire with Satan often deploy the same tactic the Adversary used in the Garden. Humans throughout history and in every realm have been “crushed and bruised, pressed down” by an unholy marriage of cleric and king using half-truths, straw men, corruptions and counterfeits.

The “seed of woman” who pushes Satan and his minions down, who crushes them at their source, could be ‘Abraham with the Covenant, Moseh with the Towrah, Dowd with Yisra’el, or Yahowsha’ with Passover. Each plays a vital role in Yahowah’s plans. In this way, *zera’* | seed is singular and yet presents a wide range of possibilities.

And in this case, *zera’* is likely more about what women and the Adversary sow, what they discriminate and propagate, than descendants. Words matter most of all.

But why the reference to “bruising a heel” you may wonder? The answer is: Ya’aqob is based upon *aqeb*, “heel.” Ya’aqob, after being tested by Satan, proved worthy to become Yisra’el – meaning: “one who strives with, lives with, and is empowered by God.” Since that time, Satan’s strategy has been to attack God’s witnesses, and to thereby silence His message. That is why each of the Adversary’s religions demonstrates great rancor and enmity toward Jews.

In particular, *ha Satan* would use religion and politics to batter and crush *huw' 'aqeb*, Ya'aqob's and thus Yisra'el's "stance, footsteps, and movements, seeking to circumvent him by insidiously supplanting him." Such was the *raison d'être* of Christianity and Islam.

Life would go on, but it would be more challenging – and it would be different...

“To (*'el* – toward and in the direction of) **the woman** (*ha 'ishah* – the female individual), **He said** (*'amar* – He spoke and declared (qal perfect – speaking literally but only once in this regard)), **I will substantially increase** (*rabah rabah* – I will in magnitude, quantity, and time multiply (hiphil stems reveal that the subject, God, is causing the significant increase, with the first *rabah* in the infinitive absolute serving as an adverb modifying the second *rabah* which was scribed in the imperfect revealing a continuance of)) **your labor, discomfort, and strenuous work** (*'itsabown 'atah* – your suffering from the physical sensations of stretching for a period of time along with the expending of considerable energy and toil) **in association with** (*wa 'eth*) **your childbearing** (*herown 'atah* – your pregnancy, the period of gestation, and giving birth, addressing the intensification of the pains and pleasures of sex and rearing children).

With (*ba* – in) **challenging physical sensations and hard work** (*'etseb* – considerable effort and difficulty), **you shall bear** (*yalad* – you will give birth to and bring forth (qal imperfect – actually and for a prolonged period bear)) **children** (*benym* – offspring).

And (*wa*) **toward** (*'el* – unto) **your man** (*'iysh 'atah* – your male individual and / or husband) **you will have strong emotional feelings** (*tashuwqah 'atah* – you will have abundant and overflowing desires, sexual longings, and urges, even the inclination to want and to do many things).

In addition (*wa*), he will provide wisdom, sharing narratives with symbolic meaning with you such that he will be more in charge than you (*huw' masha' ba 'atah* – he will be responsible for educating you and use concise language, vivid examples, and pithy quotes, he will rule with you, he will speak of himself in comparison to you (the *qal* stem reveals that this will actually occur in the relationship while the imperfect conjugation tells us that the condition will be ongoing)).” (*Bare'syth* / In the Beginning / Genesis 3:16)

As consequences go, this one would be mostly beneficial and completely fair. Chawah's ill-informed and irrational decision, as well as her lack of self-control, had censured life and removed Yahowah's protection, putting them at risk. Therefore, to remedy these issues, Yahowah would give Chawah the responsibility of restoring what she had truncated and harmed. Women would bear and raise children, but without Yahowah's help, it would not be easy – nor always enjoyable.

Not only is childbirth the most rewarding and painful experience for women, there is that once monthly period of messy discomfort and emotional upheaval which makes it possible. Then while actually giving birth would be painful for some hours, this time would pale in comparison to the ongoing effort required to raise children.

But there would be a silver lining. The relatively brief periods of pain would be overwhelmingly offset by the greatest joy life has to offer: raising children. Having witnessed it and having listened to women speak of the ordeal and aftermath, even as a man, I understand that the pain is forgotten the moment the newborn child is laid upon the woman's breast. Giving birth and then raising that child gives women the ultimate sense of fulfillment and satisfaction. While it would take tremendous effort, life's most rewarding benefits and joyous blessings would be born in travail.

Tashuwqah is an emotional term with an interesting twist – one fitting the crime. Chawah clearly lusted for what she felt the forbidden fruit would offer. She coveted the wrong thing. And she was driven by her desires. She had been conceived to be with and to support ‘Adam, but her inclination was to circumvent man and be like God. She not only forfeited her role in the relationship, she damaged his as well. Rather than help, she had become a hindrance.

Yahowah’s response was perfect. He redirected Chawah’s emotions and feelings back to ‘Adam. She would want him, need him, and be inclined to do many things with and for him.

Today, I am blessed. My wife, Leah, is the living embodiment of *tashuwqah* toward me. And I exude *mashal*, a word we will examine momentarily, with her. It is as if Yahowah gave Leah to me and me to her. She is thoughtful and brilliant, a student of the Towrah and a contributor to the Covenant, and yet I am her teacher. I am hopelessly romantic and more affectionate than most men, but in this aspect of our lives, I am her canvas.

Mashal speaks of using word pictures and easily understood examples to elucidate the most intriguing aspects of complex familial relationships. Man would speak to woman in terms she would understand. This was role defining, not a pejorative. Second only to his *Mizmowr* | Songs, Dowd’s *Mashal* | Proverbs contribute more to our understanding of how to grow and thrive as a family than any literature ever written.

The religious are wont to render *huw’ mashal ba ‘atah* as “he will rule over you.” And yet, the primary meaning of *mashal* is “to cite a proverb or saying using words to draw pictures, to share succinct and witty quotes, to liken one thing to another to enhance understanding.” Its secondary meaning is then derived from the way words are wielded, which gives those who convey them with aplomb

the ability to govern effectively. They are put in charge because of their ability to reason and communicate appropriately. It is why Yahowah appointed Dowd king.

Man was not being authorized to wield his superior strength over women, ruling over them with force of arms. No, he was being appointed to speak rationally and intelligently to her and influence her thinking.

It is, indeed, possible that ‘Adam had done an inadequate job of explaining the instructions he had been given regarding the Tree of Knowledge, such that Chawah simply did not understand the consequences of her actions. Further, Yahowah may have remained closer to ‘Adam because he would be driven by reason while the woman would be more emotionally inclined. And yet, since they are both essential elements of a loving and productive relationship, they would not be complete without one another. Dowd, for example, was cerebral and emotional, and he remains God’s favorite child. So much of this is curious speculation.

If I may point out a bit of religious malfeasance, not only is *mashal* rendered inadequately and misleadingly as “rule,” *ba* means “with,” not over. This means that even the governance aspects of *mashal* that apply to men must be rendered in conjunction with women, not against them. “Over” is *‘al* in Hebrew. *Ba* conveys the ideas of proximity, and should be translated “in, with, or among.” Moreover, the primary meaning, as you have just learned, of *mashal* is not “rule, govern, control, or dominion,” or even “have one’s way with,” but instead “to convey a message using a comparison which leads to understanding.”

While it is not all these words convey, it is nonetheless true that, for most all of human history, men have ruled with women, as king and queen of castle and home – the father and mother of the family. The first couple took

matters into their own hands and by eating from the Tree of Knowledge they took charge over their lives. And so it would be, for better or worse, men and women would rule the world. It was the perfect sentence for the crime.

To whatever degree Chawah had influenced ‘Adam, causing him to acquiesce, authority and control would remain shared. They would henceforth influence and sometimes corrupt one another.

However, when we rely on the primary connotation of *mashal*, and consider it in juxtaposition to *tashuwqah*, then the picture is of reason complementing emotion. Chawah reacted emotionally to Satan and failed to exercise good judgment. According to God, women would continue to be influenced by their feelings, so much so that women and emotion would become a “*mashal* – proverb, a similitude, metaphor, and parable which likens one thing to the other.” While it is an oversimplification, and there are exceptions to the rule, generally women are not only more emotional than most men, their decisions are more often flavored by feelings over reason.

While pondering the implications of the relative value of *tashuwqah* | being influenced by emotional feelings and *mashal* | being guided by effective communication, I have come to appreciate the merit of each. One without the other has limited value. Relationships work and thrive when our thoughts and feelings are both expressed and enjoyed.

Personally, I prefer it when reasoned words lead us to an appropriate emotional response. Yahowah does too, which is why ‘Adam came before Chawah and instruction preceded defiance. It is why Yah loved Dowd, the lyricist of Yisra’el, most of all.

As we shall soon see, what was good for the goose was good for the gander. *‘Itsabown*, translated, “your labor, discomfort, and strenuous work,” does not, as most English translations imply, address “labor pains.” We know this

because ‘Adam will receive the same consequence. Therefore, Yahowah is not trying to torment women with childbirth, but instead is inferring that conceiving and raising children will be tumultuous. It is going to be life’s most taxing and exhilarating work.

Along these lines, it is also interesting to note that there are three equally viable ways to vocalize ‘*etseb*, translated here as “challenging physical sensations and hard work.” ‘*Etseb* depicts a difficult and challenging endeavor which requires considerable effort.

Ayin-Tsade-Beyth (אצב) can be pointed ‘*atsab*, meaning “worker or laborer.” As ‘*etseb*, the Hebrew word can mean “the physical sensation of pain, trouble, difficulty, or hard work.” However, this same vocalization can be rendered “vessel or container.” As ‘*otseb*, the term communicates the concept of “idol worship and that of an image which evokes devotion,” as well as “suffering, anguish, and an offensive state which is unfavorable.”

Benym is the plural of the Hebrew word for “son and child,” *ben*. It is derived from *banah*, meaning “builder, the one who restores a family and establishes a home.” The unique thing about *banah* is that it means to “build and rebuild,” to “establish a firm basis and to restore to favor, prosperity, and abundance.” As such, *benym* speaks of establishing the Covenant (familial relationship and home) and of restoring it. The seed of woman would do these very things.

In the Hebrew mindset there was much more to *ben* than “son,” at least compared to the way it is understood today. Then, sons always came in their father’s name. It was “son’s-name *ben* father’s-name.” (Osama bin Laden is a good bad example.) Sons were most often their father’s representative, and they were usually about their father’s business. With respect to Yahowah, *Dowd* | David was all of these things.

Turning to the third culprit, Yahowah judged him fairly, too. God explained the cause and consequence for ‘Adam’s and our benefit...

“To ‘Adam (*wa la ‘adam* – then approaching man), **He said** (*‘amar* – He explained based upon this one time (qal perfect)), **‘Because** (*ky* – as a consequence of it being true and for the reason) **you have listened** (*shama’* – you heard and paid attention (qal perfect – at this moment in time)) **to the voice** (*la qowl* – audible sound, noise, and verbal expressions) **of your woman** (*‘ishah ‘atah* – of your female and by implications, wife) **and have eaten** (*‘akal* – continued to consume, being fed and nourished (qal imperfect)) **from** (*min*) **the tree** (*ha ‘ets*) **which, for the benefit of the relationship and to get the most joy out of life** (*‘asher* – which relationally to lead you along the narrow path of blessings), **I directed** (*tsawah* – I instructed, communicating clearly and audibly to (piel perfect – recognizing that My directions would, for a limited time, influence)) **you** (*‘atah*), **saying** (*la ‘amar* – approaching to convey), **“Do not make a habit of eating** (*lo’ ‘akal* – do not consistently or continually consume food (qal imperfect)) **from it** (*min huw’*), **the earth** (*ha ‘adamah* – the ground and land) **has been cursed and has become annoying** (*‘arar* – has been inflicted, injured, and harmed and will be vexing and infuriating (qal passive participle – presented as a verbal adjective, the earth as a result has become perturbing and worrisome)) **in this way because of you** (*ba ‘abuwr ‘atah* – with regard to you and as a result of you).

You will labor, engaging in strenuous work (*‘itsabown ‘atah* – you will be stretched physically, and suffer aches and pains as you expend considerable energy and toil with vexing implications and displeasing religious practices) **to eat of it** (*‘akal hy’* – to consume nourishment and be fed by it (qal imperfect energetic nun – actually and emphatically with ongoing implications)) **all the days** (*kol*

yowmym) **of your life** (*chayah* ‘atah – of your existence with Yah).” (*Bare’syth* / In the Beginning / Genesis 3:17)

Based upon the events which have been depicted and the juxtaposition of *mashal* and *tashuwqah*, which are reasoned words versus emotional feelings, we can surmise that listening to our fellow man, or woman in this case, rather than to God, comes at a price. In the struggle between head and heart, the order of things remains important.

While it is a small thing among larger issues, Yahowah was not telling men not to listen to our wives. We know this because He told ‘Abraham to listen to Sarah regarding the removal of Ishmael and Hagar. Since He is not capricious, His advice stands.

Chawah not only listened to Satan rather than Yahowah, she amended Yahowah’s instructions. Then, considering the source of inspiration, it was as if ‘Adam were listening to the likes of the Talmud, New Testament, or Qur’an being recited to him. Any decision based upon such rubbish would soil his soul.

Therefore, this is a referendum on whom we can trust and why – the Towrah or the demonically inspired religious scriptures which contradict it. God trumps man and reason trumps emotion and faith.

‘*Asher* has been and always will be among my favorite Hebrew words. It is why I am here, laboring joyfully and productively on our behalf – tilling the ground for the seeds of truth. It is the first Hebrew word I sought to translate – all because it was misrepresented in every English Bible rendition of the prophecy recorded in *Shamuw’el* / Listen to Him / 2 Samuel 7.

‘*Asher* is so much more than a “relative pronoun.” As a verb it speaks of “advancing and making progress in a relationship by walking along a straight path, of being led

the right way, and of being blessed and happy as a result.” It is to “speak well of someone and thereby elevate their relative position and status.” It is “to encourage and invoke prosperity, promoting benefits by teaching.” ‘*Asher* is “to guide someone to live an upright life, leading them in the proper direction such that they derive the greatest meaning out of their existence.”

As a noun, it conveys being “happy, joyous, and blessed as a result of one’s steps and strides in life.” This cheerful state is achieved by “walking along the certain and correct path to be secure and free from harm.” And as a proper noun, ‘*Asher* was Ya’aqob’s son and the father of the tribe bearing his name.

Therefore, Yahowah’s *tsawah* | instructions were offered such that ‘Adam would ‘*asher* | be properly guided in the relationship to get the most out of life.

Once again, we are reminded that ‘*akal* | eat was spoken in the imperfect. ‘Adam was asked not to make a habit of eating from this tree. If he had taken a bite, set down the fruit, and stopped consuming it, he would have no longer been in violation of God’s instruction.

The first time we encountered *ha* ‘*adamah* | the earth, I explained that it was the feminine form of *ha* ‘*adam* | the man. That distinction seems particularly apropos here because ‘Adam’s poor decision is reversing course. The man who came from the ‘*adamah* is returning to it partially as a result of his wife’s influence.

We would do well to explore Yahowah’s intent with ‘*arar* beyond “cursed.” It suggests that ‘Adam’s response made the entire experience with man “vexing and infuriating” for God in addition to being harmful to the relationship.

It is seldom noted, mostly as a result of misleading translations, but ‘Adam and Chawah would endure very

similar consequences. *‘Itsabown* was applied to both. Life would now be challenging. The “work would be more strenuous and physically taxing.” Mind you, since we were told at the outset that ‘Adam was placed in the Garden to observe it and to work in it, work is not a punishment because it has its rewards.

The lone distinction was the energy required to achieve the desired results. It would be supplied by ‘Adam without assistance from God. He had chosen to be on his own.

When he was under Yahowah’s protective care, God provided a wide and enticing array of wonderful things to eat. Now, he would have to feed himself and his wife if he were to live.

That said, it was a reasonable consequence and in many ways a blessing. Work has its benefits. Our efforts are rewarded when we seek to nurture and feed our family. And when we till the fertile ground of Yahowah’s guidance, we grow exponentially. Moreover, we feel better about ourselves and develop character when we strive for what we achieve. Being given something for nothing destroys its value and our character.

Also, while working independently is productive and beneficial, and is something ‘Adam and so many after him have enjoyed, life’s greatest achievements are produced when we work with Yahowah. ‘Adam’s initial job was superior to his second...

“Thornbushes (*wa qowts* – detestable and loathsome non-fruit bearing vegetation and abhorrent, disgusting, and irritating plants, twisted and splinter-like) **and thistles** (*wa dardar* – prickly plants which are of no value and are used to goad) **it will produce** (*tsamach* – it will sprout and grow, bringing forth) **as you approach** (*la ‘atah* – for you and concerning you) **and consume** (*‘akal* – you will eat and consume for a while (*qal* perfect)) **the**

plants (*'eth 'eseb* – the vegetation including grains, vegetables, herbs, and fruits) **of the open environs** (*sadeh* – of the expansive cultivated fields outside the walled enclosure). (*Bare 'syth* / In the Beginning / Genesis 3:18)

By the sweat (*ba ze'ah*) **of your brow** (*'ap 'atah* – nostrils), **you shall feed yourself** (*'akal lechem* – you will eat, typically consuming baked grains and bread) **until you return** (*'ad shuwb 'atah*) **to the ground** (*'el ha 'adamah* – to the earth), **because** (*ky* – for this reason) **from it** (*min hy'*) **you were taken** (*laqach* – you were grasped and obtained, collected and received (qal perfect)).

This is because (*ky*) **you are a collection of particles comprising matter** (*'apar 'atah* – you are dirty, little more than dust) **and into the elements which comprise the earth** (*wa 'el 'apar* – onto dust, dirt, and fine particulate) **you shall return** (*shuwb* – you will be brought back and transformed).” (*Bare 'syth* / In the Beginning / Genesis 3:19)

The thorns and thistles were real. We call these abhorrent and irritating things religion and politics today. They are the goads of control.

To find, cultivate, and be nourished by Yahowah's instructions, we would have to remove the weeds competing with them. By choking out the light and robbing them of a proper place to grow, the lush pastures Yahowah intended for His sheep would be replaced by the twisted and tangled environment we call civilization.

Man was conceived to be special. But now he had become common. His value had fallen from being the apple of God's eye to just another fleeting soul within the cycle of life. We were now worth the sum of our parts.

In the Garden, Yah provided nourishment, but 'Adam and Chawah chose to trade that gift for a chance to rise in stature. It had the opposite effect, diminishing man to

nothingness. And that is the message being conveyed in these words.

What may have sounded like an overreaction at first glance, from the proper perspective is absolutely appropriate. When we trust and allow Yahowah to care for us we become ever more like God. But when we try to elevate ourselves and compete with Him, we become as worthless as our ambitions.

So man must work to produce his own sustenance, and even then, he begins life ostracized from Yah's company. It is sort of like salvation. We can rely on God, accept His generosity, and camp out with Him, or we can rely on ourselves and see where that takes us.

The moral of the story is that without God we are insignificant. We are as macroevolutionary theory describes us – an ordinary animal, a temporal arrangement of matter whose journey is from dust to dust. In this one simple story, we are afforded the proper perspective on life.

It is a paradox. Yahowah cannot have a loving relationship with us if He leaves us no choice but to accept and return His affection. If we have no choice, our response can be nothing more than involuntary servitude. But empowered with choice, we can opt for separation, choosing either love or indifference.

In the Garden of 'Eden, God began by providing a simple way to choose between these options. "Do anything you want, just know that if you eat fruit from this one tree, life as you know it will end." There were no edicts, orders, or commandments – just some direction and guidance. We were given and retain liberty to accept it or reject it, even change and corrupt it, but not without consequence.

The first couple and Yahowah communed joyfully and productively in paradise for decades – probably seven or eight of them. And then based upon errant information,

they did as we are prone to doing and made a poor decision. While it did not surprise Yahowah, it did sadden Him.

Knowing it was going to happen, Yahowah had devised a remedy. There would be an antidote for the poison of the misleading words we had ingested. To save our souls, Yahowah would sacrifice His soul. He would use it to serve as the Passover Lamb and then again to unleaven our souls of this fungus during UnYeasted Bread. By availing ourselves of His sacrifice, of this ransoming gift, we would be readmitted into fellowship. That is the Towrah's message – the central plot of the greatest story ever told.

Like a good parent, Yahowah confronted the cast of characters who acted badly in the garden, admonishing them individually, and letting them know that their actions had a consequence. He also established the standard He would use throughout His revelation. His words were historic, contextual, literal, symbolic, and prophetic, all at the same time. In a singular statement, Yahowah is capable of communicating many things.

This becomes even more evident when we seek to be expansive and use amplification, magnifying each word such that we see all that was intended. The Hebrew words which undergird English translations are far richer in shading and meaning than the more humble ones which we have selected to replace them.

If we want to more fully appreciate what Yahowah intended, we need to study what He actually said. Therefore, while a fully amplified translation is more challenging to process due to its incremental information, it is far more expressive. And since these words are from our Creator, the added diligence is always worth the effort.

Had 'Adam or Chawah done what we are doing now, closely examining and carefully considering Yahowah's Guidance, they would have remained in 'Eden. Sadly for

them, albeit fortunately for us, they did not but we still can. Consider doing so an engraved invitation.

In the summary statements we have just read, there are three players and three predictions. Each requires us to pay attention to the context, circumstances, and participants because Yahowah said something different to the serpent, to 'Adam, and to Chawah, the woman we erroneously call Eve. Each admonition and prediction should be evaluated within the context of the relationship and how it was severed.

The serpent became a cursed and evil abomination, something to be abhorred, which may be why the Adversary, Satan, must disguise his appearance when he beguiles men into doing his bidding. He became the lowest form of life, a being that must now grovel in man's rubbish in order to seduce him.

The Adversary's rebellion was his undoing. And yet, Satan has and will continue to win his battles. His crowning achievements remain the Babylonian religions of Judaism, Christianity, and Islam. They represent the Devil's most debilitating, effective, and abusive ploys. Each has bruised *Yisra'el's* | Israel's heel, symbolic of Ya'aqob.

Satan plays a significant role in the drama that is about to unfold. In the West, he is called "Lucifer," from Latin meaning "Light Giver," but that is neither his name nor proper description. It is "Halal (also rendered: Heylel) ben Shachar" which implies that he is an "Arrogant Rising Star." As such, Heylel's name was prophetic, as he gave rise to sun-god worship globally in opposition to Yahowah. The Hebrew meaning of the word upon which Satan's name is based is particularly illuminating. Rendered Heylel or Halal, the Adversary's designation means: "contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted."

His name also means “to shine in the sense of showing off or boasting; to be clamorous and foolish, to celebrate one’s self; to stultify, to make foolish; to feign self and to be mad against someone.” The first key word in the list, “stultify,” is seldom used in contemporary English. It means: “to make or to cause to appear foolish or ridiculous, to render futile or ineffectual by a degrading or frustrating means.” The second key word, “feign,” is also intriguing. It implies that Halal misrepresents himself; he “puts on a false appearance; he invents lies and deceptions; he pretends and counterfeits.” The most adroit example is when the Adversary misrepresents himself as God. So in a word – *halal* – we have discovered the Adversary’s name and nature.

Yahowah’s teachings are eternal, so the review of fulfilled prophecies will help us understand those that have yet to materialize. If we can determine how His predictions became history in the past, we will be in a better position to predict how they will be fulfilled in the future. He saw to it that we had ample information with which to evaluate His forecasts.



As we consider ‘Adam’s response to his scathing indictment, something appears amiss. ‘Adam didn’t try to plead his case. He did not ask for clarification, forgiveness, or leniency, all of which are consistent with human behavior. After learning that he had been diminished in status and would die, returning to the earth from which he came, the man whose very existence had been equated to dirt, is recorded as saying...

“The man (*wa ha ‘Adam*) called (*qara*’ – summoned, proclaimed, announced, and called out, designating that)

his woman's ('*ishah huw*' – his female companion and wife's) **name** (*shem* – personal and proper designation) **Chawah** (*Chawah* – to declare and make known and to explain and interpret; from *chawah* – to inform, and then only from the context: *chay* – life one who gives and renews life) **because** (*ky*) **she was** (*hy' hayah* – she existed as (qal perfect – actually at this time)) **the mother** ('*em* – adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) **of all** (*kol*) **life** (*chay* – familial existence; from *chayah* – to live and remain alive, living prosperously as a result of being restored and sustained)." (*Bare'syth* / In the Beginning / Genesis 3:20)

This was not true, not literally of Chawah, anyway. She was not the "mother of all life," not even remotely. Quite the opposite: as a consequence of improperly "*chawah* – explaining, interpreting, and declaring" Yahowah's instructions, she and he would die. She was only the mother of future generations of *neshamah*-'*adam*.

Moreover, Chawah's actionable basis is not "*chay* – life," but instead "*chawah* – to declare and make known, to explain and interpret, to announce with words, verbally or in writing." So what are we to make of this?

Here are the facts: Chawah, חַוָּה Cheth-Waw-Hay, is based upon *chawah*. As a verb, *chawah* conveys: "to declare, to show, and to make known." It is "to interpret and explain, to tell and to announce." As a noun, *chawah* describes a "tent settlement and encampment."

Oddly, incongruently, and as a legacy of religious malfeasance, *chawah* is typically misrepresented in published translations as "to bow down and to prostrate oneself in worship." While there is no etymological basis for this interpretation, this errant representation "*chawah* – declares and makes known, announcing and explaining"

that the religious follow Satan's example in corrupting God's testimony.

In response, in the first use of the word in the Towrah, Yahowah makes a mockery of religious duplicity. And that is why His actual intent with *chawah* is explained as being "*chay* – a source of life." Therefore, there is no possibility, whatsoever, that the religious misrepresentation of "bowing down in worship" could be considered correct.

Since the context directs our attention to *chayah*, let it be known that it means "to live and remain alive, to sustain life and to live prosperously, to be restored to life and be revived, refreshed, and renewed."

Therefore, as an amalgamation of these two concepts, Chawah's name provides the antidote for, if I may quote the Adversary's interpretation, "bowing down, prostrating oneself in religious worship." Instead, the Towrah reveals that the means to "*chay* – life" is through this "*chawah* – announcement which explains" Yahowah's remedy, "making the proper interpretation known verbally and in writing."

As such, it is a perfect depiction of the Set-Apart Spirit's primary purpose: "*chayah* – to provide life, to renew and restore life, to sustain and preserve life" by "*chawah* – making God's existence known." She reveals the way by "interpreting and explaining" the Word. The *Ruwach Qodesh* "declares, shows, and makes this known, announcing the opportunity to live within Yah's encampment." She is telling us verbally and in writing that Yahowah is inviting us to return to the Garden and *Sukah* | Camp Out with Him.

In contrast to these insights, if you have a Strong's Concordance, look up number H2332 in the Hebrew section. There you will find: "חַוְוָה [Chavvah / khav · **vaw**] noun proper feminine. Causatively from 2331; Two occurrences, KJB translates as "Eve" twice. 1. the first

woman, wife of ‘Adam. *Additional Information:* Eve = ‘life’ or ‘living.’”

Let us consider these errors one at a time. First, the Hebrew letters are ch-w-h. There isn’t one “v,” much less two. Fact is, there is no “v” among the 22 letters in the Hebrew alphabet.

Second, Chawah is a proper noun, which means it is a name. The universal rules for translation require all names to be transliterated. There is no possible way to get “Eve” from ch-w-h. But since Roman Catholicism grew by incorporating the pagan customs of the people they conquered, Chawah was renamed “Eve,” [which was transliterated from Heva, which you’ll find written in Catholicism’s Latin Vulgate] after the popular pagan Mother Earth goddess. She is the same false spirit our planet derived its name. It is sad but true, if we were to remove words with a pagan past from the English language, we would be speaking Hebrew.

Third, there is no indication that Chawah was the first human woman, only that she was the first female created in the likeness of ‘Adam, who, based upon his *neshamah* | conscience, was made in the image of Yahowah. God’s testimony and scientific evidence confirm that human animals populated the planet outside the Garden.

Fourth, Eve does not mean or equate to “life or living.” But, according to the religions which evolved from Babylon, Mother Earth was the life giver. She was impregnated by the sun during the Spring Equinox and gave birth to the son of the sun nine months later during the Winter Solstice. As such, she was called the Mother of God and Queen of Heaven. Today, these pagan rites are known as Easter and Christmas.

Fifth, *chawah* is not “causatively from H2331 [*chawah*],” they are indistinguishable as is *chawah* from Strong’s H2333. And as we know, the first *chawah*

(Strong's H2331) means: "to tell, to declare, to show, to explain, to interpret, and to make known," in addition "to breathe," which is to sustain life. It in turn is based upon Strong's H2324. Strong's H2421: *chayah*, meaning "to live, to remain alive, to sustain life, to live life prosperously and forever, to be restored to life, to have life renewed, to revive, sustain, preserve, and continue life" is inferred due to context, not etymology.

Also, *chawah*, as Strong's H2333, is "a shelter and tent encampment." As such, it is synonymous with *Sukah* | Camping Out. A great deal is lost when man copyedits Yahowah's Word, replacing His names and words with those which do not belong.

Before we move on, I'd like to reinforce what I think is the primary meaning of *Bare'syth* / Genesis 3:20 because both confirm that Yahowah is using Chawah as a picture or symbol for our Spiritual Mother and of Her role in conceiving His heavenly family. God said:

"And so 'Adam called his wife's name (*wa ha 'Adam shem huw'*) **Chawah** (*Chawah* – one who declares and makes known, who explains, announces, and informs), **BECAUSE** (*ky* – indeed, surely, and truly as a marker of emphasis, for a specific reason and by way of making connection between things) **she exists as the mother** (*hy' hayah 'em* – the adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) **of all life** (*kol chay* – familial existence; from *chayah* – to restore and renew life, to sustain life and prosperity)."

Yahowah's *Ruwach Qodesh* | Set-Apart Spirit, as our Spiritual Mother, is the source of eternal life in the Covenant. By adorning us in a Garment of Light, She makes us perfect in Yahowah's eyes, enabling our Heavenly Father to adopt us into His Covenant Family.

In this regard, it's hard to miss the lone difference between “*chawah* – to announce and inform” and “*chayah* – to be restored and live.” It is the ׀ | hand of God which is represented by the first letter of His name: ׀׃׃׃׃ | Yahowah.

What follows, therefore, is profound:

“**And** (*wa* – then) **Yahowah** (*Yahowah* – a transliteration of ׀׃׃׃׃, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (‘*elohym*), **acted and engaged, creating** (‘*asah* – performed the work to conceive and fashion with ongoing implications (qal imperfect)) **for ‘Adam to approach** (*la* ‘*Adam* – for the man) **and his woman to draw near** (*wa la* ‘*ishah huw*’ – his wife to approach), **garments** (*kutonth* – coverings to wear, clothing) **of hide** (‘*owr* – of animal skin, leather; from ‘*uwr* – to be exposed), **clothing and dressing them in white** (*wa labash hem* – adorning and covering them; from *laban* – to be purified and white).” (*Bare’syth* / In the Beginning / Genesis 3:21)

‘Adam and Chawah had made their own clothes from fig leaves, but they still felt naked and exposed in Yahowah’s presence. The fact is, man cannot attire himself satisfactorily, no matter how good he is or how hard he tries.

Only God is capable of adorning us appropriately to appear before Him. Therefore, Yahowah acted and engaged, doing what was necessary to fashion the first family’s garments. They were adorned in the Set-Apart Spirit’s Garment of Light.

This announcement, while instructive, was also symbolic. Since ‘Adam and Chawah were now estranged and dying, a solution was required. And that is why we were told that this garment not only came from an animal, the life of that animal was sacrificed for them to be adorned

in it. This metaphorical representation of life is depicted in Passover with the sacrifice of a perfect lamb.



6

Yada' – Becoming Aware

Out of the Garden...

As we turn the page, the era of man begins. It is 3968 BCE on our calendars and year 0 on Yah's timepiece.

“Then (*wa*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as '*elowah* – Almighty God), **who is God** (*'elohym* – Almighty), **said** (*'amar* – announced), **'Behold** (*hen* – now look and see), **this man, 'Adam** (*ha 'adam*), **has become** (*hayah* – exists (qal perfect – momentarily)) **similar to** (*ka* – comparable to but also in contrast with, identified as being associated with) **one** (*'echad* – a singular unity) **of us** (*min 'anahnuw* – out of and from us), **with regard to** (*la* – concerning and approaching) **becoming aware of** (*yada'* – knowing, becoming familiar with, and discovering (qal infinitive – having this acquisition of information affect his nature regarding the revelation of)) **good** (*towb* – that which is beneficial and agreeable, correct and pleasing, beautiful and joyful, prosperous and generous, valuable and desirable) **and bad** (*wa ra'* – counterproductive and disagreeable, invalid and disappointing, ugly and saddening, devaluing and distressful).

So now (*wa 'atah* – at this point in time and as a logical consequence), **lest** (*pen* – to preclude the possibility that) **he stretch out** (*salah* – reach out and extend (qal imperfect)) **his hand** (*yad huw'* – his influence and grasp)

and also (*wa gam* – and in turn, additionally) **grasp hold and obtain** (*laqah* – he receive and accept, collecting and taking) **from** (*min*) **the Tree** (*'ets*) **of Lives** (*ha chayym*) **and he eat** (*'akal* – he consume), **living** (*wa chayah*) **forever** (*la 'olam* – approaching eternity, forevermore, enduring throughout time and without regard to time), (3:22) **Yahowah** (יהוה), **Almighty** (*'elohym*), **sent him out** (*shalach huw'* – dispatched him, directing and sending him away (piel imperfect)) **from** (*min* – out of) **the protection of the Garden** (*Gan*) **of 'Eden** (*'Eden* – of overwhelming joy, delightful experiences, ultimate pleasure, and extreme satisfaction), **to work** (*la 'abad* – to toil and labor in, to exert and expend considerable energy and intensity improving) **with the ground** (*'eth ha 'adamah* – in concert and together with earth) **from which place for the benefit of the relationship** (*'asher min sham* – from the area which) **he was taken** (*laqach* – grasped and obtained (pual perfect)).” (*Bare'syth* / In the Beginning / Genesis 3:23)

One aspect of becoming “*ka* – similar to” God is “*yada*’ – knowing” more than the first couple knew then or that we know now. News flash: Yahowah is a lot smarter than we are. He has been around much longer and has experienced most everything the universe has to offer. And even then, there is a lot more than *yada*’ differentiating us from God. For example, I have invested 40,000 hours translating and contemplating Yahowah’s testimony and after devouring all I could find from the Tree of Knowledge, I can assure you, I am as similar to God as a leaf is from every forest on earth. And that may be too generous.

Therefore, let’s not get carried away with ourselves and think for a moment that God was worried that little ‘ole ‘Adam was somehow going to become a rival. Instead, He was concerned about ‘Adam’s wellbeing. By having become aware of “*ra* – that which is counterproductive and

disagreeable, invalid and disappointing, ugly and saddening, devaluing and distressful,” ‘Adam needed Yahowah’s compassion and support.

‘Elohyim is used to represent a singular entity held in the highest esteem. It is called the “royal we” in ancient literature. However, sometimes, as may be the case here, *‘elohym*, which is the plural of *‘el*, meaning “Almighty God,” is actually intended to be plural. Here, followed by *‘anahnuw*, and in concert with the work of the Spirit, *‘elohym* and *‘anahnuw* may be addressing our Heavenly Father and Spiritual Mother collectively striving to help ‘Adam. Beyond this possibility, “we” may refer to the heavenly host of spiritual beings in His presence.

Should you be wondering why Yahowah would have been concerned about ‘Adam becoming immortal, it was for his benefit. ‘Adam was now corrupted by “*ra*” – evil.” Had he become immortal in this condition, it would have been alongside Satan in She’owl – the place of eternal separation. God intended ‘Adam to return to fellowship, and that would have been precluded if immortality occurred without first unleavening his soul of sin. This would be akin to the Christian debacle of Easter, in which they observe a twisted variation of Passover without the benefit of UnYeasted Bread. Thus having become immortal but not perfected, they are destined for the lightless prison known as She’owl. It is the worst possible outcome.

Yahowah knew that uprooting the Tree of Lives would preclude the future resolution for any man or woman. And He realized by his actions, that ‘Adam could no longer be trusted to do as he had been instructed. So the only responsible solution was to protect ‘Adam from this Tree by excluding him from the Garden and then precluding future access.

‘Adam’s and Chawah’s expulsion from the Garden of ‘Eden was neither overbearing nor inappropriate. Had God not done this, He would have become dishonest, and thus unreliable. If so, there would have been no hope for any of us.

It bears repeating: ‘Adam had unabridged access to all that was good. All he “gained” in his deal with the Devil was an awareness of evil, of that which was errant and counterproductive. But now as a direct result of choosing to reject Yah’s directions and His generosity, ‘Adam would suffer the consequence. It is the same choice we must all make. Do we want to rely on God or on ourselves, i.e., man?

To rely on man is to die sooner or later. To rely on God is to live forever. But we cannot pursue both options, which is the point of exclusion. ‘Adam and Chawah would now be cast out and into the rest of humanity.

Based upon what we are told later in the Towrah, ‘Adam would ultimately restore his relationship with Yahowah but not on this day. He was banished from the Garden, and thrust into a hostile world replete with suffering, anguish, fear, pain, and even death.

These troubling conditions had existed outside the Garden all along. That was the reason ‘Eden had walls and armed guards. The fact is, we aren’t told how long ‘Adam, Chawah, and Yahowah camped out together before the fall. It could have been a million years – although I suspect seventy (based upon ‘Adam representing the first millennium of human history and of his life lasting 930 years post exile). Yet it does not matter, because prior to his expulsion, ‘Adam had been incorruptible and thus immortal. Time was unlimited, as it can be one day for us as well.

The Tree of Lives is plural because we are afforded the opportunity of a second life should we choose wisely.

There is a life among men of varying lengths, and then for the fortunate few, there is another with God.

This is now the fourth time that Yahowah has mentioned work. It is clearly something He views as being appropriate and good for us. And that is to say, God has never offered man charity. There are no Divine entitlements. Without work, our bodies, minds, and most importantly, our values degrade.

“He expelled (*wa garash* – He banished and cast out, removing such that it would be unoccupied, and thus estranged (piel perfect)), **therefore** (*‘eth* – accordingly) **‘Adam** (*ha ‘adam* – the man).

Then He established living (*wa shakan* – He caused to reside and remain (hifil imperfect)) **Karuwbym** (*karuwbym* – winged supernatural beings who serve God in matters related to His home and family) **to the east** (*qedem* – long ago and for an unlimited duration of time to engage and confront) **of the approach to the Garden** (*la Gan* – of the protected enclosure) **of ‘Eden** (*‘Eden* – Great Joy, happiness, and satisfaction, delightful pleasures. and favorable circumstances) **with blazing** (*wa ‘eth lahat* – flaming, burning, and scorching) **swords** (*ha chereb* – weapons which desolate) **who went back and forth** (*haphak* – changed their orientation) **to keep watch on** (*la shamar* – to observe, focus upon, secure, protect, and care for, closely examining and carefully considering) **the way** (*‘eth derek* – the path) **of the Tree of Lives** (*‘ets ha chayym*).” (*Bare’syth* / In the Beginning / Genesis 3:24)

We should be pleased to find “*garash* – expelled” scribed in the piel stem and perfect conjugation. It means that ‘Adam, and thus mankind, would suffer the effect for a limited period of time. One day, he, and then we, will be allowed to return.

As we move through the Towrah, the *karuwbym*, the plural of *karuwb* (a masculine noun), are depicted on both

sides of the Reconciliation Seat of the Ark of the Covenant. That story is told in *Shemowth* | Names 25 in relation to receiving and storing Yahowah's testimony and meeting with Him. They are mentioned again in conjunction with the ten drapes hung within the Tabernacle, where their images were woven into the cloth.

They must have been present at some point during the Exodus because Yahowah, who was meticulous in His depictions of the Ark, Menorah, and Tabernacle, said nothing about their appearance – other than He lives and speaks among them. There are seven references to Yahowah appearing between the two *karuwbym* – the first being the most revealing. In *Bamidbar* / Numbers 7:89...

“Then when Moseh went into the Tent of the Meeting to speak with Him, he heard the voice speaking to him from above the Reconciliation Seat that was upon the Ark of the Testimony, from between the two *karuwbym*.” A reference to this meeting was then made six additional times: 2 Samuel 6:2, 2 Kings 19:15, 1 Chronicles 13:6, Psalms 80:1, Psalms 99:1, and finally in Isaiah 37:16.

Therefore, we can reliably deduce that the *karuwbym* are directly associated with Yahowah's presence among us, with His testimony to us, and with our reconciliation. As such, it is not their appearance which matters, but instead, what they convey about Yahowah's intent. And here, on the eastern side of the Garden, they were instructed to “*shamar* – closely examine and carefully consider” “*‘eth derek* – that which pertains to the path or way” of the Tree of Lives. That is good advice for all of us because it turns our attention to the *Mow'ed Miqra'ey* | Invitations to Meet with and be Called Out by God.

Since there seems to be a connection between *karuwbym* and *kerah* which is a feast. Written identically, but pronounced, *karah*, it describes a pasture, dwelling, and

shelter. In a verbal form, *karah* ties things together for us so that we understand the connections. Therefore, as a verb, *karah* describes the preparation of a feast. It is used in Dabarym 2:6, Yowb 6:27 and 40:30, in addition to Howsha' 3:2 to depict an exchange, where one thing is traded for another. This is the concept behind both Pesach and Matsah. In this regard, it is used in Mizmowr 22, where we learn that Yahowsha' will be pierced, his life exchanged for ours. Not surprisingly, a *kar* is a male lamb.

Considering what Yahowah has just revealed about clothing, there may also be a connection between *karuwbym* and *karbel*, which is “to adorn in a garment.” Further, *karowz* means “herald,” suggesting that the *karuwbym* have something in common with the *mal'ak*, messengers – the spiritual implements who serve God. We also know that like the *mal'ak*, they follow orders and thus exist in a similar command and control structure devoid of freewill. Ezekiel has the most to say about them and he conveys that they radiate light and can fly.

The message here is that Yahowah has purposely kept mankind from stumbling into the garden and entering it without first, closely examining and carefully considering the path associated with the Tree of Lives. But you will not find it under lake Van in modern-day Turkey, so there is no reason to look there. The Tree of Renewed Lives is rooted in Yahowah's Word, and it branches out through Dowd to Yahowsha'. Today, we find its essence within *Pesach* | Passover – the Doorway to Life.



In the next statement, we discover that ‘Adam and Chawah came to know one another a little better, and...

“Now (wa) the man, ‘Adam (ha ‘adam), became aware of (yada’ ‘eth – came to know and respect, becoming familiar with and understanding), Chawah (Chawah – to declare and make known, to explain and interpret; from *chawah* – to inform, then from context: *chay* – life one who gives and renews life), his woman (‘ishah huw’). She became pregnant and conceived (harah – gave birth), giving birth to (yalad ‘eth) Qayn (Qayn – to Create and bring forth, as well as to acquire and possess, commonly known as Cain).

And she said (wa ‘amar), ‘I have created and brought forth (qanah – I have conceived and acquired, and I possess) a man (‘ysh) to be against (‘eth – to accompany or oppose, in relation to or in accord with) Yahowah (𐤆𐤏𐤕𐤁𐤀 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence). (Bare’syth 4:1)

Then in addition (wa yasaph), she gave birth (la yalad) to his brother (‘eth ‘ach huw’), Hebel (Hebel – A Waste of Breath, vapor which is fleeting and unfulfilling, commonly known as Able; from *habal* – to be a waste and in vain).” (Bare’syth / In the Beginning / Genesis 4:2)

The religious did as poor a job transliterating Chawah, Qayn, and Hebel as they have done translating the meaning behind their names. That is disappointing because there are insights here worth considering.

It is telling that Chawah was given naming rights, when that had been ‘Adam’s job. Moreover, she chose poorly.

Since it was ‘Adam, not Yahowah, who fathered Qayn, we cannot translate ‘eth as “with,” “accompanied by,” or “associated with” Yahowah. And that leaves us contemplating opposing options: “to be against” or “to be in accord with” Yahowah. Since we are told that Qayn was not in agreement with Yahowah, it becomes obvious that

Chawah was harboring a grudge. While it is an extreme interpretation of the animosity Qayn's name implies, it is possible that it was Chawah who may have encouraged Qayn, whom she claimed to "posses" to oppose Yahowah's instructions by killing his brother. What else are we to make of her saying: "I have acquired and possess the means to oppose Yahowah."

Further, she named the son whose relationship with Yahowah held promise, Hebel – A Waste of Breath. It is little wonder she had no compunction against misstating Yahowah's instructions.

I am sorry to bring this news. It is not what I sought or expected. She had been Plan C, tricked by the serpent, had deceived 'Adam, failed to accept responsibility, and was now bound to this man emotionally and physically. Then after having been cast out of the Garden, 'Adam may still have been blaming her for his mistake in judgment. Adding to her frustration, she experienced the travail of childbirth. It had been too much for her to handle.

If I may offer another perspective, Chawah out of the Garden may represent wayward Yisra'el. She was confused and lashing out at God.

Keep in mind, neither 'Adam nor Chawah were conceived to be bad. They were both good. But that all changed when they sought to experience bad. This is likely the result. It is why Yahowah warned them that they would come to embody that which they chose to consume. Corrupting Yahowah's instructions and then disregarding them had led them to this place.

"Hebel (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **continually existed as** (*hayah* – was with ongoing implications (qal imperfect)) **a shepherd** (*ra'ah* – he cared for, fed, protected, and led a flock) **of sheep** (*tso'n* – migrating mammals). **And** (*wa*) **Qayn**

(*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **existed for a time** (*hayah* – was for a finite period (qal perfect)) **to work** (‘*abad* – to labor, expending the energy to serve (perfect)) **the ground** (‘*adamah* – the earth).” (*Bare’syth* / In the Beginning / Genesis 4:2)

Hebel was engaged in Yahowah’s favorite vocation. He was shepherding sheep. Moreover, in the imperfect conjugation, caring for, feeding, protecting, and leading his flock was something he did consistently with unfolding implications over time. He was symbolic of Moseh and Dowd – Yahowah’s shepherds.

By contrast, Qayn, who outlived his brother, was not as diligent nor consistent in his work, tilling the land. ‘*Abad* was truncated with the perfect conjugation.

“It came to exist (*wa hayah*) over a duration of time (*min qets yowm* – in the end, marking the completion of a period of days) **that** (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **came and brought** (*bow’* – returned bearing) **from** (*min* – out of) **the fruit** (*pery* – produce and harvest) **of the soil** (*ha ‘adamah*) **a portion** (*minchah* – an offering which is apportioned and bestowed, a gift, sacrifice, or present) **to approach** (*la*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God). (*Bare’syth* 4:3)

And (*wa*) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **also** (*gam* – in addition) **came and brought** (*bow’* – returned bearing) **from his** (*min huw’* – out of his) **firstborn** (*bakor* – first born, most privileged and prominent, the basis of *Bikuwrym* – Firstborn Children) **of his flock** (*tso’n huw*), **in addition to those who were the fittest and finest** (*wa min cheleb henah* –

this bounty and prosperity, their choicest out of this abundance).

So (wa) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **was attentive to and accepted** (*sha’ah ‘el* – was interested in and favorably regarded, viewing as the proper response (qal imperfect)) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **and his offering** (*minchah huw’* – portion which he has apportioned and bestowed, his gift, sacrifice, or present). (*Bare’syth* 4:4)

But (wa) **toward** (‘*el* – concerning) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain), **and with regard to** (wa ‘*el*) **his offering** (*minchah huw’* – his portion which he had apportioned and bestowed, his gift, sacrifice, or present), **He regarded it unfavorably** (*lo’ sha’ah* – He did not pay attention to it nor accept it).

Then (wa) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **kindled animosity and became overtly enraged** (*charah me’od* – very angry and extremely zealous, furious and incensed). **His face** (*paneH huw’* – his presence and appearance) **was downcast** (*naphal* – fallen and dropped as if experiencing an act of prostration, an abortion, or miscarriage).” (*Bare’syth* / In the Beginning / Genesis 4:5)

We do not know if Qayn brought apples or turnips, lemons or mushrooms. He may have been offering brussel sprouts for all we know – the worst or best of his harvest, something delectable or rotten. He may even have been mocking Yahowah, trying to mimic the fruit of the Tree of Knowledge or Lives.

However, with Hebel, we know that he offered the firstborn and best of his flock, his fittest and finest. So

Yahowah's reaction may have been as much about attitude as it was about substance.

Not only do sheep equate to the lamb of God, the Pesach 'Ayl, sheep are endearing as is serving as their shepherd. Sheep are not only a source of protein, their wool is used to make clothing, and their hides, shelter.

Sometimes prophecy is subtle, little more than a foreshadowing of things to come. Here Yahowah is revealing His preference for a perfect, firstborn lamb to be the acceptable means to resolve the issues which separate us from Him. The unblemished sacrificial lamb represents Yahowsha' and His willingness to resolve the consequence of our rebellion, opening the Doorway to Life on Passover. So more simply stated: Yahowah wants us to understand the purpose and benefit of Pesach. This is a particular concern to rabbinic and orthodox Jews who attend Pesach without an appropriate portion of lamb.

Given enough time, we will all disappoint Yahowah in some way. But when this occurs, simply learn from the mistake and grow past it. Throwing a tizzy fit is a poor life choice. Qayn had become what his mother envisioned.

As a result of his animus and resentment, we are told that Qayn's appearance was "*naphal* – downcast, as if experiencing an act of prostration, an abortion, or miscarriage." His presence had become overtly hostile and unappealing.

“Yahowah (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said to** ('amar 'el – responded and asked) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain), **'For what reason** (*la mah* – why approach and draw near) **have you kindled such animosity and become enraged** (*charah la 'atah* – are you so angry and zealous, furious and incensed)? **And why** (*wa la mah* – for what

reason) **is your presence** (*paneh 'atah* – your face and appearance) **downcast** (*naphal* – fallen such that you are out of control over this situation as if experiencing an act of prostration, an abortion, or miscarriage)?” (*Bare'syth* 4:6)

The best advice is to figure out what pleases God and embrace it. The converse is also useful: figure out what God does not like and avoid it.

It is often asked, “How did ‘Able’ know to bring a lamb?” The answer is that he didn’t. He was a shepherd, so he brought what he loved. And that is the underlying message. We cannot truly “love” fruit, but sheep are genuinely endearing. Shepherds develop a mutually beneficial relationship with their flock.

So it’s not a matter of what Hebel may have known, but instead it is Yahowah’s response which matters. He preferred Hebel’s approach – thereby encouraging us to respond in kind. It was a *towrah* | teaching moment which is lost on most.

This brings us to an interesting point. The Towrah and prophets present the lives of mostly ordinary people whose stories are told warts and all. As such, there are countless bad examples. We can learn from them but should never emulate their behavior.

Qayn did not have a good answer for God. His silence regarding Yahowah’s question spoke volumes in its own right.

Sensing an opportunity to teach, God addressed Qayn’s depressing and condescending attitude with some surprising advice. He did not issue a commandment, nor seek to be obeyed. He did not solicit faith nor even tell Qayn what to do. Instead, God offered one of life’s greatest lessons. A good attitude is among our most endearing and

enabling attributes while an unappealing disposition is our most alienating and crippling.

“If (*‘im* – to the contrary and based upon the proposition) **you act appropriately and are pleasant to be around** (*yatab* – if you are consistently cheerful and happy doing what is expected and right, you are pleasing, and joyful, reasonable to deal with (hifil imperfect)), **you’ll find forgiveness and acceptance** (*sa’eth* – your situation will improve dramatically because you will be lifted up, supported, and sustained, you will ascend, rising in status and honor, be exonerated, experiencing an increase in dignity, brilliance, esteem, and illustriousness).

And if (*wa ‘im*) **you act inappropriately and are miserable to be around** (*lo’ yatab* – aren’t pleasant, pleasing, or joyful, if you continue to be wrong and hard to deal with (hifil imperfect)), **then the sin of being wrong and going astray** (*chata’* – the offense of being guilty by missing the way, being ignorant and incorrect) **is crouching** (*rabats* – lying in wait) **in the doorway** (*la ha petach* – within the portal and entrance as well as the opening to understanding, the unfolding of knowledge, the disclosure of revelation).

You are too into yourself (*wa ‘atah ‘el*). **These intense desires and impulses, the overwhelming urge for dominance and yearning for salvation** (*teshuwqah huw’* – it is the uncontrollable emotions, strong feelings and cravings, the need to win, and passion for conquest) **are things you must learn to better explain and govern** (*wa ‘atah mashal ba huw’* – you should seek to understand and learn how to control).” (*Bare’syth* / In the Beginning / Genesis 4:7)

Yahowah’s advice to Qayn was mostly attitudinal, but also relational. Life is a learning experience and thus He wanted Qayn to know that a person would be wise to control his impulses. Empathy, because he was being

narcissistic, would also be advised. There may be a bit of Jewish history playing out here beneath these words.

Historically, conquest has been esteemed over the ability to communicate effectively. We know the names of pharaoh's, kings, generals, not as a result of their words, but because their armies prevailed. In today's culture, the skill needed to win, prevailing over others, is valued over self-control. Political candidates who fail are quickly forgotten as are athletes without trophies. All too often, might makes right and brutes prevail.

Yahowah was encouraging Qayn to think before emoting and to speak out before acting out. There is an enduring, liberating, and uplifting legacy of a well-spoken word that is individually and collectively transformative, while an angry fist hurts everyone. With infinitely more power than exists in the entire universe, words have always been Yahowah's preferred implements. And He is suggesting here that we join Him in wielding them wisely.

There is an aspect of *teshuwqah* that I found sufficiently intriguing to incorporate into the translation. It is apparent that Qayn had brought his ill-advised offering in hopes of finding salvation. And that was something Yahowah sought to rebuke. In so doing, He was undermining the *raison d'être* of religion.

In particular, Christianity and Islam prevail because they offer the false hope of salvation to those who are afraid of death and fearful of what an afterlife may entail. And yet a God who would save those who do not listen to Him, who do not know Him, who do not appreciate what He is offering or asking in return, who believe in all manner of deceptions regarding Him, would be irrelevant and foolish. Worse, a God who would carefully articulate and then meticulously effect the means to spend eternity with Him, who would then save those who completely disregard His

approach in preference of one which is religious, would be dishonest and untrustworthy.

We ought not seek salvation. Strive to know Yahowah first. Then, if you like and respect Him, devote the time to understand what He is asking of us and offering to us in return. If you do so, what you will discover is that Yahowah is offering to perfect us, to make us immortal, to adopt us into His family, and then enrich and empower us. Salvation is not listed among these five benefits. It is a byproduct of them. And even then, it is a function of being liberated from harm's way, freed from human political and religious constraints.

This explains why *yasha'*, the Hebrew word typically rendered "salvation," actually means "to liberate and free, delivering from harm's way." It is why the lone prerequisite of the Covenant is to walk away from human political, religious, and cultural alliances. It is only then that we can act upon the next three: allowing Yahowah to perfect us, trusting and relying upon Him, and doing so by closely examining and carefully considering the conditions of His Covenant. The fifth condition is to circumcise our sons, showing Yah that we intend to raise them such that they will also choose to separate themselves from the *babel* of men.

Contrary to religious belief, God does not want us worshiping Him or seeking to placate Him. He wants us to rise up, stand up, and become ever more like Him by thinking our way to Him. Those who do, will find themselves elevated in status, dignified and honored, exceedingly valuable and loved in Yahowah's sight. Relationally, no one wants to be around a grump. The primary meaning of *yatab* is not "to be good and do good," but instead "being pleasant, pleasing, and happy." And since Yah has used *towb* time and again in this account to convey "good," it must be the attitudinal aspects of *yatab*

that are important. God wants us happy, and the best way to be so is to heed His advice.

And therein lies the entire purpose of this discussion. Hebel followed Yah's lead and Qayn did not. One found himself accepted and favorably regarded and the other was ignored and rejected. Heaven is for those whom God values. He values those who value Him.

Qayn's issues are central to mankind's problems. We are all too often led by our emotions rather than by our minds. That is to say, we rely more on our *nepesh* | soul, our consciousness and animal nature, than our *neshamah* | conscience – the ability to be discerning, discriminating, judgmental, and rational. As such, political and religious men coveting sex, power, and money have mercilessly and without constraint robbed and raped the masses without interruption for six thousand years. Qayn's problem is mankind's problem. Unwilling to listen to God, man's animal nature roars to the forefront, killing all that is good.

As had been the case with his mother before him, Qayn did not listen. Carried away by cravings and rage, he murdered his brother, Hebel. Then when Yahowah asked the killer what happened, he answered yet another question with a question. In this way he reminds us of another who should be questioned, *Sha'uwel* / Question Him / Paul – the founder of the religion most menacing of Jews.

“Then (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **responded** (*'amar* – threatened in a boastful manner), **confronting** (*'el* – directed himself toward) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able), **his brother** (*'ah huw*’).

And (*wa* – additionally) **when it came to be that they were in** (*hayah ba hayah hem ba*) **the field** (*ha sadeh* – the cultivated area for growing things (i.e., on Qayn's home

turf)), **Qayn** (*wa Qayn* – then the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **rose up and established himself** (*quwm* – stood up and exalted himself, rising up (qal imperfect)) **against** (*‘el* – toward, in the direction of, and confronting) **his brother** (*‘ah huw*’), **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able), **and** (*wa*) **he murdered him** (*harag huw*’ – slayed him, taking his life, violently and viciously killing him).” (*Bare’syth* / In the Beginning / Genesis 4:8)

Considering the context, we should not render *‘amar* as “spoke” because as far as we know, nothing was actually said. This was a confrontation, not a discussion.

While the primary connotation of *sadeh* is “field,” as in “cultivated farmland,” it is hard to know why Hebel was there, unless it was for his sheep to forage on the fallen fruit before it spoiled. Whatever the reason, Qayn struck his brother with deadly intent, preferring fists to rhetoric. I find that this is the preferred approach of those who do not think and do not know what to say. Those who resort to violence, do so because they are incapable of responding appropriately. It is the cause of sexual abuse, violent crime, murder, and wars.

“So therefore (*wa*), **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **said** (*‘amar*) **to** (*‘el*) **Qayn** (*wa Qayn* – then the one conceived to be possessed, who was created and then acquired, commonly known as Cain), **‘Where is** (*‘ey* – as an interrogative questioning the purpose and location of) **your brother** (*‘ah ‘atah*), **Hebel** (*Hebel* – named A Waste of Breath, one who supposedly lacks value, who is meaningless and futile, useless vapor, commonly called Able)?”

He answered (*wa ‘amar huw’*), **‘I do not know** (*lo’ yada’* – I am unfamiliar and unaware, I am ignorant and do not understand). **Am I** (*h ‘anoky*) **my brother’s** (*‘ah ‘any*) **observer** (*shamar* – responsible for closely examining and carefully considering him, watchman, guardian, and protector)?” (*Bare’syth / In the Beginning / Genesis 4:9*)

This is the second time that Yahowah has asked about someone’s whereabouts, first with ‘Adam and now to Qayn about Hebel. An omnipresent and omniscient God would have known and thus not asked. While Yahowah could have easily located both men, one alive the other dead, the purpose of the question was to demonstrate what should be obvious. Yahowah cannot be omnipresent without being everywhere, making Him common rather than unique. He would become the creation rather than remain the Creator. And He would suffocate those He wanted to love. Moreover, an all-knowing Deity would make a mockery of freewill and ruin any hope of the ensuing relationship being interesting.

By using *shamar*, which means “to observe,” not “to keep,” Qayn was circumventing the question by posing another of his own. Rather than admit that his brother lay in the field where he had murdered him, he asked God if he should have been observant.

It was now too late for that, although it would have been a great idea to have listened to Yahowah when he had the chance.

“He said (*wa ‘amar*), **‘What** (*mah*) **have you done** (*‘asah* – did you bring about through your actions)? **The Voice** (*qowl*) **of your brother’s** (*‘ah ‘atah*) **blood** (*dam*) **is crying out** (*tsa’aq* – is providing a summons) **to Me** (*‘el ‘any*) **from the ground** (*min ha ‘adamah*). (*Bare’syth 4:10*)

So (*wa*) **now** (*‘atah* – at this time and henceforth, this being so) **you are cursed** (*‘arar ‘atah* – you will be

annoyed and tormented) **by the ground** (*min ha 'adamah* – from the soil and out of the earth) **which** (*'asher* – as a result of this relationship) **has opened its mouth** (*patsah peh hy* – has created a fissure in the earth and gaping orifice) **to receive** (*la laqach* – to accept and obtain) **your brother's** (*'ah 'atah*) **blood** (*dam*) **from your hand** (*min yad 'atah* – away from your influence). (*Bare'syth* 4:11)

Therefore, indeed (*ky*), **when you work** (*'abad* – you toil, laboring) **in association with the earth** (*'eth ha 'adamah* – against the ground), **it shall no longer** (*lo' yasaph* – it will not continue to) **produce** (*nathan* – bestow) **a healthy crop** (*koach hy* – its vitality, vigorously yielding its resources) **for you** (*la 'atah*).

You will consistently be (*hayah*) **a shaken and staggering nomad** (*nuwa'* – trembling and wavering, riddled with insecurity). **And** (*wa*) **you will** (*hayah*) **wander away aimlessly like a fugitive** (*nuwd* – constantly traveling without a home or destination, an unhappy, emotionally distraught vagabond) **throughout the region** (*ba ha 'erets* – in the land).” (*Bare'syth* / In the Beginning / Genesis 4:12)

Accountability is an essential aspect of morality, of justice and fairness. And so while Qayn would eventually die, he would suffer first, working unproductively and wandering aimlessly.

He had been disenfranchised – cast out of Yahowah's family, place, and plan. The potential to inherit Yah's power and glory had withered. He was alone on the wrong path, a nobody aimlessly going nowhere.

That said, the key to understanding this passage is that for mortal man, separation from God is the penalty for sin – not death. This realization is so important, it will be underscored in the next statement.

Having known Yah's company and better times...

“Qayn (*wa Qayn* – then the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **said to** (*‘amar ‘el* – expressed to) **Yahowah** (𐤙𐤏𐤕𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **‘The consequence of my sin** (*‘awon ‘any* – the punishment for my wrongdoing and the guilt) **is greater than** (*gadowl min* – more substantial and severe than) **I can bear** (*nasa’* – I can carry, tolerate, and endure). (*Bare’syth* 4:13)

Surely today (*hen ha yowm*) **You have driven me away and banished me** (*garash ‘eth ‘any* – You have removed and expelled me, estranging me) **from upon** (*min ‘al*) **the presence** (*paneḥ* – the face) **of the ground** (*ha ‘adamah* – earth).

And from Your presence (*wa min paneḥ ‘ataḥ*) **I will be concealed and vanish** (*sathar* – I will be hidden and perish).

I will become (*hayah*) **a shaken and staggering nomad** (*nuwa’* – a trembling and wavering migrant, riddled with insecurity). **And** (*wa*) **I will** (*hayah*) **wander aimlessly like a fugitive** (*nuwd* – constantly travel without a home or a destination as an unhappy and emotionally distraught vagabond) **throughout the region** (*ba ha ‘erets* – in the land).

Then it shall come to pass (*wa hayah*) **that whoever** (*kol*) **discovers me** (*matsa’ ‘any* – learns about, becomes aware of, and finds out about me) **will seek to kill me** (*harag ‘any* – will try to slay me, ending my life).” (*Bare’syth* / In the Beginning / Genesis 4:14)

He murders his brother and he’s whining that someone may do the same to him. While that makes Qayn a lost cause and a worthless soul, this also affirms that there were men and women living outside of the Garden. Moreover,

they were sufficiently intelligent and moral to hold Qayn accountable for his crime.

Also telling, the penalty for disregarding Yahowah's advice, murdering his brother, and then lying about his crime while showing no remorse, was to be concealed from God and vanish. This would have occurred in She'owl, which is akin to a black hole. Souls like Qayn's are incarcerated therein, eternally estranged from Yahowah.

God has been abundantly clear. Animals were created on the fifth day and mammals, to which the species *Homo sapiens* belongs, were formed early on the sixth day. According to the Towrah, man, like every other animal, has a *nepesh* | soul, or consciousness. According to Yahowah, the thing which made 'Adam unique was his *neshamah* | conscience. It is what caused him to be the first living soul created in God's image, a being able to be moral and distinguish between good and bad. And while those of concern to Qayn may have been without a *neshamah*, they appear to have had a tit-for-tat moral code, with violence breeding retaliation – one in which coldblooded murderers were punished. This statement, therefore, is one of many which confirm what we know through anthropology and archeology.

Interesting in this regard is that it was announced in August 2007, as I was editing this chapter, that the alleged evolutionary tree depicting man evolving from chimp to *Homo habilis*, to *Homo erectus*, and then to *Homo sapiens*, over the course of a million years is untrue. *Homo habilis* and *Homo erectus*, both of which are far more ape than man, lived at the same time. And if that were not enough to scuttle macroevolutionary theory, tooth analysis has recently demonstrated that the notion that all humans evolved from Africa is also inaccurate.

The purpose of this next passage is to teach us that Yahowah reserves the right to judge individual lives. While

we are called to expose and condemn false teachers and teachings, the determination of personal guilt as it relates to His standard, and the sentence such a verdict receives, is God's alone. As a result, Yahowah sought to protect Qayn from other humans.

“Then (wa) Yahowah (*Yahowah* – a transliteration of 𐤆𐤃𐤆𐤃𐤁, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said to him** (*‘amar ‘el huw’*), **‘Assuredly** (*la-ken* – know that for such a case), **anyone (kol) who slays** (*harag* – who murders) **Qayn** (*Qayn* – the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **shall experience sevenfold** (*shib’athaym*) **retribution** (*naqam* – punishment based upon their guilt).

So (wa) Yahowah (𐤆𐤃𐤆𐤃𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **placed** (*sym* – put and set) **a sign** (*‘owth* – a non-verbal symbol or mark) **upon Qayn** (*la Qayn* – upon the one conceived to be possessed, who was created and then acquired, commonly known as Cain), **lest** (*la bilty*) **someone (kol) who discovered him** (*masa’ huw’* – found out about him, uncovering the truth regarding him and caught him), **strike at him** (*nakah ‘eth huw’* – attack, smite, hit, beat, and / or kill him).” (*Bare’syth* / In the Beginning / Genesis 4:15)

Here we find additional proof that there were humans around who could read, or at the very least had the capacity to interpret some kind of a sign. Therefore, while this conversation occurred outside of ‘Eden just shy of six thousand years ago, humans have existed far longer. One of Christendom’s greatest myths, that of ‘Adam being the only man in existence during his stay in ‘Eden, is being pulverized by God’s Word.

Also telling, Yahowah is indicating that He does not want us to seek vengeance. Our judgment isn’t sufficiently

evolved or refined to take the life of another, even if it seems justified. The sevenfold penalty endured by those who ignore this sign God has so prominently posted should be sobering, considering Qayn was facing eternal estrangement.

“Then (wa) Qayn (*Qayn* – the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **went away from** (*yatsa’ min* – departed and descended from) **the presence (pane) of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **and he settled** (*wa yashab* – came to dwell and live) **in the land** (*ba ‘erets* – in the region and territory) **of Nowd** (*Nowd* – to waver and be shaken, to lament wandering away, to complain and have a grievance, and to bemoan one’s plight), **east** (*qidmah* – existing prior to) **of ‘Eden** (*‘Eden* – Happiness and Joy, Favorable Circumstances and Delightful Conditions.” (*Bare’syth* / In the Beginning / Genesis 4:16)

Places were named after people, or at least types of people. *Nowd* denotes the nomadic lifestyle of the early hunter gatherer – something, as a farmer, Cain would have loathed.

We have yet another affirmation that Yahowah is not omnipresent. He was not where Qayn was headed. We continue to reinforce this point because religions insist otherwise and in so doing render God everything but set apart – and thus common. He is never where the religious seek Him nor is He found among those who have no interest in listening to Him.

To engage with Yahowah, we must first find Him in the words of His Towrah. Then we must act upon the advice He is offering.

After being banished, *Qayn* | Cain found a woman among the nomads of *Nowd*, and he chose to marry her. Though it does not say so implicitly, it is implied that the

men and women living outside the garden did not possess a *neshamah* | conscience. But the offspring of a parent like Qayn with a *neshamah* would be so equipped. It is the only rational conclusion which can be made from the Towrah's upcoming justification for the flood and archeological evidence – whereby written history dates to this time.

We know that the addition of the *neshamah* made 'Adam different from other animals. It is what made 'Adam like God. Further, we know that children inherit a *neshamah* from their parents because Qayn would not have been judged if he were incapable of knowing right from wrong.

This point is driven home in the introduction to the fifth chapter of Genesis, something we will examine momentarily. And lastly, in the conclusion to the flood, Yahowah declares that He achieved His purpose, that of ridding the region of corrupt souls with a *neshamah*. Collectively, these insights strongly suggest that both the *neshamah* / conscience / seat of judgment and the *nepesh* / consciousness / soul are passed on as part of human conception. The child of a parent with one, gets one.

So then you may be wondering, are there humans alive today without a *neshamah* and what is the fate of such souls? It is possible, but we are not told. That said, this would certainly explain some of the horrid behavior we have seen throughout human history. It would also resolve the disconnect we are witnessing today, where information is plentiful and accessible and yet people have never been as foolish, immoral, or hypocritical.

Even though we do not need to know if conscienceless souls exist, or need to understand their fate, it would be reasonable to assume that their destiny would be the same as any other animal. Death would be the end of life.

I continue to stress that the Towrah says that humans lived outside the Garden because the religious which

falsely claim to speak for God say otherwise. The species *Homo habilis* and *Homo erectus* are a million years old, and *Homo sapiens* have roamed the planet for tens of thousands of years. ‘Adam and Chawah were expelled from the garden just shy of 6,000 years ago.

If you were not yet convinced that *yada*’, “to know,” is a relational concept, the next passage, like the one in relation to ‘Adam and Chawah (Genesis 4:1), makes it relatively clear.

“Qayn (*Qayn* – the one conceived to be possessed, who was created and then acquired, commonly known as Cain) became acquainted with (*yada*’ – came to know, becoming more aware of) his wife (*’ishah huw*’– his woman) and she conceived (*wa harah* – became pregnant) and gave birth to (*yalad* ‘eth) Chanowk (*Chanowk* – to inaugurate and dedicate, to train, and to be merciful (transliterated Enoch)).

Then it came to pass (*wa hayah*) that he built (*banah* – he constructed) a town (*’iyr* – a village or city). He called (*wa qara*’) the name (*shem*) of town (*’iyr* – village and / or city) after (*ka* – like) the name (*shem*) of his son (*ben huw*’), Chanowk (*Chanowk* – to inaugurate and dedicate a new beginning, to train and be equipped to be merciful (transliterated Enoch)).” (*Bare’syth* / In the Beginning / Genesis 4:17)

This was the first of two *Chanowk*’s | Enoch’s. The Enoch who embodies the qualities attributable to the name was the son of Yared and the father of Methuselah (the longest living mortal man). So the Towrah reveals:

“*Chanowk* | Enoch walked with God...365 years. Chanowk walked with God and he was not, for God took him.” (*Bare’syth* / Genesis 5:22-24)

Enoch’s son gave birth to Lamech, Noah’s father, and thus facilitated the “new beginning” embodied in his name.

Collectively, the lives of Qayn and Chanowk and their descendants are shared with us to instruct in the foundational principles of Yahowah's mercy.

In keeping with this point, the most similar words in Hebrew dictionaries to *chanowk* mean "tried, tested and trusted," "compassionate and merciful," in addition to "temporary shelter and encampment." They describe the nature and benefits associated with the Set-Apart Spirit.

At this point, Yahowah presents Qayn's lineage. From a prophetic perspective, the most important descendant is Tubal-Cain, the "forger of implements of bronze and iron." I say this because Gog, the leader of the Islamic Magog Federation, is predicted to attack Israel between 2027 to 2029 during the Time of Ya'aqob's Troubles. He is a religious, political, and/or military leader from Meshech and Tubal. Meshech can easily be traced to this region of eastern Turkey but without this tip, Tubal would have been more difficult to locate.

Also, Noah's Ark was found in Eastern Turkey, east of 'Eden, on the mountains of Ararat (at an elevation of 6,300 feet MSL). Back in 1991, Ron Wyatt demonstrated that the rivets which held this ship together contained traces of iron, magnesium, sodium, and titanium. That's remarkable because the oldest known swords, found in this same place and dating to this same time (Eastern Turkey circa 3000 BCE), were comprised of arsenical bronze – a much softer metal. Even the ballast of the ship was consistent with metal production. (For more on this, consider the Wyatt Archaeological Museum's "Discoveries Volume" on Noah's Ark, the Exodus, and the Real Mount Sinai in Saudi Arabia.)

It is likely that most of *Qayn's* | Cain's descendants would have been eliminated in the flood, which was still a thousand years hence. The names of these people, however, are indicative of their fate. The first was Irad,

from 'Yrad. Its root, 'yr, means "young male ass," and is thus prophetic of the descendants of Ishmael, the patriarch of today's Muslims. Meujael, from *Mahuwya'el*, is a compound name which means: "one who dances circles around God." He was indicative of the religious schemes born out of Babylon. Methushael, from *Mahyya'el*, means "those who accept money or compensation in exchange for the religious activities they perform." It is predictive and condemning of Catholicism and their indulgences – and of rabbis and Judaism.

The women's names were 'Adah and Zillah (*Tsilah*). 'Adah means "to prowl about in search of prey and to remove a victim from its rightful place." It also means "to adorn oneself in splendor, wearing ornaments of jewels and gold, glorifying oneself while claiming a high status." As such, God is continuing to warn us about the negative influence of politicized religious schemes. Her son was Jabal, from *Yabal*, meaning "someone who guides or directs a movement," in a "desert village surrounding a poorly performing spring in a ravine." This is descriptive of Muhammad in Mecca. And it should be noted that *Yabal* also means: "wart, a seeping sore which discharges bodily fluids." The "sign of prophethood" which distinguished Muhammad according to Islamic Hadith was a "reddish wart."

Zillah is "the self-imposed will of an overbearing person who overpowers the populous through force of arms," and the "messenger of the shadow." She was the mother of Tubul-Cain, and by way of her name, explains how Islam was conceived and grew. Muhammad was the "overbearing person who overpowered the populous through force of arms." He was the "shadow's messenger." It is how he established and funded his satanic religion, as well as being descriptive of how his dogma would behave.

While the root of Qayn means "spearhead and sword," and thus is indicative of how Islam spread, Tubal (*Huwbal*)

describes the result of the religion: “a return to sorrow and anguish.” The Towrah reveals that this bad boy: **“forged and sharpened (*latas*) many things (*kol*)”** including **“engraving tools used to cut and inscribe a plot and devise an evil scheme (*charash*) with metal implements (*nahoset* – copper and bronze fetters out of lust and harlotry) and iron (*barzel*).”** (*Bare’syth* / In the Beginning / Genesis 4:22)

Even the Qur’an calls Islam: “Allah’s plot.” Or to borrow from the story of Huwbal, it is an “inscribed scheme whose forged and sharpened implements of iron” have been wielded by jihadists against Jews.



Yahowah also tells us...

“Adam (*wa ‘Adam* – Man) **became acquainted with** (*yada’* – knew, becoming intimately familiar with) **his wife** (*‘ishah huw’ ‘eth* – his woman) **again** (*‘owd* – now) **and she gave birth to** (*‘eth wa yalad*) **a son** (*ben*), **and called** (*qara’* – invited, read, welcomed, designated, and announced (qal imperfect – actually and with unfolding consequences throughout time)) **his name** (*‘eth shem huw’* – his personal and proper designation) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns) **because** (*ky* – for the reason that) **God** (*‘elohym* – the Almighty) **appointed for me** (*shyth la ‘any* – constituted and placed upon me, imposed, set forth, or demand this prickly garment of thorns) **another** (*‘achar* – a subsequent and additional (qal

perfect)) **seed** (*zera'* – familial offspring and descendant) **in place of** (*tachath* – following and succeeding in a logical and orderly arrangement of time) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able), **for** (*ky*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **murdered him** (*harag huw'* – slayed him, taking his life, violently and viciously killing him).” (*Bare'syth* / In the Beginning / Genesis 4:25)

There are so many ways to look at this, it is hard to know where to start. Should our perspective be as optimistic as Yahowah would like, we would render Seth and define *shyth* as positively as possible and see the unfolding of the basic principles of Yahowah's plan. We would find Yahowah's preference for life over death playing out over the course of six thousand years. We might even see Yah being kind to Chawah, giving her yet another chance to respond appropriately and enjoy the best of what life has to offer.

In the name, Seth, God may have revealed that “the foundation of His plan” for man was “six.” There would be six eras of human history, each a thousand years long, followed by the Millennial Shabat. The essential elements which define the foundational precepts of the Towrah were designed to resolve the defiant, rebellious, and haughty nature of man, especially social and civilized man, in “*tachath* – a logical and orderly arrangement of time.”

Or was Chawah unchanged and unphased, still revealing her recalcitrance by naming her third born “Defiant and Rebellious?” Did she see her third son as “six,” or as a “prickly thorn?” Did she welcome the new seed and perceive Yahowah's influence as merciful or meddling? Was Seth imposed upon her, not for her sake, but instead to achieve Yahowah's purpose, thereby redirecting His wayward family?

Either way, it is still the same story – of man rebelling against Yahowah and of God “*qara*’ – inviting and welcoming” those of us back home who “*qara*’ – are called out by reading and reciting” His Towrah.

Why, other than to establish that man is represented by the number six, and that his history removed from the Garden and returned to it would play out over six thousand years, would the fifth individual conceived in Yah’s image be named the sixth? Does this “*zera*’ – seed” represent Seth’s “descendant,” *Noach* | Noah, and thus the Ark, with Yahowah removing His Covenant family from the dangers of human society? Or was six a reference to Seth’s “*ben* – son,” ‘*Enowsh*, representing “mortal man” – thereby establishing the association between the number six and humankind.

“**And to (la) Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns)) **also** (*gam* – as well) **a son** (*ben*) **was born** (*huw*’ *yalad*). **He called** (*qara*’ – he invited and read, he welcomed and designated, and he announced (qal imperfect – actually and with unfolding consequences throughout time)) **his name** (‘*eth shem huw*’ – his personal and proper designation) ‘**Enowsh** (‘*Enowsh* – mortal man, mankind, and humankind; from ‘*anash* – to be frail, sick, and incurable, often desperate, woeful, and wicked).” (*Bare’syth* / In the Beginning / Genesis 4:26)

‘*Enowsh* is now the third Hebrew word for man. We have ‘*adam*, representing the first man conceived in Yah’s image, ‘*ysh*, designating a masculine individual, and ‘*enowsh*, which addresses mankind’s woeful nature, the condition which has led to our mortality.

Just as Eskimos have eight ways to describe snow, with hundreds of variations of them, Yahowah has multiple terms for man because we are fundamentally important to Him. The unique shadings of each is, therefore, important. So in this case, ‘Enowsh reveals that mankind had become ill, and was mostly hopeless, dreadful, pathetic, and evil – and thus both plagued and mortal.

Here is an example...

“At that time (‘*az* – meanwhile, it was then that) **they became disgusting in their compulsion to stab, torment, and kill** (*chalal* – they were contemptible in that they were forced to pierce, fatally wound, and viciously slay (hofal perfect – they were compelled to the point of being forced for a time to act in a degrading and lethal manner, defiling themselves)), **causing this to occur while shouting out** (*qara’* – summoning this, making it happen, encountering it, and officially designating it by publicly announcing it (qal infinitive construct – they actually defined themselves by what they said as they sought to be possessive)) **in** (*ba*) **Yahowah’s** (𐤙𐤏𐤕𐤁𐤀 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **name** (*shem* – personal and proper designation, renown and reputation).” (*Bare’syth* / In the Beginning / Genesis 4:26)

This statement is so inflammatory and excoriating, it warrants a more complete consideration of two verbs which are very seldom juxtaposed: *chalal* and *qara’*. They are opposites, one exceedingly bad and the other extraordinarily good. To *chalal* is “to profane, pollute, and prostitute, to desecrate, defile, and degrade.” It is “to sully and stain something, corrupting it by making it common and contemptible.” *Chalal* also speaks of “stabbing, tormenting, piercing, viciously slaying, and fatally wounding.”

Qara’ is typically translated “to invite or summon, to call out or proclaim, to read or recite, and to welcome and to meet” – all of which are positives. It can also be rendered “cause to occur or make happen, shout out or publicly announce.”

Therefore, at this time, the people living in proximity to the Garden, and thus in Asia Minor, Mesopotamia, and especially around the Black Sea, were vicious and outrageous vandals who insulted Yahowah’s name. They were irreverent and blasphemous. They not only caused degrading things to occur, they sought to justify their murderous behavior by publicly pronouncing that they were doing so in Yahowah’s name – defiling it.

Moreover, *chahal* was presented in the hofal stem, whereby those doing the slashing and profaning had been impelled, or literally forced, into viciously slaying and fatally wounding. The leaders of these early human societies subjugated the people such that they either killed or were killed. And they were especially contemptible in that they compelled the populace to desecrate Yahowah’s name in the process.

In a way, it is like Islamic jihadists shouting “*Allahu Akbar* – Allah is Greater” before, during, and after committing ruthless terrorist acts. But in a way, it is also different in that Allah is not God and he condones what Yahowah opposes. Unable to give Muslims a reason to live, he gives them a reason to die.

This is, by the way, the reason that Yahowah blinded His people, such that they would not understand His prophets. God did not want them desecrating His name with their perverted religion.

Yahowah’s name is “*qodesh* – set apart,” which is why He does not want it to be profaned by becoming common. He wants his people and His Covenant family to know it and use it, but no one else. It is why Yahowah does not

want His name associated with any religious or political institution or agenda.

From God's perspective, we are still in the sixth day of creation. The seventh day will commence on Tabernacles on October 7th in 2033, Yah's year 6000.

“This (zeh) is the written account (sepher – documented record and book) of the genealogy (towledot – recorded story and accounting of the descendants and generations) of ‘Adam (‘adam – mankind) in (ba) the day (yowm) God (‘elohym – the Almighty) created (bara’ – brought into existence the unique nature of) man (‘adam – humankind), having engaged and acted with him, making him (‘asah ‘eth huw’ – having designed and fashioned him (qal perfect – actually at that time causing him to be)) in (ba) the likeness (damuwth – the image, pattern, resemblance, counterpart, and similitude) of God (‘elohym). (Bare’syth 5:1)

Male (zakar – masculine as adolescent sons who could recall and assert the truth, remembering it) and (wa – in addition to) female (naqebah – feminine, as women) He conceived and created them (bara’ hem – He fashioned and formed them, bringing their unique qualities into existence).

Then (wa) He knelt to bless them and lift them up (barak ‘eth hem – He got on His knees to greet and commend them, extoling their potential for good and even for greatness, wanting and sharing the best with them because He adored them).

And He called them (qara’ hem – He summoned and invited them, read and recited to them, met with and welcomed them (qal imperfect)) by the name (‘eth shem hem) mankind (‘adam – humankind) in the day (ba yowm) they were created (bara’ hem).” (Bare’syth / In the Beginning / Genesis 5:2)

First and foremost, Yahowah wanted us to know that He conceived and created ‘Adam and Chawah in His image. He not only engaged with humankind, He knows many of our names. Best of all, He knelt down to lift mankind up, extolling our potential because He loves us.

The implications of humankind being designed in God’s image, of God interacting with mankind, and of God lifting us up are bigger and more impressive than is the universe in which we reside.

Yahowah knows that the most effective way to teach is to tell your audience what you are going to tell them, to tell them, and then to tell them what you told them. This is the third iteration of the most important part of the creation account.

“When (wa) ‘Adam (‘adam – the first man created in God’s image) had lived (chayah – had existed after being revived and restored to life) 130 (shalowshym wa ma’at) years (shanah – change and repeat of the seasons), then (wa) he fathered a child (yalad) in (ba) his likeness (damuwth huw’ – image, pattern, and model); similar to (ka – after and in the pattern of) his image (tselem huw’ – resemblance as if a model or shadow of himself).

And he called (wa qara’) his name (‘eth shem huw’) Sheth (Sheth – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from shyth – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns).” (Bare’syth / In the Beginning / Genesis 5:3)

Therefore, it can be reasonably concluded that when ‘Adam, who by way of the *neshamah*, was created in God’s image, fathered a child in his image, he passed on his *neshamah* | conscience. Sheth had the capacity to *da’at* |

know right from wrong, and to *yada*’ | recognize and acknowledge Yahowah. And through him, so do we.

To more fully appreciate what is being communicated with this revelation, to understand the basic principles being conveyed, and to properly process the essential elements of God’s story, let’s review the sixth day – the very thing for which Seth was named. After saying that He “created mighty reptiles and every soul (*nepesh*) which moves about after their kind and species, and every winged flying creature after its species,” the Creator turned His attention to the sixth day.

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 (wa) the Almighty (‘*elohym*) engaged with (‘*asah ‘eth*) the animals of the earth (*chayah ha ‘erets*) based upon their nature and type (*la myn hy*), including with the mammals and wild animals (*wa ‘eth ha bahemah*) predicated on their distinguishing characteristics (*la myn hy*), as well as with all of the reptiles that moved (*wa ‘eth kol remes*) on the ground (‘*adamah*), approaching the various species (*la myn hy*). God saw and considered (*wa ‘elohym ra’ah*) that it was truly (*ky*) beneficial, appropriate, and good (*towb*). (*Bare’syth* / Genesis 1:25)

Then (wa) Almighty God (‘*elohym*) said (‘*amar*), ‘We are genuinely going to engage to bring about (‘*asah*) ‘*Adam* | a man (‘*adam*) in our image and our example (*ba tselem ‘anahnuw*), as if he were a blueprint

of ourselves and patterned after us (*ka damuwth 'anahnuw*).

And let him demonstrate his influence (*wa radah*) with the fish of the sea (*ba dagah ha yam*) and with the birds of the air (*wa ba 'owph ha shamaym*), as well as with the wild animals (*wa ba ha bahemah*), all within the entire realm (*wa ba kol ha 'erets*) with every creature which moves about (*ba kol ha remes ha remes*) on the ground (*'al ha 'erets*).’ (*Bare'syth* / Genesis 1:26)

So (*wa*) God (*'elohym*) conceived and created (*bara'*) *Adam* | the man for association (*'eth ha 'adam*) in His image and pattern (*ba tselem huw*’).

In the image (*ba tselem*) of the Almighty (*'elohym*) He created (*bara'*) him (*'eth huw*’). As a male child to remember, a son worth mentioning (*zakar*), and female, as a woman (*nagebah*), He brought them into existence to be together (*bara' 'eth hem*). (1:27)

Thereafter (*wa*), God (*'elohym*) knelt down in love to lift them up (*barak 'eth hem*), saying to them (*wa 'amar la hem*), ‘Be productive and industrious (*parah*), and grow, becoming increasingly great, enlarged and boundless (*wa rabah*).

Choose to be satisfied and prosper, living a fulfilling life (*wa male'*) within the material realm (*'eth ha 'erets*) and overcome it (*wa kebash hy*’).

And let him choose to demonstrate his influence (*wa radah*) with the fish of the sea (*ba dagah ha yam*) and with the birds of the air (*wa ba 'owph ha shamaym*), as well as with the wild animals (*wa ba ha bahemah*), all within the entire realm (*wa ba kol ha 'erets*) with every creature which moves about (*ba kol ha remes ha remes*) on the ground (*'al ha 'erets*).’ (1:28)

Then God said (*wa 'elohym 'amar*), ‘Behold, look up now and pay attention to this part of the narrative

(*hineh*), ‘I have provided for you and given to you (*nathan la ‘atah ‘eth*) every plant yielding seeds, all vegetation capable of reproducing and propagating the species (*kol ‘eseb zera’ zera’*) which, for the enjoyment of the relationship (*‘asher*), appears on the surface (*‘al paneh*) of this entire realm (*kol ha ‘erets*) along with every one of the trees (*wa ‘eth kol ‘ets*) which beneficially (*‘asher*) has fruit on the tree (*ba huw’ pery ‘ets*) to sow its seeds (*zera’ zera’*). They shall continually exist (*hayah*) for you (*la ‘atem*) to consider as food (*la ‘aklah*). (1:29)

And regarding every living creature (*wa la kol chayah*) of the realm (*ha ‘erets h*), as well as every bird (*wa la kol ‘owph*) of the sky (*ha shamaym*), and all else (*wa kol*) that moves around (*ramas*) on the ground (*‘al ha ‘erets*) with which is (*‘asher ba huw’*) a living consciousness (*nepesh chay*), including all healthy vegetation and green plants (*‘eth kol yereq ‘eseb*), they can be considered edible (*la ‘aklah*).’ And it occurred as such (*wa hayah ken*).’ (1:30)

Almighty God (*wa ‘elohym*) witnessed and recognized, observed and perceived (*ra’ah*) everything (*‘eth kol*) to reveal the way to the joyous relationship and to get the most out of life which (*‘asher*) could be beheld (*wa hineh*) and it was exceedingly good, tremendously pleasing, abundantly productive, and highly entertaining (*towb ma’od*).

With unfolding implications over time, that was (*wa hayah*) evening, the blending together of things, a nighttime of discouragement from foreign occupation, an era of ignorant commingling of and adherence to faiths (*‘erab / ‘arab*) and there would be (*wa hayah*) morning, the dawning of a new day, a time to be observant, perceptive, and judgmental (*boqer*) – the sixth day (*yowm ha shishy*).” (*Bare’syth / In the Beginning / Genesis 1:31*)

The foundation required for understanding is completed with...

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

He blew (wa *naphach*) into his nostrils (ba ‘*aph huw*) a life-giving, restoring, and sustaining (*chayym*) conscience (*neshamah*). And ‘Adam (wa ha ‘*adam*) came to exist as (*hayah*) a living (*chay*) soul with consciousness (*la nepesh*). (Bare’syth / Genesis 2:7)

Yahowah (יהוה), Almighty (‘*elohym*), planted and established a home to celebrate life (*nata*) as a *Gan* | Protected Garden (*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 / Genesis 2:8)

It is where we began and where we will return.

With ‘Adam we have a model for the whole of the Towrah. The first man created in Yahowah’s image enjoyed a personal, one-on-one relationship with God. ‘Adam and Yahowah were on a first-name-basis.

He, unlike any other animal, was created to walk upright. Man was built to be God’s companion, not His servant – bowing down in submission. Yahowah walked in the Garden with ‘Adam.

‘Adam wasn’t alone. He was part of a family. Yahowah created Chawah from ‘Adam. Love was now personal, tangible, and apparent. And it would be this love which would bring life, just as Yahowah’s love for us provides access to eternal life.

Consistent with Yahowah's Spiritual model, the human metaphor inherent in the first family is comprised of Father, Mother and Son. They represent our Heavenly Father, Spiritual Mother, and their offspring: the Covenant's children. Life requires a father and mother. And for that life to succeed, to grow and prosper, the father and mother must become a family to nurture and raise their children.

Yahowah told us that man and woman would become one in love, one flesh, and one family. The marriage covenant and family relationship serve as a tangible symbol for Yahowah's Spiritual model. When we are born from above to our Heavenly Father and Spiritual Mother, we become the sons and daughters of God – and we get to live in His home.

The fact that 'Adam had only one wife, not many, is telling too. Yahowah likes monogamy and fidelity in our relationship with Him because He does not want to share us with competing and distracting contrivances. Those who choose to be unfaithful are destined to exist outside of the Covenant relationship.

Just as with humankind, God has paternal and maternal characteristics. Man is not the totality of humankind, nor is woman. The Father is not the totality of the Divine nature. God is also our Spiritual Mother.

✠✠✠

Noach – Guide

Preparing for Departure...

The six-thousand-year countdown to our return to the Garden commenced the moment ‘Adam and Chawah were beguiled by Satan into disregarding Yahowah’s guidance. Through His instructions and interactions with mankind, God developed and conveyed the means for us to come home.

Although there would be bumps in the road – all of our making – the path would be as straightforward as it has been well delineated and dependable. Along the way there would be benchmarks in time, milestones to help us maintain our bearings.

The first increment of time we are given along the way is found in *Bare’syth* / Genesis 5:3. The Towrah says...

“When (wa) ‘Adam (‘*adam* – the first man created in God’s image) **had lived** (*chayah* – had existed after being revived and restored to life) **130** (*shalowshym wa ma’at*) **years** (*shanah* – change and repeat of the seasons), **then (wa) he fathered a child** (*yalad*) **in (ba) his likeness** (*damuwth huw’* – image, pattern, and model); **similar to** (*ka* – after and in the pattern of) **his image** (*tselem huw’* – resemblance as if a model or shadow of himself).

And he called (*wa qara’*) **his name** (‘*eth shem huw’*) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious,

and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns).” (*Bare’syth* / In the Beginning / Genesis 5:3)

By naming the fifth individual conceived in God’s image, ‘Adam’s third son and the heir to the Covenant, “Six,” and by having this name also mean “Basic Principles, Foundational Precepts, and Essential Elements,” Yahowah was revealing that His redemptive solution would be based upon His formula of six-plus-one (man-plus-God-equals-perfection).

And while that is strongly inferred, the inference of another “130 years” is curious. Did ‘Adam receive his *neshamah* 130 years previously, or was he expelled from ‘Eden that long ago, having camped out with Yah for 70 years in the Garden and then worked apart for another 60 years? By using *hayah* | existed, Yah seems to be implying the former, even though the measurement of time would have been meaningless to ‘Adam in paradise.

We know that before *Sheth* | Seth was born, *Qayn* | Cain and *Hebel* | Abel had grown to become a farmer and a shepherd, and one had killed the other in a frustrated and ignorant rage. So, it would be safe to say that at least 30 years transpired prior to the murder of Hebel and perhaps another 30 to the arrival of his long-awaited replacement.

This interpretation seems consistent with the next two verses.

“The days (*wa yowmym* – time) **‘Adam** (‘*Adam* – the first man created in Yah’s image) **existed** (*hayah*) **after** (‘*achar*) **he fathered** (*yalad*) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set forth, station, appoint, or constitute) **were 800** (*shamoneh me’ah*)

years (*shanah* – repetitions of seasons). **And** (*wa*) **he fathered** (*yalad*) **other sons** (*ben*) **and daughters** (*bath*). (*Bare'syth* 5:4)

Therefore (*wa*), **all** (*kol*) **the days** (*yowmym* – time) **‘Adam** (*‘Adam*) **lived** (*chayah* – was restored and kept alive) **to show the way to the benefits of the relationship** (*‘asher* – to lead to the correct path to get the most out of life) **were 930** (*tesha’ me’ah shanah wa shalowshym*) **years** (*shanah* – repetitions of seasons) **and he died** (*wa muwth* – he perished (qal imperfect – actually engaged in the process of dying with ongoing implications)).” (*Bare'syth* / In the Beginning / Genesis 5:5)

With an eighth day added to the seven-day celebration of *Sukah* | Camping Out, Yahowah is painting a picture of the perfect result enduring forever. I suspect that this is the reason ‘Adam lived another 800 years after fathering *Sheth* | Basic Principles. God does not share numbers unless they are relevant and informative.

Since 930 is a rather odd number, we are compelled to consider how many years ‘Adam enjoyed the Garden before he was ousted. One would assume that since freewill was paramount in the Garden of ‘Eden account, Yahowah would have had no influence regarding the timing of ‘Adam’s and Chawah’s decision to disregard His advice. But in actuality, He did. Yahowah not only consciously chose to let Satan slither into ‘Eden, He chose the timing of the Adversary’s advance. Therefore, it is likely that ‘Adam’s tenure in paradise would have been sixty (the number of mankind), seventy (designating a perfect result), or eighty years (representing eternity). His overall lifespan would likely have been around 1000 years – spanning the first thousand years of Yahowah’s planned timeline.

There are many who scoff at this portion of the Towrah, primarily because it depicts such long lives. If you are one of them, I would encourage you to read *Genetic*

Entropy & the Mystery of the Genome by Dr. J.C. Sanford, a Cornell University professor with a Ph.D. in genetics. He not only demonstrated that the human genome is degrading rapidly (thereby proving macroevolution wrong), but also that the genealogies presented in *Bare'syth* / Genesis depict the precise rate of decay in longevity one would expect based upon the adverse consequence of genetic mutation over time.

The reason Yahowah gave us this detailed information regarding the passage of time between successive heirs to the Covenant is so that we would understand His timeline and be able to establish important dates – past and future. So let's consider what He had to say.

“When (wa) Sheth (Sheth – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from shyth – to put, place, set forth, station, appoint, or constitute) had lived (chayah – existed) 105 years (shannah – cycle of the seasons and times of renewal), he fathered (yalad 'eth) ‘Enowsh (‘Enowsh – mortal man, generic of humankind).” (*Bare'syth* / In the Beginning / Genesis 5:6)

While Seth would go on to live 912 years, it is the duration between generations which is germane to the timeline. But a word of caution: there is no place in all of the Towrah or Prophets more prone to scribal error than numbers, especially large ones over two significant digits, and especially here in Genesis. This is because the oldest Towrah manuscripts relied on the Egyptian method of accounting which used a horizontal line above an alpha-numerical representation to convey what we write today in the ten-based numbering system replete with numerals and decimal places.

This is the system with which Moseh and the Yisra'elites were familiar. But the original format was

problematic because, while most surviving scrolls were written on parchment, upon leaving Egypt papyrus would have been more plentiful. And it was woven such that the fibers formed horizontal ridges and indentations. With the ink and writing instruments of the day, and with constant unfurling of scrolls, horizontal lines quickly became difficult to read as the ink faded into the shadows and cracked off the papyrus fibers. So over time, they became virtually invisible in all but the best light and circumstances.

As evidence of this, it appears that Hebrew scribes, thousands of years distant from Sheth's time, left out the hundreds' place in six post-flood and pre-Abraham generations. And by implication, they may have inadvertently added a similar quantity of time into six antediluvian generations to balance the ledger.

If the concept of errors in the Masoretic Text is new to you, be aware the oldest manuscript dates to the 12th century CE. It was written in Babylonian Hebrew, not paleo Hebrew, which is the alphabet and language of revelation. And its history dates back through Mesopotamia rather than Yisra'el. Men, not God, chose how to vocalize a text that was already replete with five vowels, and in many cases it is obvious that they chose poorly, thereby altering the message. Further, the rabbis who compiled the Masoretic considered the Aramaic Targum, also of Babylonian origin, to be preferable to Hebrew. This was not unlike the Catholics preferring their Latin Vulgate.

Hebrew had been a dead language for 2,000 years before it was reconstituted in 1948 with the establishment of the modern State of Israel. Moreover, the Aramaic Targum was not just a translation from Hebrew to Aramaic, but instead an interpretive paraphrase. This text was routinely altered by religious zealots, and each time there was a doctrinal disagreement between Yahowah and the

rabbis, the text was ratified in favor of religion. Heavy doses of Midrashic interpretation are common in the Targum. Therefore, suspicion is warranted with regard to Masoretic interpretation in general, and specifically when evaluating numbers beyond two significant digits in the Towrah – that is unless we have access to the same text among the Dead Sea Scrolls.

From this perspective, I would like you to consider the specific example I alluded to in a previous chapter. In the Septuagint, which was prepared 200 BCE to 200 CE, and is unfortunately even less reliable, there are six generations between Shem and ‘Abraham which are each one hundred years longer. And there is a seventh which is twenty years longer – most of which are confirmed by the Samaritan Pentateuch (first prepared 100 BCE with the oldest extant MSS dating to 1008 CE).

Unfortunately, when it comes to the first five chapters of *Bare’syth* / Genesis, the Dead Sea Scrolls are of nominal value in resolving this debate. The early chapters of the Towrah are badly deteriorated, and so only fragmentary evidence is extant in the otherwise reliable Qumran collection. However, the unified position during prehistory of the Septuagint and Samaritan Pentateuch is compelling and once we move past the flood, we enter the period of written history where people, nations, and dates can be confirmed independently of the Towrah.

Acknowledging this post-flood deficiency, in order to balance the ledger, and to square the Towrah’s accounting with the dates which are known (the time of ‘Abraham, the Exodus, and the construction of the Temple under Solomon), we must subtract some of the additional 620 years presented in the Septuagint and Samaritan sources from the antediluvian Masoretic accounting. How much, I cannot be certain, so we will consider all reasonable possibilities as we move through the Towrah.

Also, please understand, while my data and reasoning may be flawed regarding the timing of the flood, it is accurate within a handful of years for most of the other important events, such as ‘Adam’s and Chawah’s estrangement from ‘Eden in 3968 BCE, ‘Abraham’s affirmation of the Covenant on Mowryah with Yitschaq in 1968 BCE, Dowd’s laying the cornerstone for Yahowah’s Home on Moriah in 968 BCE, Yahowsha’s fulfillment of Passover, also on Mowryah, in 33 CE, the Taruw’ah harvest in 2027-2030 CE, Yahowah’s return on Yowm Kippuryim on October 2nd, 2033 to reconcile His relationship with Yisra’el and Yahuwdah, and our return to the Garden on *Sukah* | Camping Out five days later, also in year 6000 Yah.

It is amazing what we can learn when we do our homework. There is no need nor sense in blindly relying on often errant and always superficial English translations of the Bible (prepared 1384 CE through 1975), or on the Masoretic (drafted 1100 CE through 1550). When we reach beyond them, we do not have to slavishly date the flood to 2392 BCE, because that date appears inconsistent with geology, archeology, and written history.

Beyond the issue of the way numbers were recorded, beyond even the way aspects of the process faded into the papyrus fibers and pores of leather surfaces, even if we could be certain of the value of numbers greater than two significant digits, on average we’d still need to add six months to each generation, since there is no indication that an heir was fathered on the predecessor’s birthday. Seth, for example, would have been 105 for 365 days and could have fathered Enowsh at any time during that period. This realization is especially important when it comes to the more numerous generations between the flood and ‘Abraham.

However, from ‘Abraham, and especially Yowseph in Egypt, and then to Moseh during the Exodus, including the

conquest of the Promised Land through the kingdoms of Dowd and Solomon, the accounting presented in the Towrah and Prophets syncs perfectly with recorded history and archeology. Since many people claim otherwise, as we press forward in our study, we will consider the evidence. Of particular interest will be that which was compiled by David Rohl in *A Test of Time—The Bible from Myth to History*.

Lastly, there is the issue of *yalad*. It can mean “conceived” as in “fathered,” or “gave birth to,” the first of which would require the addition of nine months per generation.

Therefore, the bottom line is there just is not enough dependable data to accurately determine the time which transpired from the fall to the flood. That said, there is a plethora of interesting insights provided along the way to make the journey worthwhile. And fortunately, by using the generational accounting in the Septuagint, we are able to work backwards from Moseh to reestablish the record stolen from us by time, especially when we are cognizant of Yah’s plan of six-plus-one.

“When (wa) ‘Enowsh (‘Enowsh – Mortal Man, generic of humankind) had lived (chayah – had lived) 90 (tish’iym) years (shanah), he conceived (wa yalad – he fathered) Qeynan (‘eth Qeynan – to Lament One’s Nest).” (Bare’syth / In the Beginning / Genesis 5:9)

“Qeynan (wa Qeynan – Sorrowful Nest) had lived (chayah – was alive) 70 (shib’iym) years (shanah), and he conceived (wa yalad – he fathered) Mahalal’el (‘eth Mahalal’el – Question God’s Radiance; from *ma* – to ponder, *halal* – the shining radiance, and ‘el – of God).” (Bare’syth / In the Beginning / Genesis 5:12)

“Then when (wa) Mahalal’el (Mahalal’el – Question God’s Radiance; from *ma* – to ponder, *halal* – the shining radiance, and ‘el – of God) had been alive (hayah – lived)

65 years (*chamesh shanah wa shishym shanah*), **he fathered** (*yalad*) **Yered** (*'eth Yered* – Descent; from *yarad* – to descend and go down).” (*Bare'syth* / In the Beginning / Genesis 5:15)

From the perspective of the parade of names, we have gone downhill: *Enowsh* (Mortal Man), *Qeynan* (Sorrowful Nest), *Mahalal'el* (Question God's Brilliance), and *Yered* (Descent). Along the way, the time from conception to conception has declined from 130 to 105 to 90 to 70 to 65 years. Based upon this pattern, it's likely that the hundreds place was inadvertently added into the Masoretic text (circa 1100 CE) in the next generation. Now under Babylonian, then Greek, Roman, and European influences, the rabbis wrote it as *shanaym wa shishym shanah wa me'ah shanah*.

“When Yered (*wa Yered* – Descent; from *yarad* – to descend and go down) **had lived** (*chayah*) **162 years** (*shanaym wa shishym shanah wa me'ah shanah* – 162 or more likely: 62 years), **he fathered** (*wa yalad* – he conceived) **Chanowk** (*'eth Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; commonly transliterated Enoch).” (*Bare'syth* / In the Beginning / Genesis 5:18)

Finally, a name with a positive attribute. Let's discover why.

“Chanowk (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; commonly transliterated Enoch) **lived** (*chayah* – was alive) **65 years** (*chamesh wa shishym shanah*) **and he conceived** (*yalad* – he fathered) **Mathuwshelach** (*'eth Mathuwshelach* – Man who Branches Out and Departs; from *math* – man or male and *shalach* – to depart and be sent away, but also sprout, shoot, or branch). (*Bare'syth* 5:21)

Chanowk (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; transliterated Enoch) **walked** (*halak* – traveled, followed, and journeyed) **with the Almighty** (*‘eth ha ‘elohym* – alongside the Mighty One) **after** (*‘achar* – beyond the time) **he fathered** (*yalad huw’* – he conceived) **Mathuwshelach** (*‘eth Mathuwshelach* – Man who Branches Out and Departs; from *math* – man or male and *shalach* – to depart and be sent away, but also sprout, shoot, or branch) **300 years** (*shalowsh me’ah shanah*) **and conceived** (*wa yalad* – fathered) **other sons and daughters** (*ben wa bath*). (*Bare’syth* 5:22)

Thus all (*wa kol*) **the days** (*yowm* – time) **Chanowk** (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; commonly transliterated Enoch) **lived** (*hayah* – existed) **were** (*hayah*) **365 years** (*chamas wa shishym shanah wa shalowsh me’ah shanah*). (*Bare’syth* 5:23)

Accordingly (*wa*), **Chanowk** (*wa Chanowk* – Dedicated and Favored; from *chan* – to be fondly and favorably received and *chanak* – to inaugurate and consecrate training and dedication; transliterated Enoch) **journeyed** (*halak* – traveled, followed, and walked) **with the Almighty** (*‘eth ha ‘elohym* – alongside the Mighty One) **and he vanished** (*wa ‘ayn huw’* – then he was not, absent or naught as an exception, allowing us to ponder where he has gone).

For indeed (*ky* – because surely by contrast, denoting an exception), **God** (*‘elohym*) **grasped hold of him and took him** (*laqach huw’* – selected, accepted, laid hold of, received, collected, obtained, and acquired him (qal perfect – actually at that moment)).” (*Bare’syth* / In the Beginning / Genesis 5:24)

We should all strive to walk with God. And we should all hope for Yahowah to grasp hold of and accept us. Therefore, ‘ayn, translated “vanished,” was written from our perspective here on earth. *Chanowk* | Enoch was removed from the material realm to be with God.

It was the first of seven harvests. And not so coincidentally, Enoch was the seventh name on this list.

Beyond God wanting to be with *Chanowk* | Enoch, there was another reason for this to have occurred. Yahowah wanted to impress upon us the importance of walking with Him. There is no better way to make this point than by telling us that the first man who did so was “grasped hold of, selected, accepted, received, and acquired by God.”

Therefore, *Chanowk*’s name means “dedicated,” indicating that he took his relationship with Yahowah seriously. It means “to inaugurate,” indicating that he may have been representating harvests of other souls which would follow. He was “consecrated,” which conveys that he was comfortable being set apart from that which was popular and common – such as religion and governance. And for these things, *Chanowk* was “treated favorably” by God and thus removed from a world corrupted by men.

To stress the importance of this point, after revealing that ‘Abraham’s decision to leave Babylon served as a prerequisite for their initial meeting, Yahowah asked the patriarch of the Covenant “to walk with Him.” Man walking with God is the essence of what God desires, our very reason for being – the purpose of the Covenant family. He is seeking an engaged and uplifting relationship where we stand upright and are willing to explore in His presence.

Second, everything Yahowah does follows His six-plus-one plan. There are seven harvests of souls. The first was *Chanowk* | Enoch – symbolizing a selective acceptance of someone whose company God enjoys. Two: Lowt from

Sodom – symbolizing the removal of a family prior to the towns’ destruction in *Bare’syth* / Genesis 18 and 19. Three: *‘Elyah* | Elijah (Yah is God) – symbolizing Yisra’el’s return from Ba’al’s Babylon, their restoration and harvest in *Melekym* / 2 Kings 2. Four: Yahowsha’s role in the fulfillment of the *Miqra’ey* of Pesach, Matsah, and Bikuwrym in *Qara’* / Leviticus 23 and *Mizmowr* / Psalm 22. Five: The upcoming harvest of the children of the Covenant prior to the worst of Ya’aqob’s Troubles. This will signify the fulfillment of the *Miqra’ of Taruw’ah*, which is what makes it unique among the seven. Six: The gleanings of those, both Yahuwdym and Gowym, who have come to trust Yah during the Time of Ya’aqob’s Troubles. And the seventh will occur upon Dowd’s return with Yahowah on *Yowm Kippuryim* | the Day of Reconciliations in year 6000 Yah.

Before we leave the statement which depicts the harvest of the first human soul, let’s do a quick accounting. At face value, the years from ‘Adam and his fall to Chanowk and his ascension total 987. Adding an average of six months per generation, we arrive at 990 years and could go as high as 995 depending upon how we deal with the timing of conception and birth. This is near a millennial marker – especially considering the unreliability of early numbering systems. There are very few things as important to Yah as bringing His family members home.

The man named after the primary symbol for the source of eternal life, *Mathuwshelach* / Methuselah lived longer than anyone in human history—969 years. And while he could well have fathered Lemek at 187, based upon the previous pattern, my instinct tells me we should strongly consider 87.

“When (wa) Mathuwshelach (*Mathuwshelach* – Man who Branches Out and Departs; from *math* – man or male and *shalach* – to depart and be sent away, but also sprout, shoot, or branch) **had lived** (*chayah* – existed) **187**

years (*shib'athaym wa shamonym shanah wa me'ah shanah* – or 87 years), **he fathered** (*wa yalad* – then he conceived) **Lemek** (*'eth Lemek* – to learn and then teach).” (*Bare'syth* 5:25)

“When Lemek (*wa Lemek* – to learn and then teach) **had been alive for** (*chayah* – had lived) **182 years** (*shanaym wa shamonym shanah wa me'ah shanah* – or 82 years), **he conceived** (*wa yalad*) **a son** (*ben*). (*Bare'syth* 5:28)

And he called (*wa qara' 'eth* – he designated and proclaimed, read and recited, welcomed and invited, announcing) **his name** (*shem huw'*), **Noach** (*Noach* – Guide and Leader, to direct to a safe and peaceful place, from *nachah* – to lead and guide creating an opportunity for a more favorable state which is reliable and can be trusted, and *nuwach* – to provide a place for the spirit to settle down, rest, abide, and remain), **saying** (*la 'amar*), **‘This one** (*zeh*) **shall change our minds and bring us comfort and relief** (*nacham 'anahnuw* – he will cause us to reconsider and to relent, encouraging and consoling us) **from** (*min*) **our practices, customs, and deeds** (*ma'aseh 'anahnuw* – our work, occupations, and labor, our pursuits, habits, and conduct, even fate (*piel* imperfect – object enjoys the ongoing benefits)), **and also from** (*wa min*) **the vexing nature and suffering** (*'itsabown* – the physical sensations, aches and pains, and displeasing worship) **of our hands** (*yad 'anahnuw* – our endeavors and influence (a metaphor for individual power, capacity, and control)), **away from the earth** (*min ha 'adamah* – from the soil and ground as well as from this world where mankind dwells) **which because of the relationship** (*'asher*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **has cursed it** (*'arar hy'* – has placed a scourge on it).” (*Bare'syth* / In the Beginning / Genesis 5:29)

Noach's name defines his purpose, which is that we need to be led away from mankind's thinking, away from our societal customs and religious practices, for there to be any hope of a better life. Just because everyone else is doing it, it does not make it right. This was a time for man to relent from the vexing nature of the suffering he was imposing upon himself. It still is. But for those who elect to follow this guide, there will be comfort and encouragement.

Also be aware that this passage confirms that Yahowah did what He told 'Adam He would do. Remember...

“To ‘Adam (*wa la ‘adam* – then approaching man), **He said** (*‘amar* – He explained based upon this one time), **‘Because** (*ky* – as a consequence of it being true and for the reason) **you have listened** (*shama’* – you heard and paid attention) **to the voice** (*la qowl* – verbal expressions) **of your woman** (*‘ishah ‘atah* – and wife) **and have eaten** (*‘akal* – continued to consume, being fed and nourished) **from** (*min*) **the tree** (*ha ‘ets*) **which, for the benefit of the relationship and to get the most joy out of life** (*‘asher*), **I instructed** (*tsawah* – I had communicated clearly and audibly to) **you** (*‘atah*), **saying** (*la ‘amar* – approaching to convey), **“Do not make a habit of eating** (*lo’ ‘akal* – do not consistently or continually consume food) **from it** (*min huw’*), **the earth** (*ha ‘adamah* – the ground and land) **has been cursed and has become annoying** (*‘arar* – has been inflicted, injured, and harmed and will be vexing and infuriating (qal passive participle – the earth as a result has become perturbing and worrisome)) **in this way because of you** (*ba ‘abuwr ‘atah* – with regard to you and as a result of you).

You will labor, engaging in strenuous work (*‘itsabown ‘atah* – you will be stretched physically, and suffer aches and pains as you expend considerable energy and toil) **to eat of it** (*‘akal hy’* – to consume nourishment

and be fed by it) **all the days** (*kol yowmym*) **of your life** (*chayah 'atah*). (*Bare'syth* 3:17)

Thornbushes (*wa qowts* – detestable and loathsome non-fruit bearing vegetation and abhorrent, disgusting, and irritating plants, twisted and splinter-like) **and thistles** (*wa dardar* – prickly plants which are of no value and are used to goad) **it will produce** (*tsamach* – it will sprout and grow) **as you approach** (*la 'atah*) **and consume** (*'akal*) **the plants** (*'eth 'eseb* – the vegetation including grains, vegetables, herbs, and fruits) **of the open environs** (*sadeh* – of the expansive cultivated fields outside the walled enclosure). (*Bare'syth* 3:18)

By the sweat (*ba ze'ah*) **of your brow** (*'ap 'atah*), **you shall feed yourself** (*'akal lechem* – you will eat bread) **until you return** (*'ad shuwb 'atah*) **to the ground** (*'el ha 'adamah* – to the earth), **because** (*ky* – for this reason) **from it** (*min hy'*) **you were taken** (*laqach* – you were grasped and obtained, collected and received).

This is because (*ky*) **you are a collection of particles comprising matter** (*'apar 'atah* – you are little more than dust) **and into the elements which comprise the earth** (*wa 'el 'apar* – onto dust, dirt, and fine particulate) **you shall return** (*shuwb* – you will be transformed).” (*Bare'syth* / Genesis 3:19)

Upholding consequences and fulfilling promises is Yahowah's trademark. We, therefore, know what to expect from Him.

It is time to total the numbers we have been given. The span from 'Adam to Sheth is 130 years, 30 to 60 of which is a reasonable guesstimate of the duration post fall. To this we must add: 105, 90, 70, 65, and 65. Then there is a question as to whether the 162-, 187-, and 182-year periods should be made consistent with the other generational spans. Collectively, this yields a number which is at the very least 656 years to the day Noah was born. But it is also

possible that 756, 856, 986, or 1,086 years may have passed from the fall to the emergence of the Ark's captain.

To each of these totals we must add six months per generation on average and then consider an additional nine-month gestation period. This would add between 4 and 12 years to the sum, giving us a minimum of 660 years. The other sums would total: 760 to 768, 860 to 868, and 990 to 998, with the largest possible number being 1,090 to 1,098 years between 'Adam's fall and Noah's ascent.

Therefore, based upon the full stated value of the inflated Masoretic numbers, the year Yahowah started a relationship with Noah becomes a candidate for the first millennial marker. The man who would come to symbolize the engaging and protective nature of the Covenant is indeed a worthy nominee. Also, the flood itself could mark the first millennia. After all, we still need to account for the 620-year disparity between the oldest sources and their newer rival. Therefore, the fallibility of Masoretic numbering may still be on display in what follows:

“When Noah (*wa Noah* – Guide and Leader, to direct to a safe and peaceful place, from *nachah* – to lead, guide, and direct, creating an opportunity for a more favorable state which is reliable and dependable and can be trusted, and *nuwach* – to provide a place for the spirit to settle down, rest, abide, and remain) **had existed** (*hayah*) **500 years** (*ben chamas me’ah shanah* – as a son for 50 years), **Noah** (*wa Noah*) **fathered** (*yalad* – he conceived) **the sons, Shem** (*’eth Shem* – Name, personal and proper designation), **Ham** (*’eth Ham* – Sweltering Hot), **and Yepheth** (*wa ’eth Yepheth* – I Am Open, errantly transliterated Japheth).” (*Bare’syth* / In the Beginning / Genesis 5:32)

It is possible, even likely, that Moseh wrote “50” rather than 500. With this in mind, the 12th century CE Masoretic reads:

“When (wa) Noach (*Noach* – Guide and Leader, to direct to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **was a son (ben) for six hundred seasonal cycles** (*shesh me’ah shanah*) **then (wa) the flood** (*ha mabuw*l – the deluge of inundating and overwhelming waters) **occurred** (*hayah* – happened) **of waters (maym) over** (‘*al*) **the (ha) region** (*ha ‘erets* – land, area, or territory).” (*Bare’syth* / In the Beginning / Genesis 7:6)

Fortunately, we know that *me’ah* | hundred was a product of Babylonian Rabbinical interpretation. They may have been right, but it’s hard to explain the inclusion of *ben* | son in the passage unless it is indicative of Shem, Ham, and Yepheth being married and childless at say, 60, not 600, at the time of the flood.

If we were to remove *ben* | son from the text and replace it with *hayah*, | existed, noting that *chayah* | lived was used in every other account of this type, the inference would be that Noah was 600 years old when the flood began.

That means we have two ways to look at the numbers. If Noah was 50 when his sons were born, and if they were no more than 60 years old when the flood began, we would be able to add 110 years to the previous totals, rather than a full 600 years. Using the 868 sum we surmised earlier as our base, by adding 110, we come within 22 years of 1,000 for the inception of the flood after the fall.

The second way to look at the numbers would be to add 600 years to the previous totals. That being the case, the Masoretic suggests that the flood occurred 1,656 years after ‘Adam’s inception, or perhaps 1,556 years after his expulsion. But keep in mind that we need to make a 600- to 620-year adjustment to this side of the ledger to square the Masoretic with the much older sources, history and archeology.

Even if the timing from the expulsion to the flood were to have been exactly 1000 years, keep in mind that the millennial intervals, or 20 Yowbel periods ($20 \times (7 \times 7 + 1 = 50)$), do not appear particularly meaningful to God. They serve as confirmation dates, not fulfillment periods. The Ark upon the waters is a confirmation of Yahowah's plan of salvation, not an enactment of it. Forty, not twenty, is the prescribed number of completion. This theme is repeated throughout the Word, starting with it raining for 40 days and 40 nights during the flood.

Forty *Yowbel* | Jubilee (meaning Yah's Lamb is God) periods, or 2,000-year increments, underscore three of the Towrah's most important events: the confirmation of the Covenant with 'Abraham on *Mowryah* | Moriah, Yahowsha's Passover Sacrifice opening the door to life on *Mowryah*, and Yahowah's return to *Mowryah* on Kippurym to save those who come to ultimately embrace the Covenant. The first two events occurred in 1968 BCE and in 33 CE, and the last will occur in 2033.

I would have preferred clear and irrefutable evidence that the flood served as the first millennial marker. And while it very well might be, we may have to consider the elevation of Enoch and the birth of Noah as potential candidates.

The other confirming event which marked the odd-numbered millennia included laying the foundation of the first Temple in 968 BCE on Mount Mowryah. And there is some evidence that the next was reflected in the poisoning of the water under Mowryah in 1033 CE in accordance with the *Bamidbar* / Numbers 5 divorce decree. In other words, the timing and substance of five of the six milestones are either known or can be readily discerned, leaving only the timing of the flood in question.



As we open the sixth chapter of In the Beginning, Bible translators ignore *hayah*, render *ky* “when” rather than “indeed,” and then pass over *chalal* as if it were not there. As a result, they typically say: “When man began to multiply...” While that may be what happened, the text actually says:

“It came to pass (*wa hayah* – it occurred, happened, and existed (hifil perfect)) **that, indeed by contrast** (*ky* – that truly there was a clear distinction, emphasizing the idea that there was an alternative), **humankind** (*ha ‘adam* – that mankind) **became common and contemptible** (*chalal* – was no longer special, becoming defiled, desecrated, and profane, dishonorable and lacking integrity, prone to inflicting injury and wounding by stabbing) **while increasing in numbers and influence** (*la rabab* – becoming prolific and dominant) **upon** (*‘al*) **the face** (*pane*) **of the earth** (*‘adamah* – land, ground, and soil). **Moreover** (*wa* – in addition), **daughters** (*bath* – female offspring) **were born** (*yalad*) **to them** (*la hem*).” (*Bare’syth* / In the Beginning / Genesis 6:1)

Hayah, meaning “to be or to exist,” and by implication “to happen or occur,” is unique among Hebrew verbs because it has the distinction of serving as the basis of Yahowah’s name. He explained to Moseh...

“God explained to Moseh, ‘Hayah ‘any ‘asher hayah ‘any – I am who I am,’ and then He said, ‘Therefore, you should say unto the Children of Yisra’el, ‘Hayah ‘any – I Am has sent me onto you.’” (*Shemowth* / Names / Exodus 3:14)

This declaration was immediately followed by and explained: **“Therefore, you should say unto the Children of Yisra’el, ‘Yahowah, the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob has sent me unto you. This is My name**

forever. And this is the only way I want to be remembered and known for all generations.”
(*Shemowth* / Names / Exodus 3:15)

As such, *hayah* holds the honor of being the most uniquely relevant and profoundly special word in the entire Hebrew lexicon. Like all things Yahowah values, it is set apart, and thus uncommon – as are those who choose to spend eternity with Him.

Ky | indeed by contrast, *chalal* is the inverse of *hayah*. It is “contemptible and profane because it is common.” Humankind began well. We were conceived in Yahowah’s image and placed in a perfectly satisfying and tremendously joyous place. But with the knowledge of bad, we degraded ourselves. And as a result, humankind had become *rabah* | increasingly *chalal* | common and contemptible. Defiled and profane, dishonorable and lacking integrity, we were no longer special. Then we became ever more unappealing to the Creator of life when we “*chalal* – became prone to inflicting injury and wounding others by stabbing them.”

Chalal is important because it reveals what was responsible for mankind’s fallen state. To *defile* is “to trample down and make unclean and impure.” It is “to corrupt that which was good; sully, dishonoring, and contaminating it.”

To *profane* is “to abuse something valuable, to treat something good with irreverence and contempt.” It is to “debase, make unworthy, and vulgar.”

And to *desecrate* is “to violate the sanctity of something which was once good.” It means “to treat disrespectfully and irreverently.”

To show *contempt* is “to despise.” It stems from “a lack of respect or reverence.” Contempt is “willful disobedience.” Knowing Yah, trusting Yah, relying upon

and loving Yah are predicated upon the opposite of *chahal*.

The most telling of *chahal*'s translations is its preferred rendering: *common*. We were conceived to be special, unique among all living souls, and yet we, like our genome, devolved as we desecrated and defiled ourselves through our most prevalent forms of pollution: religious and political schemes. Lies proliferated, becoming popular, while the truth became as scarce as it is in political and religious pronouncements.

In addition, to *chahal* is "to pierce, stab, wound, and injure." Rather than celebrating life, cultivating it, we were destroying it. The surface of the earth had quickly become polluted and deadly. Nothing has changed.

The *bath* | daughters mentioned at the conclusion of the previous statement were conceived by men and born to women. They, too, would be ordinary, and thus universally corrupted and defiled.

At this point, Yah makes a distinction between two types of humans. And while He does not say so here, His conclusion of the flood story makes it obvious that there were people with and without a *neshamah* | conscience. Some of us were simply animals. Perhaps some still are.

In this declarative statement, the "sons of the Almighty" are the descendants of 'Adam and Chawah, whom Yahowah conceived in His image to raise and enjoy as His children. The fact that God depicted them as the female offspring of "*ha 'adam* – the man, 'Adam," singular and definite, should have made this obvious.

"And (*wa* – then) **the sons** (*benym* – the male descendants and masculine offspring conceived and parented, a term of endearment for those who have been in a loving, familial relationship) **of the Almighty** (*ha 'elohym* – God) **saw** (*ra'ah* – they perceived and viewed, habitually envisioning, considering, and delighting (qal

imperfect)) **that, indeed and by comparison** (*ky* – making a distinction and by contrast), **the daughters** (*'eth bath* – the female offspring) **of the man** (*ha 'adam* – of 'Adam, the man created in God's image (singular and absolute)) **were beneficial and valuable** (*towb henah* – they were perceived to be useful and thus desirable, beheld as attractive and good because they were pleasurable and fun, especially productive and pleasing).

So now (*wa* – it follows as a result that) **they grasped hold of and took** (*laqach* – they collected and obtained, selecting and seizing) **for themselves** (*la hem*) **women** (*'ishah* – females) **from any** (*min kol* – out of all and from as many) **which** (*'asher* – to reveal what they thought about relationships and the way to live one's life) **they chose and desired** (*bachar* – they preferred and selected and they examined, tested, and probed (qal perfect – at that moment in time)).” (*Bare'syth* / In the Beginning / Genesis 6:2)

In that Yahowah created 'Adam in His image, blowing His *neshamah* | conscience into him, we would do well to consider 'Adam as a “son of God.” The daughters of *ha 'adam* | this man would represent the other *Homo sapiens* who were roaming around east of 'Eden as 'Adam's and Chawah's descendants. Therefore, these *neshamah*-equipped humans naturally wanted women who shared the overwhelming advantage that a conscience gave them over lesser-equipped people.

No doubt, Yahowah made Chawah “*towb* – beautiful and desirable” in addition to “beneficial and valuable.” In the Garden she was no doubt “pleasurable and enjoyable, even fun.” These attributes were transferred to her offspring, making them “considerably better, more useful and productive” than lesser endowed females outside of the Garden. In a world of man piercing and wounding other men and animals to survive, such women would have been exceedingly valuable. And that is why they were preferred and chosen, selected and seized.

If we were to devise a litmus test for human society, we would discover that in the most acidic of them, men have their way with women, treating them as inferior, even as property. As a salient example, it is the primary reason Muhammad was able to attract men into his ranks and turn them into savages. Without misogyny, Islam would not have prevailed. But Muslims are not alone. Man grabbing, examining, testing, and probing any woman he chooses, without consideration of her desires, has been prevalent throughout human culture.

Profaning His creation, depriving women of freewill, and polluting the earth while wounding the living was not the course Yah had plotted. As such...

“Therefore (wa), Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) said (‘amar – promised), ‘My Spirit (ruwach ‘any – My influence and source of empowerment, this projection of My nature (a feminine noun depicting the power, influence, and life-giving aspects of God breathed out and approaching as the wind to enable a response)) will not remain in, nor will She contend and plead with (lo’ duwn ba – will not abide alongside, dwell or live with, direct or vindicate), mankind (ha ‘adam – man) for an unlimited duration of time (la ‘owlam – forever).

As a result of (ba sa gam – in this regard also, because of) what he has preached and proclaimed as an animal (huw’ basar – his preaching on life, and as a result of him as flesh with a physical body, publishing a message), his time (yowmym huw’ – his days) will exist as (wa hayah – will be for a time (qal perfect)) 120 years (me’ah wa ‘esrym shanah).” (Bare’syth / In the Beginning / Genesis 6:3)

Yahowah’s *Ruwach* | Spirit is feminine. As such, She represents the Maternal aspects of God’s nature. Without

Her influence in our lives, without access to Her ability to enlighten and perfect, we would have no hope of finding or knowing Yah. Withdrawing Her from us after a time affirms that there is a limit to Yahowah's willingness to plead with man to respond to Him.

Prior to the flood, the water vapor shield which Yah spoke about in Bare'syth 2:6, at least in this time and place, would have precluded the sun's most damaging rays from eroding the elasticity of our cells. This would have enabled humans living then and there to renew and replace cells at a faster rate for a much longer period. This combined with a less disease-ridden and degraded genome would have enabled the perfectly designed humans who emerged from the Garden to live for a very long time. But that was all about to end. True to His word, from this time forward, 120 years has become the maximum extent of a human life.

That number is also important prophetically. Yahowah will go on to say that the generation which experiences the Holocaust (*Mizmowr* / Psalm 102) will be the last generation. The most you can add to 1932 through 1948 is 120 years, and even then that's stretching it. Reason tells us that we are looking at the millennial marker of 2033, which is exactly 40 Yowbel from Yahowsha's fulfillment of Pesach in 33 CE.

There is a theme here, one I doubt many, if any, have considered. As one man, 'Adam was good. As a woman, Chawah was also good. Together, they had the capacity to be good or bad, and we know what they chose. And in doing so, neither took responsibility and blamed someone else. When the two became four with the addition of Hebel and Qayn, it was not long before man began to covet, became enraged, learned to lie, and became a murderer. And outside of the Garden where men were many, man was basically bad.

As one became many and families became societies, cultures, and civilizations, men and women became increasingly evil. As an example, if I were to ask you to name a single civilization, from Sumer, Babylon, and Assyria, to the Hittites, Canaanites, and Egyptians, the Greeks, Spartans, Persians, Romans, or Carthaginians, or even the Aztecs, Incas, or Mayans to the Americans, Germans, Russians, and Chinese, which treated its citizens fairly and its neighbors appropriately, in all of human history, could you name one?

The question, ‘Is man basically good or bad,’ is answered by another: ‘How many of them are there?’ Gang mentality, where an individual’s sense of right and wrong becomes collectivized, is the bane of religious and political institutions.

The first group of people Yahowah identifies, whether they be a community, culture, or civilization, were oppressive and murderous. They were also overtly religious, political, and militant.

An errant rendering of *naphylym* in the next verse is almost always translated to infer that “giants” were living on the earth. I can only assume that the Latin scholars who did so missed the religious and political connotations and assumed that physical prowess would be the only reason to mention such people.

“The Naphylym (*ha naphylym* – plural of *naphal* – those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a miscarriage of life) **existed** (*hayah* – were for a limited time (qal perfect)) **in the land** (*ba ha ‘erets* – within the region, territory, or area) **in those days** (*ba ha yowmym ha hem* – during that time), **and also** (*wa gam*) **afterward** (*‘achar* – thereafter at a later time).” (*Bare’syth* / In the Beginning / Genesis 6:4)

From the beginning, religions have had their victims bowing down, prostrating themselves, often to Satan as a result of his desire to be perceived as their lord and god. As a consequence of having ignored Yahowah and His Word, out of apathy, ignorance, and/or convenience, the *naphal* have become victimized by religion and are oppressed in this life and then either die or are cast down in the next.

Today (read ‘*achar* | at a later time), the people best known for their repetitive prostrates are Muslims. That is significant because Naphysh was also the second-to-last son of Ishmael, Islam’s patriarch. And as you might suspect, the Naphysh were an “Arabian tribe.” That is to say that Islam, the Arabic word for “submission,” is not new. Satan has been corrupting men for a long time. His favorite strategy remains to present himself as God. It is the essence of the terrorist chant of “Allahu Akbar!” Allah is the Greatest!—or so the fallen messenger wants fallen man to believe.

“As a result (*ken* – therefore) of this relationship (*‘asher* – to reveal their way in life) the sons of God (*beny ha ‘elohym* – the offspring and children of the Almighty) came upon and pursued (*bow’ ‘el* – arrived and included themselves in association with) the daughters of the man, ‘Adam (*bath ha ‘adam* – the female children of ‘Adam (singular and absolute)), and they bore children to them (*wa yalad la hem* – so they became pregnant and gave birth such that they became fathers).

These were those (*hem ha ‘iysh* – male individuals) magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily (*gibowr* – those considered influential and heroic from the upstanding to despots, the accomplished with ability to achieve, the rich and powerful) from the very beginning (*min ‘asher min ‘owlam* – and for a very long time, everlasting), the most renown individuals (*‘ysh ha shem*

– people whose names and reputations are known).”
(*Bare’syth* / In the Beginning / Genesis 6:4)

While *bow’* is used on occasion to speak of sexual contact, it actually means “to come or go, to arrive and enter.” It speaks of “returning, pursuing, and being included relationally with others in a limited group.” There is nothing derogatory about *bow’*.

Yahowah has transitioned from referring to *ha ‘adam* | the one man created in His image, to *’ysh* | individual because He is now viewing people differently.

In between these words we find *gibowr*, a word which can be interpreted positively or negatively depending upon the individual or circumstance. For example, in *Bare’syth* 10:8 we are told that the father of politicized religion, of human self-aggrandizement, Nimrod, was a *gibowr*. And in his case, it most definitely is not a compliment. Arrogant, self-aggrandizing men have used a caustic blend of religion and politics to start wars and set themselves up as tyrannical despots for a very, very, long time. It is the hallmark of human societal behavior – a fundamental precept of civilization – the thing we are best known for producing and remembering. If I were asked to consolidate human history into a single word, it might be *gibowr* – the story of men magnifying themselves, going off to war, and behaving like arrogant tyrants.

That said, there are heroic aspects of *gibowr*, especially as they pertain to God’s favorite son, *Dowd* | David. He fought valiantly to protect his nation, keeping Yisra’el united, free, and safe. He was a great leader, with devotion to duty and strength of character. He was exceptionally brilliant, articulate, capable, confident, and accomplished – an inspired prophet and protective shepherd. He is, in God’s view, the most interesting and influential man in the history of *gibowr*.

In the case of the Nephylm, they embodied the worst aspects of *gibowr*. These were the first despots and tyrants, men with unquenchable military and political ambitions. We know of them because of their ruthlessness. They were good at intimidating and killing other men.

“Therefore (wa), Yahowah (Yahowah – a transliteration of יהוה, our ‘elowah – God as directed in His towrah – teaching regarding His hayah – existence) saw (ra’ah – viewed, perceived, and recognized (qal imperfect – continually observing)) that indeed (ky – truly), the evil intent, the wickedness and depravity, the propensity to be wrong and the misery this inflicted upon (ra’ah – the deprivation and distress, the misfortune and immorality, the anxiety and calamity being wreaked on) mankind (ha ‘adam – the descendants of ‘Adam) in the land (ba ha ‘erets – within the region) was excessive, great in magnitude and quantity (rab – prolific, extensive, and abundant).

In addition (wa), every (kol) inclination (yetser – predisposition, perspective, propensity, and proclivity, part of framework from which the world is perceived and issues are framed, preoccupation with the imaginary and mythical) and thoughts (machashebeth – plans, plots, purposes, and schemes, the musings, desires, and reasoning, even the cunning devices) of his judgment and motivations (leb huw’ – his reasoning, decision-making, and ambitions) were exclusively (raq – only, distinctly, and single-mindedly, indeed inappropriately) bad (ra’ – undesirable and without merit or value, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering) every single and solitary day (kol ha yowm – all of the time without exception).” (Bare’syth / In the Beginning / Genesis 6:5)

It only takes a spark to get a fire raging, and all too suddenly, everything is consumed by the raging inferno. By this time, man had used his *neshamah* so poorly,

creation had been for naught. Without our conscience, we had no hope in thinking our way to God. And with it, we acted as if we were gods with control over life and death, modeling imaginary deities after ourselves to perpetrate and justify the worst in human behavior.

One of the more interesting aspects of the Hebrew lexicon is the difference between *ra'ah* | to see and perceive and *ra'ah* | to be wicked and wrong. The observant *ra'ah* is scribed אָ בֵּן. In this case, the eyes of the observant individual are focused upon the Aleph and Hey, with the ram's head being the first letter in אָ בֵּן / 'ab / father and אָ בֵּן / 'el / god. And with the אָ depicting an upright man, in the observant *ra'ah*, our perspective on life and the world is mankind with God.

The evil *ra'ah* is written אָ עֵין. It removes the influence of God as our Heavenly Father and replaces Him with the face focusing on man's perspective – represented the עֵין / 'ayn / eye. In fact, those three letters present a “*raq* – exclusively” human viewpoint. Whether it be the Eye of Horus atop an Egyptian pyramid, or emblazoned on U.S. currency, it is the “evil eye.” Man's way is inferior to God's way.

There is a tendency for us to assume that evil is an individual issue rather than societal. And yet that isn't how *ra'ah* and then *ra'* are used here or any place else. The “*ra'ah* – wickedness and depravity, the propensity to be wrong and the misery the evil intent inflicted upon” mankind was “*rab* – prolific, extensive, and widespread.” There are only three human institutions capable of such pervasive mayhem and misery: religion, politics, and societal customs.

Also, Yahowah was explicit. Man's “*kol yetser machashebeth leb huw raq ra'* – every inclination and thought was inappropriate, his predisposition was to be immoral, his perspective was jaundiced, and his propensity

for conjuring up religious myths and proclivity to plot evil schemes was exclusively and single-mindedly without merit or value, even repugnant.” It was not just everyone, but also “*kol ha yowm* – every single and solitary day without exception.”

We had gone from the religious- and political-free zone of the Garden to both being ubiquitous. As such, the much touted “Fall of Man” occurred outside of the Garden, not within it. And it was because man became political and religious, and with them vicious, oppressive, and deadly.

Nacham, in the following statement, is one of those words in which the context of a sentence is required to properly convey the intended meaning. It can depict “being consoled and encouraged after finding relief from sorrow and distress” or it can convey “to reconsider, changing one’s mind in a sorrowful way, suffering from it and experiencing regret.” Based upon the situation which has developed, and upon the subsequent use of ‘*atsab* in the text, conveying “pain and distress,” the meaning is clear.

“Then (wa) Yahowah (יְהוָה) – a transliteration of YaHoWaH as instructed in His *towrah* – teaching regarding His *hayah* – existence) truly (ky – genuinely, designating that this was an exception) grieved, regretting (*nacham* – He came to an accurate understanding regarding what had gone wrong and was genuinely sorry (nifal imperfect – God endured this sorrow for a prolonged period even though He had done nothing to deserve it)) that He had engaged with and acted on behalf of (‘*asah* ‘*eth* – performed in this way to make (qal perfect – at this moment in time)) ‘Adam (ha ‘*adam* – mankind) within this region (ba ha ‘*erets* – along with the earth).

And (wa) He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted (‘*atsab* – He was displeased and disappointed He had been misconstrued,

even grieved by the religious idolatry and perversions (hitpa'el imperfect – independently, He had come to rue the false representations regarding Him)) **effecting His motivation and thinking** (*la leb huw'* – to His core, His heart and judgment).” (*Bare'syth* / In the Beginning / Genesis 6:6)

It was the correct response. God considered what man had become and He was deeply hurt. From the very beginning, and just as Satan had done in the Garden, humankind deliberately twisted and distorted Yahowah's message, misrepresenting His nature and misconstruing His intent. And the only thing which has changed over the past six thousand years is that the problem has become even more widespread and pervasive.

So let's be clear. The reason God was grieved was that mankind was falsifying and distorting His guidance and instructions which is something that is done by the religious, even today. And based upon the previous statement, He was frustrated by man's propensity to deceive, oppress, and kill – which is also the legacy of institutionalized human endeavors. These are societal problems, cultural issues, and the product of civilization.

The one thing that can cause God regret is misrepresenting His guidance and nature. People are abused and lives are squandered as a result.

This statement is important because it demonstrates that we are not subject to predestination. The future is not predetermined. We *choose* our fate, and that means we can and do choose poorly. We are free to do things God does not want us to do.

In addition, the realization that God experiences grief tells us that, for Him, love and relationships are very real. Life is not a game. But more than anything, this passage reveals that Yahowah is engaged, that He cares deeply and

personally about the souls who seek to know Him. And that is why He hates being misrepresented.

There are two, vastly different, ways to render Bare'syth 6:7 because *mahah*'s primary meaning is "to wipe away." This can be applied to wiping out one's presence or washing away an impurity. Based upon what has been said and will transpire, the cleansing connotations of *mahah* are the most adroit fit for the context. Furthermore, *min* can mean "from," "out of," or "because of," and '*ad* can be translated "forever," "until," "prey upon," or "to a continuous extent demonstrate similarly." Most English translations render it as "to" and then suggest that "the Lord" wants "to blot out...animals, creeping things, and birds" in addition to "man." Since that does not make sense, and is inconsistent with what follows, I've chosen "because" to represent *min* and "has continuously become consistent with and prey upon" as the most rational and complete rendering of '*ad* in this context.

None of this means that I am smarter, or a better linguist, than other translators. But given the choice between rational and irrational, between consistent and inconsistent, I have elected to render the Word in the manner which makes the most sense in context, being true to the terms God chose while at the same time delivering a result which is in harmony with His nature. And I have made a point of providing you with the Hebrew terms upon which these translations are comprised so that you can readily affirm or challenge what I and others are reporting.

"So (wa) Yahowah (Yahowah – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalown* – reconciliation as '*elowah* – Almighty God) said ('amar – declared), 'I will wash away, removing the impurities (*mahah* – I will extend the boundaries and then cleanse by wiping away the filth (qal imperfect – actually and continually)) with regard to the man ('eth ha '*adam* –

within the people) **whom for the benefits of the relationship** (*'asher* – to reveal the proper way to get the most out of life) **I have created** (*bara'* – I have conceived and fashioned, bringing into existence (qal perfect)) **from** (*min* – out of) **upon** (*'al* – over) **the face** (*paneḥ* – presence) **of the ground** (*'adamah* – of the earth as in dust, dirt, an soil), **because** (*min* – for the reason and by way of comparison) **mankind** (*'adam* – humankind) **has come to prey upon and has continuously become consistent with** (*'ad* – is forever plundering and spoiling, seeking another victim as an ongoing witness of the essential nature as) **animals** (*baḥemah* – beasts), **as far as** (*'ad* – to the same degree as) **being a creature who is always moving around** (*remes* – creeping about) **while preying upon birds flying about** (*wa 'ad 'owph*) **in the sky** (*ha shamaym* – atmosphere or heavens).

Indeed (*ky* – truly, making an exception and emphasizing this point), **I am grieved** (*nacham* – I have come to an accurate understanding regarding what has gone wrong and express sympathy and sorrow (nifal perfect – God felt this way due to no fault of His own and would soon be over it)) **because** (*ky* – for the express reason) **I have engaged with them** (*'asah hem* – I have acted upon their behalf, expending considerable energy for them (qal perfect)).” (*Bare'syth* / In the Beginning / Genesis 6:7)

As we shall soon see, Yahowah's instructions to Noah, who appears next in this story, would be to save His creation. He was frustrated with man's propensity to be wrong about Him and to be vicious toward others. He wanted a fresh start, something which could be achieved by wiping away the impurities. And the best way to achieve this would be to inundate the region where this was occurring with copious amounts of water. It has always been the most universal solvent. As such, we are on solid

ground rendering *mahah* as “I will extend the boundaries and then cleanse by wiping away the filth.”

Further, based upon everything Yahowah has revealed thus far, from His perspective the man He had conceived in His image was now acting like an ordinary animal, albeit more disingenuous and treacherous. Just as the other animals were not suitable for ‘Adam, *neshamah* man was ill-suited for the relationship Yahowah envisioned.

As we make our way through Yahowah’s testimony, we will find that *‘asah* is best understood when it is rendered “engaged with” or “acted upon.” Hebrew has much better words to express the concept of “made.” It is most comfortable presented in a relational sense whereby God performs on our behalf when we engage with Him and act upon His instructions. If anything, Yahowah was disappointed that He had taken ‘Adam out of the realm of the ordinary, placed him in a unique Garden, breathed His *neshamah* | conscience into him, and then developed a meaningful relationship. It was a case of unrequited love. It was the most debilitating endeavor: investing so much of Himself into this relationship only to see His contributions squandered such that man was now a source of sorrow rather than joy.

Bad was now so prevalent, so ubiquitous and pervasive, even God had nearly lost hope.

Elsewhere in the Towrah and Prophets, Yah tells us that His power (energy and ability) and His capacity for mercy (compassion and favor) are infinite. Therefore, we must conclude that His patience, His willingness to continuously witness evil, is limited. As such, we should again take note that Yahowah, Himself, does not profess unending tolerance of that which corrupts and deceives His creation, and face the reality that there is a limit to hope. And today, once again, mankind is on the precipice of exceeding those bounds.

Fortunately, there were then, as there are now, individuals who have found favor with Yah.

“And yet (*wa* – so then) **Noach** (*Noach* – Guide and Leader, one who directs to a safe and peaceful place: from *nachah* – a trustworthy leader and guide, reliably creating an opportunity for a more favorable situation, and *nuwach* – to provide a place for the spirit to settle, abide, and remain) **found** (*matsa*’ – discovered and obtained, learned about, came to possess, and experienced having gained information not commonly known (qal perfect)) **favor** (*chen* – a fortuitous response, acceptance, mercy, compassion, fondness, and kindness, a special and beneficial consideration which made him beautiful, charming, pleasing, and agreeable) **in** (*ba*) **Yahowah’s** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **eyes** (‘*ayn* – sight and presence, point of view, perspective, perception, and understanding).” (*Bare’syth* / In the Beginning / Genesis 6:8)

Names mean a great deal to Yahowah. Most convey an essential and relevant truth. For example, since by this time, mankind had become more bad than good, more fallen than upright, God provided “a guide” to show us the way back home – to His secure and restful, joyous and good, home. And please take note, while we are still in the early days of the Covenant, the path to return is by way of Yahowah’s mercy.

Matsa’ explains how Noach came to find favor with Yahowah, and by example, how we should respond. Our Heavenly Father has always communicated with and revealed Himself to those who want to know Him, whether it be an audible voice, an inner sense of purpose and direction, and/or through His Word and Spirit. Those who seek, find. Noach came to experience Yah’s mercy because He “discovered and obtained, learned about and came to

possess, information not commonly known.” And so have we.

Further, *matsa*’ suggests that, once Noah took the initiative to know Yahowah, God responded in kind, engaging with Noah to keep him and his family informed and safe during a difficult time.

Chen, meaning “mercy,” is descriptive of Yah’s means of reconciliation. Merciful and compassionate, Yahowah has responded to man’s fallen condition by providing the restitution required to make us beautiful and acceptable again – at least in His eyes. The relationship severed by man’s poor choices would be restored by way of God’s capacity to love.

I find it interesting that *chen* is the base of *chanah*, which means “to rest while camping in a tent shelter.” It is through God’s *chen* that we get to celebrate the *Miqra*’ of *Sukah* and Camp Out with God throughout eternity.

In the context of what came before and what follows, God wants us to know that His focus is on delivering individuals and their families from the negative consequences of human malfeasance. Noah was chosen to pilot the ark because he was “*tsadaq* – right” about what was important to God.

“This is (‘*eleh* – adding perspective on this subject) a written record of the story and the genealogical record (*towledot* – the inscribed account of the birth and descendants and family line) of Noah (*Noach* – Guide and Leader, one who directs to a safe and peaceful place).

Noah (*Noach* – Trustworthy Guide and Reliable Leader) was (*hayah* – actually existed in this moment in time as (qal perfect)) an upright (*tsadyq* – a correct thinking, right-minded, righteous, redeemed, innocent, and just) individual (‘*ysh* – person) of integrity (*tamym* – unblemished and unimpaired, completely correct and

truthful, entirely sound and wholesome) **in (ba) his generation** (*dowr huw* – household, encampment, home, and dwelling place).

With the Almighty (*‘eth ha ‘elohym* – alongside God), **Noach** (*Noach* – Guide and Leader, a trustworthy and reliable individual) **walked** (*halak* – journeyed through life (hitpael perfect – independently and of his own initiative, completely devoid of societal influences at this time)).” (*Bare’syth* / In the Beginning / Genesis 6:9)

Noach, like Dowd, was “*tsadaq* – right” regarding God. He was a man of integrity – someone unimpaired by society. This is what made him so exceptional that he was acceptable. Rather than bowing down and worshiping God, he walked with Him. In his generation, there was only one such individual – making him one in a million. In terms of God’s popularity, very little has changed.

Based upon this pronouncement, as well as what was revealed with ‘Abraham and *Lowt* | Lot, the supportive wives and engaged children of *tsadaq* individuals are afforded special dispensation regarding their approach to God. They can capitalize as did Sarah, or squander it, as was the case with Lowt, Lowt’s wife and daughters. This reveals that, from Yah’s perspective, relationships are personal, important, and familial.

In a fallen world, Noach was upright, standing tall in the presence of Yah. In addition to being correct and right, *tsadyq*, a variation of the more common, *tsadaq*, speaks of being “vindicated and acquitted.” These are specific forms of salvation. Set in a legal context, it means to be declared innocent of all charges – to be declared “not guilty.” And all it takes is to be right with God.

Yahowah walked in the Garden with ‘Adam and now is accepting Noach because he chose to walk with Him. Since God is repeatedly emphasizing the importance of being mobile and upright in His presence, I would like to

share something we will repeat later in this volume. Yahowah never says “bow down in My presence,” so He is not asking us to worship Him. He does not demand that we “stand at attention,” which indicates that we are to be at ease with Him. He did not issue a command to “march,” so we are not following orders. God did not say “run,” therefore, He is not expecting that we keep pace. He did not say “fly,” which suggests that there is no particular skill required on our behalf. He did not even say “jump,” so we can take our time. God did not say “ride” either, indicating that He will provide whatever transport is required. He simply requested that we “walk to Him and with Him” which places us together, side by side, actively doing something together.

Yahowah has invited us to engage in a relationship with Him. He did not establish a religion. Further, this relationship with our Maker is to be on a first-name basis. We are to walk side-by-side, in His presence, conversing with Him.

“**Noach** (*Noach* – Guide and Leader, a trustworthy and reliable individual) **fathered** (*yalad*) **three** (*shalowsh*) **sons** (*benym*) **named** (*shem*) **Shem** (*Shem* – Name (describes Yisra’el and especially Yahuwdym, but may also include the Middle East)), **Cham** (*Cham* – Sweltering Hot and Enraged (symbolic of Egyptians and Africans)), **and Yepheth** (*wa ‘eth Yepheth* – He is Open and Easily Persuaded, enticed, or deceived; errantly transliterated Japheth (indicative of Europeans)).” (*Bare’syth* / In the Beginning / Genesis 6:10)

This passage is one of many that helps explain why certain numbers are important to Yah. One represents God, for He is one. Two designates a relationship, such as being with God in the Covenant. Three is the number of family, of mother and father becoming one to have a child. Therefore, it should not be surprising that the most closely related words to *shalowsh* | three mean “acting as a unit”

and “growing, becoming larger and more firmly rooted.” Emphasizing this point is why Noah had three, not two or four, sons.

Four and forty represent completion of a time of testing as we shall soon discover during the flood. Five is the number of confusion. Six is the number of man, which is why Sheth was so named. And seven is perfection, serving as the basis of the Shabat. Seven is the result of combining God/one with man/six.

Following the flood account in Bare'syth 10, the genealogies of these three men, Shem, Cham, and Yepheth, were used to create a table of nations – or at least realms which would have some direct involvement with Yisra'el, either good or bad. Shem's sons were Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. Cham's sons were Cush, Mitsraym, Put, and Canaan. Yepheth fathered Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. God then says of these individuals: “each had their own language, land, and nation.”

Shem's sons migrated to Mesopotamia, forming Sumer and the Assyrian and Babylonian Empires. Cham's sons journeyed to Canaan and Northern Africa. And Yepheth's boys became Europeans, beginning with Greeks and Romans, but later fodder for Islam. Elements would remain in the Caucasus region of Eastern Turkey, between the Black and Caspian Seas. One of his sons, Gomer, shared a name with the temple prostitute *Howsha'* | Hosea would marry to demonstrate Yisra'el's unfaithfulness.

Thus far, Yahowah has spoken of the fallen state of humankind in unflattering ways. We have learned that man had become: “**common and contemptible** (*chalal* – no longer special, becoming defiled, desecrated, and profane, dishonorable and lacking integrity, prone to inflicting injury and wounding by stabbing) **while increasing in**

numbers and influence (*la rabab* – becoming prolific and dominant).”

Man had already begun treating women as objects to be taken and property to be owned and controlled: “**So now** (*wa* – it follows as a result that) **they grasped hold of and took** (*laqach* – they collected and obtained, selecting and seizing) **for themselves** (*la hem*) **women** (*ishah* – females) **from any** (*min kol* – out of all and from as many) **which** (*‘asher* – to reveal what they thought about relationships and the way to live one’s life) **they chose and desired** (*bachar* – they preferred and selected and they examined, tested, and probed).”

His time on earth was constrained “**as a result of** (*ba sa gam* – in this regard also, because of) **what he had proclaimed as an animal** (*huw’ basar* – his preaching on life, and as a result of him as flesh with a physical body, publishing a message).”

Yahowah called the result “**Naphylym** – those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a miscarriage of life.” Of the Naphylym, He said: “**These were those** (*hem ha ‘iysh*) **magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily** (*gibowr* – those considered influential and heroic from the upstanding to despots, the accomplished with ability to achieve, the rich and powerful) **from the very beginning** (*min ‘asher min ‘owlam*).”

Continuing to describe the fallen nature of humankind, “**Yahowah saw that indeed, the evil intent, the wickedness and depravity, the propensity to be wrong and the misery this inflicted upon** (*ra’ah* – the deprivation and distress, the misfortune and immorality, the anxiety and calamity being wreaked on) **mankind** (*ha ‘adam* – the descendants of ‘Adam) **in the land** (*ba ha*

‘erets – within the region) **was excessive, great in magnitude and quantity** (*rab* – prolific, extensive, and abundant).”

He assessed: “**his every** (*kol*) **inclination** (*yetser* – predisposition, perspective, propensity, and proclivity, the way he perceived the world and his preoccupation with the imaginary and mythical) **and the thoughts** (*machashebeth* – plans, plots, purposes, and schemes, the musings, desires, and reasoning, even the cunning devices) **of his judgment and motivations** (*leb huw’* – his reasoning, decision-making, and ambitions) **were exclusively** (*raq* – only, distinctly, and single-mindedly, even inappropriately) **bad** (*ra’* – undesirable and without merit, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering) **every single and solitary day** (*kol ha yowm* – all of the time without exception).”

This disappointed Yahowah to the extent: “**He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted** (*‘atsab* – He was displeased and disappointed He had been misconstrued, even grieved by the religious idolatry and perversions).” Man had devolved: “**mankind** (*‘adam* – humankind) **had come to prey upon and has continuously become consistent with** (*‘ad* – is forever plundering and spoiling, seeking another victim as an ongoing witness of the essential nature as) **animals** (*bahemah* – beasts), **as far as** (*‘ad* – to the same degree as) **being a creature who is always moving around** (*remes* – creeping about).”

To all of this, God added...

“**Now** (*wa*) **the region** (*ha ‘erets* – the territory, area, and land) **in God’s** (*‘elohym*) **presence** (*la paneh* – from His perspective and in His proximity) **was perverted and corrupt** (*shachath* – ravaged, rotten, and ruined, devastated and destroyed, becoming a putrid and polluted

slime pit of corruption, oppression, and decay, not unlike a dungeon where captives are held against their will, with troubling lack of integrity).

Moreover (*wa*), **the land** (*ha 'erets* – the region and territory) **was filled** (*male'* – was replete and overflowing, satisfied and wholeheartedly in compliance with, was loudly proclaiming and occupied) **with violence, cruelty, and injustice** (*chamas* – destructive and maiming influences, terrorism as a result of everyone being wrong or wronged, brutality, killing, thievery, plunder, ferocity, malice, oppression, and looting without any moral restraint (often transliterated *hamas*)).” (*Bare'syth* / In the Beginning / Genesis 6:11)

Do you suppose it is a coincidence that Allah's most popular terrorist organization in Israel is named “*Hamas*?” It is certainly fitting.

During the years I spent exposing and condemning the terrorist nature of Islam, I was often confronted with the rebuff: “The God of the Bible was also violent.” I would respond by saying that the ratio between nurturing and harsh, moral and immoral, verses in Yahowah's Word is more than 500 to 1, whereas in the Qur'an, that is reversed by a factor of less than 1 in 50. These books are opposites in this regard.

What I wanted to say was unfortunately beyond the grasp of most people in my talk radio listening audience. However, the answer is exposed here. There is a consequence of being tolerant of deceitful, destructive, and deadly dogmas and of the people these politicized religions infect. It is not compassionate or caring, even forgivable, to show mercy to the merciless.

When corruption becomes sufficiently prevalent that it is accepted as the norm, as was the case here, those societies breed, even become satisfied and comfortable with, “*chamas* – terrorism, violent destruction, plunder and

lawlessness, cruelty and injustice, without any moral restraint.” Everything they touch is doctrinally infected and physically affected by them – including those who are not currently corrupted, such as their children and surrounding communities.

And that is to say, unchecked, the children within these societies will ingest the same poison, and they in turn will terrorize their neighbors. Innocent people will be adversely affected by corrupt people so long as corruption is tolerated.

In this Towrah passage, God recognized that deceitful, destructive, deadly, and damning dogmas had become pervasive. He realized that the consequence of unchecked corruption was: “*chamas* – terrorism, cruelty, and looting.” And He knew that if He did not eliminate this religious and political regime and its hosts (the people it had infected), there would be no hope for anyone.

Let’s put you in God’s place for a moment. If you were God and could slay Muhammad and his 100 most loyal companions in 622 CE, would you, knowing that Islam would ravage the world, terrorizing, killing, and plundering hundreds of millions – including the 3,000 murdered in the name of Allah on September 11th, 2001? If you could wipe out Hitler and the 10,000 most fervent Nazis in 1938, to spare the 50,000,000 victims of the Second World War, would you? In 1948, would you eliminate the 100,000 most loyal supporters of Mao to spare the lives of 40,000,000 otherwise innocent Chinese men, women, and children?

The reason Yahowah asked His Chosen People to destroy *Yarychow* | Jericho (meaning “of the moon”), *Ay* | Ai (“heap of ruins”), *Gib’own* | Gibeon (“evil and idolatrous hill”), *Lachysh* | Lachish (“invincible individuals”), *Chebrow* | Hebron (“to associate with the occult”), *Dabyr* | Debir (“to fear or revere the word”), and *Chatsowr* | Hazor (“protected enclosure or castle”) in 1400

BCE, and to eliminate the population in these towns, is for the same reason He responded similarly 5000 years ago.

Had these corrupt people and places been allowed to exist within the Promised Land, they would have infected and adversely affected the people chosen to be Yahowah's witnesses. Had that occurred, you and I would not be reading the Word of God or be able to benefit from it. Using Yahowah's parlance, "their iniquity was full," meaning that like the people depicted during Noah's day, there was no longer any hope that the Canaanites would be able to coexist in a civilized way with their neighbors, or any hope that their own children wouldn't become equally corrupt. For the benefit of the many, to retain hope, to punish the perpetrators rather than allow them to *chamas* their victims, the corrupt were curtailed. It was the most reasonable and merciful thing to do.

"And (wa) God inspected (ra'ah – looked upon and observed) the area ('eth ha 'erets – the land, region, and territory), and behold (hineh – pay attention, look intently and see), it was perverted and corrupt (shachath – ravaged, rotten, and ruined, devastated and destroyed, a putrid and polluted slime pit, a basin of corruption and decay, making it like a depressed dungeon where captives are held against their will, demonstrating a troubling lack of integrity), because (ky) the entirety of the animalistic nature of humanity, including their every religious proclamation (kol basar – flesh, animal nature, and public pronouncements of preachers which are perceived to be appealing), was perverted and corrupting (shachath – ravaged and rotten, putrid and polluted, slimy and decaying, a basin of the controlled and depressed), with their ways ('eth derek huw') superimposed upon ('al – all over) the earth (ha 'erets – the region and area)." (Bare'syth / In the Beginning / Genesis 6:12)

The earth was corrupted because man was corrupting it. It was polluted because man had become putrid. We were the cause, and it was ruined as a consequence.

There is far more to *basar* than “flesh.” Its Akkadian root suggests that the term conveys a “descendant,” a “blood relative,” or someone who is “near of kin.” The best etymological tools indicate *basar*’s primary meaning, however, isn’t flesh, but instead “pleasing proclamation, public pronouncements which appeal to those at whom they are directed.” While the word is often translated “living things and creatures,” even as “animals,” based upon the context in which it is used, *basar* can just as easily convey anything from mankind’s animalistic nature to his Pollyannish speech. *Bashar* even means “to be a herald or a preacher.”

Yahowah was not pleased with His creation, so if He did not care about the consequence, He had a choice. He could ignore them, wipe them out, or prune them back.

“So (wa) God (‘elohym – Almighty) said (‘amar – declared) to (la – to approach) Noah (Noach – Guide and Leader, a trustworthy and reliable individual), ‘I am coming to pursue a time-constrained (bow’ – I will diligently and demonstrably in this location cause (qal perfect)) pruning, a cutting away and separating to place limits and restrictions (qets – I am restraining and restricting, diminishing by placing limitations; from qatsats – to cut off part of an extremity by shearing, making a clear distinction that there are two separated and distinct parts) on approaching My presence (la paneh ‘any – concerning My personal existence and appearance) for all mankind, including all of man’s religious proclamations (kol basar – humanity’s animalistic nature as if he were entirely flesh, along with the public pronouncements of preachers which are perceived to be appealing) because (ky) the earth (ha ‘erets – this area, region, and land) is filled (male’ – is overflowing and

satisfied, wholeheartedly in agreement and loudly proclaiming, replete and preoccupied) **with violence, cruelty, and injustice** (*chamas* – terrorism as a result of everyone being wrong, maiming and malice, brutal killing, thievery and plunder, ferocious oppression, and looting without any moral restraint (transliterated *hamas*)) **because of** (*min* – as a result of) **their presence** (*paneh hem* – their existence and appearance).

Therefore, look, here and now (*wa hineh* – so behold, look up and pay attention), **I will ravage their slime pit and destroy them and their perverse corruptions** (*‘any shachath hem* – I will devastate them, causing them to decay and decompose in this basin, wiping them out by laying waste to their oppressive and enslaving nature) **along with the ground within this region** (*‘eth ha ‘erets* – within this area, land, and territory).” (*Bare’syth* / In the Beginning / Genesis 6:13)

It is a seldom considered fact, but it is nonetheless true: God seldom works alone. ‘Adam was at His side in the Garden when God engaged on behalf of the life He had created. And now Noah would build His Ark to rescue man and animal.

As we move forward, we will discover that without His seven meetings with ‘Abraham, there would be no Covenant. Had He not partnered with *Moseh* | Moses, an eighty-year-old shepherd, His family would not have been liberated from oppressive slavery nor returned to the Promised Land.

He governed His people and approached His Chosen with *Shamuw’el* | Samuel, through whom He anointed Dowd the *Mashyach* | Messiah. And it was with Dowd | David that He shepherded His flock, uniting and protecting Yisra’el. He used Solomon to build His Home on *Mowryah* | Moriah. He deployed prophets to speak to fallen man in hopes he would listen. He used Yahowsha’ to fulfill *Pesach*

| Passover. He even spoke of using a *choter* | sucker emerging from the root from which Dowd grew who would be a *nakry* | observant foreigner to call His people home.

Like it or not, the most influential and powerful being in the universe, its Creator and the Author of life, chooses to work through implements of His choosing. It is, therefore, not only wise for us to consider why He engages through individuals like Noach, ‘Abraham, Moseh, Shamuw’el, and Dowd, but to also contemplate why He chooses these particular men.

If I were to attempt to answer either question now with depth and clarity, I’d do new readers a disservice because discovering these answers on your own is an important part of this journey. But please, consider why this man, who was walking with God apart from the *naphalym*, was tasked with building a ship that Yahowah could have provided instantaneously. As we approach them, think about what made ‘Abraham, Moseh, Shamuw’el, and especially Dowd uniquely desirable. And while doing so, appreciate that this is far more than a cerebral exercise. When we know what God likes, we become ever more like Him. We do not have to be perfect to approach Yahowah – just correctly assess what He wants and then be willing to go where His words lead.

Yahowah did not have to explain His rationale to Noach. God created man and the earth he was polluting, so it was well within His prerogative, even His responsibility, to clean up the mess we had made. However, since He shared His concerns and objectives, it is prudent for us to consider them.

First, Yahowah wants us to be informed, to know what is going to happen before it occurs. When life plays out exactly as He has foretold, we learn to trust Him over time. And in this relationship, there is nothing more vital than trust.

Second, God wants us to understand His thinking. If we agree with Him, it is an opportunity to bond by sharing common objectives. If we disagree, it is probably best that we go our own way, because Yahowah is not going to change on our account.

Third, He addressed Noah by name. Yahowah knew his name and used it because doing so is the hallmark of a good relationship. We are unique individuals and Yah approaches us as such. Further, Noah's name explains his purpose in this story. He is here to lead us away from what God dislikes and guide us safely to the Covenant.

Fourth, by using *bow'* in the perfect conjugation, we discover that Yahowah is "coming to pursue an objective at this moment in time." He "will be diligent in demonstrating His intent in this particular location. And when His objectives are complete, He will depart."

One of the more interesting words in this declaration is *gets*. It is derived from *qatsats*, meaning "to prune, cutting of an extremity so as to leave a clear distinction between the two now-separated and distinct parts – one detached and dying and the other attached and living." This is the difference between the ways of man and the ways of God, between Gowym and Yisra'el, between the estranged and the Covenant. We are either with man or with God. There would be a clear distinction with one separated from the other – one dying the other living. Those sheared away would be washed away, along with their putrid pollution and those pruned back would weather the storm and thrive. It is not unlike pruning a tree prior to a hurricane, making it more resilient without all of the dead wood to get spun around by the wind and toppled in the rain-soaked ground.

Further, there would be "*gets* – restrictions and limitations" placed on mankind with regard to "*la paneh* – approaching God's presence." We know these today as the terms and conditions of the Covenant. Completely and

accurately translated, especially in light of its actionable root, *gets* becomes a treasure trove of insights explaining the intent of the impending deluge.

Sixth, we have contemplated *basar* before. Therefore, we know that it was both man's religious proclamations and his animalistic nature that bothered the Almighty.

Likewise, we have considered the horrific implications of *chamas* and understand that Yahowah is opposed to "violence, cruelty, and terror." As a "*ky* – direct result" of man's "*basar* – religious proclamations, and the way they were favorably received," mankind had become "*chamas* – destructive, maiming with malice, brutally killing, and looting without restraint, while ferociously oppressing" others. These are things God despises, which puts Him at odds with the undercurrent of civilization and the controlling influences of religious and political institutions. It was "*pane*h – the appearance and presence" of man which had ushered in this plague.

And finally, eighth, God is fair. We get what we deserve. Those who had perpetrated *shachath* would suffer *shachath*. Those who had "devastated the earth with their perverse corruptions and putrid pollution" would "be ravaged in their own slime, decomposing along with all that was rotten and ruinous about them." Those who had "oppressed and enslaved, curtailing the freedom of their captives" would have life and liberty taken from them. They would be washed away as God saw fit to clean house.

From this perspective, the "slime pit and basin" aspects of *shachath* are actually important, as are its resulting "corruption, pollution, and decay." Keep them in mind as we move forward because it explains the nature of the flood.

Just as gardeners prune plants to cut out decay, and to promote healthy growth, God was prepared to remove corrupt humans for the sake of those who had not been

contaminated. And while that is obvious, isn't it also obvious that our world today is filled with terrorism, cruelty, violence, destruction, plunder, killing, thievery, injustice, and looting without moral restraint? And as such, might Yahowah's future judgments, the pruning of humankind which will occur between 2030 and 2033, be similar? Are we seeing in the preamble to the deluge, a preview of what to expect in our immediate future?

Returning to the metaphor being used, having elected to prune mankind, Yahowah needed a way to keep the good plant safe. While He could have made the vessel Himself or found a much more straightforward way to protect Noah, his family, and the animals, as I've mentioned, God prefers doing things with us. And Yah never misses an opportunity to reinforce His message, giving us the opportunity to revel in the brilliance of His Word as He intertwines amazingly sophisticated and relevant metaphors. The very nature of the Ark is symbolic and there would be two of them, not one.

But more than this, by building a gargantuan vessel six hundred miles from the nearest ocean, God not only memorialized for our benefit how Noah engaged with Him, but also provided His critics and doubters with an overt last warning of "biblical proportions." There is little doubt that Noah's shipbuilding exploits were featured regularly in the *Black Sea Gazette*. Everyone in the 'erets | region would have known about his seemingly crazed devotion. And that's because God wants everyone, and that includes those who have turned their backs on Him, to be left without excuse.

Further, Noah's undaunted confidence and sense of purpose in the face of unending ridicule demonstrated the benefit of *yada'* | knowing Yahowah. If you were open-minded, watching Noah's fortitude and perseverance, you would be compelled to contemplate what, or Whom, he knew that you did not. As such, Noah's example

demonstrates the difference between faith and trust, between believing and relying. It was, therefore, a wake-up call that was missed by the mockers, just as *Yada Yahowah* goes unnoticed among those on the cusp of being swept up in another rising storm.

✠✠✠

Mabuwł – Flood

Weathering the Storm...

There are harbingers of impending weather. Such was the case with the flood. Yahowah detailed the reasons for the deluge before it occurred so that we might be prepared for the storm currently enveloping humankind.

Consider these heralds a foreshadowing of what is to come...

“It came to pass (*wa hayah*) that, indeed by contrast (*ky*), humankind (*ha ‘adam*) became common and contemptible; man was no longer special, becoming defiled, desecrated, and profane, lacking integrity and prone to inflicting injury by stabbing (*chalał*) while increasing in numbers and influence (*la rabab*) upon (*‘al*) the face (*paneħ*) of the earth (*‘adamah*).

Moreover (*wa*), daughters (*bath* – female offspring) were born (*yalad*) to them (*la hem*). (*Bare’syth* 6:1)

And (*wa*) the sons (*beny*) of the Almighty (*ha ‘elohym*) saw (*ra’ah*) that by comparison (*ky*), the daughters (*‘eth bath*) of the man (*ha ‘adam*) were beneficial and valuable, they were perceived to be useful and thus desirable (*towb henah*). So now (*wa*) they grasped hold of and took (*laqach*) for themselves (*la hem*) women (*‘ishah*) from any (*min kol*) which (*‘asher*) they chose and desired, examining, testing, and probing them (*bachar*). (*Bare’syth* 6:2)

Therefore (wa), Yahowah (YaHoWaH) said ('amar), 'My Spirit (ruwach 'any) will not remain in, nor will She contend and plead with (lo' duwn ba), mankind (ha 'adam) for an unlimited duration of time (la 'owlam). As a result of (ba sa gam) what he has preached religiously and proclaimed as an animal (huw' basar), his time (yowmym huw') will exist as (wa hayah) 120 years (me 'ah wa 'esrym shanah).' (Bare'syth 6:3)

The Naphylym, addressing those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a miscarriage of life (ha naphylym), existed (hayah) in the land (ba ha 'erets) in those days (ba ha yowmym ha hem), and also (wa gam) afterward ('achar). (Bare'syth 6:4)

As a result (ken) of their way of life ('asher), the sons of God (beny ha 'elohym) came upon and pursued (bow' 'el) the daughters of the man, 'Adam (bath ha 'adam), and they bore children to them (wa yalad la hem). These were those (hem ha 'iysh) magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily (gibowr) from the very beginning (min 'asher min 'owlam), the most renown individuals ('ysh ha shem). (Bare'syth 6:4)

Therefore (wa), Yahowah (𐤀𐤓𐤕𐤍) saw (ra'ah) that indeed (ky), the evil intent, the wickedness and depravity, the propensity to be wrong and the misery this inflicted upon (ra'ah) mankind (ha 'adam) in the land (ba ha 'erets) was excessive, great in magnitude and quantity, prolific, extensive, and abundant (rab).

In addition (wa), every (kol) inclination, predisposition, perspective, propensity, and proclivity from which the world is perceived and issues are framed, including the preoccupation with the imaginary and mythical (yetser) and thoughts, cunning

desires, and schemes (*machashebeth*) of his judgment and motivations (*leb huw'*) were exclusively (*raq*) bad, undesirable and without merit or value, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering (*ra'*) every single and solitary day (*kol ha yowm*). (*Bare'syth* 6:5)

Then (*wa*) **Yahowah** (𐤏𐤃𐤕𐤁𐤏) truly (*ky*) grieved, regretting (*nacham*) that He had engaged with and acted on behalf of ('*asah 'eth*) '**Adam** (*ha 'adam*) within this region (*ba ha 'erets*). And (*wa*) He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted ('*atsab*) effecting His motivation and thinking (*la leb huw'*). (*Bare'syth* 6:6)

So (*wa*) **Yahowah** (*Yahowah*) said ('*amar*), '**I** will wash away, removing the impurities, cleansing while extending the boundaries (*machah*) with regard to the man ('*eth ha 'adam*) whom for the benefits of the relationship ('*asher*) I have created (*bara'*) from (*min*) upon ('*al*) the face (*pane**h*) of the ground ('*adamah*), because (*min*) mankind ('*adam*) has come to prey upon and has continuously become consistent with the animals, and is now a beast, forever plundering and spoiling, seeking another victim ('*ad bahemah*), as far as ('*ad*) being a creature who is always moving around (*remes*) while preying upon birds flying about (*wa 'ad 'owph*) in the sky (*ha shamaym*).

Indeed (*ky*), I am grieved (*nacham*) because (*ky*) I have engaged with them ('*asah hem*).' (*Bare'syth* 6:7)

And yet (*wa*) **Noach** (*Noach*) found (*matsa'*) favor (*chen*) in (*ba*) **Yahowah's** (*YaHoWaH*) eyes ('*ayn*). (*Bare'syth* 6:8)

This is ('*eleh*) a written record of the story and the genealogical record (*towledowt*) of **Noach** (*Noach*). **Noach, Trustworthy Guide and Reliable Leader**

(Noach), was (hayah) an upright, a correct thinking, rightminded, righteous, redeemed, innocent, and just (tsadyq) individual ('ysh) of integrity, correct, and truthful (tamym) in (ba) his generation and home (dowr huw'). Alongside and with the Almighty ('eth ha 'elohym), Noach (Noach) walked (halak). (Bare'syth 6:9)

Noach (Noach) fathered (yalad) three (shalowsh) sons (benym) named (shem) Shem (Shem), Cham (Cham), and Yepheth (wa 'eth Yepheth). (Bare'syth 6:10)

Now (wa) the region (ha 'erets) in God's ('elohym) presence, from His perspective and in His proximity (la paneh), was perverted and corrupt, becoming a putrid and polluted slime pit of corruption, oppression, and decay (shachath).

Moreover (wa), the land (ha 'erets) was filled, replete and overflowing, satisfied and wholeheartedly in compliance with, and was loudly proclaiming and preoccupied (male') with violence, cruelty, and injustice, destructive and maiming influences, terrorism as a result of everyone being wrong, brutality, killing, thievery, plunder, malice, ferocious oppression and looting without any moral restraint (chamas). (Bare'syth 6:11)

And (wa) God inspected (ra'ah) the area ('eth ha 'erets), and behold (hineh), it was perverted and corrupt, becoming a putrid and polluted slime pit of corruption, oppression, and decay, ravaged, rotten, and ruined (shachath), because (ky) the entirety of animalistic nature of humanity, including their every religious proclamation (kol basar) was perverted and corrupting (shachath), with their ways ('eth derek huw') superimposed upon ('al) the earth (ha 'erets). (Bare'syth 6:12)

So (wa) God ('elohym) said ('amar) to (la) Noach (Noach), 'I am coming to pursue a time-constrained

pruning in this location, a cutting away and separating to place limits and restrictions (*bow' qets*) on approaching My presence (*la paneh 'any*) for all mankind, including all of man's religious proclamations (*kol basar*) because, indeed (*ky*), the earth (*ha 'erets*) is filled (*male'*) with violence, cruelty, and injustice, especially terrorism as a result of everyone being wrong, maiming and malice, brutal killing, thievery and plunder, ferocious oppression and looting without any moral restraint (*chamas*) because of (*min*) their presence (*paneh hem*).

Therefore, look, here and now (*wa hineh*), I will ravage their slime pit and destroy them and their perverse corruptions, I will devastate them, causing them to decay and decompose in this basin, wiping them out by laying waste to their oppressive and enslaving nature (*'any shachath hem*) along with the ground within this region (*'eth ha 'erets*).” (*Bare'syth* / Genesis 6:13)

The mess man had made had to be wiped away before it polluted the planet to the point life would become unsustainable. So to protect the few who were still uncorrupted, Yahowah asked the one righteous man among millions...

“Choose of your own volition to engage and make (*'asah* – of your own freewill, act, performing the work to fashion (qal imperative – a genuine request on behalf of the relationship offered under the auspices of freewill)) **for yourself** (*la 'atah*) **a timber** (*'es* – a wooden, and thus from trees as a construction material) **Ark** (*tebah* – a waterproof vessel which will provide safety by floating) **of resinous lumber and tar** (*gopher* – laminated wood known as a glulam beam today, a combination of cypress and pine pitch).

Of your own initiative, engage to construct (‘*asah* – under the auspices of freewill, choose to act and build (qal imperfect)) **stalls** (*qen* – rooms, receptacles, nests, and beds) **within the Ark** (‘*eth ha tebah* – as part of the vessel) **and cover** (*wa kaphar* – coat, as in envelop, and purge so as to reconcile and clean) **parts of her** (‘*eth hy’ min*) **living quarters** (*beyth* – house, family home, and rooms) **and exterior** (*wa min chuwts* – along with the outside) **with** (*ba* – in) **the pitch** (*kopher* – tar or other natural bituminous material like asphalt used to seal a vessel).” (*Bare’syth* / In the Beginning / Genesis 6:14)

This is the first time we have encountered the volitional mood. Freewill is conveyed in first person as the cohortative, in second person as the imperative, and in third person as the jussive. Here, since God is speaking to Noah, with His request conveyed in the imperative mood, Yahowah is making it clear that Noah is free to accept or reject this guidance.

Moreover, the verb ‘*asah* is most accurately translated “engage in and act upon,” making the construction participatory. Additionally, the Ark would be “*la’atah* – for you,” and thus for Noah’s benefit.

I translated *tebah* as Ark because, while it would be an enormous vessel, the same word is used to describe the basket in which *Moseh* | Moses was placed to keep him safe. Therefore, *tebah* is more about safety than size, and thus an ark rather than a ship. However, be aware that *tebah* is different than ‘*arown*, the word Yahowah uses to describe the Ark of the Covenant.

If we were left only to Hebrew, *gopher* could be anything from “cedar,” to a “species of tree which has become unknown to us,” to “an elevated superstructure constructed in the style of a large chest,” to “logs with a high resin content,” even to “sulfur as a heat source,” which would have been used in the metallurgy process of making

rivets. But, upon further investigation, we discover that the Aramaic root of *gopher* means “laminated wood.” And that serves to explain some of the Hebraic shadings. Resins (tree sap) or tar would have been used as glue to affix the laminates and heat would have been used to bend them into the desired shape. The use of laminated beams, glulams in today’s parlance, would have been required to build a vessel of this size.

But of particular interest in relation to the Ark is *kaphar*, meaning “to coat, covering something.” It is the same word Yahowah selected to convey the purpose of *Yowm Kippurym* – the Day of Reconciliations. Although *kippurym* is plural, its consonant root is indistinguishable from *kaphar*. So in the context of the impending flood, and removing the poison man had spread, *kaphar* means “to repair the damage done by an offense by way of making amends.” This is a very specific form of forgiveness which includes a pardon leading to reconciliation. And that is the purpose of Noach’s Ark as well as the Ark of the Covenant.

Therefore, we should not be surprised that *kaphar* is also used to describe the “cover of the Ark of the Covenant which comprises the Mercy Seat.” This is where Yahowah instructed the Lowy (meaning “those who unite,” but corrupted to “Levites”) to sprinkle the blood of a sacrificial lamb to resolve the consequence of man’s sins.

As a merciful cover, *kaphar* is symbolic of the Garment of Light with which Yahowah’s Set-Apart Spirit adorns us when we are born anew from above and forgiven. This Garment of Light precludes God from seeing any of the offenses we commit so that we appear perfect in His eyes. Based upon Yahowah’s earlier depiction, Noach was a beneficiary. You will want to keep this connection to the Spirit in mind as we work through Yah’s instructions regarding the *Miqra’ey* / Called-Out Assembly Meetings – particularly Matsah, Bikuwrym, and Shabuw’ah leading to Kippurym and Sukah.

The reason Yahowah introduced this concept so early, asking Noah to *kaphar*, or “coat and cover,” the Ark inside and out was to make sure we would not miss the metaphor. There is more to God’s protection than planks of timber. For the same reason, Yahowah called the entity being coated a *beyth*, meaning “house and home.” The symbolism here is that God wants to cover us with His Set-Apart Spirit, transforming our household into His home. Additionally, *beyth* is the root of *Beryth* | Covenant.

Lastly, you will notice that the Ark’s “exterior was covered in bituminous pitch,” which is a byproduct of carbon, life, death, and time – not in resin or sap. If, as fundamentalist Christians believe, the planet and universe were only a little more than six thousand years old, the natural tar compound would not have been readily available.

Yahowah is consistent. Whether it is the Ark or His plan and timeline, God provides us with a comprehensive explanation. Every detail is relevant, instructive, and beneficial.

“These (*wa zeh*) are her production (*‘eth ‘asah ‘eth hy’* – are her manufacturing and actionable with genuine and ongoing implications (qal imperfect)) **relationships (*‘asher* – benefits which reveal the way to get the most out of life): **the Ark’s** (*ha tebah* – the protective vessel’s) **length** (*‘orek* – restraint and forbearance) **300** (*shalowsh me’ah* – related to *shiluwm* – reward and *shalowm* – recompense, restitution, and reconciliation) **cubits** (*‘amah* – reach, the length of a forearm from the tip of the hand to the elbow), **her width** (*rochab hy’* – expanse and breadth) **50** (*chamishym* – fifty (indicative of Shabuw’ah)) **cubits** (*‘amah* – the reach of a forearm from the tip of the hand to the elbow), **and her height** (*wa qowmah hy’* – her stature; from *quwm* – to arise, stand, be accomplished, empowered, steadfast and established) **30** (*shalowshym* – thirty; from**

shalowm – reconciliation) **cubits** (*'amah*).’” (*Bare'syth* / In the Beginning / Genesis 6:15)

Using the Royal Egyptian Cubit known to Moseh (20.6 inches versus the future Hebrew cubit at 18 inches), the Ark would be 515 feet long overall, have an 86-foot beam, and be 52 feet high from her keel to the roofline of the deckhouse. To say that the engineering know-how and ship-building technology for a vessel of this size was beyond anything contemplated or attempted during Noah's lifetime would be an understatement.

Now that we are five thousand years more advanced technologically, let's compare the Ark's dimensions to the kinds of ships most similar to it today – doing so in recognition that Yahowah provided the length, beam, and draft “*'eth 'asah 'eth hy' 'asher* – as her production relationships.” The U.S.S. Nimitz was designed to retrieve, carry, and launch aircraft. It is one of the most stable and stout ships ever built. The aircraft carrier has an overall length of 1,092 feet and features a beam of 134 feet below a flight deck which is 252 feet wide. The ratio of average width to her length is therefore 0.17. The Ark's ratio of width to length is also 0.17, making it look like Yahowah aced His classes at the Naval Academy.

In World War II, the battleship *Bismarck* was the pinnacle of German engineering. It had a ratio of length to width of 0.16. Before it was scrapped in 2010, the world's largest ship, weighing in at 261,000 tons, was the supertanker *Knock Nevis*. It was commissioned as the *Seawise Giant* but ran aground in the shallows of the Strait of Hormuz following an Iraqi Exocet missile strike in 1986. When she was refloated, the ship was renamed to distance her from that stigma. History aside, this pride of Japanese shipbuilding was 1,504 feet long and had a 226-foot beam, providing a ratio of 0.15 to one.

Continuing with our analysis, with a fully loaded draft of 80 feet, and freeboard of 30 feet, the hull of the *Knock Nevis* was 110 feet tall. For these measurements to be comparable to those given for the Ark, you would need to consider the deckhouse. And even with the *Knock Nevis*' deckhouse being built five stories tall (rising 53 feet above the hull), as opposed to the Ark's two-story superstructure, this still yields comparative ratios of overall height to length of 0.108 for the tanker and a similar factor of 0.100 for the Ark.

To put these findings into perspective, the best-preserved ancient warship from which dimensions are retrievable is Sweden's *Vasa*. This vessel, commissioned in 1628, was the largest and most advanced ship of her day, built and designed by the world's most formidable navy. And yet she sank on her maiden voyage, not even making it out of Stockholm's sheltered archipelago. Having recently raised the *Vasa* from her watery grave, naval architects have determined that the ship's proportions were not able to withstand the onslaught of wind and wave. She was 69 meters long (226 feet) overall, including an excessive bowsprit. The hull itself was 61 meters. The *Vasa* was 11.7 meters wide (38 feet), and 52.5 meters high (172 feet) from her keel to the top of her stubby mainmast. From keel to stern she rose 24.1 meters (80 feet). Without her bowsprit, the unseaworthy vessel's ratio of beam to length was a gangly 0.19, and her overall height to overall length comparison was a grotesquely unstable 0.76. Discounting the mast and bowsprit, the *Vasa*'s keel-to-stern height contrasted with her hull length provided a top-heavy ratio of 0.40, ultimately dooming her.

By analyzing the Ark's engineering specifications and comparing them to those mankind has only recently been able to understand and achieve, it is evident that the Ark's proportions were nearly five thousand years ahead of her time. The most logical explanation for this reality is that

these words were inspired by someone with foreknowledge.

Beyond her maritime prowess, there are other aspects of the Ark worth noting. Her length, symbolic of restraint and forbearance, was 300 cubits, with *shalowsh* directing us to our “*shalowm* – reconciliation.” It would be within our “*amah* – reach, at the fingertips of an outstretched arm and open hand.” Her width, which speaks of expansiveness, would be 50 cubits, with *chamishym* directing us toward being empowered and enriched on *Shabuw’ah* | the Promise of the Shabat – which is celebrated 50 days after *Matsah* | UnYeasted Bread. Our stature, akin to her height, would be enhanced by the *shalowm* – recompense, restitution, and reconciliation available to us throughout Yahowah’s Towrah.

“Engage so as to build (‘*asah* – actually fashion and form with ongoing implications (qal imperfect)) a roof (*tsohar* – a covering; from *tsahar* – glistening olive oil) for the Ark (*la ha tebah* – for the protective vessel) such that it is over a cubit (*wa ‘el ‘amah* – 20.6 inches higher than) over and above (*min la ma’al*) when you are finished with her (*kalah hy’* – when she is completed by you and has met her objectives (piel imperfect energetic nun jussive – the Ark is being finalized as a result of Noah’s involvement with emphatic and unfolding implications over time which enable it to accomplish its purpose)).

Then (*wa*) place (*sym* – put) the doorway (*pethach* – an opening and entrance; from *pathach* – to be open) for the Ark (*tebah* – the vessel) in (*ba*) her side (*tsad hy’* – her flank). Place (*sym* – put, bring about and arrange, then examine, seeking to learn from) lower ones (*tachtym* – beneath and instead), a second and third (*sheny wa shalyshy*).” (*Bare’syth* / In the Beginning / Genesis 6:16)

With the jussive mood, the Ark, itself, has a given intent, and thus purpose. The verbal phrase indicates that

as the Ark is completed as a result of Noach choosing to engage in this manner, that it will be positioned throughout time to accomplish its purpose and mission.

Some translations suggest that God was asking for a second and third deck to be built within the hull of the ship. And while there may have been multiple levels, there is no reference to another “floor” or “deck,” only to “*pethach* – doorways.” Dead Sea Scroll fragments confirm the location and quantity used here, but not the identity of an additional object being quantified. If it is doorways, this could be symbolic of the fact that the Towrah presents three different doors which people can pass through at the end of life – with the uppermost, eternity in God’s household, being superior to the lesser two: death and destruction or eternal damnation.

Accurately translated, what follows is of profound importance. God has confirmed two critical components of what He intended to accomplish with the flood and why.

“**Behold** (*wa hineh* – look up now and pay attention, especially to the details), **I** (*‘any*) **will bring** (*bow*’ *‘eth* – I will enter into spacetime and pursue, coming and arriving with, causing (*hifil stem* whereby the subject, God, causes the object to participate in the action and participle form which is a verbal adjective, i.e., very descriptive action)) **the flood** (*mabuwl* – the inundating deluge of overwhelming proportions) **of water** (*maym*) **upon** (*‘al*) **the region** (*ha ‘erets* – the land, territory, area, earth, and ground) **to ravage this slime pit and destroy the perverse corruptions** (*la shachath* – to eliminate the decay and decomposition in this basin, wiping out the oppressive and enslaving nature (*piel infinitive* – the object, the basar, suffer the effect of the verb’s action such that they are defined by it)), **all** (*kol*) **related** (*‘asher*) **animalistic humans and religious preachers** (*basar* – bodies of mankind, people who reveal their actual nature as preachers and messengers, from *basar* – to preach and to

publish a message which is perceived to be appealing and acceptable (like the Talmud) in association with that which is received as “good news” (corresponding to the Christian Gospels)) **in (ba) whom (huw’)** **a spirit (ruwach) lives (chayym** – resides and remains, making promises of a more prosperous and blessed circumstance in life) **from (min** – out of a place) **beneath (tachath** – under and below, a place of burdens, oppression, subjugation, and control instead of) **the heavens (ha shamaym** – the abode of God).

All (kol) who are related (‘asher) in (ba) the region (ha ‘erets – the realm, area, land, and territory) **will expire (gawa’** – will perish, gasping for breath, becoming empty, hollow corpses, giving up the ghost, the door being shut on them).” (*Bare’syth* / In the Beginning / Genesis 6:17)

This is God’s doing. He is cleaning up the mess man has made. And He is doing so with “*mabuwł maym* – copious amounts of water.” This deluge could be a surge in the seas, a tidal wave, a torrential downpour, or an overwhelming inundation from subterranean sources. In fact, the next time we encounter *mabuwł* we will explore how each connotation leads us to interesting places.

In this regard, water is considered the universal solvent because it dissolves more substances than any other liquid, and can, therefore, wash them away. This is due to its bipolar nature with oxygen negatively charged and hydrogen, positively.

Ha‘erets is typically translated “the land,” but can mean “earth” as in the sense of “ground.” *‘Erets* means “region, territory, realm, or area.” In the creation and flood accounts, it is often presented as “earth” which, with our modern worldview, is wrongly interpreted as the name of the planet as opposed to ground or soil. And that has given the impression that the flood was designed to wipe out all life on Earth, covering the entire globe, right to the peaks of the tallest mountains.

However, if God had wanted to say that He was intending to flood the entire “world,” rather than this land or region, He would have used *tebel*. It means “world” as in the “habitable portion of the planet.” Of its thirty-six occurrences in the Towrah and Prophets, *tebel* is translated “world” thirty-five times.

Consider this distinction: **“Because before (previous to the time) the mountains (hills, ridges, ranges, and elevated land formations) were born (conceived through upheaval) on the earth (‘erets – on the land or ground) and the world (tebel – planet) was brought forth violently (born in distress, akin to labor pains, in trembling and shaking), even from before time, You were infinitely powerful, and always existed as God.”** (*Mizmowr* / Song / Psalm 90:2) In this Song, Moseh used *‘erets*, meaning “region, realm, land, area, or earth in the sense of dirt,” and *tebel*, meaning “world,” to help distinguish between these concepts.

Furthermore, in this passage, the second application of *ha‘erets* precludes rendering the compound word as “the earth” because it is preceded by *ba*, meaning “in.” So to perpetuate the religious myth, and to keep from sounding foolish, English translators ignored “*ba – in*” and pretended as if “*‘al – on*” was actually in the text. But since *ba* is there, our options are “in the region, in the land, in the area, or in the realm.” God is therefore speaking of flooding a specific place – a “basin of decay” where the descendants of ‘Adam, Seth, and Qayn had partnered with Satan to become corrupt tyrants.

This is further confirmed by the rest of the passage, at least if the words are presented accurately. *Ruwach* means “spirit.” Yahowah tells us that they come in different varieties. There are God’s messengers, His spiritual implements, and there are Satan’s and his associates. Humans equipped with a *neshamah* | conscience can choose to disassociate from both, to be born anew from

above in God's Spirit, or from "*tachath* – below" in Satan's spirit.

This being known, we can be certain that we have translated *basar* correctly in this context. While it can speak of a person's "animalistic nature," its primary meaning is "to preach a message which is received favorably, and thus readily believed and popular." This negative connotation is further affirmed since this declaration references people in whom a *ruwach* | spirit from beneath the heavens resides.

Putting it all together, we can deduce that Yahowah decided to eliminate almost every descendant of 'Adam (a.k.a. *neshamah* man) in the region east of 'Eden where early civilizations had commenced. He felt compelled to do so because they were menacing and violent and had become corrupt and oppressive – robbing people of the truth and freewill.

In this regard, I find it interesting that God chose *gawa'*, meaning to "expire," to describe the fate of the flood's victims. The term is uncommon, appearing only twenty-four times in the Towrah and Prophets. And on several of those occasions, it is translated "give up the ghost." The related word, *guwr*, even speaks of "temporarily inhabiting so as to stir up trouble through quarrelling and strife," so there is a spiritual implication here, albeit an "anguishing and tormenting" one.

Gawa' also tells us that Satan's associates "were going to perish, gasping for breath." Their bodies would become "empty, hollow, and lifeless corpses," devoid of their demonic "spirit." This in turn would cause the "quarrelsome and troublesome spirits" to be "locked up, incarcerated behind a shut door" – "imprisoned" in a word. You see, spirits are eternal. Since they are not mortal like souls, the only penalty which can be afforded rebellious

ones is to be incarcerated forever. And that is why She'owl was made for Satan and his fellow demons.

The reason I said “east of ‘Eden” earlier is because Yahowah has already told us where these bad boys had settled, even what they had done to engender His disdain. And He had told us from whence they had come. The detail pertaining to ‘Eden’s location had been provided for this very reason. If you will recall, it was the headwaters of four rivers, placing it southeast of the Black Sea and west of the Caspian. And since the two biggest rivers on Yah’s list were the Tigris and Euphrates, it would be reasonable to include northern Mesopotamia in this realm. This is therefore the *‘erets* | region Yahowah intended to deluge, purging it of Satan’s partners.

However, not everyone had chosen poorly. Eight people among hundreds of thousands, perhaps millions, had elected to associate with Yah. I wonder if that ratio is any different today? Speaking to Noah, Yahowah introduced the *Beryth* | Covenant. The clouds gathering on this day would have a silver lining...

“I will establish (*wa quwm* – then I will stand up enabling others to stand, confirming that which will elevate, causing them to rise, and I will set up and validate), **accordingly** (*‘eth* – with), **My** (*‘any* – I Am’s) **Covenant** (*beryth* – Family Relationship, Home, and Household, partnership, pledge between individuals, binding promise, alliance, agreement and compact) **with you** (*‘eth ‘atah* – through you, in association with you, and to accompany you).” (*Bare’syth* / In the Beginning / Genesis 6:18)

Beryth | Covenant is arguably the single most important word in the Towrah, in the Hebrew lexicon, and perhaps in any language. It depicts a “mutually beneficial relationship” based upon “*beyth* – family, home, and household,” making *Beryth* a Familial Relationship.

This is the first time the word has appeared. And yet every word we have read thus far has led us to this place, even those, especially those, which described the worst in human behavior. That is because this is Yahowah's Family, not man's.

We are invited to participate, but only after we have disavowed human entanglements. This includes man's propensity to be "*chalal* – common and contemptible," "*laqach* and *bachar* – grabby and abusive" toward women, while "*naphal* – bowing down to oppressors," who are "*gibowr* – political and militant," "*ra'ah* – wickedly wrong," "*ra'* – immoral and repugnant," "*nacham* – regrettable and grievous," "*atsab* – twisted and distorted individuals who misinterpret and misrepresent" God's words and nature by "*basar* –preaching popular platitudes," while living as "*bahemah* – beasts seeking another victim," in a "*shachath* – cesspool of putrid pollution and ruinous oppression," while espousing and perpetrating "*chamas* – cruelty and violence, brutal injustice and destructive terrorism without any moral restraint."

It would be these things that Yahowah would cleanse from His *Beyth* | Home so that His *Beryth* | Covenant could be established with Noah. The rebuke of man was required to denote this distinction, to demonstrate that the Covenant would be different. Unlike the derogatory aspects of human malfeasance which were now so pervasive they had come to define mankind, the Covenant would be decidedly unpopular and uncommon, and thus set apart and unique. The few who would participate would protect the freedoms and rights of women, never bow down to any oppressor, disdain militancy and politics. They would be right, not wrong, striving to correctly characterize and accurately represent the nature and testimony of God while eschewing religious platitudes. They would climb

out of the cesspool and denounce the deprivation of freedoms as a result of terrorism.

Beryth is a noun, always singular and absolute. And that is because there is only one Covenant. Even though the word appears another 189 times in the Torah, Prophets, and Psalms, it is never plural. There is only one way to God. He has but one Family and Home.

The verb Yahowah chose to introduce His Covenant was *quwm*. It defines the means Yahowah would deploy to achieve His objective. God stood up for us so we could stand with Him. He renewed and established us by becoming our stand-in, choosing to pay a ransom for us by way of accepting the consequence of our rebellion against Him on *Pesach* | Passover and *Matsah* | UnYeasted Bread. By so doing, we are restored, rising up to stand with God.

While we may not be able to pinpoint the exact timing of the flood, or explain the deluge's every nuance, by diligently investigating the meaning of each term Yahowah has selected, we have determined the mind of God. For that alone, your time and mine has been rewarded.

The religious gremlins, who saw fit to copyedit the *Towrah*, *Naby'*, *wa Mizmowr* by replacing Yahowah's name with "the LORD" 7,000 times, also diminished the magnitude of Covenant by labeling His testimony an "Old Testament," and then adding a "New Testament" of their own making in a book named after *Babel* | Babylon: the Bible. It is as if the *Towrah*, Prophets, and Psalms were to be relegated to the will of a now-deceased deity in favor of a new, younger, and more accepting god made in man's image. But even he would die to elevate the faithful – a myth perpetrated by their most sacred emblem: a dead man who was purported to be god nailed to a stick. Man had fallen, and there would be only one way up – walk to Yahowah by walking away from what other men and women would embrace. The Hebrew words Yahowah

shared with us describe what fallen man had become and explain what He had come to regret.

Because I have studied His testimony, I can assure you, Yahowah is very much alive, and if we want to be, we must know that He established a Covenant – one Covenant – which He has described, reinforced, and affirmed many times. There is one Towrah, one God, one Covenant, one plan, one Noah's Ark, one Ark of the Covenant, and thus only one way to Yah. Therein is the nucleus of Yahowah's *Towrah* | Guidance. It is about establishing this family relationship.

Even Noah's name is significant in this regard. He served as a trustworthy guide to this Covenant, one which would be cut, codified, and confirmed with 'Abraham. It would then be memorialized by Moseh in the Towrah and lived by Dowd in Yisra'el.

As with the Covenant, Noah's adventure would be a family affair...

“When you enter, you will be included (*wa bow*’ – when you come and arrive pursuing this, you will have returned (qal perfect)) **into** (*‘el* – upon and to) **the Ark** (*tebah* – protective vessel), **you, your sons** (*‘atah wa ben ‘atah*), **your wife** (*wa ‘ishah ‘atah*), **and your sons’ wives with you** (*wa ‘ishah ben ‘eth ‘atah*).” (*Bare’syth* / In the Beginning / Genesis 6:18)

The Covenant Relationship is about being included in God's family, with men and women becoming fathers and mothers to bear and raise sons and daughters.

Most everyone is familiar with the account which follows. Noah was asked to bring two of every animal into the Ark, a male and female of each lifeform, along with the food to feed them, so that their species would continue to populate the region.

“And of every (*wa min kol* – so out of each) lifeform among all of the animals (*chay min kol basar*), two of everything (*shanaym min kol*), you should bring (*bow*’ – should arrive for you to include (hifil imperfect)) to the Ark (*‘el ha tebah*) so that they live with you (*la chayah ‘eth ‘atah*).

They shall be (*wa hayah*) male (*zakar* – masculine to remember, to commit to memory, and to celebrate and honor by making known) and female (*wa naqebah* – feminine, beautifully adorned, an engraved gem, and a jewel set upon a bed to designate by name and to bore).’”
(*Bare’syth* / In the Beginning / Genesis 6:19)

I do not know what we are to make of the distinction between the words for male and female. They are remarkably different. It appears as if Yahowah is tasking men to do what ‘Adam forgot, which is to remember His instructions. We are being called to honor Yahowah’s name by making it known while celebrating the relationship He tendered.

Women are to be treated a jewels, beautifully adorned, especially in the sense of the *Beryth* | Family, which is decidedly feminine in Hebrew. Likewise, the Towrah, also feminine, is a magnificently engraved gem. Even the Ruwach, as our Spiritual Mother, reflects many of these Divine attributes.

As proof that Yahowah meant animals no harm, each species He created is being lovingly preserved. They are all part of the celebration of life – mosquitos excluded of course and the purpose of the platypus questioned. The others would all be brought into the Ark, two by two. Then keeping it real, Yahowah instructed Noach to harvest food for the carnivores, including his family.

“Also take with you (*wa ‘atah laqach la ‘atah*) every sort of food (*min kol ma ‘akal*) which is beneficial to eat (*‘asher ‘akal*) and gather it together (*wa ‘asaph*) for you

(‘el ‘atah). **It shall exist** (*wa hayah*) **as nutrition** (‘aklah – as something to eat) **for you and for them** (*la ‘atah wa la hem*).” (*Bare’syth / In the Beginning / Genesis 6:21*)

Noach was saved by God. If that is what you would like to happen to you, do what he did...

“**So** (*wa*) **Noach** (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, from *nachah* – to lead and guide creating an opportunity for a more favorable state which is reliable and can be trusted, and *nuwach* – to provide a place for the spirit to settle down, rest, abide, and remain), **consistently engaged, doing** (‘*asah* – expending the effort to accomplish (qal imperfect)) **everything in accordance with** (*ka kol* – consistent with the totality of) **what** (‘*asher* – the benefits of the relationship which and the means to reveal the way to get the most out of life which) **God** (‘*elohym* – the Almighty) **had instructed for him** (*tsawah ‘eth huw’* – had asked him, assigning and appointing for him, providing directions to enable him (piel perfect – God made it possible for Noach to implement His instructions at this moment in time)) **so that he could perform, carrying it out** (*ken ‘asah* – therefore and for this reason, in reference to all that had been said and had occurred, he acted and engaged (qal perfect)).” (*Bare’syth / In the Beginning / Genesis 6:22*)

Simply stated: Noach did what Yahowah asked. He listened to God’s instructions and acted accordingly. And therein lies the secret to Noah’s success.

In concert with the Covenant, it is how we must all engage if we want to be included.

We cannot add to or subtract from Yahowah’s directions and prevail. If we turn a blind eye or deaf ear to His instructions, if we attempt to change His guidance as did Chawah, or act upon the advice of another, as did ‘Adam, we will find ourselves outside of Yah’s protective

care. When it comes to the Covenant, to the Ark, or to Heaven, God is not negotiable. Noah did everything Yahowah asked of him. He set a good example, which is why he was called a Trustworthy Guide.



Immediately after introducing us to the Towrah's most important concept, Yahowah's *Beryth* | Covenant, God unveiled a passage which explains its basis.

“Then (wa) Yahowah (יהוה) – the pronunciation of YaHoWaH as guided by His towrah – teaching regarding His hayah – existence) said to (‘amar la – asked of) Noah (Noach – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted), ‘Of your own volition go (bow’ ‘atah – you should choose to enter and be included (qal imperative –under the auspices of freewill desire the opportunity to return, electing to go)) into (‘el – toward and then inside) the Ark (ha tebah – the protective vessel) along with your entire family (wa kol beyth ‘atah – including everyone who is part of your household and home).

Indeed (ky – truthfully and reliably, emphasizing this point and revealing an exception by making a contrast), I have seen (ra’ah – I have witnessed and have been shown, I have observed, perceived, considered and delighted in knowing (qal perfect)) being with you that you (‘eth ‘atah) are correct and upright (tsadyq – are right, in accord with My standard, justified, vindicated, and innocent) before My presence (la paneh ‘any – when approaching Me and appearing before Me and with regard to My persona and existence) in (ba) this (zeh) place and time (dowr – generation and age, dwelling place, and

encampment during this period of time).’” (*Bare’syth* / In the Beginning / Genesis 7:1)

Even after laboring to build the Ark, even after accommodating all of the animals and supplying the ship, Noah was not obliged to leave the only home and life he had known. He was invited, such that it was his choice to enter God’s protective care.

The reason Yahowah extended this invitation to Noah and his family was provided in a single word. In this place and time, Noah alone was *tsadaq* | right about God. He was correct because he had listened to and done as Yahowah had instructed. He was, therefore, *tsadaq* | correct.

It was not a matter of faith, but instead thoughtful and informed reasoning. He was upright before God and thus not on his knees worshipping Him. Noah did not belong to or support any religious or political organization. He neither tithed nor donated. There is no indication that he was kind, much less good. He did not fear God. He was not a patriot, a law-abiding citizen, nor served his country. This is, of course, devastating news for every religious and political institution because they all promote the opposite of what we know about this man whom God declared “correct.”

It should be noted that Noah’s entire family was invited along for the ride of a lifetime. There could only have been three reasons for this to have occurred. First, they were also right about Yahowah as a result of Noah’s example. All who are *tsadaq* are saved.

Second, God could be revealing that He has made a provision for the families of those who are Covenant members. They may be included as a direct result of one family member being *tsadaq* | right.

Or third, if not reason one or two, then Noah's extended family was being afforded a lease on life. While the Ark was symbolic of the Covenant, it was a temporal vessel designed to get Noah's family and the animals to the other side of the storm. The other seven aboard the Ark, having witnessed the benefits of listening to Yahowah and doing as He has instructed, would be well on their way to being *tsadaq* | vindicated if they were not so already.

From the perspective of the textual consonants, the transition from *beyth* (בֵּית), meaning "home and family," to *beryth* (בְּרִית), meaning "covenant relationship," is the addition of an "r" or *Rosh*, meaning "head." In paleo-Hebrew, *beyth* and *beryth* are written: ☉ י ב and ☉ י ר ב.

The ב | Beyth was drawn to depict a home – one with a single door which is entered from above. The י | Yowd reveals an arm which is reaching down and out, extending an open hand. And the ☉ | Theth graphically depicts a basket in which things of value which are harvested and collected are carried and protected. This is Yahowah's word for and depiction of "family." It shows Yahowah reaching out to those He wants to gather and protect in His home.

To this we add a ר | Rosh to make the transition from any family to the Covenant. Drawn as a human head, it is indicative of an observant individual who is willing to look and listen, and then think. Set into the midst of *beyth* | family, and between God's home and hand, the ר depicts someone who, having considered Yahowah's family, and having seen God's outstretched hand, has chosen to be among those He embraces, lifts up, carries away, values, and protects.

This suggests, and the Towrah confirms, that the Covenant is based on "home and household" and is thus familial. A family, consisting of a father, mother, and child, is a protective home where children are loved and raised.

The connection between *beryth* | covenant and *beyth* | family is further explained when one examines the root of *beyth*, which is *banah*. It means “to build, to rebuild, and to establish a home for the family, causing it to continue.”

The etymological shadings of *bow*’ in Bare’syth 7:1 are pertinent as well. It means to “arrive and to be included in an association with a limited group, to return and to be established, to be gathered in and harvested, guided and directed to a special place.”

In addition to a protective home and supportive family, the *tebah* method of rescue, meaning “ark, chest, and vessel,” is indicative of the Ark of the Covenant. The ‘*Arown Beryth* also depicts an “ark or chest,” although it is inclusive of a Mercy Seat while its most precious cargo is the Towrah.

Nincompoops, trying to discredit the Towrah, say that there is a contradiction in this next verse. Was Noach to bring two, seven, or fourteen of each species into the Ark?

“From (min) all (kol) the clean (ha tahowr – not filthy) animals (bahemah – domesticated and wild animals and other lifeforms) take (laqach – select and obtain, accept and collect) for yourself (la ‘atah), seven seven (sheba’ah sheba’ah – the promise of satisfaction in accord with the number seven, seven pair, or seven sevens) of male individuals (‘iysh) and of its female mate (wa ‘ishah huw’) along with (wa min) the animals (ha bahemah) which are not clean (‘asher lo’ tahowr hy’), a pair of (shanaym – two, both a) male and female (‘iysh wa ‘ishah huw’).” (Bare’syth / In the Beginning / Genesis 7:2)

The most reasonable interpretation of *sheba’ah sheba’ah* is seven males and seven females. Although, *sheba’ah sheba’ah* also conveys the realization that Yahowah has conveyed a promise whereby those who are found to be satisfactory accomplish all seven steps. And as

seven sevens, it would be indicative of Shabuw'ah where we are enriched and empowered by God.

This is advancing the concept of a substitute being sacrificed to resolve the consequence of sin. It also confirms that Yahowah's *Miqra'ey* | Invitations to be Called Out and Meet were known to individuals like Noach long before Moseh was afforded the honor of writing about them in the Towrah.

Since there is no explanation, this instruction suggests that Noach understood that, by a "clean domesticated animal," God meant an unblemished lamb. And he knew the reason for including them, as evidenced by what he did with them following the deluge. This means that some semblance of the *Miqra'ey* had already been established as had the prophetic picture of what Yahowah intended to do to reconcile our relationship with Him. There would be seven *Miqra'ey* so there would need to be seven pairs of animals.

This insight is hinted at in the Hebel and Qayn story. The reason Yahowah found favor with *Hebel's* | Abel's sacrifice of a lamb, and not with *Qayn's* | Cain's produce offering was that He must have told 'Adam's sons how to resolve the problem of their mortality now that they were outside of the Garden. Yahowah's story from beginning to end is consistent.

The unclean animals were simply food. There were carnivores aboard the ship – including Noach and his family. Seven pairs of birds were brought aboard to preserve life...

“Also (gam – in addition) of the birds of the sky (*min 'owph ha shamaym*), seven pair (*sheba'ah sheba'ah* – the promise of satisfaction in accord with the number seven, or seven sevens) male (*zakar* – masculine to remember, to commit to memory, and to celebrate and honor by making known) and female (*wa naqebah* – feminine, beautifully

adorned, an engraved gem, a jewel set upon a bed, to designate by name, and to bore) **to sustain the lives of their offspring** (*la chayah zera'*) **throughout the presence** (*'al paneh*) **of this entire region** (*kol ha 'erets* – all of this land).’” (*Bare'syth* / In the Beginning / Genesis 7:3)

Yahowah has a thing for numbers. And while seven is His favorite, in this next statement, He introduces a number which unlocks many prophetic insights.

“**Indeed** (*ky*), **upon** (*la*) **the passage** (*'owd*) **of seven** (*sheba'*) **days** (*yowm*), **I will cause it to rain down** (*matar* – I will send water (hifil participle – causing a demonstrable deluge)) **upon** (*'al*) **the region** (*ha 'erets* – the land and area, as well as the earth in the sense of the ground) **for forty** (*'araba'ym* – a multiple of *'arba'* – four; from *raba'* – to be square) **days** (*yowmym*) **and** (*wa*) **forty** (*'araba'ym* – a multiple of *'arba'* – four; from *raba'* – to be square) **nights** (*laylah*) **and wash off and remove the impurities** (*machah* – wipe away and clean, blotting out and erasing (qal perfect)), **accordingly, from** (*'eth*) **all** (*'eth kol* – with regard to every one of) **those who stand with Me** (*ha yquwm* – My upright, lifeforms which were established upright by Me; a compound of *y* – Me and My and *quwm* – to rise and stand, to be established and affirmed), **whom, to reveal the benefits of the relationship** (*'asher* – to show the way to get the most out of life), **I have engaged** (*'asah* – I have acted on behalf of, endeavoring to work) **from** (*min*) **upon** (*'al*) **the presence** (*paneh*) **of the earth** (*'adamah* – soil, ground, and fundamental particles of natural elements).’” (*Bare'syth* / In the Beginning / Genesis 7:4)

The lexicons are likely wrong in rendering *yquwm* “living creature” or “animal.” Yahowah has referred to each multiple times using *chayah* and *bahemah*. Moreover, *quwm*, upon which *yquwm* is based, is a commonly deployed verb, meaning “to arise and stand, to be upright

and established.” As for the y, as a prefix it serves as a first person singular pronoun, I, me, or my.

If it, indeed, describes those standing with God, then we are relegated to rendering *machah* using its primary connotation which is “to wash off and remove impurities” rather than “obliterate,” for which there are better suited words. As such, God is not being contradictory, killing the animals He is so intent on saving in the Ark. And He is not being unfair, obliterating the victims of man’s malfeasance. Instead, Yahowah is removing the filth from the region, wiping it clean so that it is habitable for His children.

‘*Araba*’ | forty | עי א רי ב is one of the few Hebrew words written from the perspective of God and man, beginning with an Aleph ב, denoting the Almighty, and concluding with an Ayin ע, the eye of man. Set in between these viewpoints are the two letters which serve at the commencement of *Beryth* | Covenant | ב רי א: the Rosh ר and Beyth ב. Forty, therefore, speaks of observing and contemplating the Covenant Family from both God’s perspective and from man’s viewpoint.

The reason that we know forty quantifies the completion of a time of testing from God’s perspective and ours is because Yahowah consistently uses forty when depicting these periods. The pattern was established with the flood. But that was not the only time or place. The duration of such events are never random. The children of Yisra’el were slaves in Egypt for forty decades before they wandered in the wilderness forty years en route to the Promised Land. Yahowah took forty days and forty nights to reveal the Towrah to Moseh on Mount Horeb, a time which severely tested the Yisra’elites. Forty was further confirmed when Yahowsha’ was tested forty days and forty nights in the wilderness prior to the consummation of His mission.

The three eras of man are divided into forty *Yowbel*, or 2,000-year segments of time. The first was comprised of an era of verbal communication and of a familial covenant with individuals and their families from ‘Adam to ‘Abraham. It ran from 3968 BCE to 1968 BCE. The second epoch depicts the formalization of that Covenant relationship by way of written communication with a chosen people, and their nation, Yisra’el. It would conclude in 33 CE. In the third of these forty *Yowbel* periods, from year 4000 Yah to 6000 Yah, from 33 CE to 2033 CE, the *Miqra’ey* are fulfilled making it a time of action when nothing was said by God.

‘*Araba*’ | forty *Yowbel* transpired from ‘Adam’s fall to the establishment of the Covenant with ‘Abraham. There were exactly 40 *Yowbel* from ‘Abraham’s affirmation of the Covenant on Mount *Mowryah* | Moriah to Yahowsha’s Pesach sacrifice on Mount *Mowryah* on Passover in 33 CE. And there will be precisely 40 *Yowbel* between Yahowah’s fulfillment of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* in year 4000 Yah to His return on *Yowm Kippuryim* in 2033, the only *Yowbel* remaining within the lifespan of the generation who witnessed the return of *Yahuwdym* | Jews to the Land.

Returning to the story, we find that, unlike the haughty individuals who had chosen to disregard Yahowah’s instructions, and who preferred men to God, Noach knew better. This is a reaffirmation of something Yahowah revealed in Bare’syth 6:22, so we can be assured it is important.

“And (wa) Noach (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **acted and consistently engaged, actually doing** (*‘asah* – expending the energy to continually accomplish, genuinely working to achieve (qal imperfect)) **everything consistent with**

what (*ka kol 'asher* – the totality of that which was in accord with what was expected to get the most out of life which) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God) **had instructed him** (*tsawah huw*’ – had asked him, assigning and appointing for him, providing directions to enable him (piel perfect – God made it possible for Noach to implement His instructions at this moment in time)).” (*Bare’syth / In the Beginning / Genesis 7:5*)

I thought you might be interested in knowing that according to God, *Towrah* is based upon the Hebrew verb, *yarah*. It means “Source from which Teaching, Guidance, Instruction, and Direction Flow.” It is, by definition, Yahowah’s Instruction Book. By reading it, we are afforded the same opportunity that was given to Noach – albeit we are invited aboard the Ark without having to build it. Similarly, by reading *Yada Yahowah, An Introduction to God, Observations, and Coming Home*, you are being given access to Yahowah’s Guidance without having to translate the ancient Hebrew text. And as was the case with the Creation, ‘Eden, and Flood accounts, each is brimming with enlightening and enriching, indeed empowering and liberating, insights.

Therefore, the keys to the Ark have been set before you, along with God’s Instruction Manual. If you read it, and act upon Yahowah’s Guidance, you will be in for the ride of your life.

This brings us to the verse we grappled with earlier when trying to establish our timeline.

“**So** (*wa*) **Noach** (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **was a son** (*ben*) **for six**

hundred years (*shesh me'ah shanah*) **when** (*wa*) **the flood** (*ha mabuwł* – the inundating waters of overwhelming proportions from the ocean) **came to exist as** (*hayah* – actually happened and occurred at this moment in time through (qal perfect)) **waters** (*maym*) **upon** (‘*al* – over) **the land** (*ha 'erets* – the region and area).” (*Bare'syth* / In the Beginning / Genesis 7:6)

The idea that Noah's age was presented in the number of years he was a “*ben* – son” is telling in conjunction with the Covenant. It means that Yahowah considered Noah His son. This affirms that we were correct when we deduced that that “sons of Almighty” reference in *Bare'syth* / Genesis 6:2 who “saw that by comparison the daughters of man were especially useful” spoke of those God conceived to be His children in the Covenant.

The reference to “600 years” is also telling. Six is the number of man. Our history, from expulsion from the Garden to our readmittance, plays out over the course of 6000 years. Writing in the Fall of 2020, expulsion from the Garden occurred 5987 years ago.

There are several lexicons, namely *The Hebrew and Aramaic Lexicon of the Old Testament*, Gesenius' *Hebrew-Chaldee Lexicon to the Old Testament*, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, and the *Theological Word Book of the Old Testament* which specifically identify these inundating waters with the ocean. In a moment, that will become particularly interesting.

Words related to *mabuwł* augment our understanding. For example, consider *mabown* is “to instruct, educate, and teach” how the Ark sets us apart unto Yahowah. *Mabuwa'* is an “underground source of water.” While *mabuwkah* describes “the confusing social upheaval along with the rise of alarming terrorism” which necessitated the flood. *Mabuwł's* root, *yabal*, is akin to “being carried aboard” the

Ark and “led away from the conduct” of man. Especially telling, *mabowa*’ is an “entrance to a path which leads away from civilization to a secure place.”

“**Noach** (*wa Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **and his sons** (*wa beny huw*’), **his wife** (*wa ‘ishah huw*’), **and his sons’ wives** (*wa ‘ishah beny huw*’) **with him** (*‘eth huw*’) **went into** (*bow*’ *‘el* – came to, approached, and entered, returning to be continually included within (qal imperfect)) **the Ark** (*ha tebah* – the protective vessel) **out of** (*min* – away from) **the presence** (*pane*h – the appearance) **of the waters** (*maym*) **of the flood** (*mabuwl* – of the inundation of overwhelming proportions from the ocean (and by association with *mabown*, *mabuwkah*, *mabowa*’ and *yabal* – as a result of the instruction were led away from the conduct of man, from this confusing social upheaval and terrorism, through a portal and path which lead away from civilization to a secure place)).” (*Bare’syth* / In the Beginning / Genesis 7:7)

It did not dawn on me until this very moment, editing this chapter for your benefit in November of 2020. I always suspected that there was a reason, but never made the connection to the way inundation of terrorists into Yisra’el during the last days is depicted prophetically. We are about to experience another flood, this one not only of man’s making, but actually comprised of men. In *Yasha’yah* / Isaiah 17 and 18 Yahowah consistently refers to the unremitting stream of Islamic jihadists as a flood. They are predicted to force their way into Yisra’el immediately after the United States and other nations dictate the forfeiture of the West Bank to achieve a “Two State Solution,” narrowing the nation at the waist, making it indefensible.

Unlike Noah, neither Yahuwdym nor Yisra’el are listening to Yahowah, and remain ill-prepared for the rising

tide. If you are either, it is time to enter the Ark of His protection.

“Two by two (*shanaym shanaym*) they came to, arriving to enter with (*bow*’ *‘el* – they were brought to and were included with (qal perfect)) Noach (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) into the Ark (*‘el ha tabah*), male (*zakar* – masculine to remember, to commit to memory, and to celebrate and honor by making known) and female (*wa naqebah* – feminine, beautifully adorned, an engraved gem, a jewel set upon a bed to designate by name and to bore), just as (*ka ‘asher*) God (*‘elohym* – the Almighty) had offered instruction (*tsawah* – had provided directions and guidance) in association with Noach (*‘eth Noach* – in concert with the Trustworthy Guide and Reliable Leader).” (*Bare’syth* / In the Beginning / Genesis 7:9)

Working with God is empowering. Our efforts are magnified. The animals came to Noach. They must have done something most humans disdain – they listened to God and responded. As a result, He protected them – prolonging their lives.

Yahowah never misses an opportunity to convey the distinction between male and female. Previously we considered the difference between the words used to depict masculine and feminine, *zakar* and *naqebah*, and came to realize that Yahowah is encouraging men to honor His name by making it known while we celebrate the relationship He intended. Women are jewels, beautifully adorned and, like the Towrah, are magnificently engraved gems. But more than this, Yahowah is likely reinforcing the idea that we ought to be celebrating the differences between men and women. Life is better when we rely on one another’s strengths to negate our weaknesses, when we complement each other and benefit from the resulting

synergies. Women would do well to stop trying to be men, and men should refrain from acting like women.

Also, Yahowah has both a paternal and maternal nature. God engages and supports us as our Heavenly Father and Spiritual Mother.

Everything God predicts occurs. If He says something is going to happen at a specific time, you can rely upon it.

“It came to pass (*wa hayah* – it occurred and happened, coming to exist) **on the seventh** (*la sheba’* – to promise and affirm the truth) **day** (*ha yowm*).

The waters (*wa maym*) **of the deluge** (*ha mabuwl* – of the inundation of overwhelming proportions from the ocean, a flood (with *mabown*, *mabuwkah*, *mabowa’* and *yabal* – as a result of the instruction were led away from the conduct of man, from this confusing social upheaval and terrorism, through a portal and path which lead away from civilization to a secure place)) **came to exist** (*hayah* – of limited duration actually occurred at this time (qal perfect)) **upon** (‘*al* – over) **the land** (*ha ‘erets* – the region and area).” (*Bare’syth* / In the Beginning / Genesis 7:10)

Based upon this, as we look forward in time toward the fulfillment of the Towrah’s final prophecies, we should expect no diminishment in punctuality. The pattern depicted here of 7 and 40 will be repeated with reliable precision. Soon, a flood of Islamic jihadists will be turned back by God as they try to inundate and destroy the Promised Land. Thereafter, Yahowah will return to celebrate the seventh millennium as the flood subsides, giving rise to ‘Eden.

While there is some doubt as to the meaning of the first half of the following statement, the remainder is perfectly clear.

“Within (*ba*) **the six hundredth year** (*shanah shesh me’ah shanah*) **of Noah’s** (*Noach’s* – the Trustworthy

Guide and Reliable Leader who directs us to a safe and peaceful place, creating an opportunity for a more favorable state which is reliable and can be trusted) **life** (*la chay*), **in the second month** (*ba ha chodes ha sheny* – time of renewal), **on the seventeenth day** (*ba sheba'athym 'asar yowm*) **of the month** (*la ha chodesh*), **in that day** (*ba ha yowm ha zeh*), **a great magnitude and quantity** (*rab* – an excessively abundant amount) **of deep ocean water** (*tahowm* – from the depths of the sea, roaring in and moving in a destructive fashion) **and all underground springs** (*kol m'ayn* – subterranean water; from *ma* – to ponder and *'ayn* – the eye) **burst and gushed forth** (*baqa'* – split open, breaking through, creating a wall filled with debris capable of crumbling buildings upon physical impact), **along with the floodgates** (*'arubah* – penetration without any intervening obstacle or barrier) **of the skies** (*shamaym* – heavens or atmosphere) **were opened** (*patah* – placed into position and released, becoming unstoppable).” (*Bare'syth* / In the Beginning / Genesis 7:11)

This would be 47 days into the new year. With the first of 'Abyb occurring within two weeks either side of the Vernal Equinox, the flood would have commenced sometime between late April and mid-May. With a month being based upon *chodesh*, renewing light on the moon's surface, the first month would have lasted 30 days. The addition of 17 days means that we were now 47 days past the 1st of 'Abyb. Forty represents a time of testing. Seven is indicative of our salvation. One would proceed the other.

Water would be coming from every direction. Nothing would have escaped – especially in this region known for its vast basins which were surrounded by towering volcanic ranges. For most, it would have been over moments after it began.

A search through *tahowm's* etymological past tells us that the word is based upon an Akkadian root, meaning

“deep sea water.” In Hebrew, it conveys the idea of “ocean water roaring up from the depths, from the primeval abyss, in overwhelming quantities and force, creating wave upon wave without intermission.” As clearly as words allow, *tahowm* depicts the result of a massive asteroid impact in the ocean. Deep waters rise up in overwhelming quantities, creating a tsunami event whereby wave after wave of seawater roars inland. Please keep this in mind as we explore what really happened on this fateful day, especially recognizing that Noah and his Ark were landlocked six hundred miles away from the nearest saltwater sea.

In this regard, the verb *baqa*’ also paints the picture of a tidal way, with water “bursting and gushing forth, creating a wall filled with debris capable of breaking through and crumbling buildings with its physical impact.”

To emphasize the relevance of forty when it comes to quantifying a time of testing...

“And rain (*wa ha geshem* – rainwater, but also destructive flooding) **continued to exist** (*hayah* – occurred as a result and was endured) **upon** (‘*al*) **the land** (*ha ‘erets* – the ground, soil, dirt, area, region, and territory) **for forty** (‘*arba ‘ym*) **days** (*yowm*) **and** (*wa*) **forty** (‘*arba ‘ym*) **nights** (*laylah*).” (*Bare’syth* / In the Beginning / Genesis 7:12)

The rain was actually beneficial. Its continued presence would have diminished the influence of the tsunami’s salt deposits from the upwelling of seawater, enabling native plants in the area to grow again.

The Towrah says that the animals in this region east of Lake Van were directed by God to come to Noah. Peacefully, without hunting them down, trapping them, coaxing them, and without Noah’s family chasing after them, or them eating one another, a male and female specimen of each species left their natural habitat and walked, crawled, or flew into the ship. Since that takes some doing, it might explain why this passage is the only

place in the whole of the Towrah and Prophets where a *ruwach* | spirit may have been associated with animals. That said, I think the words convey another reality, that Yah's Spirit led them.

“On this essential day (*ba ‘etsem ha yowm ha zeh* – in this substantive day when this task was accomplished and something fundamental to the framework of our lives occurred) **Noach and his sons, Shem, Cham, and Yepheth** (*Noach wa Shem wa Cham wa Yepheth ben Noach*), **and Noach's wife, and the three wives of his sons** (*wa ‘ishah Noach wa Noach shalowsch ‘ishah ben huw’*) **with them** (*‘eth hem*), **entered the ark** (*bow’ ha tebah* – arrived and were included within the vessel).” (*Bare’syth* / In the Beginning / Genesis 7:13)

Therefore, we have Noach and his wife, Shem and his wife, Cham and his wife, and Yepheth and his wife coming to and entering the Ark. Of the human beings living within this region there would be four partners, four pairs of individuals, representing four families who received Yahowah's message favorably and who responded. These would therefore be the only humans in this land, and likely on the planet, in whom the *Ruwach* | Spirit of Yahowah *chayym* | lived in accord with His promise to sustain life.

I share this with you because Yahowah's *Ruwach* | Spirit is the Vessel which sustains our lives and protects us. And this realization will be especially important momentarily. But before God makes this distinction, He wants us to know that these eight individuals entering the Ark side by side were not alone...

“And they were accompanied by every form of life (*hem wa kol ha chayah*) **according to its kind** (*la min hy’*), **as well as all animals** (*wa ha bahemah* – living beings) **according to their kind** (*la min hy’*), **every creature which moves about** (*wa kol ha remes ha remes*) **on the ground** (*‘al ha ‘erets* – upon the land in the region) **after**

their kind (*la min hy*'), **in addition to every bird and winged, flying creature** (*wa kol ha 'owph kol tsipuw'r kol kanaph*).” (*Bare'syth* / In the Beginning / Genesis 7:14)

This is a comprehensive list, inclusive of every lifeform within the region. If there were platypuses and aardvarks, tails following toes, they were scampering inside – mosquitos, too, unfortunately.

And while there wasn't a single animal named, we were formally introduced to each of the four heads of household – Noach, Shem, Cham, and Yepheth – who walked alongside their wives, two by two, into the Ark.

“And (wa) they came with Noach (*bow* ' *el Noach* – they arrived beside Noach and entered, being included) **into the Ark** (*'el ha tebah* – inside the vessel), **two by two** (*shanaym shanaym* – as a pair of partners side by side), **every human who heard and proclaimed this entire message** (*min kol ha basar* – including every living being who received this proclamation as entirely positive) **in and among whom, to provide the benefits of the relationship** (*ba 'asher* – who were led along the correct path to get the most out of life and in whom), **His Spirit** (*ruwach huw*') **animated and sustained life** (*chayym* – existed according to His promise in opposition to death).” (*Bare'syth* / In the Beginning / Genesis 7:15)

Basar, as we have learned, principally speaks of “proclaiming a message which is received favorably.” Secondly, *basar* describes “animals, and especially humans.” We must, therefore, consider the context when determining whether these people are acting more like animals or humans, and if the message they are declaring is favorably received because it is an accurate depiction of the relationship Yahowah intended or popular because it is religious. And in this case, those answers are readily discerned because God revealed that His *Ruwach* | Spirit was “*chayym* – animating and sustaining their lives.” She

was the actual “protective vessel” symbolized by the Ark. This is the moral of this story.

‘*Asher* addresses the reason Yahowah’s *Ruwach* | Spirit was protecting the lives of these four couples. It was “‘*asher* – to show the way to the benefits of the relationship.” ‘*Asher* is a “relational term which designates a beneficial and joyous association.” With ‘*asher*, Yahowah’s *Ruwach* | Spirit “leads us along the correct path to get the most out of life, helping us make the proper connections between things along the way.” And yet, it is often relegated to “whom,” thereby leaving the reader unaware of the word’s majesty.

Further, the pronoun *huw*’ is “third person, masculine, and singular.” As such, it makes more sense to render it “His” in reference to the *Ruwach* | Spirit, than to ignore it as all English translations do, especially since it would make no sense to use a singular pronoun to identify multiple animals or have a masculine pronoun address a feminine noun like *Ruwach* | Spirit, unless there was a very good reason for it being there.

Confirming that it was Yahowah’s Spirit within these four couples, they, unlike the unidentified souls entering the Ark, were actually capable of listening to and capitalizing upon Yahowah’s *tsawah* | instructions. Moreover, these husbands and wives represented the best of what God intended when He synergistically designed us male and female.

“Therefore (*wa*), the (*ha*) men (*zakar* – males who remember and who commit to memory (which reminds us of the purpose of circumcision), the masculine individuals who celebrate and honor by making known) and women (*wa naqebah* – females who are beautifully adorned with the feminine allure of an engraved gem, humans who are jewels designated by name), who had come (*bow*’ – who had pursued this so that they could be included) among all

those who had heard and proclaimed this message (*min kol ha basar* – including every human being who received this proclamation as entirely positive) **arrived and entered** (*bow*’ – associated with the others comprising this small group and went in) **just as** (*ka ‘asher* – consistent with the way) **God** (*‘elohym*) **had instructed them** (*tsawah ‘eth huw*’ – had directed, appointed, and explained to them).

Then (*wa*) **Yahowah** (יְהוָה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **closed it** (*sagar* – shut the door, barring entry) **behind them** (*ba’ad huw*’ – after them).” (*Bare’syth* / In the Beginning / Genesis 7:16)

It was Yahowah’s decision to exclude all others, which is why He was responsible for closing the door. It would not be prayed or pried open. He would not be swayed by donations nor oratory, goodness nor grandeur, neither by poverty nor prestige. Those inside, separated from all others, were safe because they listened and responded when the opportunity was nigh. There is a lesson to be learned in this example.

This door is reopened each Passover. Those who answer Yahowah’s invitation and capitalize upon Pesach, Matsah, and Bikuwrym are welcomed aboard the Ark of the Covenant as it departs this world for the next.

Yahowah has never been shy when it comes to repeating something He wants us to remember.

“The flood (*wa ha mabuw*l – the inundation of overwhelming proportions of water from the ocean, this deluge (with *mabown*, *mabuwkah*, *mabowa*’ and *yabal* – as a result of the instruction some were led away from the conduct of man, from this confusing social upheaval and their terrorism, through a portal and path which lead away from civilization to a secure place)) **existed and continued** (*hayah* – occurred and endured) **for forty** (*‘arba’ym* –

plural of ‘*araba*’ – four; from *raba*’ – to make things square) **days** (*yowm*) **upon** (‘*al* – over) **the land** (*ha ‘erets* – the earth as in soil, the ground, territory, region, area, and culture).

The waters (*wa ha maym*) **continually increased** (*rabah* – were multiplied and became exceedingly great in magnitude) **and lifted up** (*nasa*’ – raised up and bore, moving and carrying off after elevating) **the Ark** (*ha tebah* – the protective vessel). **And it rose high above** (*wa ruwm min ‘al*) **the ground** (*ha ‘erets* – the earth, soil, territory, region, culture, and people within the area).” (*Bare’syth* / In the Beginning / Genesis 7:17)

The waters, which would engulf the corrupt cultures beneath the ensuing waves, lifted up the Ark, carrying it and the souls it bore to safety, moving them out of harm’s way. In this same manner, the *Ruwach* | Spirit of God lifts up and carries away the souls of the Covenant’s children, bringing them safely to Yahowah.

“Then (*wa*) **the waters** (*ha maym*) **became overwhelming and inundating** (*gabar* – were powerful and overriding, rising ever higher and beyond any expectation). **They increased substantially, reaching the highest point conceivable** (*rabah me’od*) **upon and throughout** (‘*al* – upon and over) **the people and cultures within the area** (*ha ‘erets* – the earth, ground, soil, territory, region, and land).

And the Ark (*wa ha tebah* – so the vessel) **traveled upon** (*halak ‘al* – moved over, going along with and following) **the surface** (*paneḥ* – the appearance, presence and top) **of the waters** (*ha maym*). (*Bare’syth* 7:18)

Thereafter (*wa*), **the waters** (*ha maym*) **rose ever higher and beyond any expectation** (*gabar* – became overriding, overwhelming and inundating), **becoming exceedingly powerful and massive** (*me’od me’od* – off the scale in abundance, height, and strength) **over the**

ground (*'al ha 'erets* – upon the land and over the people and their cultures).

The lofty (*wa ha gaboah* – the high and tall, the spatial and the majestic, proud, and exalted, the arrogant and haughty) **hills** (*ha har* – elevated and prominent places, mountains and ranges, hilly countryside and mounts) **were completely** (*kol* – totally) **hidden and concealed** (*kasah* – obscured and covered, clothed and veiled, blanketed (pual imperfect – suffered the effect of being obscured for a while)) **there** (*'asher* – as a marker of relative reference such that the benefits of the relationship could be revealed) **under** (*tachath* – beneath, revealing an orderly arrangement of time, space, and reason on behalf of) **the whole** (*kol* – expanse of) **sky** (*ha shamaym* – the heavens, the atmosphere and the abode of God). (*Bare'syth* 7:19)

Fifteen (*chamesh 'asar* – five and ten) **cubits** (*'amah* – measurement from the elbow to the tip of the longest finger, essentially units of 18 to 19 inches but up to 20.5 inches using the Royal Egyptian system familiar to Moseh) **as an extension** (*min* – a fractional part of as an instrument of this event) **on top, observable over and above** (*la ma'al* – measurable and enduring for a period of time on the perimeter), **the waters** (*ha maym* – water in all of its forms and from all of its sources; from the plural of the interrogative *my* – to question the what, where, how, and when) **rose, inundating** (*gabar* – showed their existence as they overrode and overwhelmed) **and (wa) covering by hiding and concealing** (*kasah* – clothing and adorning, shrouding and veiling) **the hills** (*har* – elevated and prominent places, mountains and ranges, hilly countryside and mounts).” (*Bare'syth* / In the Beginning / Genesis 7:20)

Fifteen cubits likely represents five to seven meters of snowpack in the upper elevations, which would be consistent with this cataclysmic event. This conclusion is derived from the realization that *maym* speaks of water in

all of its various forms and from every source, which would obviously include snow as hills become mountains and rise higher above sea level. The word, itself, as the plural of the interrogative *my*, encourages us to question its nature and substance.

Further, since the most common rendering of *min* as “from” does not work in this context, we must look for reasonable alternatives. Searching the lexicons, we discover that “as an extension, a fractional part, and as an instrument of this event” provide suitable translations – all of which reinforce the transition from liquid water to measurable snow at altitude. Even *ma'al* supports this theory, as it is “observable on top, over and above” the hills “measurable and enduring for a period of time on the perimeter” of the elevated places.

Moreover, the waters were “*me'od me'od* – exceedingly powerful” over the ground, which would be the case with a massive tsunami. By contrast, the snow softly “*kasah* – adorned, covered and clothed, concealing, veiling, and blanketing” the hilltops.

This then brings us to *har*, especially when modified by “*ha gaboah* – the high and tall, the majestic, proud, and exalted, the arrogant and haughty.” It is used principally to degrade the conceited who seek to be revered. And while *har* can be translated “mountains,” during this time and for thousands of years thereafter, it identified an “elevated and prominent place” where religious shrines and monuments were constructed. Mount Olympus and the Parthenon are examples from antiquity. Men even worshiped the mountains as gods. Even as recently as the Second World War, the Japanese built shrines to their mountain gods in conquered nations.

So while I'm not suggesting that God is only speaking of inundating elevated religious and political institutions, albeit this was the reason for the flood, we should never

overlook the likelihood that, when multiple meanings are possible, they were intended.

Also, while *har* can be rendered “mountain,” it more typically describes “elevated terrain” such as the Temple “Mount,” including “hills and ridgelines.”

For those who want to believe that *‘erets* means “Earth” as in the planet, you are faced with insurmountable problems in this passage. First, there is no evidence of a massive flood covering the entire Earth, ever, much less one occurring between 2400 and 3000 BCE. In fact, there is overwhelming proof to the contrary. And while there are considerable examples of regional floods, and a plethora of accounts regarding them, mean sea level has never been 29,000 feet (give or take a few cubits) higher than it is today.

If there had been a global flood of this proportion, we would find evidence of an enormous saltwater layer in the Artic snowpack, but it does not exist. We would find evidence of the extinction of all fish, fresh and saltwater varieties, because fresh water would have become too saline, while ocean water would have become too pure, for fish in either environment to survive. But there is no such evidence, ever, much less within the past 5,000 years. Not only was Noah bereft of an aquarium on his yacht, landlocked six hundred miles from the nearest ocean in eastern Turkey, God did not send fish marching his way two-by-two.

The people who first heard this account from Moseh, understood that *‘erets* meant “land, dirt, ground, soil, territory, region, realm, and area,” and spoke of the “places people and their cultures existed.” They had no concept whatsoever of “the world” as we know it, or of “Earth” as in the planet. There was a Hebrew word for “world,” but even then, for them it spoke of people living outside their region.

Today, we have a worldview, and we know that the Earth is a planet, so we are projecting our perspective on 'erets when we assume that God was speaking of flooding the entire Earth. And while the audience would not have understood it, as I've mentioned, there was a perfectly good Hebrew word for world (*tebel*), and God did not use it.

None of the lexicons which are based upon etymological research and ancient cultures, rather than upon modern translations, even mention "world" as a potential rendering of 'erets. They all give as its primary meaning "ground." The secondary connotation is "land." These are followed by "earth in the sense of soil." Listed under the fourth through sixth definitions of 'erets, you will find: "territory, country, regions, districts, and realms" followed by "places people live" and "cultures."

The handful of Hebrew dictionaries which include "world" or "earth (without associating it with dirt)" as a potential rendering of 'erets are those dictionaries which have worked backwards from 17th century translations rather than forward through word development in related languages, culture, comparative literature, and time. And even then, "earth" is always rendered in lower case, as a feminine noun, and not as the proper name of the planet. Those who capitalize the "E" in their minds have been deluded into seeing a catastrophic global deluge, with platypuses and octopi in the Ark.

As an example as to how English translations have contributed to this deception, the *King James Version*, the *English Standard Version*, and the *New American Standard Bible*, all render 1 Kings 10:24: "And all the earth sought the presence of Solomon, to hear his wisdom...." The *New International Version* claims: "The whole world sought audience with Solomon to hear his wisdom...." By errantly rendering 'erets "earth" or "world," the most popular Bible translations made a mockery of the word.

It would be an exaggeration to say that all those within a five-hundred-mile radius of Yaruwshalaim knew about Solomon's wisdom, much less that the majority of them sought his presence. And beyond a thousand-mile arc from his home, Dowd's son was not known by anyone. But if *kol 'erets* is rendered as "the whole land, region, area, territory, or realm," it is reasonable.

And that brings us to *kol*, meaning "all, every, or whole." God uses the term in the Towrah the same way we do in common speech. Of a popular teacher, we may say, "Everyone wants to get into his or her class," recognizing that our audience will not extrapolate that to everyone in the world. By saying: "The whole world loves ice cream," I would be making an accurate generalization. In the Kings' passage, God is making the point that Solomon's wisdom was well-known in the area, and that most people in the region sought an audience with him. The point is, we need to apply some common sense as we consider the use of *kol* in the flood account as well.

The second problem globalists have with the previous passages is that even if the polar ice caps were completely melted (something which has not occurred in the past 5,000 years), even if all of earth's underground cisterns were opened, and even if all of the moisture was wrung out of the sky, there isn't sufficient water on, in, or above the planet for a global flood covering the Rockies, much less the Himalayas. It is not possible. In fact, with a global flood there would have been so much humidity Noah would have suffocated, because the air would have become unbreathable. And while it would not have been an immediate concern, most all forms of photosynthesis would have been forestalled, ultimately robbing the atmosphere of oxygen.

However, the evidence for a regional flood of "biblical proportions" in the area God was focused upon, between the Tigris and Euphrates Rivers and between the Black and

Caspian Seas, at the time He has revealed, is confirmed scientifically and archeologically. (More on this in a moment.) So, up to the point God said that “the lofty hills were completely covered and concealed, clothed, and obscured under the whole sky, with the water showing itself fifteen cubits above, hiding and veiling the hills” we were on solid ground with a regional catastrophe. But how does one contain water so that it rises above the mountains without it spilling out somewhere else?

The answer is *snow* on the mountains and *basins* to hold the water below them. After forty days of continuous rain, five to seven meters of snow would be expected on the upper regions of the lofty volcanic ranges surrounding this area. And snow fits the description of “hiding, covering, concealing, veiling, clothing, blanketing, and obscuring” perfectly – much better even than liquid water. I deserve no credit, however, for recognizing this. An English physicist forwarded an article he had written on the subject a week before I was confronted with *kasah* | blanketed.

Surprisingly, there is a Hebrew word for snow. It is *seleg*. Recognizing that *seleg* | snow is nothing more or less than frozen *maym* | water in its various forms and sources, both words were used in *Yowb* / Job 24:19 describing the effect of drought and heat on “*seleg maym* / snow waters.” And while *seleg* | snow appears twenty times in the Towrah and Prophets, *maym* | waters was used repeatedly in the Towrah account because of its symbolism. The waters were intended to cleanse the world of corrupt humans.

The “basin” requirement is also met. The Taurus Mountains enclose this region to the southwest, south, southeast, and east. The Pontic Range dominates the northeast. The imposing Caucasus Mountains lie due north of the region. That means that the only opening in the area defined as “east of ‘Eden” is the Black Sea – the world’s largest and deepest inland water basin. And as we should

have known, the most massive example of regional flooding on earth, at least within the past five thousand years, took place in the region surrounding the Black Sea.

When we zoom out, and look at the entire Middle East, we find an even larger basin, one with the Black Sea as the northern perimeter and Mesopotamia (the land between the Tigris and Euphrates) at its heart. A range of mountains extends above this watershed from central Turkey down through western Syria and Jordan, along the eastern border of Israel. It continues down the whole western shore of Saudi Arabia. This range turns east along the southern edge of the Arabian Peninsula, dipping down only at the Strait of Hormuz. This elevated terrain travels northeastward through Iran, Pakistan, and Afghanistan prior to reaching the Himalayas, known as the roof of the world. From there, the Elburz Mountains flank the southern side of the Caspian Sea before turning north and joining the Caucasus and Taurus ranges.

The only significant gap in the elevated perimeter of this, the Earth's largest basin now known as the Middle East, is the narrow channel separating the Persian Gulf from the Gulf of Oman. And that is intriguing because, in 2005, scientists (Dallas Abbot and Dee Breger) proved that a massive meteor struck the Indian Ocean 900 miles southeast of Madagascar. Its crater, named Burckle, has been dated to the lifetime of *Noach* | Noah.

Initially, scientists thought that the crater was formed between four and five thousand years ago (plus or minus 1500 years), but that timeline has since been revised to "around 2800 BCE." The impact left a massive circular depression 18 miles in diameter, 12,000 feet below the surface of the sea.

Imagine for a moment the size and power of a meteor capable of creating an eighteen-mile-wide crater, twelve thousand feet under water. And then contemplate how

much water such an object of that size and speed would displace. Then look and see where the displaced seawater would go.

Now this is where it gets interesting. According to these scientists, the asteroid created a tsunami event which raced inland toward the Persian Gulf and up through Mesopotamia, inundating the Black Sea before spilling out into the Mediterranean. While the height and speed of this wall of water has been a challenge for scientists to quantify, researchers like Ted Bryant, who are studying evidence related to the impact which created the Burckle Crater, say that “the huge waves were beyond our imagination;” they were “many magnitudes larger than any tsunami experienced in modern times.” He revealed, “End-of-the-world movies do not capture the size of these waves.” Others have stated: “If an event of this magnitude were to occur today, it would kill a quarter of the earth’s inhabitants.” Computer models suggest wave heights may have exceeded ten thousand feet.

These waves would not only have contributed to the scale of the flood, the roar of encroaching and retreating waters would have left the inclination we now see in the mountain range at the Strait of Hormuz. It is why archaeologist Leonard Woolley found thirty feet of flood-deposited sediment above the oldest levels of Ur in Sumer, located at the mouth of the Euphrates River. It explains why the Black Sea instantly changed at this same time from fresh to saltwater and rose five hundred feet.

Further, it is interesting to contemplate the other related effects of an asteroid impact of this scale. The collision with earth would eject enormous quantities of water vapor into the air causing a prolonged rain – say forty days and forty nights. And it would catapult so much debris into the atmosphere, the strike would trigger what is known as a “nuclear winter,” causing the resulting precipitation to start very warm and transition to snow over time.

Moreover, the tremendous amounts of fresh water from rain and snow would serve to leech all but the deepest basins (like Lake Van, Lake Urmia, and the Black and Caspian Seas) of salt, allowing plants to thrive soon after the waves of ocean water retreated through the narrow channel in the Persian Gulf and Bosphorus Strait.

Recognizing that the Black and Caspian Seas are the watershed for much of Europe and Russia, the continued rain would have provided ample water to replace that which was now spilling out through the Bosphorus Strait and the Strait of Hormuz – the only floodgates in for the Middle East basin.

With this asteroid impact in mind, let's consider once again what God said was going to happen in *Bare'syth* 7:11: **“Within (ba) the six hundredth year (shanah shesh me'ah shanah) of Noah's (Noach's) life (la chay), in the second month (ba ha chodes ha sheny), on the seventeenth day (ba sheba'athym 'asar yowm) of the month (la ha chodesh), in that day (ba ha yowm ha zeh), a great magnitude and quantity (rab – an excessively abundant amount) of deep ocean water (tahowm – from the depths of the sea, roaring in and moving in a destructive fashion) and all underground springs (kol m'ayn – subterranean water; from ma – to ponder and 'ayn – the eye) burst and gushed forth (baqa' – split open, breaking through, creating a wall filled with debris capable of crumbling buildings upon physical impact), along with the floodgates ('arubah – including penetration without any intervening obstacle or barrier) of the skies (shamaym – heavens or atmosphere) were opened (patah – placed into position and released, becoming unstoppable).”** (*Bare'syth* / Genesis 7:11)

A massive asteroid impact in the ocean is the only event capable of incorporating all of *tahowm's* etymological meanings: “deep sea water roaring up from the depths in overwhelming quantities and force, creating

wave upon wave without intermission.” The shockwaves from such an impact would tend to free underground stores of water, and break them loose. And as we know from our meteorological modeling, the asteroid strike of this magnitude would release the floodgates of heaven, and cause torrential rains which would be followed by a massive accumulation of snow.

So convinced he was that this asteroid was the cause of the flood, a scientist commenting upon the History Channel’s presentation of the events related to the Burckle Crater, said: “We no longer need God to explain the multiple flood legends.”

Nearly four thousand years before man figured out what had happened, Yahowah provided written documentation of when, where, why, and how the flood occurred, including specific details which would not be completely understood for many millennia. And when every aspect of what He revealed was confirmed to be correct, man, rather than pointing a finger toward God, poked Him in the eye.

This passage is not the only one in which Yahowah suggests that He will use an asteroid to do His bidding. In the 8th chapter of Revelation, we are told that He will nudge an asteroid He calls “Apsinthos” from its orbit so that it will collide with the Earth in the midst of Ya’aqob’s Troubles. Scientists have labeled this asteroid “Apophis 2004 MN4.” Unaware of Yah’s prophecy, they are publicly stating that they expect it to miss our planet by a distance of 15,000 miles, or by less than a tenth of the distance from the earth to the moon. It is projected (errantly) to be the closest “near miss” of any earth-altering event in recorded history. My guess is that the *Black Sea Gazette*, circa 2968 BCE, featured a similar story, predicting that the comet they saw streaking across the sky would miss them as well.

Apsinthos / Apophis is of similar size to the asteroid which formed the Burckle Crater, sporting a diameter of a quarter mile. Based upon the context provided in Revelation, it is scheduled to arrive on Friday, April 13th, 2029 at the conclusion of the Magog War, or about twenty-nine months into the Time of Ya'aqob's Troubles. So, if I were you, I would make plans now to ship out of harm's way, joining other members of Yah's family in the Taruw'ah harvest aboard the Ark of the Covenant.

Returning to the Towrah's narrative, we learn that within this basin...

“And then (*wa*) he perished, gasping for breath (*gawa*’ – he expired, dying violently, becoming an empty, hollow corpse, the door being shut on him as he gave up the ghost), every (*kol*) animalistic human preaching a popular message (*basar* – person descended from a specific bloodline, heralding what people wanted to hear) while moving about aggressively and treading upon (*ha ramas* ‘*al* – trampling over and conquering, being militant and destructive throughout) the region (*ha* ‘*erets* – the land and territory in which distinct cultures and kingdoms dwell), along with (*ba* – among) birds (*ha* ‘*owph* – winged creatures), and with other (*wa ba*) animals (*bahemah*) and lifeforms (*wa ba chayah* – along with additional forms of life), even with all kinds of (*wa ba kol* – in addition to the full range of) small insects (*sharats*) scurrying about in swarms (*ha sherets*) throughout (‘*al*) the region (‘*erets* – land or earth as in soil).

Every (*wa kol*) man (‘*adam* – descendant of ‘Adam, the first human created in God’s image), (*Bare’syth* 7:21) without exception (*kol* – all) by way of relationship (‘*asher* – who to show the way to get the most out of life) with a *neshamah* | conscience (*neshamah* – with the capacity for reason, ability to exercise good judgment, discernment, and discrimination, the faculty for moral choice, logic, and justice), and also a resentful and

adversarial living spirit in him (*ruwach chay ba ‘aph huw’* – and indeed, and this is important, a disagreeable and hostile spirit inside him), **including everyone** (*min kol*) **who is wasteful, destructive, and ruinous upon dry ground** (*‘asher ha charabah* – who is depopulating the region) **died** (*muwth* – was killed (qal perfect – actually ceased to exist at this moment)).” (*Bare’syth* / In the Beginning / Genesis 7:22)

Since there was no punctuation in paleo-Hebrew, a *wa*, meaning “and, so, or then, therefore, in addition, and because,” is used to designate the end of one sentence and the beginning of the next. There was no *wa* at the start of the 22nd verse, indicating that this may have been one continuous train of thought, even though the concluding phrase is a complete sentence.

You are free to disagree, but knowing Yahowah I think He intended for us to consider the primary meaning of *basar*, which describes animalistic humans preaching a popular message, heralding what the people wanted to hear. Further, in this context every condescending nuance of *ramas* seems relevant. It addresses those who tread upon others, trampling them down by conquering them. Yahowah is as opposed to lies as He is to the deprivation of freedom.

His target was most assuredly *‘adam neshamah* | man with a conscience – something they inherited from ‘Adam. Early humans had used it in conjunction with adversarial spirits to be wasteful and destructive – depopulating the region.

God’s frustration was with ‘Adam’s descendants who had used their *neshamah* | conscience poorly. These people, who had migrated east of ‘Eden, were corrupt beyond hope, having chosen to associate with Satan and his resentful and disagreeable spirit. This realization is one of

many evidences that the flood was regional, that it had a particular purpose, and that it occurred in a specific place.

The *neshamah* is the part of mortal man which can know and respond to Yahowah or to Satan. The *nepesh* | soul makes animals conscious while the *neshamah* | conscience makes us human. Acting as our seat of judgment, the *neshamah* makes the connection between facts and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing which connects us to the source of life, which is why *neshamah* is based upon “*nasham* – the process of childbirth.” But, and there is always a “but” when it comes to choice, man can use his *neshamah* to choose the wrong spirit – which is what those who were drowned had done.

It is always smart to credit Yahowah with choosing His words wisely. While most lexicons render *yaquwm* as if it were indistinguishable from *bahemah*, *basar*, or *chayah*, it’s readily apparent that *yquwm* is the first person singular of verb *quwm* – to rise, stand, and be upright, to be established, influential, and powerful. Man is the only upright lifeform. We were designed that way. But just as the beneficial intent with the *neshamah* | conscience was misappropriated, so too was man’s upright design. With our hands free, rather than embrace our Maker, we made weapons and used them.

“And (*wa*) accordingly (*‘eth*), every (*kol*) upright individual who took their stand (*yaquwm* ‘*asher* – living being, animal and/or human, who rose up, becoming influential and powerful; from *y* – I and *quwm* – rise and stand, becoming established and controlling, so that I will prevail) upon (*‘al* – and on) the surface (*panah* – the face and presence) of the ground (*ha* ‘*adamah* – the soil and earthen dirt) among the descendants of ‘Adam (*min* ‘*adam* – from among men), and by extension the witness

of the eternal and predatory (*'ad* – including the testimony of the infinite and timeless) **beasts** (*bahemah*), **even including** (*'ad*) **creatures who slither about** (*remes* – creeping around), **in addition to some of** (*wa 'ad*) **the winged, flying creatures** (*'owph*) **of the spiritual realms** (*ha shamaym* – sky or heavens) **were removed within these borders as it was wiped clean** (*machah* – were blotted out in an ongoing attempt wash the impurities away (qal imperfect)) **from the earth** (*min ha 'erets* – out of the culture of man and regions where people live).

Then only (*wa 'ak* – scarcely and by contrast barely) **Noah** (*Noach* – the Reliable Guide) **remained** (*sha 'ar* – was left, survived and spared as a direct relative and remnant) **along with** (*wa 'eth*) **those who were with him to show the way to the benefits of the relationship** (*'asher 'eth huw'*) **in** (*ba*) **the Ark** (*ha tebah* – the protective vessel).” (*Bare'syth* / In the Beginning / Genesis 7:23)

As we have discovered, there are a variety of words for man, with 'Adam and his descendants referred to as either *'adam* or *ha 'adam*. This is distinct from *'ysh* and *'ishah* for individual men or women, *'enowsh* | mortal man, *gibowr* | ruling man, *zakar* and *naqebah* | male and female of humankind, *basar* | animalistic man with a story to sell, and now *yaquwb* | man who takes a stand to become powerful and influential. Therefore, when Yahowah selects one of these over another, or combines them as He has done here, it is incumbent upon us to note these distinctions so that we understand.

'Ad is another Hebrew word with seemingly endless possibilities depending upon its vocalization. In addition to *'ad* meaning “eternal and forever,” and addressing an “infinite amount of time,” *'ed* holds the distinction of being the principal Hebrew word for “testimony and witness,” thereby making Yahowah’s testimony eternal. *'Ad* is also a transitory term, indicating the transition from one thing to

another over time, and is thus rendered, “until, including, by extension, and up to.” It can also speak of “prey and predatory behavior.”

When we study Yahowah’s Word, it is important that we consider every possibility and then apply the potential meanings which are sensible within the context. After all, who are we to shortchange God just because we may prefer one meaning over another, especially when four connotations may have been intended.

From my perspective, the more we know the better. The more complete the translation, the more accurate, even when the result is not as definitive. Each possibility should trigger our *neshamah* such that we contemplate every interpretation’s validity and intent. Further, transparency is a virtue. I want you to see the options before us such that you know the thought process deployed to render a word in one or a variety of ways.

I also want you to recognize that I have a bias. I love Yahowah. What’s more, I respect Him. As a result, given the option within the full cadre of meanings for each word, their shadings, moods, and intent, I’m prone to present a text which is consistent with His nature and purpose.

In this regard, and as we have already addressed, *machah* provides a wide array of translational possibilities. Its principal meaning, which is “to wipe clean by washing away impurities,” has given rise through extrapolation to “removing, blotting out, and even destroying.” When speaking about life, even the most severe of these interpretations can have positive implications because, when deadly influences are removed, even destroyed, life flourishes.

It is likely that many of the other animals in this region died in the flood. While that was not its purpose, knowing that this would occur was the reason the Ark was so large. However, there is also the possibility that these *remes* |

creatures who slither about and the 'owph | winged, flying creatures of the *ha shamaym* | spiritual realms may still be addressing the adversarial spirits rather than animals and birds.

The moral of the entire story is that Yahowah has always been more impressed by the quality of a relationship than He is by the quantity of people who adhere to one. Truth has never been popular. The fact that there are hundreds of millions of Protestant and Orthodox Christians, and over a billion Catholics, a billion Muslims, Hindus, and Socialists, does not make any of them right, much less a Godly remnant.

Even while smaller in number, and a product of the 18th century, the million Hasidic / Haredi Jews who remain deceived and ensnared by Rabbi Israel ben Eliezer (revered as: *Baal Shem Tov* | Lord of the Good Name) are especially wrong. It is stunning, actually, that so many Jews suffer under his suffocating and debilitating religion. Their claims of Torah observance are preposterous and their lives are an insult to God. Thankfully, Yahowah blinded them such that these religious oppressors do not tarnish His good name.

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Zayth ‘Aleh – Olive Branch

New Beginnings...

In a previous chapter, we discovered that God revealed the location of the Garden of ‘Eden. He wanted us to know where it was located so that we would understand the story of the flood and find confirmation of His Word in archeology. Civilization began between the Tigris and Euphrates Rivers, ‘Eden’s most notable waterways. The city states and civilizations found along its shore, and those of the Black and Caspian Seas, including Nineveh, Assyria, Babylon, Ur, and Sumer, represent man’s earliest cultures: a caustic blend of superstition and conspiracy, religion and politics, militancy and slavery. Recorded human history begins shortly after the flood ends, around 2500 to 3000 BCE. It is not a coincidence.

While we have covered this material before, it is especially significant now, as it identifies the region which was deluged.

“A glistening river (*wa nahar*) flowed through and departed (*yatsa*) from (*min*) ‘Eden | the delightful place of great joy (‘Eden) to refresh (*la shaqah*) the sheltered garden (*‘eth ha gan*).

And from (*min*) there (*sham*) it separated (*parad*) and became (*wa hayah*) four (*la ‘arba*) headwater sources (*ro’sh*). (*Bare’syth* 2:10)

The name (*shem*) of the first (‘*echad*) is the Pyshown (*Pyshown*). It winds its way (*huw’ ha sabab*) throughout

all of ('eth kol) the region ('erets) of Chawylah (ha Chawylah) where relationally there is (sham 'asher) gold (ha zahab). (Bare'syth 2:11)

And the gold (wa la zahab) of that region ('erets ha hy'), the bdellium resin (badolach) and precious stones (wa 'eben ha shoham) there (sham) are valuable, pleasing, and beautiful (towb). (Bare'syth 2:12)

The name (wa shem) of the second (ha sheny) river (nahar) is the Gychown (Gychown). It (huw') winds its way through (ha sabab) the whole ('eth kol) land ('erets) of Kuwsh (Kuwsh). (Bare'syth 2:13)

The name (wa shem) of the third (ha shalyshy) river (nahar) is the Tigris (Chideqel). It travels (huw' ha halak) east (qidmah) of 'Ashuwr ('Ashuwr).

And (wa) the fourth (ha raby'iy) river (ha nahar) is the Euphrates (huw' Parath).” (Bare'syth / Genesis 2:14)

Both tributaries of the Euphrates and Tigris, the headwaters of the Gihon / Aras and Kizilirmak / Red River / Phasianus / Pishon emerge within one hundred miles of each other, all around Lake Van. It lies two hundred miles south of the easternmost shore of the Black Sea and due west of the Caspian. That is important because mankind's oldest civilizations are buried beneath the shores of the Black Sea. Archeologists are beginning to discover that humankind first mixed religion and politics in this environ.

To this end, Robert Ballard of Titanic fame, on September 7th, 2001, led a research team which included Fredrik Hiebert, an archeologist from the University of Pennsylvania, to the Black Sea. Their mission was to find and film the civilizations alleged to be buried beneath her shores. Five hundred feet below the surface, and twelve miles off the current Turkish coast, a multitude of artifacts were found including collapsed structures, tools, and carved beams. They were very well preserved in the cold,

dark, and deep water. The scientific team identified these as “evidence of an antediluvian [pre-flood] civilization.”

Along this ancient coastline, Ballard found two types of shells. One group was an extinct freshwater mollusk dating back 7,000 years. The other was a saltwater species which emerged circa 4000 BCE. In their words, “There was a sudden and dramatic shift from a freshwater lake to a saltwater sea that was the result of a flood. A vast amount of land, land which was inhabited, was submerged.”

Deltcho Solakov, a member of the Ballard team from the Bulgarian Oceanographic Institute, confirmed, “Organic sediment from the ecological catastrophe has been found which dates back to the time of the Flood attributed by the Bible.” He added, “The world’s oldest tombs, dating back to 4000 to 4500 BCE, are found here and these 294 tombs contain over 3,000 gold objects, among them many religious icons.” Some of these are on display in the Hermitage in St. Petersburg, Russia. They depict the same sun-god images including Taurus the bull and circular halos that were ultimately manifest in the Babylonian religion, and those it influenced.

The Black Sea is the world’s largest inland body of water, encompassing 168,496 square miles. When it was five hundred feet shallower, it was fresh, albeit landlocked. Today, at the vastly higher mean water level, it flows out of a narrow channel through the Bosphorus Strait to the Aegean Sea.

The Black Sea is comprised of a single basin, or bowl, which lies 6,000 to 7,250 feet below sea level. Central and Eastern Europe, much of Russia, as well as large areas of Turkey drain into what is the largest inland water receptacle in the world.

The neighboring Caspian Sea is the world’s largest inland body of water without an outlet. It runs 750 miles north to south and 250 miles laterally southeast of the area

we are discussing. Its surface is 92 feet below sea level, and its depths plunge 690 feet lower. This 143,244 square mile saltwater ocean is bordered by the Elburz and Caucasus Mountains.

After examining the evidence from the Towrah and science, then putting the pieces together, it is clear that Yahowah triggered the flood with an asteroid strike. The impact caused catastrophic flooding with monstrous tsunami waves roaring up the mouths of the Tigris and Euphrates Rivers, eventually reaching their headwaters near Lake Van. It would have washed away everything in its wake. The impact could well have loosened underground cisterns of water, exacerbating the problem. The heat generated from the initial blast would have melted mountainous ice packs in the region and generated massive mudflows. As a direct result of water and debris being hurled into the atmosphere, these catastrophic events would have been followed by torrential rains, not just in the area but around the globe. Eventually, the rain would turn to snow, especially in the higher elevations, due to the occlusion of the atmosphere. Every place on earth would have been deluged to one extent or another.

Therefore, I think that the flood was a global event which was focused on the region surrounding Lake Van, the Black Sea, and the land along the shores of the Tigris and Euphrates rivers. At its epicenter, the flood waters may have reached a depth of 4,000 cubits (6,666 feet). Anywhere near the center of this enormous basin, with a radius of 250 miles, no one aboard a ship floating therein would have been able to see land in any direction – especially considering the elevated humidity. And no non-migratory bird (like a raven or a dove), would have been able to reach any of the surrounding snow-covered peaks and return.

That said, I have no way of knowing if the volcanic ranges, as they appeared at the time, would have retained

this depth of water, or if Yahowah performed a miracle akin to parting the Red Sea's Gulf of Aqaba during the Exodus. While the underwater land-bridge at the Yisra'elites most likely crossing site only requires holding back two, one-thousand-foot-deep walls of water for twenty miles, the gulf plummets to 5,000 feet deep on either side. So since the Exodus was similar to the deluge in that one group of people were saved while another were drowned, and since it was miraculously performed, there is no reason to rule out Godly intervention with regard to water management in Noach's case.

Moving outward from the Black and Caspian Seas, the damage in this larger basin would have been considerable, albeit diminished. The waters may have risen by as much as 1,000 feet and may have retained that level for months. The heavy and continuous downpour triggered by the asteroid strike would have made this possible, especially since these massive basins serve as the watersheds for much of Europe and Russia.

The whole Middle Eastern basin would have been influenced by this event, both coming and going. Mesopotamia was the first land mass submerged by the thousand-foot-high walls of water emanating from the asteroid's plunge into the sea. And with the Tigris and Euphrates providing drainage for the epicenter of the flood, the consequence of this cataclysmic event would have been felt for several months throughout this region. But the waters would not have been as deep or endured as long.

While the world's climate would have been altered after an asteroid strike of this magnitude and velocity, it is hard to quantify the amount of additional rain which would have fallen, but the rains would have been torrential.

Therefore, we know with absolute certainty that a flood of Towrah proportions occurred where and when God said it did. There were early civilizations exactly

where He said they would be. And the topography uniquely facilitated the event Yahowah described. The evidence, both scientific and archeological, is in complete accord because Yahowah was telling the truth.



There are a few loose ends I would like to tie up before we leave the deluge and move on to the story of ‘Abraham and the formalization of the Covenant. In *Bare’syth* / Genesis 8:1, we read...

“God (wa ‘elohym – the Almighty) remembered and proclaimed the truth about (zakar ‘eth – recalled and spoke about these events pertaining to) Noah (Noach – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, from nachah – to lead and guide creating an opportunity for a more favorable state which is reliable and can be trusted, and nuwach – to provide a place for the spirit to settle down, rest, abide, and remain), along with all of the lifeforms (wa ‘eth kol ha chayah – and also every living creature; from chay – to live and be alive), including all the animals (wa ‘eth kol bahemah – beasts, wild animals, or livestock) which were with him (‘asher ‘eth huw’) in the Ark (ba ha tebel – within and aboard the protective vessel).

So then (wa) God (‘elohym – the Almighty) caused the Spirit (ruwach) to pass over (‘abar ‘al – to cross from one side to the other (hifil imperfect – making God the one who was extending His Spirit and continuously directing the outcome)) the region (ha ‘erets – the land and territory where people had lived) and the waters (wa ha maym – the various forms and sources of water) subsided and receded (shakak – diminished and abated).” (Bare’syth / In the Beginning / Genesis 8:1)

Simply stated: If we remember Yahowah, He will remember us. And considering who He is and who we are, that's a pretty good deal.

Noach and his family had been "passed over" as a prophetic example of what would happen in Egypt at the inception of the Exodus during the first Passover. The Ark was a symbol for Yahowah's Set-Apart Spirit, protecting Noach during the storm and extending his life.

Searching for Noach's Ark seems to be more captivating to people than considering Yahowah's Word and finding the reason behind the story of the flood. The Ark floated above a corrupt world to introduce us to the concept of the Covenant. And yet ignorant of its purpose, countless people have mounted expeditions to Mount Ararat, and even more have scoffed at them. So that we do not leave this stone unturned, let's consider what Yahowah revealed.

"The waters withdrew and returned (*wa ha maym shuwb* – the various sources of water departed, going back to where they had come (qal imperfect)) **out of the region** (*min 'al ha 'erets* – from above and over the people and their cultures in the territory).

Departing and traveling back (*halak wa shuwb* – moving and returning, withdrawing on their journey, turning around and progressing (qal infinitive)) **the waters** (*ha maym*) **receded** (*chaser* – went down, decreasing and diminishing (qal imperfect)) **at the conclusion of** (*min qaseh* – at the end, from the extreme limits, and from the point it was finished at) **one hundred fifty days** (*chamishym wa me'ah yowm*).” (*Bare'syth* / In the Beginning / Genesis 8:3)

It is so obvious, it is hard to fathom why no one has mentioned it. The verb *shuwb* means "to return." Since the flood waters did not go back to the sky, it means that the principal source of the deluge was the place to which they

returned: the sea. The region was inundated with water as a consequence of an asteroid strike and resulting tsunami. The waters would eventually depart, traveling back from their furthest extent to the sea one hundred and fifty days after the onslaught.

As a result, the Ark would go with the flow until its keel hit ground...

“The Ark (*wa ha tebah* – protective vessel) **came to rest** (*nuwach* – to the resting place, a word which likely served as the basis of Noach’s name) **in the seventh** (*ba ha shaby’iy*) **month** (*ha chodes* – time of renewal), **on the seventeenth day** (*baha sheba’athym ‘asar yowm*) **of the month** (*la ha chodesh*) **among** (*‘al* – on, near, close to, before, toward, or in proximity to) **the mountains** (*harey* – hills and ridges, high country and elevated terrain (plural)) **of ‘Ararat** (*‘Ararat* – a kingdom, territory, and volcanic range; from *‘arar* – the negation of a curse which invokes harm).” (*Bare’syth* / In the Beginning / Genesis 8:4)

God did not say that the Ark was “on Mount Ararat.” *Harey*, in the plural, can mean “high country and ridgelines, mountains and hills,” but not “mount.” Further, *‘al* can mean “near, before, close to, and toward” just as easily as “on.” Having descended with the returning waters, the Ark would have been pushed away from the high country and ridgelines. It is not only basic hydrodynamics, this is what Yahowah described.

According to the *Brown-Driver-Briggs Hebrew and English Lexicon*, and most every other linguistic tool I consulted on the subject, “analysis of cuneiform inscriptions reveal that Ararat in Assyrian is “Urartu.” It is a region in Eastern Armenia between the Aras / Araxes River, Lake Van, and Lake Urmia. The Aras River travels along an arc one hundred miles north of Lake Van then turns southeast on the other side of what is called Mount

Ararat today. This places the summit of the volcanic range less than seventy-five miles north by northeast of Lake Van. These mountains run north and south, above and perpendicular to the Eastern Taurus Mountains, skirting the northernmost Iranian and southernmost Armenian borders with Turkey.

There has been one credible account regarding the resting place of the Ark. Ron Wyatt saw an aerial photograph from Turkish military files of a ship-shaped object in the mountains twenty miles south of Mount Ararat. Before he decided to investigate, he confirmed the location by building a three-dimensional model of the area in a large tub along with a replica ark. He watched as the waters retreated and noted that his replica flowed down and away from the highest peaks, placing it near the location in the aerial photograph. His story is detailed in the *Discovery Volume* published by the Wyatt Archaeological Research and in a two-hour video presentation: *Discovered: Noah's Ark*. I have read it, seen it, been to their museum in Tennessee, and interviewed Ron's widow, Mary Nell Wyatt. (Now Ms. Lee after remarrying.)

The evidence Ron marshals is sufficient to confirm his findings to someone familiar with Yahowah's testimony due to the dimensions and location and likely insufficient to prove it to a skeptic due to the condition of the remains and difficulty of traveling through the war-torn region of Eastern Turkey. However, you can use the satellite view on Google Maps as I have done to see the splayed and fossilized remnant of the Ark. It is in Turkey's Noah's Ark National Park located 2000 meters above mean sea level less than 100 kilometers northeast of Lake Van along Turkish route E99. It is 30 kilometers south of Mount Ararat (5137 meters), 30 kilometers west of the Armenian border, and 20 kilometers north of Iran. The GPS coordinates are 39 26 26 N, 44 14 5.3 E. Also found and pictured were massive drogue stones, which were used to

create drag and keep the bow of a ship turned into the wind for stability.

Before we leave this passage, however, know that the “seventh month” is the most important on Yahowah’s calendar. It is home to three *Miqra’ey* | Invitations to be Called Out and Meet: *Taruw’ah* / Trumpets (the 1st day of the 7th month), *Yowm Kippurym* / Day of Reconciliations (the 10th day of the 7th month), and *Sukah* / Shelters (the 15th day of the 7th month). The seventeenth day of the seventh month would place it in the midst of Yahowah’s final eight-day party of the year. This may be why in *Bare’syth* / Genesis 8:4, Noach and his family were shown camping out with God and celebrating His protection in harmony with the future *Miqra’*.

Based upon a lunar month of approximately 29½ days, 70 days after the *Sukah* | Shelter’s celebration...

“The waters continued their journey (*wa ha maym hayah halak* – the various sources of water were on the move) **and receded** (*wa chaser* – diminished, went down, abated, and decreased) **until** (*‘ad* – up to, providing extensive additional witness to the evidence into perpetuity) **the tenth month** (*ha chodesh ha ‘asyry*). **So on the first** (*ba ‘echad*) **of the tenth** (*ba ha ‘asyry*) **month** (*chodesh* – time of renewing light on the moon’s surface), **the tops** (*ro’sh* – the uppermost heights and source) **of the hills** (*harym* – mountain ridges and elevated terrain) **became visible** (*ra’ah* – were witnessed and able to be seen).” (*Bare’syth* / In the Beginning / Genesis 8:5)

That is to say, they were no longer concealed and blanketed in snow.

Yahowah repeats things He wants us to understand and never forget. Forty is the time designated in the Towrah as the completion of a period of testing.

“And then (wa) it came to pass (hayah) after (min) the completion (qets – the duration, end, and finish, the destination and limit) of forty (‘arba’ym – that which makes square) days (yowm), Noach (Noach – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place, from nachah – to lead and guide creating an opportunity for a more favorable state which is reliable and can be trusted, and nuwach – to provide a place for the spirit to settle down, rest, abide, and remain), opened (patach – reached out and responded, freeing) a window (‘eth chalown – a portal for light) of the Ark (ha tebel – protective vessel) which to get the most out of this beneficial relationship and journey through life), he had acted to fashion and form (‘asah – he had prepared and engaged to make happen.” (Bare’syth / In the Beginning / Genesis 8:6)

With Yahowah, we always have access to the light, a portal to see God, and a window of opportunity. And we can measure time in periods of forty as we count the years from the Garden back to the Garden. Specifically, there will have been two sets of 40 Yowbel years from 3968 BCE to 33 CE – each demarking monumental events in our return. That is, so long as we do as Noach had done, and engage, opening the window to the heavens.

Ravens are smart, but that only gets a person so far, and often into trouble. And they are as black as black ever gets. They are also mean. Therefore, the moral of this story is that not every approach to God works.

“And he sent out (wa shalach – he dispatched and sent away) a raven (‘eth ha ‘oreb – a corvid, a black and unclean winged creature; from ‘arab – to grow dark and live without the light, to be an Arab making pledges and vows as a result of mixing together and commingling the ideas of others, and to swarm in as an ‘ar – adversary and foe). It went about leaving the area (yatsa’ – left and carried on, spreading out broadly while expressing its

frustration) **and then turned around and came back** (*wa shuwb* – changed direction and returned) **until** (*‘ad*) **the waters** (*ha maym*) **were dried up** (*yabesh* – were gone) **from the area** (*min ‘al ha ‘erets* – away from and above the region where people established their cultures and communities).” (*Bare’syth* / In the Beginning / Genesis 8:7)

Neither the Ark, Covenant, Towrah, or Yahowah would be served by a black bird. The raven was clever, but useless – not unlike the men who had once lived here.

In the 8th verse, the universal symbol for Yahowah’s Spirit is revealed...

“Then (*wa*) **he sent forth** (*shalach* – he dispatched and sent out) **a dove** (*‘eth ha yownah* – one who sparkles with passion and enthusiasm; from *yayn* – to be effervescent and eager, living life with vitality and gusto, while also enjoying a sip of wine during a feast, an acceptable and clean bird [also the name of the prophet whose journey symbolized the purpose and nature of the Ark, Covenant, and Spirit]) **from him** (*min ‘eth huw*) **to see** (*la ra’ah* – to witness and perceive) **if** (*ha*) **the waters** (*ha maym*) **had receded and become of little concern** (*qalal* – grown smaller, losing elevation, while becoming less significant) **from upon** (*min ‘al*) **the surface of the ground** (*paneḥ ha ‘adamah* – from appearing on the soil). (*Bare’syth* 8:8)

However (*wa*) **the dove** (*ha yownah* – the one who sparkles with passion and enthusiasm) **did not find** (*lo’ matsa’* – did not learn about nor discover) **a resting place** (*manowach* – a home and abode for recuperation) **for the soles of her feet** (*la kaph regal hy’* – concerning the approach of an open hand or her foot) **and so she returned** (*wa shuwb* – came back) **to him and to the Ark** (*‘el huw’ ‘el ha tebel*) **because the waters were still on the face** (*ky maym ‘al paneḥ*) **of the entire region** (*kol ha ‘erets*).

And so (wa) he reached out his hand (*shalach yad huw'* – he extended his hand) **and grasped hold of her** (*wa laqach hy'*) **and brought her** (*wa bow' 'eth hy'*) **into the Ark with him** (*'el huw' 'el ha tebah*). (*Bare'syth 8:9*)

Then (wa) he waited another (*yachal 'owd* – he extended the time in expectation of a resolution) **seven days more** (*shib'ath yowm 'acher*) **and again** (*wa yasaph*) **he sent forth** (*shalach* – he dispatched and sent out) **the dove** (*'eth ha yownah* – one who sparkles with passion and enthusiasm, who is effervescent and eager, living life with vitality and gusto) **from the Ark** (*min ha tebel*). (*Bare'syth 8:10*)

And (wa – so) the dove (*ha yownah* – the one who sparkles with passion and enthusiasm; from *yayn* – to be effervescent and eager, living life with vitality and gusto, as well as to enjoy a sip of wine during a feast, an acceptable and clean bird [also the name of the prophet whose journey symbolized the purpose and nature of the Ark, Covenant, and Spirit]) **came to him** (*bow' 'el huw'* – came back to him) **around dusk** (*la 'eth 'ereb* – during the approach of evening, near sundown, and before the darkness), **and behold, noting** (*wa hineh* – please look up and pay close attention to) **the freshly picked** (*taraph* – a recently plucked) **olive branch with a leaf** (*zayth 'aleh* – foliage from an olive tree, including a leaf and a stem; from *'alah* – to ascend, rising up and an unused root for *zayth* meaning to be brilliant and bright) **in her mouth** (*ba peh hy'* – within the orifice for breathing, communicating, and ingesting nourishment).

And therefore (wa) Noach (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place) **knew** (*yada'* – he became aware and acknowledged, he was shown and understood, and by being observant he acquired and became familiar with the information he needed to realize and comprehend something vitally important (qal imperfect – he actually,

literally, and genuinely, in concert with the relationship between him and the dove, became cognizant with unfolding consequences which led to continual understanding through ongoing observation)) **that, indeed** (*ky* – truly and reliably), **the waters** (*ha maym* – the many sources and states of water) **had receded and were no longer a concern** (*qalal* – had lost elevation while becoming less significant) **throughout the region** (*min ‘al ha ‘erets* – from upon the land).” (*Bare’syth* / In the Beginning / Genesis 8:11)

Let’s address some of the symbolism associated with the dove. *Ha yownah* describes the kind of life Yahowah would like us to live. The Covenant’s children ought to sparkle with passion and enthusiasm. As heirs of the universe, we should be effervescent and eager, living life with vitality and gusto. Even the notion that we enjoy a sip of wine during a feast is telling because of its symbolic nature during the feast of Passover. Lastly, *Yownah* | Jonah is the name of the prophet whose journey symbolized the very purpose of the Ark, the Covenant, and the Spirit.

The raven represented the dark, albeit clever, demonic spirits which had led the men in this region astray. The dove is symbolic of the Set-Apart Spirit of Yahowah. She was feminine, as is our Spiritual Mother.

The reason that the dove was not initially successful was to demonstrate the value of perseverance. If we prevailed with our first attempt, there would be no challenges to overcome, no opportunity for growth, nor occasion to reveal our fortitude and character. For example, I have worked at this so long and have learned so much, I am on my eighth edit of *Yada Yahowah*. I have recomposed every translation and rewritten most of the commentary. It is exciting because the improvements demonstrate that I have grown in knowledge and understanding.

But there is more. The dove explicitly returned to the Ark to be with Noah. And Noah received her, reaching out his hand and grasping hold of her. It is exactly what Yahowah wants us to do with Him – which is why He is shown in His name 𐤃𐤍 reaching down and out to us and offering an open hand.

Yahowah is also teaching us that His plan of reconciliation and redemption is not instantaneous, but instead plays out over the course of 7000 years – represented in this case by the additional seven days. Moreover, He too will return around dusk – just before the world turns hideously black.

The “*zayth* ‘*aleh* – olive branch” is also revealing in that the olive represents the Spirit. She is a source of light, nourishment, healing, and longevity – as is the olive. The fruit’s oil provided the purest form of light known in the ancient world. By its flame, dark places were brightened and people who read in its glow were enlightened. Olive oil was not only healthy; it was medicinal, healing those who were suffering.

Dowd, with whom Yahowah will return, is represented by the “‘*aleh* – branch” which enables us “to ascend, rising up” to God as we become “*zayth* – brilliant and bright.” Even the “*peh* – mouth” is a metaphor in that we breathe through it to live, communicate with it to share God’s Word, in addition to ingesting the nourishment She provides using it.

And speaking of such things, we have another affirmation that the entire world wasn’t flooded. For an olive branch to be recently plucked, tender and fresh, there were trees above the floodwaters. An olive tree will not survive a month, much less a year, with wet feet.

Moving on to the most empowering word in the Hebrew language, as a result of the Dove, representing the Spirit, Noah came to “*yada*’ – know” that which he could

not otherwise see. He “*yada*’ – became aware and acknowledged, was shown and understood” what he needed to know.” By “being observant he acquired the information he wanted such that he could comprehend something vitally important to his family’s survival.” *Yada*’ is used in the title of these books because we need to know to live.

The true story of the man named *Yownah* | Jonah is not a fish tale, but is instead a stirring depiction of Yah’s Spirit. Its prophetic implications are presented in the “*Pesach* – Passover” chapter in the *Miqra’ey* | Invitations volume of *Yada Yahowah*.

As is the case with the Covenant, our journey with God is just beginning when His escort out of man’s world concludes. What follows suggests that Yahowah is especially supportive of families. He continues to be interested in the well being of animal life. And it appears that we will continue to be productive.

“Then God spoke to Noach to say (*wa ‘elohym dabar ‘el Noach la ‘amar*), (*Bare’syth 8:15*) **‘Come out** (*yatsa*’ – go out) **of the Ark** (*min ha tebah* – from the protective vessel), **you and your wife, your sons and your sons’ wives** (*‘atah wa ‘ishah ‘atah wa ben ‘atah wa ‘ishah ben ‘atah*) **with you** (*‘eth ‘atah*). (*Bare’syth 8:16*)

Bring out with you (*yatsa*’ *‘eth ‘atah*) **every one of the living creatures** (*kol ha chayah*) **which, beneficially, were with you** (*‘asher ‘eth ‘atah*)...**so that they may be fruitful** (*wa parah* – so that they may be productive and flourish) **and become numerous** (*wa rabah* – rearing offspring and continuing on, increasing and multiplying) **throughout the land** (*‘al ha ‘erets*).’ (*Bare’syth 8:17*)

And then (*wa*) **Noach** (*Noach* – the Trustworthy Guide) **went out** (*yatsa*’ – left, going forth to continue to be productive), **his sons and his wife** (*ben huw’ wa ‘ishah*

huw'), **and his sons' wives** (*wa 'ishah ben huw'*) **with him** (*'eth huw'*). (*Bare'syth* 8:18)

Every one of the lifeforms (*kol ha chayah*)...**by their genus** (*la mishphachah* – according to their species, classification, and family categorization) **came out of** (*yatsa' min*) **the Ark** (*ha tebah* – the protective vessel). (*Bare'syth* 8:19)

Then (*wa*) **Noach** (*Noach* – the Trustworthy Guide and Reliable Leader who directs us to a safe and peaceful place) **built** (*banah* – constructed for the restoration of the family and to continue to establish the family name; feminine of *ben* – child (*qal* imperfect)) **an altar** (*mizbeach* – a place to question the who, what, where, when, and how of a sacrifice; from *my* – an interrogatory asking who, what, where, when, why, and how questions about *zabach* – a sacrifice) **to approach** (*la* – to move toward and draw near, in reference to and concerning) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God).

So he selected and accepted (*wa laqach* – he obtained and grasped hold of, taking) **some from each** (*min kol* – a part of every) **of the clean** (*ha tahowr* – the unblemished and restoring) **animals** (*ha bahemah* – both wild and domestic animals, often descriptive of herding animals such as sheep and other livestock) **and some from each** (*min kol*) **of the clean birds** (*'owph tahowr*), **and lifted them up, raising them** (*wa 'alah 'olah* – going up and ascending with them) **at** (*ba*) **the altar** (*mizbeach* – a place to question the who, what, where, when, and how of a sacrifice; from *my* – an interrogatory asking who, what, where, when, why, and how questions about *zabach* – a sacrifice).” (*Bare'syth* / In the Beginning / Genesis 8:20)

The exodus from the Ark was clearly a celebration of family and life. These are the two things God holds dearest.

Next to life and family, Yahowah values freedom. He did not keep these men and women or the animals cooped up inside the Ark any longer than was necessary to secure their safety and freedom. The door was opened for all to live, reproduce, grow, and explore.

Noach's first thought as he disembarked was to thank Yahowah, showing his appreciation for sparing his life, his sons' lives, his wife, and his sons' wives, in addition to the lives of all of the animals aboard the Ark. In this regard, he "*banah* – built" something. He did not get down on his knees, did not pray, and did not worship God. He went to work, "*banah* – constructing something expressly designed to demonstrate the restoration of life and the continuance of the family name."

Banah is the feminine of *ben* | son and is thus inclusive of the sons and daughters of God. It serves as the basis of *beyth* | family, which in turn is the root of *beryth* | Covenant.

It was long after my first seven iterations of *Yada Yahowah* when translating *Yasha'yah* / Isaiah 9 that I discovered something truly remarkable linguistically. There are scores of essential Hebrew words comprised of an interrogatory, typically *ma* or *my*, and a verb, such as *qara'* (to invite), *shaphat* (to decide), or in this case *zabach* (to offer a sacrifice). In each case, the addition of the interrogatory encourages us to ponder the "who, what, where, why, when, and how" of the verb's action. *Miqra'ey*, therefore, speaks of pondering the who, what, where, why, when, and how questions associated with Yahowah's seven "Invitations to be Called Out and Meet. *Mishpat*, as a compound of *my* and *shaphat*, addresses the various means to exercise good judgment and make an informed decision regarding the means God uses to resolve disputes. Likewise, *mizbeach* is a place to question the who, what, where, why, when, and how of a sacrifice. It was introduced at this time so that we would contemplate

how, when, where, and why, even how, Yahowah became the sacrificial offering which enabled us safe passage from Earth to Heaven.

The altar was built expressly to approach Yahowah, not the Lord, G-d, Jesus, Allah, HaShem, or Adonai.

‘Alah (a verb) and *‘olah* (a noun) are spelled identically in the text – אָלַח. *‘Alah*, the actionable root defining the noun, *‘olah*, means “to go up, to ascend, and to rise.” By extension it conveys “to be lifted up, taken up, offered up, withdrawn and carried away.”

The letters – אָלַח – reveal that we should see ourselves reaching up to grasp hold of the shepherd’s staff which is being offered to lift us up and out of harm’s way. As the ultimate Shepherd, Yahowah wants His flock to view Him in this way and then respond.

The *‘olah* vocalization is typically translated as “a burnt offering” because the fire which is deployed in the process of making a sacrifice causes the essence of it to rise up as smoke. However, there is no hint of “*zabach* – sacrificial offering” or “*‘esh* – fire” in the word, itself. And as we shall discover as we progress in our study, verbs define nouns in Hebrew. Therefore, *‘olah*’s definition must be consistent with *‘alah* | to ascend.

All we can say for certain is that Noach ascended with these animals and considered this offering as symbolic of him and his family being withdrawn from the flood and carried away from the mess men had made so as to be lifted up to God.

Should Noach have prepared these animals so that his family and the other carnivores could be fed, they would have consumed the edible portions. Only that which could not be consumed by man or beast would have been burnt up within the fire that would have been kindled to cook the meat. The resulting smoke would have been seen as

symbolically rising up to the heavens. The family would have gathered together around the warmth and light of the fire to share a nurturing meal while engaging in meaningful conversation.

Further, should this have occurred, the lesson for us is that, to preserve life, a life has to be sacrificed. Men and women are imperfect. The consequence of (not punishment for) our propensity to be wrong is death leading to separation – which is the penalty. The remedy is singular: reconciliation through redemption to be perfected. Yahowah orchestrated the sacrifices required on *Pesach* and *Matsah* for us to enjoy *Bikuwrym*, *Shabuw'ah*, *Taruw'ah*, *Kippuryim*, and *Sukah*.

“Then (wa) Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **discerned and accepted the spiritual implications** (*yruwach* – perceived and delighted in the personification of spiritual acceptance; first person acknowledgement of the *ruwach* – Spirit) **associated with the pleasing aroma** (*‘eth rych ha nychowach* – implied by the pleasant and soothing smell; from *ruwach* – spirit and *nuwach* – to settle down, rest, and remain).

And (wa) Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **declared** (*‘amar* – promised and claimed) **in His heart and based upon His judgment** (*ba leb huw’* – in accord with His thinking and reasoning (note: in ancient Hebrew the heart was the seat of judgment while the liver was seen as the source of emotion)), **‘Beyond what would be expected and necessary, I will no longer enjoin My** (*lo’ yasaph ‘owph* – I will never again increase nor subsequently without just cause associate My) **contempt** (*qalal* – disdain and lack of regard) **for the earth** (*‘eth ha ‘adamah*) **because of** (*ba ‘abuwr* – on account of)

mankind (*ha 'adam* – the descendants of ‘Adam, the first man conceived in God’s image), **even though** (*ky*) **the thoughts, inclinations, and motivations, the disposition, intentions, and judgment** (*yetser leb* – the reasoning and desires, the wishes and wants, the emotions and choices, from the way issues are framed, including the justification for so many imaginary religious myths) **of man** (*ha 'adam*) **are bad, no good, and wrong, evil and harmful** (*ra'* – errant, wicked, and improper, of no value, miserable, and troubling, vicious, corrupting, and immoral, undesirable and displeasing, injurious and malignant, miserable, afflicting, and sad) **from his very beginning** (*min na'uwrym huw'* – from his childhood and early life as a boy or girl, right from his start in his youth).

Further (*wa*), **besides what would be expected and necessary, I will no longer have** (*lo' yasaph 'owph* – I will never again increase nor subsequently without just cause enjoin) **physical contact** (*la nakah* – such a destructive blow) **with every** (*'eth kol* – with all) **lifeform** (*chay* – living creature) **as** (*ka 'asher* – consistent with the way) **I have done** (*'asah* – I have acted and engaged at this moment in time (qal perfect)).” (*Bare'syth* / In the Beginning / Genesis 8:21)

Yahowah viewed what Noach had done to show his appreciation favorably. He “*yruwach* – discerned and accepted the spiritual implications” of Noach continuing to engage and build upon the relationship and his decision to lift up the birds as a symbol of his gratitude. There is every reason in this instance to see *yruwach* as the “personification of spiritual acceptance, a first-person acknowledgement of the *ruwach* – Spirit.”

And if the birds were being prepared such that they would nourish man and beast, God enjoyed the “*rych ha nychowach* – pleasant and pleasing smell” of the fire and of food roasting upon it as the lifeforms He had conceived

and created sought to “*nuwach* – settle down and remain, even rest” after their arduous journey.

This reveals some useful insights into God’s nature. When we engage and do as He has instructed, and then actively demonstrate our appreciation for His guidance and support when things materialize as He has promised, it pleases Him. He recognizes and accepts the spiritual implications of this approach.

If the birds were simply lifted up such that they could fly away, Yahowah took this as a sign that Noah appreciated his freedom, too. And if they were prepared and cooked above a roaring fire, we discover that God does not mind killing if it is done humanely and serves a purpose. And that is especially true if it is part of a celebration of our life together, and thus in a manner consistent with the *Miqra’ey*.

And yet this is just the beginning of what has been revealed. This is a most extraordinary confession – something we very seldom see from God. He is struggling with the very same issue I have sought to resolve throughout these translations. We know that Yahowah cleansed the earth on behalf of Noah so that His relationship with mankind would endure. But what about the animals? Was man’s toxic nature being scrubbed from the region so that they would no longer be viciously attacked or abused, or were they collateral damage?

Since the words Yahowah selected allow for either interpretation, I chose to render them such that they reflect the nature and character of the God I have come to know. It is the God who made this confession. And should I have been wrong, if the preponderance of animals apart from man were wiped away within this region instead of being wiped clean, then the attitude which precipitated that response no longer exists and will never be seen or experienced again.

The implications are intriguing. While it isn't my place to judge, and none among us would have done better, God appears to be saying that His approach may have been excessive – which may imply that it was, at least in part, born out of frustration. The world He had so meticulously conceived was being polluted by a creature He had created for the opposite purpose – to tend to His Garden. Rather than celebrating life, man had become a vicious predator. Instead of meaningful conversation and exciting exploration, man was awash in a sea of lies and conquests. The part of Himself He had given us, His *neshamah* | conscience, was now a weapon. The hands He had fashioned to hold His own were grasping spears. Everything He had worked so hard to achieve, His hopes and aspirations for a family, was for naught.

And truthfully, all He gained was time. By eliminating men and women with a *neshamah* | conscience, and starting again with one responsive man and his family, we would gain the thousand years we humans would need to find our way back to the Garden.

Therefore, in Yahowah's judgment, beyond what would be necessary and expected to facilitate His means for us to reconcile our relationship with Him and return to 'Eden | the Joyous place where we belong, He would never again enjoin His contempt, for what men and women would collectively become, against any other lifeform or against the earth, itself. That is not to say He will not continue to hold humanity accountable for our deadly deceptions, our covetous conquests, or our oppressive nature. He has and He will, but He will do so as I have rendered the account of the flood – to wipe away that which is harmful so that life may thrive.

Yahowah's admission regarding man is polarizing. He says that we are contemptible and that He has lost respect for us. That is a far cry from Judaism, where the Talmud states that "*yetzer ra*" isn't a bad thing since it was created

by G-d. And all things created by G-d are good.” It is the antithesis of Christianity, where that religion’s mythical god loves everyone except Jews, whom He despises.

Let there be no doubt on the question, is man basically good or evil? God answered it unambiguously and unequivocally. **“Indeed, truthfully and reliably (*ky*) the thoughts, inclinations, and motivations, the disposition, intentions, and judgment (*yetser leb* – the reasoning and desires, the wishes and wants, the emotions and choices, from the way issues are framed, including the justification for so many imaginary religious myths) of man (*ha ‘adam*) are bad, no good, and wrong, evil and harmful (*ra’* – errant, wicked, and improper, of no value, miserable, and troubling, vicious, corrupting, and immoral, undesirable and displeasing, injurious and malignant, miserable, afflicting, and sad) from his very beginning (*min na ‘uwrym huw’* – from his childhood and early life as a boy or girl, right from his youth).”** (*Bare’syth* / In the Beginning / Genesis 8:21)

According to our Creator, to the smartest and most reasonable Judge in the universe, we are rotten to the core. Collectively and individually, whether young or old, humanity is generally wrong about everything. Our thoughts, inclinations, and motivations, our disposition, intentions, and judgment are errant and of no value, even troubling and disagreeable, vicious and corrupting.

It has long been my conclusion, especially after having traveled the world, having studied religion and politics, and having considered the rise of civilizations and now nations, that men and women individually have the capacity for good or bad, and typically demonstrate both during their lives. However, that is not true of mankind collectively. There has never been a benevolent civilization, a nation that educates rather than indoctrinates its people, or an institution either based upon or committed to pursuing the

truth. Collectively, man is deadly and oppressive. Our religions and political schemes have caused this to be so.

This is not my opinion but, instead, an informed and reasoned conclusion proven correct based upon Yahowah's admission. Should you disagree, should you prefer a religious, patriotic, humanistic, socialistic, or conspiratorial view to God's, take up your argument with Him and see where it leads.

There are several possibilities regarding when our “*yetser leb* – reasoning and desires, wishes and wants, emotions and choices, opinions and justifications” go *ra* | bad. *Min na’uwrym* can mean “from our childhood and youth” to describing an “indefinite time in life when we are a young boy or girl.” It is “early in life” and thus essentially “right from the beginning.” And that being the case, is God then also admitting that humanity went bad right from the start?

In Judaism, Christianity, and Islam, God is omnipresent, and thus micromanaging every eventuality. And while He was decidedly involved during the flood, that has not been the case for the past five thousand years. He said, “**Further (wa), besides what would be expected and necessary, I will no longer have (lo’ yasaph ‘owph** – I will never again increase nor subsequently without just cause enjoin) **physical contact (la nakah) with every (‘eth kol) lifeform (chay – living creature) as (ka ‘asher) I have done (‘asah – I have acted and engaged at this moment in time (qal perfect)).**” (*Bare’syth* / In the Beginning / Genesis 8:21)

God was not saying that He created a flawed product. He is instead making us aware of the human tendency to use what He gave us poorly. Yahowah is telling us that the way we react, the way we think, is instinctively flawed, causing many, if not most, to be wrong. He is telling mankind that we are not using our *neshamah* | conscience

properly. As a result, the negative aspects of *ra'* | bad which developed outside of 'Eden have become pervasive – much more popular than good, truth, or God.

Yahowah is warning you and me to be careful because our instinct, our method of reasoning, our emotions and our feelings, our cravings and imaginings, our opinions and beliefs, cannot be trusted, and more often than not, will lead us astray.

You may feel good calling Yahowah “Lord.” You may like the way “Jesus Christ, Christian, Gospel, Bible, and Church” roll off the tongue. You may enjoy Christmas, Halloween, and Easter. You may be able to justify an ignorance of the seven *Miqra'ey* and the *Shabat*. Or you may prefer obeying the 613 laws imposed by Maimonides and afflicting yourself on *Yom Kippur*. But that does not make wrong, right. It does not make bad, good.

If you want to be right, if you want to be good, if you want to know Yahowah, read His Word and reflect on what He had to say. Come to understand the evidence by correctly framing the issue from Yahowah's perspective. You will not be popular, but you will be in great company.

Yahowah's restored love affair with humankind had been restored...

“Now (wa) pay attention to Me ('any hineh), I will affirm and further establish ('any quwm – I, Myself, will take a stand to confirm and honor) My Covenant ('eth beryth 'any – with My Family-Oriented Relationship Agreement) through you ('eth 'atah) and with your offspring (wa 'eth zera' 'atah – by way of what you sow) after you ('achar 'atem – following you).” (*Bare'syth* / In the Beginning / Genesis 9:9)

Let's never lose sight of the realization that this is Yahowah's *Beryth* | Covenant. He is offering to include us in His Family and share His Home with us.

And just as Noach listened to Yahowah and followed His instructions, we must do the same if we want to be included in the journey of a lifetime. We can look up toward the Heavens as the sun light returns after a rainy day and see God's promise emblazoned on the sky.

“So (wa) I will confirm (*quwm* – establish and affirm, take a stand and then rise up to honor) **My Covenant** (*‘eth beryth* ‘any – with My Family-Oriented Relationship Agreement) **with you** (*‘eth ‘atah* – through you) **such that all humans with a propensity to preach** (*wa kol basar* – every person with a popular message) **are never cut off from the living** (*lo’ karat* – cut down and banished) **again** (*‘owd*) **by the inundation of flood waters** (*min maym ha mabuwl*).

Never again shall there be (*wa lo’ hayah ‘owd*) **an overwhelming deluge** (*mabuwl* – flood) **to wipe out the corruption** (*la shachath*) **on the earth** (*ha ‘erets* – through the land). (*Bare’syth* / Genesis 9:11)

In addition (wa) God said (*‘elohym ‘amar* – the Almighty promised), **‘This is the sign** (*zo’th ‘owth* – this is the signal and banner) **of the Covenant** (*ha beryth* – of the Family-Oriented Relationship Agreement), **which, to show the way to the benefits of the relationship** (*‘asher* – to reveal the proper path to walk to get the most out of life), **I am offering** (*‘any nathan* – I am giving and bestowing) **for the purpose of understanding between Me** (*bayn ‘any* – for you to make the proper connections to comprehend) **and between you, to make a genuine connection with you** (*wa bayn ‘atem* – so that you might more fully appreciate and comprehend), **and between every soul** (*wa bayn kol nepesh*) **who benefits from the relationship** (*‘asher*) **with you** (*‘eth ‘atem*) **for all future generations** (*la dowlam* – dwelling places and families throughout time). (*Bare’syth* / Genesis 9:12)

I am offering (*nathan* – I am giving and bestowing) **My bow, a rainbow** (*‘eth qesheth* ‘any), **within the water vapor** (*ba ‘anan* – in the water suspended in the air).

And it shall be (*wa hayah* – so it will exist as) **the sign** (*la ‘owth* – the standard, banner, ensign, and symbol) **of the Covenant** (*Beryth* – Family Relationship Agreement) **for you to better understand Me by making this connection** (*bayn* ‘any) **and also with the land** (*wa ha ‘erets* – with the earth and material realm).” (*Bare’syth* / In the Beginning / Genesis 9:13)

There would be seven colors in Yahowah’s bow, with red, orange, yellow, then blue, indigo, and violet on the perimeter and green, the color of growth, in the center. This same formula of three luminaries on either side of a center candle which is reflected in His Menorah. The most growth-enabling of the Miqra’ey, *Shabuw’ah* | the Promise of Seven, is set between three Spring and three Fall Feasts. There is much to consider in this sign, one posted in light and written upon the heavens. Even the spectrum in which these seven colors emerge is comprised of seven elements: gamma rays, x-rays, uv rays, light, infrared, microwaves, and radio waves.

Noach’s willingness to act upon Yahowah’s instructions made it possible for the Almighty to convey the benefits of His Covenant through this remarkable craftsman and mariner – crafting a rainbow of light and water. He has led us away from the darkness of man to the Promised Land.

As a reflection of my love for Yahowah, His Covenant, His Invitations, and His people, here are some of my musings on rainbows...

And it was all for ‘*Adam* | Humankind...

Red: *Pesach* | Passover – *life*

for... ‘*Adam* | Mankind by Yahowsha’

Pe’ah – splendor

Pa’ar – to endow with honor

Pagash – to approach and meet

Padah – to redeem and ransom

Pidyowm – redemption and freedom

Peh – mouth for verbal communication

Puwach – to speak

Puwq – to be given what is required

Puwrah – winepress

Pazaz – to refine

Pala’ – marvelous and wonderful

Palat – to be rescued and saved

Palal – to intervene and provide justification

Palas – to observe and contemplate

Paneh – to appear and be present

Pa’al – to act and engage, doing what is required

Pa’am – to bestow and endow

Patsah – to open

Petach – a doorway which is reveled

Pathar – to interpret the significance of words

Paqad – to recount and record, being accountable

Parah – to become productive

Orange: *Matsah* | UnYeasted Bread – *perfection*

for... *Yisra’el* | to Engage & Endure with God by Moseh

Migra’ – an invitation to be called out and meet

Mitswah – instructive conditions

Mishpat – exercising good judgment to resolve disputes

Miphthan – threshold

Maphteach – the key which unlocks and opens

Mabow' – entrance
Marphe' – restoration of health and wellbeing
Mashal – effective and memorable words
Menowrah – Yah's seven light lamp
Mowryah – to revere Yah
Mar'eh – to see clearly
Male' – to fulfill
Matsa' – to discover and obtain
Matat – the gift of the relationship
Mataq – well-spoken words
Matan – a present freely offered
Matom – restored health
Mesheq – inheritance
Mish'en – provisions to support life
Mish'iy – cleansing
Mish'owl – narrow path
Malath – to save
Mishneh – second in a series of events
Mishmereth – taking responsibility
Mishkan – tabernacle
Mashyach – anointed messiah
Melek – royal rule and free advice
Mal'ak – spiritual messenger and heavenly implement
Merea' – companion and friend
Ma'gal – direction in life
Malal – to be circumcised
Masa' – journey
Man – nourishing food provided by God
Maym – cleansing and living waters

Yellow: *Bikuwrym* | Firstborn Children – *adoption*

for... Yahuwdah | Beloved of Yah by Dowd

Beyth – family and home
Beryth – covenant
Ben – son
Bath – daughter

Bakar – firstborn
Barak – to bless
Byn – making the connections to understand
Banah – building and restoring
Bara' – creating
Baqash – searching and seeking
Ba – with, near, and within
Babah – baby
Bow' – to arrive
Bachyr – the chosen one
Bachan – to test, probe, and examine
Bachar – to choose
Batach – to have confidence to the point of reliance

Green: *Shabuw'ah* | Promise of Seven – *growing*
for... the Beryth | Covenant by Yahowah

Shama' – listening and hearing
Shamar – observing, examining, and considering
Shaphat – to decide, exercising good judgment
Shaba' – seven and promise
Sahed – witnessing
Shebuwa'ah – sworn oath
Suwg – growing
Shachar – earnestly seeking
Shem – the name
Shabach – glorified and exuberant
Sagah – increasing and thriving
Shophar – trumpeting a message
Shalowm – satisfied and content, reconciled and restored
Shemen – olive oil
Shamaym – spiritual dwelling

Blue: *Taruw'ah* | Trumpets – *knowing*
for... Tsyown | Signs Posted Along the Way by Noach

Towrah – teaching and guidance
Tsadaq – to be right and become vindicated
Tsyown – signs posted along the way
Tuwr – to explore and investigate
Tabuwnah – to understand
Ta'uwдах – written testimony
Taw – to sign the relationship agreement
Tachbulowth – to provide guidance and direction
Taqan – to be straightforward
Tselem – in His image
Taknyth – becoming an example of the plan
Tamym – to become blameless and innocent
Tahilah – to express appreciation
Tebuwa'ah – to be harvested
Tashuwa'ah – free from danger, delivered and saved
Taqa' – sounding a trumpet

Indigo: *Kippurym* | Reconciliations – *together*

for... Beyth | Family by 'Abraham and Sarah

Kaporeth – to atone and be forgiven
Kopher – to ransom
Kaphar – to make amends, to pardon, and to forgive
Katab – to write, engrave, and inscribe
Kesel – to have confidence and trust
Kasaph – to deeply desire and yearn
Kathar – to crown and adorn
Kisse' – seat of honor
Karam – working in a vineyard
Karah – preparing a feast
Keruwb – supernatural beings
Kirbel – to be clothed
Kaph – open and receptive hand
Kalah – to completely fulfill
Kedah – healing
Kabas – cleansing and purifying

Ken – to be honest and right
Ky – indeed, truthfully, surely, and truly
Kuwn – to fashion, form, and establish
Koach – to be empowered
Kabowd – to be respected, valued, and rewarded

Violet: *Sukah* | Camping Out – *sharing*

for... Ya'aqob | the Chosen People by the *Ruwach*

Samak – sustained and supported
Samah – joyful and rejoicing
Sakar – beneficially rewarded
Sagab – strengthened and protected
Sakal – insightful understanding
Suws – pleased and delighted
Suwach – thinking rationally and clearly
Saba' – content and satisfied
Sa'eth – raised, honored, and forgiven
Shabat – celebrating the seventh day
Sha'ar – the remnant
Shuwb – have returned and are restored
Shakan – to dwell, live, remain, and endure
Shalem – to finish and completely satisfy
Sha'a' – to play

And it was all for '*Adam* | Humankind...

'Ab – father
'Ahab – love
'Adam – mankind
'Ahal – brilliant and bright
'Aman – trust and rely
'Aken – truly and surely
'Am – family
'Asher – beneficial relationship
'Ayl – lamb
'Akal – to consume and be nourished

‘*Alaph* – to learn and be increased a thousandfold
 ‘*Amanah* – binding written agreement
 ‘*Azan* – to ponder, perceive, and respond
 ‘*Abah* – to be willing
 ‘*Adom* – red (first color of Yah’s bow)
 ‘*Adamah* – earth
 ‘*Amar* – to communicate
 ‘*Ashar* – to be guided
 ‘*Asaph* – to gather together
 ‘*Atah* – you
 ‘*Echad* – one (these also begin with an Aleph)
 ‘*Edown* – firm foundation, upright pillar, firm footing
 ‘*El* – almighty God
 ‘*Em* – mother
 ‘*Erets* – land
 ‘*Eth* – with and alongside
 ‘*Emuwn* – to be trustworthy and reliable
 ‘*Enowsh* – mortal man

That is a lot to reflect upon. But it is, after all, Yahowah’s bow and the sign of His Covenant. And He is the Light, enlightening us through these words.

One last thought before we leave Noach and consider ‘Abraham...

“Noach (*Noach* – the Trustworthy Guide) **began** (*chalal* – commenced and continued) **as a man** (‘*ysh*) **of the soil** (*ha* ‘*adamah*). **He planted** (*nata*’ – set up, constructed, and established) **a vineyard** (*kerem* – cultivating vines and harvesting grapes).” (*Bare’syth* / In the Beginning / Genesis 9:20)

This is interesting for several reasons. First, Yahowah engages with people who work and who have meaningful jobs. He does not associate with professional theologians. Noach worked the land. Moseh was a shepherd, as was Dowd.

Second, a couple of years ago the oldest confirmation of winemaking was traced to this region. An earthenware pot was discovered in Armenia containing primitive wine sediment dating back to the sixth millennium BCE. As is so often the case, an archeologist's spade unearthed yet another confirmation of Towrah.

Lastly, the Ark was not a journey to lethargy. Noach did not disembark and retire. The same is true in 'Eden, with the Covenant, and life in Heaven. To enjoy living, to be productive and interesting, to grow, we will continue to make our contribution to the relationship.

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RESOURCES

YadaYah.com

AnIntroductionToGod.com

Observations.com (coming soon)

ComingHome.com (coming soon)

QuestioningPaul.com

ProphetOfDoom.net

TeaWithTerrorists.com

InTheCompanyOfGoodAndEvil.com

Forum.yadayah.com

BlogTalkRadio.com/Yada

Facebook: Yada Yahowah Observations

Facebook: Yada Yahowah Coming Home

Printed and eBooks: Amazon.com (Craig Winn)

Contact: email@YadaYah.com

ASSOCIATED RESOURCES

YahowahBeryth.com (Books & Audio Archives)

BlessYahowah.com (Books & Audio Archives)

Facebook: Shamar Towrah (Discussion Group)

Yada Yah on YouTube (Audio Programs)

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