

Tiph'arah – Adorned in the Light of God

What Will Our Renewed Nature Be Like...

Most everyone the world over has some concept of what the “Christian New Testament” have to say about salvation. But not one in a million knows what they are being saved *from*, and only a tiny fraction of those know what they are being delivered *to*.

Yahowah’s witness is repetitive for a reason. We have been told hundreds of times that for most, death is final. Souls aren’t being saved from the “eternal torment of hell” but simply from not awakening after they die. The relatively few souls who are destined for the perpetual anguish of the abyss for having committed the unforgivable sin of touting deceitful and lifeless dogmas in God’s name aren’t salvageable. So no one is saving them. As a result of having allied themselves with the spirit of darkness, and having advanced destructive and desolate doctrines, they have led others away from Yahowah, and for that their fate is sealed. So for most, the choice is simply between life or death—the restoration of their soul or its dissipation.

If these realizations (that there is an unforgivable sin and that there are three destinations for human souls not two as in heaven and hell) are unfamiliar to you, you would be wise to go back to the beginning of this exposé on Yahowah’s Word before you continue on. Because in this chapter we are not going to review old ground but instead discover what God revealed about the nature of His risen and restored state and thus by association, ours.

While many are curious as to when and how we will be “accepted,” “gathered together” with Yahowsha’, during the Taruw’ah harvest, the *how* and *when* aspects of this event, errantly called “the rapture,” are insignificant compared to the *who* will participate and by *what* means. Who is selected? Why do they get to go? Who helps them get there? And most importantly, since we are talking about eternity,

what happens to those who are harvested—what do they become and where do they go?

This understood, Yahowah doesn't tell us much about heaven. Quite frankly, I think it is because He isn't into bribes. If just being with Him isn't good enough for you, don't sign up for the trip. But, therein lies the tale. We can't be with Him, at least not in His undiminished state, unless and until we are changed so that we are more like Him. Otherwise, His presence would incinerate us.

Yowb / Job understood that we would be different during eternity and thus had some idea of what was to become of him as well as who would be responsible for his transformation. **“For I know (*yada'*) my Redeemer (*ga'al*) lives (*chay*), and He shall arrive and stand upright (*quwm* – come onto the scene, establish and confirm) at the last day (*'acharown* – at the end of this period of time) upon the dust of the earth (*'aphar* – the parched and ashen ground). And after (*'achar*) my skin (*'owr*) is destroyed (*naqaph* – rotted and decayed), from (*min*) this flesh (*basar*) I shall see (*chazah* – look upon and behold) God (*'elowha*), whom by relationship (*'asher*) I (*'any*) shall behold (*chazah*), seeing (*ra'ah*) Him with my own eyes (*'ownah*).”** (Job 19:25-27) Job spoke these words before the world was poisoned by Babylon's religious schemes. This truth is pure and undefiled.

Dowd / David also knew that he would become just like Yahowah—and he knew why. **“I will see (*chazah*) Your presence (*panym* – face) through vindication (*tsedeg*). I shall be satisfied (*saba'* – nourished and filled with Your fullness) when I am harvested (*qayits* – become the fruit of summer) in Your likeness (*tamuwnah* – image, semblance, and form).”** (Psalm 17:15) One day we will be just like God.

Once vindicated, Yahowah fills us with His Spirit, enabling Him to harvest a perfect and incorruptible soul. While *qayits* is translated “awake” in English Bibles, there is no direct basis for that rendering. The word is related to *qayam*, meaning “to endure and live, existing restored and re-established.”

Few have expressed truth more accurately or succinctly than Yahowchanan / John. He tells us what is going to occur. **“Beloved (*agapetos* – those who are esteemed and worthy of love), now at this time (*nun* – in the present) we are children of (*teknon* – the offspring of, sons and daughters of) God. And while who and what we shall be (*tis semen*) is not yet (*oupo*) openly manifest (*phaneroo* – visibly apparent and realized), nevertheless (*de*) we recognize we are part of His family (*oideios / oida* – we are aware we are related) so that (*hoti*) whoever (*ean*) is known (*phaneroo*) to Him, he or she shall exist (*esomai* – shall be) like (*homoios* – assembled together corresponding to and resembling) Him, because (*hoti* – so that by way of explanation, cause and reason) we shall see (*horaos* – experience and be acquainted with) Him just as He is (*kathos esti* – in accordance**

with, and in full proportion to, His actual state of existence).” (1 Yahowchanan / John 3:2)

Yahowah had to tone Himself down, He had to radically diminish Himself, for mortal man to experience Him. The totality of God, His unlimited energy and power, would have incinerated our planet. So for us to “see and experience Him in accordance with, and in full proportion to, His actual existence,” we will have to be transformed to the point that we are much more like Him than we are today.

Yahowchanan selected two very interesting words to describe this process. *Teknon* conveys the thought that we “have an intimate and reciprocal relationship” with God that “has been formed on the basis of friendship and love as manifest in the bond between parent and child.” This is a wonderful summation of the whole of Scripture, its message and purpose. *Homoios* suggests that, as a result of this bond, our eternal “nature will be similar to” God’s, “resembling His qualities.” That is the Good News manifest by *Bikuwrym* and *Shabuw’ah*. *Homoios* is a derivative of *homou* which simply means “to assemble together.”

That brings us to something I find ironic. Those who have sought to control the levers of religion and politics, whether imperial emperors, communist dictators, or popes, have all too often craved the status God is willing to give freely.

This is such an amazing promise I’m glad it was affirmed by Yahowsha’ Himself. Just before His crucifixion, the Ma’aseyah comforted His disciples by sharing this very thought: **“Do not think in such a way that your heart is troubled** (*tarasso* – agitated or distressed). **Trust in** (*pistetai* – think and have confidence in, be convinced of) **the existence of** (*eis* – singular of *eimi*), that which is identical to, that which corresponds exactly to, that which exists without contingency, that which represents and stands up for so as to be present with) (*tov*) ΘΝ (placeholder for **Yahowah, the ‘elohym, from Theon, God**) **and also** (*kai* – combining and relating these thoughts closely, implying their similarity and likeness, and above all) **trust** (*pistetai*) **that I am identical and exist representing Him, corresponding exactly to Him** (*eme eis*).” (Yahowchanan / John 14:1)

This completes the equation. In our eternal state we will become identical to Yahowsha’, just as Yahowsha’ (at least in His undiminished state) is identical to Yahowah. Man, who was made in the image of God, will become more like Him. Therefore by connecting these verses we know that when we enter the presence of our Creator and Savior we will be “identical to God,” we will “correspond exactly to God,” and we will “exit representing God.” Thus by studying Yahowsha’ we can come to understand what we will be like following the harvest.

While I may be making a mountain out of a mole hill, there appears to be an interesting subtlety in this statement and in many others like it. In the earliest Greek manuscripts, we find the Greek words “εις” twice and “tov” once. Yet in every

popular Bible translation *eis* is rendered “in” and *tov* is just ignored. But the Greek word for “in” is *en*, not *eis*. My interlinears don’t ignore *tov* but they translate it as “the.” While *tov* can represent the singular gender neutral version of the definite article in Greek, “the” doesn’t fit anywhere in the passage. (That is unless one concludes that the ΘN placeholder used with *tov* conveys “Yahowah the ‘Elohyim/God.’”)

In an attempt to more accurately translate what was originally a translation of what was actually spoken in Hebrew, I have rendered *eis* as completely as possible, relying upon what a variety of scholastic journals report. Depending upon how *eis* is accented, it can just mean “to, toward, into, for, inside, so that, by means of, with reference to,” or “on behalf of.” Yet none of these definitions work within the context of the sentence. It only makes sense when *eis* is translated to confirm “the existence of” God.” *Eis* also makes perfect sense when rendered to say: “that which is identical to, that which corresponds exactly to, that which exists without contingency, that which represents and stands up for so as to be present with” Yahowah.

That brings us to *tov*. Here, I only see two rational choices. The most logical, but nonetheless radical, is to apply it to God as that is where it is used in this verse, as well as most other places it is found in the eyewitness and historical accounts.

But using *tov* in this way would make God gender neutral, or more accurately, gender inclusive, something that is actually inferred in Genesis. “**‘Elohyim created (bara’) man (‘adam – Adam or mankind) in His image (tselem – likeness and semblance, as a representation of Himself, in the same pattern and model). In His likeness (tselem) ‘Elohyim created (bara’ – fashioned and formed them, made) him, male (zakar) and female (naqebah) He created them.’**” (Bare’syth / Genesis 1:27) The concept of gender inclusiveness reinforces Yahowah’s selection of a decidedly feminine noun, *ruwach*, in *qodesh ruwach*, to convey the feminine nature of the set-apart, cleansing, comforting, nurturing, clothing, and revering Spirit. Each and every one of the Spirit’s attributes and functions are maternal. That said, don’t run too far with this. Yahowah is Spirit so God isn’t suggesting that He is a sexual being. He is simply telling us that He possesses the full complement of familial qualities: Father, Mother, and Son. Since we know that there will be no marriage or procreation in our eternal state, we may become more like God in this way also.

In the off chance that *tov* isn’t supposed to be the “gender neutral version of the definite article,” the closest Greek word to *tov* listed in Koine Greek dictionaries is *touvv*. It conveys: “now at this time, and in relationship to mortals who live now, such as they are now at the present.” Since it is often used in discussions regarding Yahowah and Yahowsha’, if *tov* communicates the concepts inherent in *touvv*, and if it is positioned in the only place within the passage that this would make sense,

Yahowsha' revealed: **“Do not think in such a way that your heart is troubled as it relates to time** (*toviv* – to your existence at this time as mortal men, such as you are). **Trust in the existence of Yahowah, the ‘Elohyim/God, and also, combining and relating these thoughts closely, implying their similarity and likeness, trust that I am identical to Him, representing Him, and corresponding exactly** (*eme eis*) **to Him.”**

But no matter how *tov* is rendered, Yahowsha' is saying that He is the source of eternal life. He is identical to Yahowah, and that nothing is more important than trusting in the knowledge that Yahowah manifest Himself in human form as Yahowsha'. That means that His Spirit can be corporeal. And since rebirth and immersion in His Spirit are prerequisites for eternal life, it seems reasonable to assume that, on occasion, when the circumstance dictates, we may well be able to manifest a physical component to our spiritual nature.

Now that we know who is speaking, who He represents, and why He is sharing this information, let's listen to what else God had to say. In the next verse, Yahowah explains where we are going after He collects our souls. **“In** (*en*) **My ΠΠΣ** (placeholder for **Father's**) **house** (*oikia* – inhabited edifice and dwelling place) **there are** (*eisi* – there exist) **many, large, and great** (*polus*) **everlasting dwellings** (*mone* – abiding abodes, continually enduring homes). **If it were not so, I would have told you.”** (Yahowchanan / John 14:2) Our future habitat is in Yahowah's home. These dwelling places may be many, they may be large, they may be great, or they may be all of the above. But they will certainly be everlasting and incorruptible. We have God's word on it.

Yet before we can live in these eternal “mansions” with God we must first be made more like God. This transformation was made possible by Yahowsha's Passover sacrifice on Golgotha's upright pole. And that was exactly where He was headed when He spoke these words. **“I am going to** (*poreuomai* – I will depart so that I can lead and carry you away, transforming you to) **prepare** (*hetoimazo* – to make you ready by completing the necessary preparations for) **a place** (*topos* – an inhabited area that is designated) **for you. And if I go away so that I can lead you and carry you away** (*poreuomai*) **by completing the necessary preparation for** (*hetoimazo*) **a place for you, I will come and go** (*erchomai* – arise and be established) **again** (*palin* – anew for renewal) **and receive you to Myself** (*paralambano* – take you with Me, joining you to Me; acknowledging and accepting) **you to Myself, that where I Am** (*eimi* – where I exist and am present), **there you may be also. You realize that you belong to the family** (*oida oikeios* – you recognize that you are family in this house and that you are immediate kin in this home) **where I Am going. And you know the Way.”** (Yahowchanan / John 14:3-4)

Not only was the Upright One predicting His immediate rendezvous with the upright pole, He was delineating the reason He was going there. Moreover, with these words Yahowsha' connected the first four Feasts, those of Passover, Unleavened Bread, FirstFruits and Sevens, with the fifth *Mow'ed Miqra'*, that of *Taruw'ah*. Depicted by His use of *paralambano*, this completes the process of "receiving us to Himself." The Greek term designates the means God will use to raise us up to His home in heaven.

Paralambano is a compound of *para*, meaning "by being near," and *lambano*, which designates the act of "acknowledging and accepting someone." *Paralambano* means "to lay hold of someone, taking them by the hand and carrying them away, removing them by claiming them for oneself." *Paralambano* is therefore an active, relational verb, focused on "procuring someone so as to associate with them as a companion."

By using *paralambano* in this context of bringing us home, Yahowsha' was clearly referring to the *Taruw'ah* Harvest, the gathering together of His Covenant family with Him in heaven. As proof, the Ma'aseyah used *paralambano* as the basis of His most descriptive harvest parable: "**Two will be grinding at the mill and one will be taken to be brought alongside, acknowledged and accepted, taken away to associate as My companion, claimed, procured, and received (*paralambano*) and one will be sent to the place of separation, yielded up to expire, sent away and disregarded, divorced and abandoned, given up to be forsaken and damned (*aphiemi*).**" (Mattanyah / Matthew 24:41)

Let's take a closer look at some of the other words Yahowsha' selected in Yahowchanan / John 14, one of the most revealing chapters in Scripture. The word translated "lead you and carry you away" is *poreuomai*. In the contemporary usage of the day it meant that Yahowsha' was "going to set the solution in motion that would establish the Way to convey us" to our everlasting home. This is consistent with *hetoimazo*, in which Yahowsha' said He was "completing the necessary preparations." To "prepare the way" He would first have to become the Passover Lamb. It was only then that we could be accepted into Yahowah's family and live in His home.

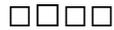
The "*erchomai*—coming and going" reference in the verse cannot be descriptive of Yahowsha's final advent because God's return to the Mount of Olives will be a hostile and destructive affair, predicated by a giant earthquake and followed by the annihilation of millions of people. So in this passage, Yahowsha' did not tell us when the gathering of His family would occur, only that it would occur as a means to bring the chosen home. He has also told us that this will serve as the way to be included in the ultimate destination resort. Trust Him and you will live with Him.

Just a few weeks earlier, Yahowsha' demonstrated that He possessed power over death, proving that He could do for us what He had promised. **“Therefore, Martha said to IN (placeholder for Yahowsha’), ‘KE (placeholder for Master or Sovereign, the One to Whom we belong, even Sir) if You had been here (eimi – been present), my brother would not have died (apothnesko – experienced natural death). But I know that indeed even now whatever You ask, the (tov – gender inclusive definite article) ΘN (placeholder for Deity from theon) will give You O ΘΣ (placeholder for Yahowah or God).’ ΙΣ (placeholder for Yahowsha’) said to her, ‘Your brother will rise (anistemi – stand up, come forward, and appear).’ Martha said, ‘I know that he will rise (anistemi) in (en) the restoration (anastasis – rising up and restored, standing) in the last day.’ ΙΣ (Yahowsha’) said to her, ‘I Am (eimi – I exist as) the restoration (anastasis – the means to rise and stand) and the life. Trust in Me, and even if you die (apothnesko – experience the separation of death), you shall live (zao – enjoy absolute fullness of real and worthy life). Individually and collectively whosoever (pas) lives and trusts Me shall never, never, be separated (apothnesko – a compound of apo and thnesko, meaning to experience separation upon death). Do you think this is true?’ Then she said to Him, ‘Yes (nai – truly and assuredly), KE (Master), I am convinced and have every confidence that You are (ei) the ΧΣ (placeholder for Ma’aseyah), the Son (uios) of ΘΥ (placeholder Yahowah, God), who was predicted to come (erchomenos) into (eis) the world (kosmos).”** (Yahowchanan / John 11:21-27)

There is some interesting wording at the end of the 22nd verse which is ignored in most all English translations. In both first century manuscripts of Yahowchanan as well as in the second century copy of this passage, two placeholders (ΘN and ΘΣ) for “Deity, God, Theos, Theon, ‘El, ‘Elohyim,” or “Yahowah” are used, not one. The second is preceded by an exclamatory and endearing “O,” as in “O God.” The only rational explanation of this is that Martha was saying: “whatever You ask, the Deity will give You O God.” She recognized that Yahowsha' had the power to control everything including life and death because Yahowsha' was and is Yahowah.

He is the means to restoration and life for all of us. And the key to this life is being connected to Him. Or stated in the converse: not being separated from the sole source of life.

We are told that Yahowsha' stood in front of his friend's tomb and said, **“Lazarus, come forth!”** He did. Unlike a doctor who postpones death, Yahowsha' delivered this man from it. It is why He called Himself “the restoration and the life.”



Shortly thereafter Yahowsha' did what had never been done. The wondrous news of His marvelous words, His incredible miracles, His Passover and Unleavened Bread sacrifices, and His life-bringing FirstFruits restoration, soon spread. In the statement which follows, we learn that Yahowsha' could materialize wherever He wanted, and He could appear however He wished. Therefore, by implication, we will be able to do these same things.

This, by the way, is a reflection of the reality that energy and matter are the same thing while not being equal. Matter is nothing more than organized energy. But in the material form, energy has to be diminished by the speed of light squared (186,000 miles/second times 186,000 miles/second to create $E=mc^2$). So, for Yahowah, who is spiritual energy, to accept a physical form and become Yahowsha', He has to set apart and massively diminish an aspect of Himself. Yahowah and Yahowsha' are therefore the same, but cannot be equal – ever. All of Yahowah cannot be manifest in Yahowsha' – period. But still, Yahowah can and does manifest an aspect of His Spiritual nature in our material world when it serves His and our interests to do so. (Since we are on this topic, this means that Paul lied when he said that the “fullness of the godhead resided on him bodily.”)

Beyond these insights into the relationship between Yahowah and Yahowsha', and thus our renewed nature, the next statement reveals how important it is to understand every aspect of Yahowsha's sacrifice to benefit from what He has done. It also suggests that Yahowsha' comes to those who honestly seek Him, to those who are actively engaged discussing the evidence concerning Him. While these men didn't initially recognize the new and improved Yahowsha' of FirstFruits, they had come to trust the Ma'aseyah while He lived in their midst. We know this because they were *histemi*/ standing upright in His presence.

This discussion immediately follows the eyewitness account of Yahowsha's return from She'owl, and in fact, takes place on during the Called-Out Assembly of FirstFruits. Its purpose is to encourage us to view the life, words, and deeds of the Ma'aseyah, and especially His fulfillment of the *Miqra'ey*, from the perspective of the Towrah, Prophets, and Psalms.

“Now pay attention (*idou*), on that very day, it came to be that two of them [they were among the “others” who had heard the women's testimony regarding His return] were traveling to a village named Emmaus, which was distant *stadia* [a measure of distance equivalent to 200 yards] separated from (*apo*) IAHM (placeholder for *Yaruwshalaim*, meaning the place from which salvation flows, from *Ierousalem*, a transliteration of the Hebrew name). And they talked together (*homileo* – associated and communicated) with one another (*allelon*)

favorably with regard to (*pros*) the account of (*peri* – the issues concerning) all (*pas* – collectively and individually) **these things (*houtos*) which had come to pass (*sumbaino* – the steps which had been taken).” (Luke 24:13-14)**

As we discussed in the “*Bikuwrym* – FirstFruits” chapter, unlike the *Textus Repectus*, the oldest manuscript of this account doesn’t designate the number of *stadia* (said to be 60 or 160) Emmaus was removed from *Yaruwshalaim*. But frankly, its distance was irrelevant, while the similarity between Emmaus and Emmanuel, “God With Us,” was the moral of the story.

The most rational explanation for presenting *Ierousalem* by way of a placeholder is that the Greek transliteration is devoid of meaning provided by *Yaruwshalaim*, and thus doesn’t help us understand this story. *Yaruwshalaim* is “the source from which teaching and guidance regarding reconciliation flow. It is the place where *Pesach*, *Matsah*, and *Bikuwrym* were fulfilled by *‘Imanuw’el*—God With Us.

Sumbaino, the last word in the 14th verse, and translated “had come to pass,” is a compound of *sum*, meaning “with, beside, and accompanying,” and *basis*, meaning “steps and walking.” The things which had taken place were fulfillments of Passover, Unleavened Bread, and FirstFruits, telling us that they represent the steps we must take in our walk to God.

“Coming into existence and appearing (*ginomai* – miraculously returning and materializing) while they communed together (*homileo*) pondering the evidence (*suzeteo* – discussing and debating the facts), ΙΣ (Yahowsha’), Himself (*autos*) drew near (*eggizo* – approached and joined them) and went with them (*symporeuomai* – leading them on their journey).

But their eyes (*ophthalmos* – perspective and perceptions) were restrained (*krateo*), so that they were kept from accurately recognizing and acknowledging (*epiginosko*) Him.

He said, ‘What kind of conversation is it that (*tis houtos logos* – what words are these that) you are exchanging (*antiballo* – tossing back and forth) with one another as you walk (*peripateo* – opportunistically making your way) standing upright (*histemi* – established and firm), and yet (*kai*) are sad and discouraged (*skythropos* – downcast and distressed, displaying a gloomy and somber countenance)?’” (Luke 24:15-17)

Luke was mistaken. Their eyes were not restrained. They didn’t recognize Yahowsha’ because the restored Yahowsha’ of FirstFruits looked nothing like the Yahowsha’ of three days before. Yahowsha’s old body, as is required in the Towrah, ceased to exist the evening of Passover. This was a completely new creation – same soul, same Spirit, but totally different body (if you can even call

His restored physical presence that). This then also explains why the women at the empty tomb and later the Disciples in the upper room, did not recognize Him either.

Histemi, translated “standing upright,” is disruptive to the flow of the last sentence, even verbose, since walking presupposes being upright. But it was included because *histemi* confirms that these men knew enough to be considered walking to God, if for no other reason than they were earnestly seeking to understand the meaning behind the Ma’aseyah’s role in the fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*.

The reason Yahowsha’ wanted to know why these guys were discouraged, even somber, was that while Passover and Unleavened Bread had been a horrific experience for Him, FirstFruits was joyous. Moreover, according to Yahowah, these three days are all celebrations, as they comprise God’s greatest gift. They ought to have been celebrating, too.

“Then the one (*heis*) whose name (*onoma* – personal and proper designation and reputation) was Cleopas (*Kleopas* – a compound of *kleos* and *pater*, meaning: to report the Father’s Glory) answered (*apokrinomai* – considered the evidence, separating fact from fiction), ‘Are You the only one (*monos* – alone, forsaken, and destitute) living and traveling (*paroikeo* – visiting as a foreigner) in IAHM (placeholder for *Yaruwshalaim* – the source of redemption) who does not know (*ou ginosko* – who is unaware of, does not have knowledge about and understand, does not acknowledge and recognize) the things which have happened here (*ginomai* – have come into existence, taken place, become a reality, and have been fulfilled, finished, and received) through Him (*autos*) in (*en* – during and with regard to) these (*houtos*) days (*hemera*)?’” (Luke 24:18)

In that it has been nearly a thousand pages since we covered this passage within the context of the Called-Out Assembly of FirstFruits, there is merit to our review of some old territory. In that chapter, we delved deeply into the etymology of *apokrinomai*, which is translated “answered” above. While superficially, it tells us that the “one who would report the Father’s glory,” responded to Yahowsha’s question, set into the context of being morose during the most celebratory moment in human history, *apokrinomai* helps us appreciate why it was the wrong response. *Apokrinomai* bridges the gap between sadness and joy, between discouragement and hope.

Apokrinomai is a compound of two very similar Greek words. *Apo* speaks “of separation,” especially as it relates to “being distanced in time and/or space from something or someone.” For example, fellowship is *apo* when the “union is destroyed” or the “covenant is breached.” On the positive side, we can also be separated from this world of oppressive human schemes and be set apart unto God.

Krino also means “to separate,” but in this case with regard to “distinguishing, discriminating, and judging between right and wrong, good and evil, fact and fiction.” *Krino* speaks of the “process of thoughtfully and morally considering the evidence and concluding, determining, and rendering a rational decision or verdict.”

Krino is how judges and juries filter the evidence in a trial—determining that which is valid and then exercising sound judgment based upon the facts. As such, from a Scriptural perspective, especially as it relates to *Pesach*, *Matsah*, and *Bikuwrym*, *krino* describes the means we must deploy to understand what happened on these three days, to trust this plan as it was presented and fulfilled, and then to rely upon this pathway God has provided. But more than that, *krino* also describes what happens to those who don’t properly judge the evidence, in that they will be “separated” from God and His family.

Based upon this understanding, we come to appreciate why the passage which, errantly translated and cited out of context, as “judge not lest you be judged,” really says “do not separate [souls from God], lest you be separated [from Him]. And we come to understand why Political Correctness, the replacement moral code of Socialist Secular Humanism, has made being judgmental and discriminating a sin.

The path home to our Heavenly Father requires *apo* and *krino*. They are the prerequisites of trust and reliance, and thus of salvation. We cannot rely on something we do not trust, and we cannot trust that which we do not know. And to know, we must consider the evidence and evaluate it morally and rationally, deploying sound judgment. Doing so not only helps us separate right from wrong, fact from fiction, God’s ways from man’s schemes, the process creates the most conducive conditions from which to exercise our freewill and to make the best possible choice with regard to capitalizing upon Passover, Unleavened Bread, and FirstFruits.

And I suppose that is why *apokrinomai* is followed by *monos*. Those who do not understand *Pesach*, *Matsah*, and *Bikuwrym* will be “forsaken,” which is “to be damned” as in “separated,” because they are “destitute of [God’s] help,” and thus “alone.”

To be saved, we must “*ginosko* – become aware of, possess knowledge about and understand, acknowledge and recognize” “*ginomai* – the things which have happened, have become a reality, having been fulfilled, finished, completed and received” “*en* – during and with regard to” “*houtos hemera* – these days.”

Nazarene, the descriptive term used in the next sentence, is based upon *Nazyr*—the community of people who set themselves apart unto Yahowah, completely dedicating themselves to God. Having made and consumed wine, Yahowsha’ was not a member of this group, but according to Scripture, He was the Most Set-Apart.

Nazyr in turn is based upon *nazar* and *nazer*, from which it derives its meaning, and from *nasar*, denoting “salvation.”

“**And He said** (*eipon*), **‘What nature of** (*poios* – what kind and sort of) **things?’** **So they said,** **‘Things concerning** (*peri* – with regard to) IY (placeholder for **Yahowsha**) **the** (*tov*) **Nazarene** (*Nazarenos* – a transliteration of *Nazyr*, meaning set-apart and dedicated unto God), **a man** (*aner*) **who** (*hos*) **became** (*ginomai* – came to exist as) **a prophet** (*prophetes* – one who spoke for God and who predicted the future), **mighty** (*dunatos* – tremendously powerful and immensely capable, extremely important and influential) **in** (*en*) **word** (*logos* – declarative statements intelligent assertions, message, and reasoning) **and deed** (*ergon* – accomplishments and results) **in the presence of** (*enantion* – in accord with the judgments of) ΘY (placeholder for **God**, namely **Yahowah**) **and all** (*pas*) **the people** (*laos* – common folks, nation, public, populace, and multitudes),...” (Luke 24:19)

Yahowsha’ let His light shine before men—in fact before a whole nation, one at the crossroads of the world. He was bold in word and deed, willing to make incredible claims, to profess riveting predictions, and to perform a stunning array of miracles—one of which included bringing a dead man back to life. He caused the lame to walk, the blind to see, and the healed the most disfiguring diseases. But His greatest work and His most influential words, pertained to the fulfillment of Passover, Unleavened Bread, and FirstFruits. Because as a result of them, all humankind has unparalleled access to God—an open door invitation to paradise.

In this regard, *enantion*, translated “in the presence of,” tells us that the words, deeds, and prophecies of Yahowsha’ were all “in accord with the judgments of” Yahowah. This means that God is judgmental, and that we should be as well. It also means that the message, accomplishments, and predictions of Yahowsha’ were consistent with the reasoning and conclusions of Yahowah. And to understand these conclusions, and the reasoning behind them, there is only one place to turn—the Towrah, Prophets, and Psalms.

Continuing to list the things which had occurred, the men added: “**...and how** (*hopos* – the manner in which) **the chief priests** (*archiereus* – religious rulers with a high social status, wealth, and authority) **and our rulers** (*archon* – political and religious leaders and governmental officials) **delivered Him up** (*paradidomi* – betrayed Him and handed Him over) **to be judged and condemned by the authorities** (*krima* – be unfavorably evaluated, sentenced, and punished) **to die and be separated** (*thanatos* – denoting the physical separation of the body and soul often by way of capital punishment), **and affixed Him to an upright pole** (*stauroo* – the active aspect of *stauros*, meaning nailed and fastened Him to a stake and then drove the timber into the ground, setting it upright).” (Luke 24:20) There is no “cross” in Scripture. It is a pagan symbol, one first used in Babylon.

While we have reviewed this previously, should you be interested in the appearance of the upright pole, and in the process used to kill Yahowsha', there is an image on the www.YadaYah.com homepage which shows a reasonably accurate depiction. In the case of Roman capital punishment circa the first century CE, the victim was laid on the ground next to an upright pole, some eight to ten feet tall. The timber would previously have been set into a chiseled-out recess in the rocky ground, one especially designed to hold the pole vertically, and not permit any front to back or side to side movement. The victim would then have had his arms stretched out, and then his wrists would be nailed to a five to six foot long beam of wood. Once affixed, the Romans would lift the wooden beam and the man, holding on to both, until the beam fell into a notch cut into the top of the upright pole. Then, they would drive a single nail through both ankles, affixing the victim's feet onto the vertical timber. While the shape of the implement of death, apart from the upright pole aspect, is irrelevant, the completed shape was that of a capital T.

Archiereus is a compound of *arche*, meaning "the first, top, most, or highest" and *hiereus*, "priest," which is in turn derived from *hieros*, meaning "sacred and devoutly revered." It is from this purely religious term that the Latin *hierarchia* was derived, ultimately leading to the English word "hierarchy." And it is against this aggrandizement of men that Yahowsha' warns us against in His open prophetic letters to the Called-Out Assemblies in Revelation. A religious hierarchy is on the short list of things He holds against us. Moreover, in Matthew 23, Yahowsha' focuses His harshest criticism toward the rabbis (meaning exalted ones) and priests in Jerusalem. Today, while hierarchies abound in man's militaries, and in politics, especially in socialist societies committed to the religion of man, Secular Humanism, they are especially caustic in religious circles. And in this regard, there is no better example of an institution acting contrary to Yahowah's instructions than the Roman Catholic Church.

“Moreover (*de*), we were confidently expecting (*elpizo*) that He came into existence (*esti*) for the purpose and mission (*mello*) of redeeming Yisra’el by the payment of a ransom (*lutroo Israel* – by paying the price to liberate *Israel*, a transliteration of the Hebrew *Yisra’el*, meaning those who are preserved and empowered by God). Indeed, besides all this, today is the third day since these things happened. And certain women out of our company, who arrived at the tomb early this morning, astonished us (*existemi* – literally knocked us off of our feet; from *ek*, out of, and *histemi*, standing up, thus caused us to fall over). When they did not find His body, they came saying that they had also seen the appearance of heavenly messengers who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.’ “Then He said to them, ‘O you who lack understanding (*anoetos* – who fail to perceive, ponder, and consider), are slow to

(*bradus kardia* – inactive in mind and body, sluggish to) **think and be persuaded** (*pisteuo*) **by all that the prophets have spoken! It was necessary** (*dei* – proper, beneficial, and right) **for the** (*tov*) XN (placeholder for **Anointed Ma'aseyah**) **to have suffered** (*pascho* – to experience) **these things and to come, go, and return** (*eiserchomai*) **to His glory and radiant shining magnificence** (*doxa* – brilliant and splendid, preeminent, perfect and supreme, dignified and majestic nature).⁹ **And beginning at the source, with Moseh and all the Prophets, He began to unfold all the meaning** (*diermeneuo* – He unfurled, translated, explained, and interpreted all the reasons) **to them in the Scriptures** (*Graphe* – Writings) **that pertained to** (*peri* – concerning the account of) **Himself.**” (Luke 24:21-27)

There are two messages here. The first is that Yahowsha' was “going to return to His glory and radiant shining magnificence,” His “brilliant, splendid, and majestic nature.” That means that His previous and thus natural state exceeds that which was manifest during His brief tenure as a man. He diminished Himself to serve men, to enlighten men, and to save men. But now, today, He has returned to His preeminent and radiant brilliance. And it is this final transformation that we will one day experience. We will be transformed into Light. And what's marvelous about that is that according to Einstein's $E=mc^2$, a little matter converts into an enormous amount of energy.

Second, if Yahowah has said it once, He has said it a hundred times: the only way to understand and interpret Yahowsha's Passover sacrifice, Unleavened Bread ransom payment, and FirstFruits restoration is to unfold the prophecies contained in the Scriptures. Without this knowledge we “lack understanding; we are we are mentally apathetic and slow to think.”

And speaking of thinking, why do you suppose Yahowsha' started His explanation with the Towrah? While there are hundreds of passages foretelling the Ma'aseyah's role in our redemption included in the books of Moseh, the Towrah's prophecies are considerably less detailed than Psalm 22 or Isaiah 53 with regard to the “necessity for the Ma'aseyah to have suffered these things and to have come, gone, and returned over three days.” Or are they...

What about the first Passover in Genesis, Abraham's dress rehearsal for what would occur forty Yowbel later on Mount Moriah? What about the second Passover in Egypt where the “blood of the lamb was smeared on the upright pole” depicting the doorway to salvation? These are enlightening but they don't explain why Yahowsha's soul had to go down into hell or why He would return glorified.

For the complete picture, we have to turn the page and open Leviticus. In the twenty-fourth chapter you will find the whole story completely laid out, including why these men were alerted to the fact that “the third day since these things happened” was especially telling. The seven *Miqra'ey* live at the very heart of

Yahowah's prophetic timeline. Eschatology remains a mystery for the "church" because their Christmas, Easter, and Sunday substitutions have left their congregations groping in the dark.

And that is why the "church" has been unable to ascertain when the Sabbatical Millennial Reign will begin, when Yahowsha' will return, why Taruw'ah confirms and dates the harvest errantly known as the "rapture," and by implication, know when the Tribulation will begin.

By searching the Scriptures in concert with the Spirit, I have come to understand, just as the two disciples did under Yahowsha's tutelage. They found God's Scriptural explanation compelling. **"As they approached the village where they were going, He suggested that He would continue His journey, but they were compelling, saying, 'Stay and live (*meno* – remain and abide) with us, for it is nearing evening, and the day is already waning.' And so He went in (*eiserchomai* – moved into, beginning to live within them and) to stay and live (*meno* – remain and abide) with them. Now it came to pass, as He reclined at the table with them that He received (*lambano* – accepted and took upon Himself) the bread, celebrated it invoking its blessings (*eulogeo* – from *logos*, affirming and demonstrative words, and *eu*, which make well off and prosperous) and broke it (*klao* – tore off a piece), and gave it to (*epididomi* – handing its power over to) them. Indeed (*kai*), their eyes (*ophthalmos* – their mental capacity for seeing and understanding) were opened and they became thoroughly acquainted with (*epiginosko* – came to know in a relational sense and came to understand accurately and completely) Him. And His existence (*ginomai*), His light, could no longer be seen (*aphantos* – from *phaino*, source of light and enlightenment and a, suggesting could not be) separated from (*apo*) them."** (Luke 24:28-31)

Yahowsha's Light, His Spirit, His source of life and enlightenment, would now come to exist within them. He and they would become of like mind and spirit, inseparable. Yahowsha' had connected everything together for these men—men who had earnestly and actively sought to know Him and who had come to trust Him by examining and discussing the evidence at their disposal.

Not only were the Word and the Word now One, the Light and the Bread had now "moved in, coming to live and abide within them." What had begun as a mental exercise, the exchange of words and ideas, had become a directed journey through the "source: with Moseh and all the Prophets." Yahowsha' "began to unfold all the meaning, He translated, explained, and interpreted the reasons to them in the Scriptures that pertained to and concerned the account of Himself." And that led to "their eyes and their mental capacity for seeing and understanding being opened." They became thoroughly acquainted with Yahowsha'. They came to know Him in a relational sense. They came to understand who He was and is accurately

and completely. So His existence, His light, could no longer be seen separated from them.

Now, if you are checking to see if I've accurately presented the last verse, you'll quickly discover that the KJV, NKJV, ASB, NASB, IV, and NIV all render the passage as if *ginomai*/existence and *apo*/separation were not in the text—yet they are, even in manuscripts dating to the late first century. And then these translators ignore the obvious fact that *aphantos* is based upon *phaino*, the Greek word for “light.” The Word has the power to enlighten and to transform when it is properly “unfurled, translated, explained, and interpreted.”

When this verse is connected to the next, it demonstrates that a spiritual entity can maneuver in spacetime—in four dimensions. By the time these two men had run back to Jerusalem, Yahowsha' had already met with Peter, having had a heart-to-heart conversation with His wayward disciple (Luke 24:34). Reengaged and reaffirmed, Peter ran to tell the other ten about His meeting. So then, just as Cleopas arrived and began discussing his encounter, Yahowsha' appeared in the room—further demonstrating the nature of his restored spiritual state.

We can conclude from the narratives that Yahowsha', in His new form, was not restricted by time or physical barriers. He could be wherever He wanted, whenever He wanted. He could appear or disappear at will, reappearing moments later at some distant location of His choosing. His restored nature was no longer restricted by the confines of three dimensions although it looked real and felt as solid as any human flesh. It was apparently operating on a higher plane and exhibiting greater energy—or more bandwidth, if you will. There are many hints provided throughout Scripture that the Ma'aseyah's spiritual nature, like ours, will be at least four dimensional and that it will be energy based, manifesting itself like light—demonstrating particle characteristics without the limitations of mass.



So what do we know about Yah's “Garment of Light?” For that matter, what do we know about “light?” A lot, really. We know that in the beginning Yahowah transformed light into matter. And we have just discovered that in the end, He will transform matter back into light.

“God said, ‘Let there be (*hayah* – exist) light (*'owr*) and light (*'owr*) existed (*hayah*).’ God regarded and distinguished that the light was good (*tabab* – pleasant, cheerful, and agreeable; of a higher nature; beautiful, valuable, beneficial and prosperous). And God separated (*badal* – divided and set apart) light from darkness (*hosek* – obscurity, that which shrouds in blackness, veils by withholding

knowledge, clouds revelation, concealing and mystifying by way of ignorance and confusion).” (Bare’syth / Genesis 1:3-4) All who avail themselves of the Light are called out of the darkness and separated unto Yahowah. This is one of a dozen times that separation and division are discussed in Yahowah’s opening statement.

Since *hayah* vocalized in first person, *ehayah*, means “I Was, I Am, and I Will Be,” the passage could also be translated: “**God said, I was Light, I Am Light, and I will be Light; I exist as light.**” ‘*Owr*, the word rendered “light” can be “the light of instruction and guidance, the light of judgment, the light which removes one from darkness, trouble and danger, and/or the light of life.”

There are two additional aspects of light I’d like you to consider. First, Darkness isn’t the opposite of light; it is the absence of light. Satan isn’t the opposite of God; the Devil is the absence of God. Second, the dark spirit’s deceptive arsenal is itemized in *hosek*. He wants to conceal rather than reveal himself. He lurks in the shadows, behind the scenes, concealing his true nature and purpose. His religious and political schemes seldom identify themselves as satanic for if they did they wouldn’t be seductive. Satan is clandestine, wrapping himself and his beguiling institutions in mystery and secrecy. The Devil preys on ignorance.

At creation, when light energy became matter through Einstein’s $E=mc^2$, the four-dimensional construct we call spacetime began. It will end when the New Heaven and Earth comes into existence at the terminus of the Millennial Sabbath. Then the matter which was created from light will be converted back into light—just as we will be. And that means we will be like God.

Yahowah made these profound truths manifest to us. Yahowsha’ said, “**I Am the Light of the cosmos. He who follows Me shall not walk in darkness, but shall have the Light of Life.**” (Yahowchanan / John 8:12)

Speaking of His return to earth, Yahowsha’ says: “**Behold, I have told you in advance.... For just as a brilliant shining constellation (*astrape* – a radiant and dazzling galaxy or beam of light) comes forth rising as a star to bring forth light, causing it to shine brilliantly and resplendently (*phaino* – making the light evident and manifest, appearing in plain view so as to be exposed, known, and clearly seen)...so in this same manner shall the presence (*parousia* - the arrival) of the Son of Man be.**” (Mattanyah / Matthew 24:27)

Then He said: “**When the Son of man shall come (*erchomai* – arrive and make an appearance) in His radiance (*doxa* – light and brilliance) and all the set-apart messengers accompanying Him, then, at that time, He shall abide upon the throne of His Light (*doxa* – radiance and brilliance).**” (Mattanyah / Matthew 25:31)

It is upon the Mount of Olives that this Light will soon shine on our planet: **“Behold, in the day that is coming...the day all Gentile nations gather against Yaruwshalaim for battle...Yahowah will come against them...and in that day His feet will stand on the Mount of Olives, which is in the presence of Yaruwshalaim.... Yahowah, God, will come in, and all the cleansed and set-apart will come with Him. This shall happen one day that is known to Yahowah.... He who exists will be Light at sundown. And on that day living waters will flow from Yaruwshalaim.... And Yahowah shall exist as king over all the Earth. In that day there shall exist one unified Yahowah, and His one unified name.”** (Zakaryah / Zechariah: 14:2-9)

In the following passage Yahowah equates Yahowsha’ to light. **“Arise and stand up, become light (‘owr – be illuminated, existing as and giving off light) for your Light has come. The glorious presence and manifestation of power of Yahowah appears, rises up, and shines like the light of the sun upon you. For behold, darkness and obscurity will cover the earth, and a thick and heavy cloud of gross darkness (‘araphel – a mass which blocks all light, leaving deep gloom and misery) will conceal the nations and people, but Yahowah shall rise and appear, shining like the light in your presence. His glorious presence and manifestation of power shall be seen in your presence and shall be upon you. The people from different races and places (gowym) will come to your light and kings (melek – political, social, military, and religious leaders) to the brightness (nogahh – radiance and brilliant light, illumination) of your dawning light.... Then you will be radiant, and your heart will throb in reverence, swelling with joy.”** (Yasha’yah / Isaiah 60:1-5)

Later in this passage, Yahowah reintroduces Himself and then speaks specifically about His Garment. **“You will know that I, Yahowah (□□□□), am Salvation, a Redeemer, the Mighty One of Ya’aqob.”** (Yasha’yah / Isaiah 60:16)

“The sun (shemesh) shall no longer exist for you as (lo’ hayah la ‘owd) light (‘owr) by day (yowmam), neither for brightness (nagah – radiance and enlightenment) shall the moon (yareach) give light (‘owr).

But (wa) Yahowah (□□□□) will always exist for you (la hayah) as everlasting and eternal (la ‘owlam) light (‘owr): your God (‘elohym) as (la) your Glorious Adornment, your garment of shining appearance which brings honor, glory, and splendor to the wearer (tiph’arah).” (Yasha’yah / Isaiah 60:19)

This says unequivocally that Yahowah will always exist for us as our light, enabling us to become like light, and thus immortal, perfect, and just like our God. We were just told that Yahowah, Himself, will literally adorn us in a Glorious Garment comprised of His light, making us appear beautiful and honorable, wearing the very attributes of God.

In the apostle Yahowchanan's Revelation we find a confirmation of this illuminated state. **"I saw the heavens opened, and behold, brilliant light (*luke* – dazzling white light and shining white garments of light).... His eyes are a flame of fire, and upon His head are many crowns.... He is clothed with a robe dipped in blood and His name is 'The Word of God.'"** (Revelation 19:11-13)

Speaking of the New Jerusalem, the apostle went on to equate Yahowah and Yahowsha' to Light—a light that shall remain within us. **"I saw no temple in the New Jerusalem for Yahowah and the Lamb are its Temple. The city has no need of the sun or of the moon to shine upon it, for the radiance of God has illumined it. Its Lamp is the Lamb. The congregation shall walk remaining within its light.... And there shall no longer be any night. They shall not have need of the light of a lamp nor the light of the sun, because Yahowah shall illuminate time, and they shall reign forever."** (Revelation 21:22-26)

Another affirmation of Yahowsha's brilliant nature is presented in Yasha'yah / Matthew. **"ΙΣ (Yahowsha') took Petros, Ya'aqob, and Yahuwchanan, and brought them up to a high mountain. He was transfigured (*metamorphoo* – changed into another from, transformed, altering His essence and appearance) in their presence. His face shined (*lampo* – produced and emitted light) like the sun. His garments became dazzling and brilliant, radiant and gleaming, white (*luekos*) light (*phos*)."** (Yasha'yah / Matthew 17:1-2) The portrait is eternally consistent. God is light. Yahowsha' is God. We shall become like Him.

In Yahowchanan / John 3, we find Yahowsha' confirming His fulfillment of Isaiah 60. He also confirms that those who choose the Light will be conformed to the Light **"This is the verdict: Light (*phos* – that source of energy which illuminates and is manifest) has come into the world, but men loved (*agapao* – welcomed and had an affinity for) the darkness (*skotos* – blindness, ignorance, the abode of evil spirits) instead of (*mallon* – rather than, more than, to a greater degree, more readily and willingly than the alternative) light (*phos*), because their behaviors were evil (*poneros* – morally corrupt, worthless, annoying, perilous, blind, and criminal). Everyone who practices evil hates the Light, and will not come into the Light, concerned that his behavior and deeds will be exposed. But whoever lives by truth (*aletheia* – objectivity deals with reality) comes into (*erchomai* – comes forth and appears before, arises in, is influenced by and is established in) the Light, in order that it may be seen plainly that what he has done is the work of God."** (Yahowchanan / John 3:19-21)

Yachezq'el / Ezekiel was allowed to view Yahowsha' in heaven. This is his report. **"The heavens were opened up and I saw visions of God.... The Word of Yahowah was manifest.... I looked and behold a windstorm of the Spirit coming in from the north, a great cloud with fire continually taking the form of bright shining light with radiant splendor (*nogah* – enlightening like the**

beautiful brightness of daylight) **on every side and in its midst, glowing like an alloy of gold and silver in the midst of the fire.**” (Yachezq’el / Ezekiel 1:1-4)

Yachezq’el went on to describe the appearance of the light: **“Their living existence appeared like burning hot coals, a spectacle or phenomenon similar to living torches or lamps existing as fire and bright, radiant light, as living lightening coming forth as flames. Those who exist and are perpetually alive, nurturing, preserving, and sustaining life sped forth and returned appearing visually like the phenomenon of lightening.”** (Yachezq’el / Ezekiel 1:14)

God took the form of a man who radiated light. **“Out of the higher dimensions of matter and space...was the likeness and appearance of a man.”** The prophet was looking up at Yahowsha’—God manifest in human form. **“I noticed the appearance of a physical body, the upper part visually appearing to be glowing metal appearing like fire all around and about His dwelling, and from the appearance of His body downwards I saw something resembling fire radiating light majestically all around, also the appearance of a rainbow. Thus was the visual appearance surrounding the brilliant radiance and majestic light. He appeared in the image of the glorious presence and manifestation of power of Yahowah.”** (Yachezq’el / Ezekiel 1:26-27)

Yachezq’el’s presentation of Yahowsha’s illuminated nature is confirmed by Dowd. Speaking of the risen Ma’aseyah, the king revealed: **“I will relate (*saphar* – record, recount, declare, and proclaim) Your name to my brethren in the midst of the assembly, radiating Your brilliant source of clear light (*halal*).”** (Mizmowr / Psalm 22:22) Then...**“You who revere Yahowah radiate His light (*halal* – make His brilliant source of illumination clearly visible).”** (Mizmowr / Psalm 22:23) What a beautiful picture. When we come to revere Yahowah we will radiate His light. Dowd is describing the function and nature of the Set-Apart Spirit and Her Garment of Light.

This is one of my favorite verses. **“Those who seek, consult with, and rely upon Yahowah radiate His brilliant and clear light; their consciences (*lebab* – inner nature and person) shall live forever.”** (Mizmowr / Psalm 22:26)

Isaiah agreed: **“In Yahowah (□□□□) all the seed of Yisra’el will be vindicated, radiating His brilliant source of clear light (*halal*).”** (Yasha’yah / Isaiah 45:25) *Halal* means to “radiate light,” not reflect it. To produce light we must have the light source within us. When we are born anew from above in the Set-Apart Spirit, She lives within us, becoming the source of our light.

What comes next is profoundly important. Yahowah is introducing the Ma’aseyah, the Way, His Word, and His Light. God says that the Ma’aseyah is the manifestation and fulfillment of the Towrah: **“Pay attention to Me (*qashab* – listen attentively, accept this information as true and respond to it) My family (‘am**

– kin and followers), **hear Me and perceive this My people** (*laom* – nations), **because a Towrah** (*towrah* - instruction, direction, teaching, and prescription) **is going forth from Me that will provide instant favor and continual rest, a fitting plan for justice** (*mispat* – a proper preparation to resolve disputes), **a light** (*'owr* – lamp, source of enlightenment) **for My family.**” (Yasha'yah / Isaiah 51:4)

Light as energy is “might and power.” As a garment, it provides divine protection. Yahowah’s Garment of Light makes us appear right in God’s eyes. **“Awaken and be alert. Be fully clothed in** (*labash* – be dressed in and wear the garments, accept the covering over your body that elevates you to an extended state of existence) **might, power, and protection** (*'owz* – the great force which is capable of withstanding and accomplishing anything), **in the sacrificial Lamb** (*zarow'a*) **of Yahowah** (□□□□).” (Yasha'yah / Isaiah 51:9)

Isaiah tells us that to live without God’s light is to walk in the shadow of death. **“Later, during the last days...people walking in darkness and obscurity shall see a great light** (*'owr*). **Those who reside in the land of the shadow of death shall see the light shine, enlightening them.**” (Yasha'yah / Isaiah 9:2)

Now that we have heard Moseh, Yachezq'el, Dowd, Zakaryah, Yasha'yah, Mattanyah, and Yahowchanan tell us that Yahowah is light, and that we will radiate His light, let’s examine Dany’el’s revelations. **“Many of them who sleep in the dust of the ground shall awake, some to everlasting life, and others to shame and everlasting abhorrence.... Those with insight and understanding shall shine** (*zahar* – send out light) **as the brightness of the expanse** (*raqi'a* – the spreading out or stretching of space and heaven).” (Dany’el / Daniel 12:2-3)

To the modern mind, the heavens are perceived as a void of empty space occasionally punctuated by the light of stars. But the focus here is on the foundation of the vastness, energy, and light of the heavens—Yahowah. We will shine like Him because with the Garment of Light we become like Him.

Zahar infers more than shine. It reflects the process of sending out light: “teaching, admonishing, and warning.” It means that those who disseminate Yahowah’s light share His Word. That is why: **“Those who are cleansed and saved shall lead many to cleansing and vindication, like the light of stars and heavenly powers forever and into eternity.**” (Dany’el / Daniel 12:3)

Peter, whose name was actually, Shim'own, understood. **“In this manner and way the Lamp** (*luchnos* – Light, from *leukos*, meaning brilliant and dazzling white light) **appears and radiates** (*phaino* – bears forth shining illumination, manifesting resplendent, clear, and brilliant light which exposes, makes visible and makes known) **in dark, lightless, and destitute** (*auchmeros* – abandoned and deprived) **places until the time and place the day shines through, breaking the darkness of night, and the Light Bringer** (*phosphoros* – from *phos*, shining illumination

from a lamp, star, or God which sheds light on and makes known and *phero*, is carried, borne, and conveyed) **arises purposefully inside, illuminating** (*anatello* – rises up, dawns, and becomes light) **your hearts, minds, and life.**” (2 Shim’own / Peter 1:19)

Auchmeros is more than a “dark and lightless” place. The word conveys a sense of “dirtiness and filth” which would describe the heart and soul of a person destitute of Yahowah’s cleansing light. That would leave an *auchmeros* individual: “impoverished and forsaken, even desolate, and thus lifeless.”

The solution to man’s predicament is found in “*phosphoros*/the Light Bringer,” another metaphor for Yahowsha’ and the Set-Apart Spirit. The Greek word has made it into the English language, describing the natural earth phosphors which glow in fluorescent bulbs.

As a loving Father, Yahowah sent His wayward and unfaithful children off with some sage advice: **“Sow salvation; reap in accordance with mercy. Choose to be an heir and live in the presence of the light, for it is time to seek Yahowah until He comes to teach and direct you.”** (Howsha’ / Hosea 10:12)

Yahowchanan began his presentation of his eyewitness account by confirming what we have just read in Howsha’ / Hosea: **“In the beginning was the Word and the Word was with God, and the Word was God.... In Him was life, and His life was the light of men. The light shines in the darkness but the darkness has not understood it.... Yet to all who received him, to those who rely on His name, He gave the right to become children of God—children born not of natural descent, nor of human decision, or a husband’s will, but born of God.”**

Yahowsha’ makes reference to the Garment of Light in His open letters to the seven ekklesia in Revelation. **“You have a few names (*onoma* – characters) even in Sardis who have not blackened (*moluno* – defiled, polluted, stained, and contaminated) their garments. And they shall walk together with Me in the brilliant whiteness of dazzling light (*leukos* – in garments of light and innocent purity), because they are brought into equilibrium and made equivalent (*axios* – made deserving and proper, corresponding to what is expected; seen as significant and valuable, worthy and befitting consideration).”** (Revelation 3:4)

Yahowsha’ is describing the Garment of Light provided by our Spiritual Mother on the occasion of our rebirth. It makes us equivalent to God in that it obliterates every sin, enabling us to appear perfect in His sight. By wearing this garment of brilliant whiteness and dazzling light we are empowered to fulfill the covenant relationship for which we were created—to walk together with our Creator, at ease and conversant with Him. **“He who overcomes and prevails, in this manner they shall be clothed in (*periballo* – have thrown all around them, be surrounded by,**

and be arrayed and adorned in) **brilliant white and dazzling light** (*leukos*) **garments** (*himation* – clothes, apparel, and cloaks).” (Revelation 3:5)

Sadly, according to Yahowsha’, most church members choose an alternative wardrobe. Here God is speaking to the Protestant church in the Western democracies. **“You say, ‘I am rich, abounding in resources, having no need of anyone or anything,’ and yet you do not know that you are contemptible, that you are miserable and pathetic, that you are powerless and destitute, that you are puffed up, blinded with pride and that you are unclad, without the appropriate garments.”** (Revelation 3:17) To live with Yahowah, our souls must be adorned with the Spirit’s Garment of Light. Nothing else will do.

And while this garment is the most valuable article of apparel in the universe, it cannot be purchased. So Yahowsha’ tells those who are overly fixated on economic things that they should be “in the market” for one. **“I advise that you be in the market for My gold which glows like fire in order that you may be richly supplied and garments** (*himation* – apparel, clothes, and robes) **of light** (*leukos* – brilliant and dazzling white light radiating innocence and purity) **in order that you may be clothed and covered in them** (*peribally* – have them thrown all around you, being adorned in them) **so that your confusion, humiliation, and shame of your nakedness is not rendered apparent** (*phaneroo* – made visible, manifest, and revealed)...” (Revelation 3:18)

That is the nature, the purpose, and the source of the Garment of Light.

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