

*Anastasis* – Resurrection

What Will Our Renewed Nature Be Like...

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

Scripture 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 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 desolate doctrines, they have led others away from Yahuweh, 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 Yahuweh’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 resurrected body and thus by association, ours.

While many are curious as to when and how we will be “accepted,” “caught up together” in “the air” with Yahushua, the duration of this “harvest” is but “the twinkling of an eye.” The *how* and *when* of what is errantly called “the rapture” is thus insignificant compared to the *who*, *what*, and *why* of the harvest. 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?

This understood, Yahuweh 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.

Job understood bodily resurrection 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 (*'aniy*) 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.

David also knew that he would become just like Yahuweh—and he knew why. **“I will see (*chazah*) Your presence (*paniyim* – face) through vindication (*tsedeq*). 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, Yahuweh 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.”

Not surprisingly, Paul, the foremost expert on the Hebrew Scriptures, understood the process of reanimating the body. He said: **“Moreover, if the IINA (placeholder for Spirit) of Him who raised IN (placeholder for Yahushua derived from the first and last letters in *Iesoun*) from lifelessness lives in (*oikeo* – resides in) you, He who raised the XN (Anointed Messiah from the placeholder for *criston*) IN (Yahushua from the placeholder for *iesoun*) from lifelessness will indeed also restore life to (*zoopoieo*) your mortal (*thnetos* – obligated and apportioned to death) bodies (*soma*) by way of (*dia* – through, by reason and on account of) His IINΣ (placeholder for Spirit or *Ruach* based upon the first and last letter of *pneumatos*) who lives in (*oikeo* – dwells and resides in) you.”** (Romans 8:11)

While the first two passages credited Yahushua, the Redeemer who vindicates, Paul is crediting the Spirit with the task of resurrection. If they were not one, this would be a contradiction.

And speaking of *One*, in the benediction to his first letter to Thessalonica, Paul said God was the active agent in this process: **“Moreover (*de*) this (*ho*) ΘΣ (placeholder for **God** or ‘*Elohiym*’ from the first and last letters of *theos*) of accord and unification (*eirene* – of harmony and tranquility; from *eiro*, meaning He who joins together to) **Himself renders and acknowledges you to be perfectly and completely set-apart and purified (*holoteles hagiazo*). You are perfectly complete and unblemished (*holokleros* – you are whole, faultless, and sound) in spirit (*pneuma*), soul (*psyche*), and body (*soma*) and are carefully attended to and taken care of (*tereo*), found blameless (*amemptos*) in (*en*) the presence (*parousia*) of the KY (placeholder from the first and last letters of *kurios*, meaning **one who owns us**), the (*to*) XY (**Anointed Messiah** from the placeholder for *crisou*) IHY (**Yahushua** from the placeholder for *iesou*). **Trustworthy and reliable (*pistos*) is He who summons you by name, inviting you to bear His name (*kaleo*). Indeed (*kai*), He will make it happen (*poieo* – will author and fashion this result).”** (1 Thessalonians 5:23-24)****

Our restored nature—spirit, soul, and body—will be perfect and complete in every possible way. The essential ingredient to this transformation is “bearing the Anointed Messiah Yahushua’s name.” Being a “Christian” won’t get that done. Since His name isn’t “Jesus,” that won’t help either. Those who bear Yahushua’s name are called Yahuwdah.

Continuing to explain the transformation that will take place, Paul writes, **“For our commonwealth (*politeuma* – constitution and citizenship) exists in (*huparcho* – begins first and foremost with) **heaven, from which we also are set-apart, accepted, and received (*apekdechomai* – from *apo*, set-apart and *ekdechomai*, received and accepted) in (*en*) the Savior, the XN (**Anointed Messiah**) IHN (placeholder for **Yahushua** from *Iesoun*), who will transform (*metaschematizo* – change the character, composition, and structure of our bodies, supernaturally metamorphosing the nature of) **our lowly and abased (*tapeinosis* – insignificant, weak, humble, and trivial) body (*soma*) so that it (*autos* – he or she) will come to exist (*ginomai* – will appear, arise, be received, and come into existence) conformed to (*summorphos* – having the same form as) **His glorious and radiantly shining (*doxa* – brilliant and splendid, magnificent and preeminent, perfect and supreme, dignified, graceful, and majestic) body, according to (*kata*) the functioning energy (*energeia* – the work and ability, the active and effectual) and enabling power (*dunamai*) by which He has the authority and ability to order and arrange (*hypotasso*) all things to Himself.”** (Philippians 3:20-21) Wow! That’s a mind blower.******

*Metaschematizo* is a compound word, comprised of *meta* which conveys that our transformation is a “collaborative process where that which was, is now made new.” *Schema* is “everything which comprises a person, from their physical form to their overall health, from their words to their behavior.” *Summorphos* is comprised of *sun*, which also conveys the notion of “accompaniment and togetherness,” and *morphe*, meaning “the totality of one’s external appearance” in addition to “one’s thoughts and ambitions.” This metamorphosis is therefore complete, transforming what is a relatively insignificant and lowly form into one so magnificent it “will come to exist having the same form as Yahushua’s glorious, brilliant, and preeminent body.” Now there is a gift only a fool would turn down. God said we are going to be just like Him.

Few have expressed truth more accurately or succinctly than Yahuwchanan/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** (*horao* – 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 Yahuwchanan/John 3:2)

Yahuweh 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.

Yahuwchanan 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 resurrected “nature will be similar to” God’s, “resembling His qualities.” That is the Good News manifest in the resurrection. *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.

Paul understood our eventual metamorphosis from mortal to immortal, weak to powerful, placing our transformation within the context of the harvest of souls promised in the Miqra of FirstFruits. In this passage, he will detail some of the benefits of resurrection in addition to explaining the process. **“We who echo** (*echo* – possess and have) **the FirstFruits** (*aparche* – from *apo*, meaning set-apart and *archomai*, meaning to make a new beginning) **of the ΠΙΝΣ** (placeholder for *Ruach Spirit* from *pneumatos*), **indeed** (*kai*) **we also sigh and groan** (*stenazo*) **inside** (*en*), **steadfastly anticipating** (*apekdechomai* – from *apo*, meaning to be set-apart and *ekdechomai*, so as to be received and accepted through) **adoption** (*huiiothesia* – from *huios*, meaning becoming a begotten child, and *tithemi*, that which is set in place) **and the redemption of** (*apolutrosis* – the release from captivity or punishment effected by the payment of a ransom for) **our body....”** (Romans 8:23)

There is a sermon in this verse. The “FirstFruits of the Spirit” represents the harvest of souls who are set-apart, purified, and revered by Yahuweh. “Adoption” means that we become part of Yahuweh’s family, inheriting all of the benefits, rights, and privileges therein. That occurs through the process of “redemption” which means that we are “bought back and repurchased.” Yahushua paid the price “to free us from harm, from captivity, distress, and the penalty of sin through the payment of a ransom.”

Paul recognizes that redemption is a very specific form of salvation. **“For we are saved** (*sozo*) **by this expectation** (*elpis* – on the basis of this favorable anticipated act).”

Next, he explains the role the Spirit plays in our new life: **“In the same manner** (*hosautos* – in this identical way), **the Spirit** (*pneuma*) **also lays hold of us, helping us live** (*sunantilambanomai* – through a collaborative association that takes hold of us, embracing and accepting us in order to carry us away for the express purpose of solidifying a relationship) **in our weakness** (*astheneia* – our frailty and infirmity, incapacity and timidity), **because we don’t realize that we are family and do not understand** (*oideios / oida* – recognize we are related nor appreciate) **how, to whom, and what** (*tis*) **we ought** (*dei* – the right, proper, necessary, and beneficial) **way to pray** (*proseuchomai* – from *pros*, that which is favorable with regard to *euchomai*, wishing, pleasing, conversing, and to expressing gratitude and joy), **so nevertheless** (*alla* – so this not withstanding or being restrictive), **the ΠΙΝΑ** (placeholder for *Ruach Spirit* from *pneuma*) **Herself** (*autos* – since *pneuma* is a gender neutral noun, *autos* would be “itself” but since the Spirit isn’t an “it,” and since all of the oldest manuscripts use ΠΙΝΑ, ΠΙΝΣ, and ΠΙΝΙ as placeholders for *Ruach*—a feminine noun, the proper rendering of *autos* is

“Herself”) **intercedes** (*huperentugchano* – from *huper*, on behalf of and for the sake of *entugchano* enlightenment, communion, conversation, supplication, and association that hits the mark and attains the objective) **for us** (*huper* – on our behalf and for our sake) **with sighs** (*stenagmos* – breathing that relieves, being both deeply felt and audible) **beyond those which can be expressed in words** (*alaletos*).” (Romans 8:24-26)

The Spirit is our primary communication link to and from Yahuweh. Since She handles the upstream flow of information better than we have words to convey, listening attentively to Her is the unspoken message.

This description of the Spirit at work within us leads Paul to say: “**Because** (*hoti*) **the** ΠΙΝΣ (placeholder for *Ruach Spirit’s* from *pneumatos*) **enlightenment, communion, conversation, supplication, and association on behalf of the set-apart, revered, and purified hits the mark and attains the objective** (*entugchano huper hagios*) **according to** (*kata* –through and with) ΘΝ (placeholder for **God** or Yahuweh), **we recognize** (*oida*) **that** ΘΝ (placeholder for **God** or **Yahuweh**) **causes** (*sunergeo* – through relationship empowers, forms a partnership to assist, works together with us so that) **individually and collectively everything** (*pas*) **to work together for** (*sunergeo* – through association empowering) **that which is good and useful** (*agathos* – beneficial, agreeable, honorable, and upright) **among** (*eis*) **those who** (*ho*) **love** (*agapao* – who welcome, entertain, are fond of, regard the value of, and take pleasure in) Θ (unique single letter placeholder for **Yahuweh**), **those called into a relationship** (*kletos*) **according to** (*kata*) **His agenda and mission** (*prothesis* – perspective and purpose).” (Romans 8:27-28)

Yahuweh seldom interferes with human choice. But when those of us who are filled with His Spirit agree to work with Him on a project of interest to God, this is how the Boss gets things done. Yahuweh asked me to expose and condemn Islam so that people the world over would be without excuse. I accepted His request with two caveats. Yes, it’s true, I negotiated with God—and He wasn’t the least bit offended by my requests. In fact, as my Father, He was glad I made them. My caveats were that He go with me and that He protect my family. He has done both. A year ago, to my utter delight, Yahuweh told me that this mission had been accomplished to His satisfaction. He said He had a new job for me to do. I am doing it now.

The compensation package is to die for, and that’s because in our resurrected state we will be conformed into the likeness of Yahushua. “**Because** (*hoti*) **those whom** (*hos*) **He had come to know** (*proginosko*), **He also** (*kai*) **predetermined** (*proorizo* – preordained, deciding previously) **to have them be conformed to** (*summorphos* – to have them exist in a form identical to) **the image** (*eikon* – the likeness, pattern, and representation) **of His** ΥΝ (placeholder for **Son**).” (Romans

8:29) Yahuweh is telling us that He promised, long before we were born, to prepare all the necessary arrangements so that all who “regard, revere, welcome, entertain, value, and love” Him “will be transformed into the image of His Son.”

This is such an amazing promise I’m glad it was affirmed by Yahushua Himself. Just before His crucifixion, the Anointed Messiah 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*) ΘN (placeholder for **Yahuweh, the ‘Elohiym,** 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*).” (Yahuwchanan/John 14:1)

This completes the equation. In our resurrected state we will become identical to Yahushua and Yahushua (at least in His undiminished state) is identical to Yahuweh. 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 Yahushua 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 passage and in many others like it. In the earliest Greek manuscript of this verse we find the Greek words “εις” twice and “τον” 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 “Yahuweh the ‘Elohiym/God.’”)

In an attempt to more accurately translate what was originally inspired, 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” Yahuweh.

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 Renewed Covenant.

But using *tov* in this way would make God gender neutral, or more accurately, gender inclusive, something that is actually inferred in Genesis. **“‘Elohiym 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*) ‘Elohiym created (*bara* – fashioned and formed them, made) him, male (*zakar*) and female (*naqebah*) He created them.”** (Genesis 1:27) The concept of gender inclusiveness reinforces Yahuweh’s selection of a decidedly feminine noun, *ruach*, in *qodesh ruach*, 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. Yahuweh 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 resurrected 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 *tovuv*. 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 Yahuweh and Yahushua, if *tov* communicates the concepts inherent in *tovuv*, and if it is positioned in the only place within the passage that this would make sense, Yahushua revealed: **“Do not think in such a way that your heart is troubled as it relates to time (*tovuv* – to your existence at this time as mortal men, such as you are). Trust in the existence of Yahuweh, the ‘Elohiym/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, Yahushua is saying that He is the source of eternal life. He is identical to Yahuweh, and that nothing is more important than trusting in the knowledge that Yahuweh manifest Himself in human form as Yahushua. 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 there will be a physical component to our resurrected state.

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, Yahuweh explains where we are going after He collects our souls. **“In (*en*) My ΠΡΣ (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.**” (Yahuwchanan/John 14:2) Our future habitat is in Yahuweh’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 Yahushua’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.**” (Yahuwchanan/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 Yahushua connected the first four Feasts, those of Passover, Unleavened Bread, FirstFruits and Sevens, with the fifth Miqra, that of Taruwah. 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, Yahushua was clearly referring to the *harpazo*, the snatching up and gathering together of His family with Him in heaven. As proof, the Messiah 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*)." (Matthew 24:41)**

Let's take a closer look at some of the other words Yahushua selected in Yahuwchanan/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 Yahushua 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 Yahushua 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 Yahuweh's family and live in His home.

The "*erchomai*—coming and going" reference in the verse cannot be descriptive of Yahshua'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, Yahshua did not tell us when the rapture 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, Yahushua 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 Yahushua), '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 Yahuweh or God).' ΙΣ (placeholder for Yahushua) 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 resurrection (*anastasis* – rising up from the dead as souls are restored to life) in the last day.' ΙΣ (Yahushua) said to her, 'I Am (*eimi* – I exist as) the resurrection (*anastasis*) 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 XΣ (placeholder for Anointed Messiah), the Son (uios) of ΘΥ (placeholder Yahuweh, God), who was predicted to come (erchomenos) into (eis) the world (kosmos)."** (Yahuwchanan/John 11:21-27)

There is some interesting wording at the end of the 22<sup>nd</sup> verse which is ignored in most all English translations. In both first century manuscripts of Yahuwchanan as well as in the second century copy of this passage, *two* placeholders (ΘΝ and ΘΣ) for "Deity, God, *Theos, Theon, 'El, 'Elohiym,*" or "Yahuweh" 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 Yahushua had the power to control everything including life and death because Yahushua was and is Yahuweh.

He is the resurrection 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 Yahshua stood in front of his friend's tomb and said, **"Lazarus, come forth!"** He did. Unlike a doctor who postpones death, Yahushua delivered this man from it. It is why He called Himself "the resurrection and the life."

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Shortly thereafter Yahushua raised another body from the dead—His own. The wondrous news of His marvelous words, His incredible miracles, His sacrificial death and life-bringing resurrection, soon spread. In the verse which follows we learn that Yahshua could materialize wherever He wanted and could appear however He wished. Therefore, by implication, we will be able to do these same things.

Beyond these insights into our renewed nature, the passage tells us that we don't have to completely understand every aspect of Yahushua's sacrifice and resurrection to benefit from them. It also suggests that Yahshua comes to those who honestly seek Him, to those who are actively engaged discussing the evidence concerning Him. While these men didn't fully recognize the resurrected Yahushua, they had come to trust the Messiah while He lived in their midst. We know this because they were already *histemi*/established, standing upright in His presence.

“Now behold, two of them were traveling that same day to a village called **Emmaus, which was sixty *stadion*** [seven and a half miles] **separated from (*apo*) Jerusalem (*Hierousalem* – a transliteration of the Hebrew *Yaruwshalaim*, meaning the place from which salvation flows). **And they talked together (*homileo* – communed in association) 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* – which had walked and stood in their presence). **And coming into existence and appearing (*ginomai* – miraculously coming onto the stage of history) while they communed together (*homileo*) examining the evidence (*suzeteo* – discussing and debating the facts), ΙΣ (**Yahushua**), **Himself (*autos*) drew near (*eggizo* – approached and joined them) and went with them (*symporeuomai* – came together with them and led them on a journey). **But their eyes (*ophtalmos* – their faculty for seeing and knowing) were restrained (*krateo*), so that they did not become thoroughly acquainted with (*epiginosko* – accurately recognize or acknowledge) 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 the way) upright (*histemi* – established and able to stand), and yet (*kai*) are sad (*skythropos* – downcast, displaying a gloomy and somber countenance)?’” (Luke 24:13-17)**********

It is clear to me that God is entertained by us. It is one of the many reasons He created us. And speaking of being “entertained,” remember, Passover is a party. Six of the seven Miqra are to be celebrated. Despite the graven image that has become synonymous with the Catholic Church, Yahushua isn’t still nailed to the pole. His story has a happy ending. Yahshua didn’t want these men, nor us, to be sad. That is why the Renewed Covenant, the story of Yahushua’s redeeming sacrifice, is called “Good News.”

“**Then the one whose name was Cleopas** (meaning the one who reports glory) **answered, ‘Are You the only one (*monos*) living and traveling (*paroikeo*) in Yaruwshalaim (*Ierousalem*) who does not know (*ou ginosko* – who is unaware of, does not have knowledge about and understand) the things which happened here (*ginomai* – that which has come into existence, appeared publicly, and been fulfilled) through Him (*autos*) in these days?’ And He said, ‘What nature of (*poios*) things?’ So they said, ‘Things concerning ΙΥ (**Yahushua**) the (*tov*) Nazarene (*Nazarenos* – resident of Nazareth), who was a Prophet mighty (*dunatos* – powerful and immensely capable) in word (*logos*) and deed (*ergon* – accomplishments) in the presence of the (*tov*) ΘΥ (God, Yahuweh) and all the people, and how the chief priests and our rulers (*archon* – political and religious leaders, governmental officials) delivered Him up**

(*paradidomi* – handed Him over) **to be sentenced by the authorities to the penalty of (*krima*) separation unto death (*thanatos*), and putting Him on the P** (placeholder from *stauros*, meaning **upright pole** and *stauroo*, meaning crucifying Him).” (Luke 24:18-20)

There is no “cross” in Scripture. The Greek *Rho* placeholder for *stauros* was used here as a divine title because Yahushua is the “Upright One.”

**“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 Messiah)** 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 splendorous, preeminent, perfect and supreme, dignified, graceful, and majestic nature).’ **And beginning at the source, with Moses 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 Yahushua was “going to return to His glory and radiant shining magnificence,” His “brilliant, splendorous, 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 Yahuweh has said it once, He has said it a hundred times: the only way to understand and interpret Yahushua's Passover sacrifice, Unleavened Bread ransom payment, and FirstFruits resurrection is to unfold the prophecies contained in the Old Covenant 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 Yahushua started His explanation with the Torah? While there are hundreds of passages foretelling the Messiah's role in our redemption included in the books of Moses, the Torah's prophecies are considerably less detailed than Psalm 22 or Isaiah 53 with regard to the "necessity for the Messiah 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 Yahushua'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 live at the very heart of Yahuweh'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 Yahushua will return, why Taruwah confirms and dates the harvest 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 Yahushua'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)

Yahshua’s Light, His Spirit, His source of life and enlightenment, now existed within them. He and they were inseparable. Yahshua 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 Moses and all the Prophets.” Yahshua “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 Yahshua. 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 resurrection body can maneuver in spacetime—in four dimensions. By the time these two men had run back to Jerusalem, Yahshua had already met with Peter, having had a heart-to-heart conversation with His wayward disciple (Luke 24:34, I Corinthians 15:5). Reengaged and reaffirmed, Peter ran to tell the other ten about His meeting. So then, just as Cleopas arrived and began discussing his encounter, Yahshua appeared in the room—further demonstrating the nature of his resurrection state.

We can conclude from the narratives that Yahshua, in His resurrected 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 body 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 Messiah’s resurrection body, 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.

\* \* \*

Paul would later explain that the whole Hebrew Bible had predicted every aspect of Yahushua’s mission and purpose. He *was* the Redeemer; but this form of salvation comes at a cost. **“Therefore, having obtained help from God, to this day I stand upright (*histemi* – upheld and established), witnessing to (*marturomai* – citing and affirming, insisting upon the truth to) both small and great, saying and affirming (*lego*) nothing (*oudeis*) outside or beyond (*ektos* – except and besides) what (*hos*) the prophets and Moses declared (*laleo*) would come to exist (*mello ginomai* – would inevitably occur)—that the Messiah would be destined to suffer (*pathetos*), that He would be raised (*anastasis*) from lifelessness, and that His purpose (*mello* – His intent and plan) would be to proclaim the message and be the messenger of (*kataggello* – the heavenly envoy who announces, declares, publicly publishes, reveals and makes known) the Light (*phos*), first (*protos* – initially in time and place) to (*te* –not only to) the common people, the nation (*laos* – the greater population), and (*te* – but also) to the whole human race (*ethnos* – foreign nations).”** (Acts 26:22-23)

Since Paul “limited his witness to only those things proclaimed by Moses and the prophets” why is it that Catholic, Orthodox, and Protestant Christians ignore their revelations and base their religion on things professed by the Babylonians instead? Since Yahushua, Himself, based His mission and teaching upon the Old Covenant Scriptures, why don’t we follow His example? I’m not saying, nor is Paul, that we should ignore the Renewed Covenant Writings, as without them the Old Covenant Scriptures aren’t complete. What we are both saying is what Yahshua said: if you want to understand the Savior’s words and deeds you need to view them through the lens provided by the Torah and Prophets. And if you want to stay focused on what is true and important, never entertain or contemplate the religious teachings of men (that is unless it is to expose and condemn them).

Yahushua’s appearances to His disciples gave them the confidence they needed to stand up and carry out His instructions—even Peter. In Caesarea, he said: **“You know that which has been spoken (*rhema* – that which has been poured forth) and which has come to exist (*ginomai* – has arisen and has been**

received, coming upon the stage of history) **throughout the whole** (*holos*) **of Yahuwdah** (*Ioudaios* – a transliteration of the Hebrew name Yahuwdah, a compound of *yadah* “to thank, laud, and confess the name of *Yahuw*, an abbreviation of Yahuweh), **beginning, first and foremost** (*archo*) **from Galiyl** (*Galilaia* – a transliteration of the Hebrew Galiyl, meaning the hinge upon which the door opens) **following** (*meta*) **the immersion** (*baptisma*) **which Yahuwchanan** (*Ioannes* – a transliteration of the Hebrew Yahuwchanan, meaning the *chanan*/favor and grace of Yahuweh) **heralded** (*kerusso* – proclaimed with authority).” (Acts 10:37)

There is an alternative meaning for the name *Yahuwdah*. While *Yahuw*, is clearly Yahuweh’s name, the *dah* suffix could be derived from *duah*, meaning “to rinse, cleanse, and purify.” In that case Yahuweh is saying that He is the source of our cleansing, and that Yahushua, a descendant of *Yahuwdah*, was responsible for rinsing away mankind’s iniquity.

While the religious police made it a life-risking adventure to utter as much of Yahuweh’s name as is recorded in *Yahuwdah* or *Yahuwchanan*, turning the latter into *Yowchanan*, and the former into *Judea*, the truth is still retrievable. These are God-given names and they have meaning.

Much of the reason we will be like Yahuweh in our resurrected state is suggested in the next verse. Yahuweh anointed Yahushua with the set-apart and cleansing Spirit, in the same way as He immerses us. The Spirit provided the power He used to heal and renew, just as the Spirit endows us with this capacity and authority. “IN (placeholder for **Yahushua**) **from** (*apo*) **Nazareth was anointed** (*εχρειςεν* which would be pronounced *echreisen*) ΘN (placeholder for **God** from *theon*) **in this way** (*hos* – as a marker of relationship) **by the set-apart, cleansing, and revered** (*hagios*) ΠNI (placeholder for **Ruach Spirit** from *pneumati*). **With inherent power and ability** (*dynamis*) **He** (*autos*) **went out** (*dierchomai* – passed over) **to do good and to bestow benefits** (*euergeteo* – as the Benefactor), **healing and renewing** (*iaomai* – curing and making whole) **all who were controlled** (*katadunasteuo* – those harshly oppressed by political and religious authorities) **by** (*hupo* – and under the control of) **the Slanderer, the Devil** (*diabolos* – those prone to slander, to falsehood, and to misrepresentation; calumniators who are exposed to shame) **because** (*hoti*) **God** (*theos*) **was with Him.**” (Acts 10:38)

I translated the first phrase of this verse directly from the earliest extant manuscript. It literally says: “Yahushua from Nazareth was anointed God in this way by the set-apart Spirit.”

From the opposite perspective, *katadunasteuo* tell us something about the Adversary and His arsenal of weapons. It is a compound of *kata*, meaning to be

under, and *dunastes*, the authority of a potentate, who is anyone who wields great power or sway, from political and religious ministers to military leaders.” Satan lurks behind every religion and political scheme. They are his weapons of mass destruction.

Confirming that thought, the verse has Yahushua “healing and renewing” those “who were controlled by political and religious authorities.” That means that from Yahuweh’s perspective, political and religious entities are oppressive, corrupting, and counterproductive. He confirms this by denoting their allegiance and means, saying in effect that political and religious regimes are tools of the devil. They deploy slander, falsehood, and misrepresentation in their lust for control.

**“And we are witnesses (*martus*) of everything which He did (*poieo* – which He authored, fashioned, produced, and provided), both in the land of the Yahuwdah (*Ioudaios* – a transliteration of the Hebrew *Yahuwdah*) and in Yaruwshalaim (*Hierousalem* – a transliteration of the Hebrew *Yaruwshalaim*, meaning the place from which redemption flows). They abrogated and slew Him (*anaireo*), hanging Him (*kremannumi* – suspending Him) from a wooden timber (*xulon*).”** (Acts 10:39) Once again, there is no “cross” in Scripture.

**“God raised Him up on the third day, and gave Him as a gift (*didomi*), becoming (*ginomai*) manifest (*emphanes* – providing well known visible proof), not to all the people, but to witnesses chosen in advance by ΘN (God or Yahuweh). We ate and drank together with Him after He rose from lifelessness. And He transmitted this message to us (*paragello* – directed us): to be heralds (*kerusso* – speaking openly with authority) to the people, and to attest and affirm (*diamarturomai* – to offer solemn testimony and confirm) that He existed (*esti*) defined and appointed (*horizo* – decreed) by ΘN (God or Yahuweh) to be the arbiter (*krites* – the one who separates through judgment choosing to approve and esteem and to pronounce censure and condemnation) of the living and the lifeless.”** (Acts 10:40-42)

All of Scripture is about separation. We are either set-apart unto Yahuweh through Yahushua or we are separated from Him. Either way, Yahushua is the sole arbitrator. But this Judge has decided in advance to give everyone a verdict of their own choosing. Choose Yahuweh and He will choose to approve and esteem you. Choose another, whether that be man or devil, and Yahushua will pronounce a verdict which separates you from Him—better known as condemnation.

Speaking of all the Old Covenant witnesses, Luke confirms what I’ve just shared: **“All the prophets bore witness (*martureo*) of Him, that through (*dia* – by reason and account of) His name (*onoma* – His personal and proper name),**

**individually all (*pas*) who think He is true and trustworthy (*pisteuo*) shall be procured, accepted, claimed as a companion, taken by the hand and carried away (*lambano* – acquired and received), receiving a release from bondage and a pardon of the sin (*aphesis* – forgiveness from) wandering away from the Way (*hamartia* – error and being without a share, no longer being upright). While Petros was still speaking this message the set-apart, cleansing, and revered (*hagios*) ΠΝΑ (Spirit) came down upon (*epipipto*) all the individuals listening to the Word (*logos*).” (Acts 10:43-44)**

Yahushua’s post resurrection appearances also gave these men and women the assurance that there was life beyond this one. Therefore, it no longer matters what happened to their mortal bodies. There was something better waiting for them. **“For we know from being part of the family (*oikeios* – we realize because we are related) that in the case (*ean*) our earthly (*epigeios* – existing terrestrial and human) tabernacle (*skenos*), this house (*oikos*), is dissolved and abolished (*kataluo* – destroyed and demolished), we possess (*echo* – have, hold, and wear) a home that is built (*oiko doma*) by ΘΝ (God), a home (*oikos*) not made with human hands, one that is eternal (*aionios* – without beginning or end) in the heavens. Indeed, in this one we groan, earnestly longing (*epipotheo* – desiring) to be clothed (*ependuomai* – to have a garment placed upon us) out of our heavenly dwelling. Inasmuch, having been clothed, we shall not be found naked.”** (2 Corinthians 5:1-3)

The mechanism behind this miracle of transforming our feeble mortal bodies into eternal heavenly tabernacles is the Spirit’s Garment of Light. That is why the word for “wear” and the word for “clothed” were used. When we come to know Yahuweh, rely upon Yahushua’s redemptive ransom, and ask to be born anew from above in the Spirit, we instantly become God’s adoptive sons and daughters. We are given the assurance of living forever in His home. And to make certain that we are never again seen by our Heavenly Father as anything less than perfect children of light, our Spiritual Mother clothes us in such a way that God only sees in us that which is good, useful, entertaining, and loving. Light obliterates darkness. To be naked is to have God see us for who we really are, warts and all.

And while all of that sounds appropriately wonderful, it doesn’t mean that there is no longer any consequence when we sin. Our errant thoughts and behaviors weigh us down and rob us of fellowship, joy, and productivity. And, not surprisingly, God provided an answer for this most human challenge. The more we allow the Spirit to operate within us, the lighter our burdens will be and thus the more souls we will introduce to life’s light. **“Indeed, we who are in this human tabernacle sigh under the weight of our burdens (*bareomai* – pressures, troubles, and apathy), not because we want to be unclothed, but be further clothed, in order that mortality (*thnetos* – obligation of death) may be**

**swallowed up by life. Moreover, God has prepared us for** (*katergazomai* – performed, worked out, accomplished, achieved, and created a solution for) **this very thing, He having given us** (*didomi* – granted to us as a gift, furnished and delivered) **the ΠΝΣ (Spirit) as a first installment** (*arrhabon* – transliteration of the Hebrew ‘*arabown*, meaning a earnest pledge offered as a down payment, a guarantee that more will be forthcoming).” (2 Corinthians 5:4)

*Arrhabon* isn’t a Greek word, but is instead a transliteration of the Hebrew term for “a surety given in pledge, a deposit, usually for the purpose of fellowship, promising that an additional, greater, and final installment will be made.” Therefore, *arrhabon/’arabown* conveys a truth that I have long suspected. The amount, the sheer quantity, of the Spirit we have within us now is considerably less than the increased level we will experience upon our resurrection. The greater degree our nature is comprised of the Spirit, the more like light we will become. The more like light we become, the more like God we will be. And with that transformation, all possibilities in energy, ability, space, and time are opened up to us. Paul is therefore saying: Bring it on. Fill me up to the brim with Your Spirit.

In essence, this is the only difference between us and Yahushua. His human tabernacle contained more of Yahuweh’s Spirit than does ours—a condition which will change when we are transformed into His image.

Giving us a spiritual body—an immortal body—was Yahuweh’s plan all along. And the reason for sharing His Spirit was to give us comfort based upon the knowledge that He will fulfill His promise to more completely transform us.

As a result of this profound promise, earth’s foremost expert on the intersection of the Old and Renewed Covenant Scriptures said: **“Accordingly, therefore, we are always** (*pantote* – now and forever) **courageous and bold** (*tharrheo* – confident and cheerful), **even realizing that present among the people** (*endemeo*) **and in the body, we are away from** (*ekdemeo* – absent from) **the KN (One to Whom we belong). For we walk** (*peripateo* – make progress along the way) **by trusting the Trustworthy** (*pistis* - having confidence in the truth), **not by the external or outward appearance of things** (*eidōs*). **We are confident and cheerful** (*tharrheo* – courageous and bold), **preferring and choosing** (*eudokeo*) **to a much greater degree** (*mallon*) **to emigrate** (*ekdemeo* – to depart and travel away from this place) **and separate from** (*apo*) **the body and to be at home among the people** (*endemeo*) **of the KN (One to Whom we belong).**” (2 Corinthians 5:6-8)

The source of our confidence and courage is the Spirit. The more we trust Yahuweh, the more the Spirit works within us.

No wonder those who traveled in the Messiah's company made such cheerful martyrs (Greek for "witnesses"). They realized, far better than we do today, that **"Therefore, inasmuch as (*ei*) a certain individual (*tis*) is with (*en* – in and by) the ΧΩ (Anointed Messiah), he or she is a new (*kainos* – recently made, unworn and unused, novel uncommon and unprecedented) creation (*ktisis* – a renewed habitable establishment, a transformed individual, a completely changed institution). That which was original and was old (*archaios* – the primal and ancient, the previous identity) has been passed over (*parechomai*). Behold, all things have become new."** (2 Corinthians 5:17) But fair warning: there was conscious effort to designate the beneficiaries of this transformation as "certain individuals." Salvation isn't a collective thing. It takes place one soul at a time.

In his first letter to Corinth, Paul explained the importance of understanding the resurrection within the context of the Old Covenant Scriptures. After conveying the range and nature of "spiritual gifts," he says: **"Moreover, brethren (*adelphos* – brothers and sisters of the same [Heavenly] Father and [Spiritual] Mother), I have come to know and have made known (*gnorizo* – recognized and revealed) to you the Good News (*euaggelion* – the announcement of joyful tidings and a favorable reward) from Him Who (*hos*) brings and announces the joyful greeting and favorable reward (*euaggelizo*), from He Whom (*hos*) also (*kai* – and indeed) you were accepted and were received (*paralambano* – were joined, were acknowledged and welcomed, were procured, claimed, and collected, becoming associates and companions) and (*kai*) in and by Whom (*en hos*) you stand (*histemi* – are established, upheld, sustained, and prepared, are made safe, firm, intact, and ready), and indeed (*kai*) through (*dia* – by reason and account of) Whom (*hos*) you are saved (*sozo* – rescued from danger and destruction, kept safe and sound, healed and preserved, delivered and restored)..."** (1 Corinthians 15:1-2) Wow!

To begin, you'll notice that Paul skillfully designated his audience by delineating what they shared in common—*adelphos*. They were all adopted into the family of the Heavenly Father and Spiritual Mother.

Next, he describes the process of effective evangelism—*gnorizo*. Come to understand the truth and *then* share it.

Speaking of the truth, Paul never used the concocted and polluted English term "Gospel." This erroneous manmade name is a blend of "Gott," the title of the Germanic sungod, and the word for a magic "spell."

The noun *euaggelion*, or "Good News" is based upon the Greek verb *euaggelizo*, meaning "to bring and announce the good news of joyful tidings and of a favorable reward." *Euaggelizo* is a compound of *aggelos*, "the messenger and envoy, the one who is sent by God," and *eu*, "to help people become well, to

make them better, to help them act well and prosper.” Paul uses both the noun and the verb to tell us that the Anointed Messiah is both the message and the messenger. To become Paul’s *adelphos*, brother or sister, you must first come to understand the message and then receive the Messenger.

Along those lines, the primary meaning of *hos* is “who or whom,” “Him or He,” not which or what. This news is personal. In fact, with God, everything is personal.

And speaking of personal, *paralambano* is a relational term, one that could well convey the Renewed Covenant’s second most important concept. *Para* means to be “with, by, beside, near, and from”—in this case the source of *lambano*, “the one who takes us by the hand, lays hold of us, and carries us away to make us His own.” To be *lambano* is “to be acknowledged, welcomed, and accepted, to be procured, claimed, and collected, to be removed, received, and admitted.” The object of *lambano* is “relationship, companionship with God by being joined to Him.” To be *paralambano* is to be a *Yahuwdah*—to belong to Yah.

*Histemi* is the Renewed Covenant’s most descriptive and unifying term. It not only forms the basis of *stauros*, the “upright pole” upon which our Savior and salvation hung, *histemi* describes the very process of vindication. *Histemi* says that Yahushua “took a stand” for us, that He “stood up” for us so that we “could stand” with Him.

Yes, “stand with Him.” God didn’t create us to bow down to Him. The Old Covenant Scriptures are as clear and as consistent as the Renewed. Yahuweh wants us to walk with Him, to stand with Him, and to be upright with Him. It is how He created and related to Adam. It is why Noah was chosen. Standing up and walking with Yahuweh forms the basis of the covenant relationship with Abraham. It defines Yahushua.

To *histemi* is “to enable someone to stand, to establish, maintain and uphold them, and to acknowledge and authorize their validity.” To *histemi* is “to pay for someone so that they can choose to select the one who stood up for them.” *Histemi* is also “relational, designating that there is a connection between us and the one with whom we stand.”

Finally, *sozo* is from the Greek *sos*, meaning “safe.” In addition to denoting “saved,” *sozo* conveyed: “rescued from danger and destruction, kept safe and sound, healed and preserved, delivered and restored.” A person who was *sozo* was “kept from injury and peril and kept from suffering and disease.” To be *sozo* was to be “saved from perishing.”

Therefore, by way of review, Yahuweh inspired Paul to write: **“Moreover, brethren, brothers and sisters of the same [Heavenly] Father and [Spiritual] Mother (*adelphos*), I have come to know and have made known, I have recognized and revealed (*gnorizo*) to you the Good News (*euaggelion*) of He Who (*hos*) brings and announces the joyful greeting and favorable reward (*euaggelizo*), of Him Whom (*hos*) also you were accepted and received, joined and acknowledged, of Whom you were welcomed, procured, claimed, and collected, becoming an associate and companion (*paralambano*) and in and by Whom (*en hos*) you stand, are established, upheld, sustained, and prepared, in Whom you are made safe, firm, intact, and ready (*histemi*), and indeed through (*dia*) Whom (*hos*) you are saved, rescued from danger and destruction, kept safe and sound, healed and preserved, delivered and restored (*sozo*)...”**

But there is a catch, a caveat to all of this good news. You are only *paralambano*, *histemi*, and *sozo* (accepted, established, and saved)...**“if (*ei* – and on the condition) you hold fast to, regard, and retain (*katecho* – you possess and keep, you echo and wear) the Word (*logos*) Who (*tis*) brings and announces the joyful greeting and favorable reward (*euaggelizo*) to you. Otherwise (*ei*), away from or besides this (*ektos* – outside or beyond this) what you believe to be true (*pisteuo* – that which you have faith in, rely upon, and trust) is worthless (*eike* – without purpose, cause, or effect, is useless and vain, without reason or result).”** (1 Corinthians 15:2) This would include every religion and political scheme. If your faith is in the words of men, their inventions, instructions, and institutions, you are not accepted, established, or saved.

According to Yahuweh, it is not *believing* that matters. It’s who you trust that counts. There is only one way to the Father and that is through the Son. Those who want to make Christianity tolerant, all encompassing, and universally accepting, have no basis in Scripture.

Paul was inspired to tell us where to look to know if our *pisteuo*, our convictions, were valid. Your eternity is predicated on understanding these words: **“For (*gar*) I delivered to you (*paradidomi* – I gave you instructions and the instructor and placed them in your hands to keep and care for) as the most important thing (*protos* – of primary importance) whom (*hos*) I also accepted and received (*paralambano* – was joined to, was acknowledged and welcomed by, was procured, claimed, and collected through, becoming an associate and companion), that (*hoti* – since and because) the ΚΣ (Anointed Messiah) died a violent death and was separated (*apothnesko* – was set-apart and separated unto death) for the sake of (*huper* – on behalf of) our wandering away from the path of uprightness (*hamartia* – missing the mark and thus being without a share, our mistakes and errors, our guilt) according to (*kata*) the Scriptures**

(*Graphe* – that which is written).” (1 Corinthians 15:3) Paul delivered what he accepted, the One who delivered and accepted him.

Paul did so “in accordance with the Scriptures”—for they alone provide the “path to uprightness.” The moment Constantine’s Church, known today as the Roman Catholic Church, began making up their own rules and regulations, their own rituals and religion, everyone who relied on them was lost—“their faith was in vain.” And that would include all of the RCC’s stepchildren, all of the Christian religions, from Greek and Russian Orthodox, to Copt and Mormonism, from liberal Protestantism to Evangelical Christianity. For not one of these human institutions acknowledges Yahuweh’s name or uses Yahushua’s. Not one of these keeps the Sabbath or any of Yahuweh’s seven Miqra. Not one offers a translation which accurately conveys the Word. They all cling to a new religion and to a new Testament of their own making, one that they believe replaced Judaism and the Torah.

But which in actuality, it wasn’t new at all. Every aspect of their affair with Lord Ba’al and the Whore of Babylon had been played out before. Sunday services, Easter, Christmas, the mass and the cross were observed by pagan sun worshipers three thousand years before they were made “Christian.”

And lest anyone misconstrue what Paul wrote by believing that he was speaking of the “death and separation of the Messiah” as depicted in Matthew, Mark, Luke, and John, remember, none of these had been written when Paul wrote to Corinth. The only way to understand how, why, and when the Anointed Messiah became the Suffering Servant, was nailed hand and foot to a pole, was cut off, and separated from the living for the sake of our transgressions, is to read the Torah, the Psalms, and the Prophets.

There is nothing I could say, Paul could say, or Yahuweh could say that is more important than this: **“That He was buried in a tomb and that He was aroused from death and arose (*egeiro*) the third day according to the Scriptures.”** (1 Corinthians 15:4) It’s all about Passover, Unleavened Bread, and FirstFruits. It is all about what the Church ignores and Christians remain oblivious to. These are the only relevant “three days” in Scripture. They are the Way, the Truth, and the Life.

Back in Corinth, Paul had more to share with the called-out *ekklesia*. He wrote that bodies built for life on earth were not suitable for life in heaven. **“Indeed, in this manner it is written in Scripture (*Graphe*): ‘The first man (*anthropos*) Adam (*Adam* – a transliteration of the Hebrew name ‘*Adam*, meaning man, to be red, and ground) came into existence as (*ginomai*) a living (*zao*) soul (*psyche*).’ The last (*eschatos* – the extreme and uppermost in space-time) Adam came for**

**the purpose of (eis) giving us spiritual life** (*zoopoieo pneuma* – making us alive again spiritually, begetting and bearing new spiritual life).” (I Corinthians 15:45)

*Zoopoieo* is from *poieo*, “to author, fashion, create, make, and produce, and *zoon*, “a living being.” It means “to give life and impart life.” Here *zoopoieo* is being used to say that the first Adam was not only mortal, but the source of mortality while the ultimate Adam was not only immortal but also the source of immortality.

Adam was given a *nepesh*/soul, rendered in the Greek as a *psyche*/soul. Both words are based on “breath” because the breath of animals is the most recognizable, albeit invisible, sign of life. But this form of *chay*/life and *zao*/life is only “temporal.” Mankind’s souls aren’t immortal. In fact, upon death the overwhelming majority of human souls will simply vanish into nothingness just like other animals.

But there is a way to renew life, to be born anew. The Son of Man, the “uppermost Adam” came to “give us new life in the Spirit.” *Pneuma*, the Greek word for Spirit, is identical to the Hebrew term *Ruach*. Both are based on the word for “wind.” It is a telling choice. While wind and breath are invisible, while both can be felt, and while both have an influence on life, one is external while the other is internal. Since we are all born with a soul inside, if we want to exist beyond our temporal life we must invite the Spirit in.

That is precisely what this next verse is saying: **“However** (*alla* – nevertheless), **that which pertains to the Spiritual** (*pneumatikos*) **is not first in place and time** (*protos*), **but that which pertains to the soul** (*psuchikos* – natural or animal consciousness), **and thereafter** (*epeita* – and then later in the sequence of time) **that which pertains to the Spiritual** (*pneumatikos*).” (I Corinthians 15:46) To live forever we must be reborn, first the natural way by water and then the spiritual way.

The soul and the Spirit are not the same, just as the earthly and heavenly aren’t the same. One is superior to the other. One is life and the other is death. One will return to the ground while the other will go to heaven. **“The first man** (*anthropos*) **was from** (*ek* – out of) **the earth** (*ge* – the land or ground), **made out of earthen particulate** (*choikos* – material things). **The second Man, the One to Whom we belong** (*kurios*) **is from** (*ek* – out of) **heaven** (*ouranos* – the abode of God). **Such that are** (*hoios*) **made out of earthen particulate** (*choikos* – material things) **are of the kind that are** (*toioutos*) **indeed** (*kai*) **those who are material** (*choikos* – earthen). **And such that** (*hoios*) **those who** (*ho*) **are by and in heaven** (*epouranios* – from *epi*, by and in and *ouranos*, the abode of God) **are of the kind who** (*hos*) **are** (*toioutos*) **indeed** (*kai*) **those who shall exist in heaven** (*epouranios* – are related to God and from God’s abode of heaven). **Just**

**as** (*kathos* – according to the way) **we bear and wear the garments** (*phoreo*) **the image** (*eikon* – the likeness) **of the earthly and natural** (*choikos* – that which is comprised of the dust or earthen particulate), **we shall indeed bear and wear garments** (*phoreo*) **which represent** (*eikon* – the image and likeness of) **what exists in heaven** (*epouranios*). **Moreover, brethren** (*adelphos* – brothers and sisters), **I affirm and make this known** (*phemi houtos*) **that flesh** (*sarx*) **and blood** (*haima*) **doesn't have the ability, energy, or power** (*dunamai*) **to inherit** (*kleronomeo* – receive by way of an inheritance) **the dominion** (*basileica*) **of God** (*theos*); **nor does that which is corrupt and perishing** (*phthora* – decayed and depraved) **inherit incorruption** (*aphtharsia* – that which is pure, imperishable, and immortal).” (I Corinthians 15:47-50)

Once again Paul equates heavenly existence to a “garments which we shall bear and wear which represent what exists in heaven.” According to every Old and New Covenant eyewitness, according to God Himself, those garments would be made of “Light.”

Let's finish the passage before we search the Word for Light. Paul associates our transformation to immortality to the Miqra of Trumpets. Keep in mind that he is writing to his brothers and sisters in Yahuweh, to those who have already been reborn in the Spirit. **“Behold, I tell you** (*lego* – I teach, advise, and affirm) **something which is hidden** (*musterion* – which isn't superficially obvious): **Not all individuals** (*pas*) **shall be put to sleep** (*koimao* – shall be caused to sleep and die), **but** (*de*) **individually we will be totally** (*pas*) **changed** (*allasso* – transformed from one existence to another, altered in nature)—**in that which cannot be divided** (*atomos* – in a period of time which is indivisible and cannot be further diminished), **in the blinking** (*rhipe*) **of an eye, with the final in a series** (*eschatos* – the uttermost) **trumpet** (*salpigx*). **For the trumpet will sound, and the one who has breathed his or her last** (*nekros* – the inanimate and lifeless) **will be aroused, caused to stand up, come to exist, and be raised** (*egeiro*) **incorruptible and imperishable** (*aphthartos*).” (I Corinthians 15:51-52)

Paul is right; the connection between the Miqra of Taruwah and the acceptance harvest isn't immediately obvious. Quite frankly, without him pointing it out, I might have missed it. But this passage makes that connection. It also confirms that this gathering together will be in harmony with the spiritual transformation to our resurrected and immortal bodies. Paul is saying that some of Yahuweh's children will not experience physical death, but instead be transformed from one life to another, from the material to the spiritual.

**“And we shall be changed** (*allasso* – transformed from one existence to another, altered in nature). **This mortal who is corruptible and perishing** (*phtharos* – decayed and depraved) **must beneficially by necessity** (*dei*) **be clothed in** (*enduo*) **pure incorruptible immortality** (*aphtharsia* – that which is

eternal). **And this mortal** (*thnetos* – this one who is destined and obliged to die) **must be clothed in** (*enduo*) **everlasting immortality** (*athanasia* – that which never dies and always lives). **So when** (*hotan* – just as soon as) **this corruptible and perishing mortal** (*phtharos* – this one who is decayed and depraved) **has been clothed in** (*enduo*) **everlasting immortality** (*athanasia* – that which never dies and always lives), **and this mortal who is destined and obliged to die** (*thnetos*) **is clothed in** (*enduo*) **everlasting immortality** (*athanasia* – that which never dies and always lives), **then, at that time** (*tote*) **it shall be brought to pass the saying: ‘Death is swallowed up in victory.’**” (I Corinthians 15:52-54)

If you are going to change, you might as well change into clothes created by God.

\* \* \*

So what do we know about this “Garment of Light?” For that matter, what do we know about “light?” A lot, really. We know that in the beginning Yahuweh 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).” (Genesis 1:3-4) All who avail themselves of the Light are called out of the darkness and separated unto Yahuweh. This is one of a dozen times that separation and division are discussed in Yahuweh’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.

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

Speaking of His return to earth, Yahushua 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.”** (Mattithyahu/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).”** (Matthew 25:31)

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

In the following passage Yahuweh equates Yahushua 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 Yahuweh 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 Yahuweh**

**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 Gentiles 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.”** (Isaiah 60:1-5)

Later in this passage, Yahuweh reintroduces Himself and then speaks specifically about His Garment of Light. **“You will know that I, Yahuweh, am Salvation, a Redeemer, the Mighty One of Ya’aqob.”** (Isaiah 60:16) **“The sun shall no longer exist as your light (*’owr*) by day neither for brightness (*ngah* – radiance and enlightenment) shall the moon give light (*’owr*). Yahuweh exists as everlasting and eternal light (*’owr*), your God and your Adornment, a garment of shining appearance which brings honor, glory, and splendor to the wearer (*tiph’eret*).”** (Isaiah 60:19)

In the apostle Yahuwchanan’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 Yahuweh and Yahushua to Light—a light that shall remain within us. **“I saw no temple in the New Jerusalem for Yahuweh 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 Yahuweh shall illuminate time, and they shall reign forever.”** (Revelation 21:22-26)

One of my favorite affirmations of Yahushua’s brilliant nature is presented in Matthew and Mark. **“ΙΣ (Yahushua) took Petros, Ya’aqob, and Yahuwchanan, and brought them up to a high mountain. He was transfigured (*metamorphoo* – changed into another form, 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*).”** (Matthew 17:1-2) The portrait is eternally consistent. God is light. Yahushua is God. We shall become like Him.

In Yahuwchanan/John 3, we find Yahshua 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.**” (Yahuwchanan/John 3:19-21)

Ezekiel was allowed to view Yahushua in heaven. This is his report. **“The heavens were opened up and I saw visions of God.... The Word of Yahuweh 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.**” (Ezekiel 1:1-4)

Ezekiel 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.**” (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 Yahushua—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 Yahuweh.”** (Ezekiel 1:26-27)

Ezekiel’s presentation of Yahushua’s illuminated nature is confirmed by David. Speaking of the risen Messiah, 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*).” (Psalm 22:22) Then...**“You who revere Yahuweh radiate His light** (*halal* – make His brilliant source of illumination clearly visible).” (Psalm 22:23) What a beautiful picture. When we come to revere Yahuweh we will radiate His light. David 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 Yahuweh radiate His brilliant and clear light; their consciences (*lebab* – inner nature and person) shall live forever.”** (Psalm 22:26)

Isaiah agreed: **“In Yahuweh all the seed of Yisra’el will be vindicated, radiating His brilliant source of clear light (*halal*).”** (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. Yahuweh is introducing the Messiah, the Way, His Word, and His Light. God says that the Messiah is the manifestation and fulfillment of the Torah: **“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 Torah (*towrah* - instruction, direction, teaching, and prescription) is going forth from Me that will provide instant favor and continual rest, a fitting plan for justice (*mispah* – a proper preparation to resolve disputes), a light (‘*owr* – lamp, source of enlightenment) for My family.”** (Isaiah 51:4)

Light as energy is “might and power.” As a garment, it provides divine protection. Yahuweh’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 Yahuweh.”** (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.”** (Isaiah 9:2)

Now that we have heard Moses, Ezekiel, David, Zechariah, Isaiah, Mattithyahu, and Yahuwchanan tell us that Yahuweh is light, and that we will radiate His light, let’s examine Daniel’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).”** (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—Yahuweh. 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 Yahuweh’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.”** (Daniel 12:3)

Paul explains: **“Therefore awake, you who sleep, arise from the dead, and the Messiah will give you light.”** (Ephesians 5:14) In Ya’aqob, mislabeled “James,” after the arrogant English King, we find: **“Every good thing given and every perfect gift is from above, coming down from the Father of Light.”**

Even Peter 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 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 Yahuweh’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 Yahshua 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, Yahuweh sent His wayward and unfaithful children off with some sage advice: **“Sow salvation; reap in accordance with grace. Choose to be an heir and live in the presence of the light, for it is time to seek Yahuweh until He comes to teach and direct you.”** (Hosea 10:12)

John began his presentation of the Good News by confirming what we have just read in 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.”**

Yahushua 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)

Yahshua 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 Yahushua, 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 Yahuweh, 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 Yahushua 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.