

DAY 5 WORD STUDY

COME OUT OF HIDING

Source: Chaim Bentorah Hebrew Word Study

The word studies gathered for Day 5 add another layer to the theme. The movement is not simply recognize sin and confess sin. Bentorah's studies keep returning to relationship, return, light, nearness, resistance, grace, and intimacy with God.

RETURN - SHUV

Bentorah describes *shuv* as more than simply changing behavior. It is turning back, returning, restoring - a movement back toward God.

That matters beside Genesis 3. Adam and Eve have not merely broken a rule. They have withdrawn from relationship. They hear God in the garden and hide.

So when God asks, **Where are you?** the question opens the possibility of return.

Repentance, viewed through shuv, is not merely: I did something wrong. It becomes: I have moved away. I am turning back.

Reflection: Where have I withdrawn from God, and what would returning look like?

DRAW NEAR - KARAV

Bentorah's study of *karav* emphasizes coming near, approaching, drawing close, particularly in the context of relationship and intimacy.

That fits beautifully beside James 4: **Come near to God and he will come near to you.**

Day 5 begins with humanity moving away from God's presence. James gives us the opposite movement: **Come near.**

There is agency here. God calls, but we still answer. God invites, but we still step out from behind the tree. Bentorah's picture of the returning child and the father moving toward him makes this especially powerful. We are not returning to a reluctant God. We are returning to a God who desires relationship.

Reflection: What keeps me standing at a distance when God is inviting me closer?

STAND IN OPPOSITION - QOM LOQEVAL

Bentorah's Aramaic exploration of James 4:7 gives **resist the devil** a vivid sense of actively standing in opposition.

James gives us two completely different postures:

Submit yourselves to God.

Resist the devil.

That becomes fascinating beside Genesis. After listening to the serpent, Adam and Eve become afraid and hide from God. James reverses the direction.

Don't resist the God who is calling you. Stand against what drives you away from Him.

That raises a powerful discernment question: **What voice am I resisting - and what voice am I surrendering to?**

Shame can say: Hide.

Fear can say: Don't let God see this.

Pride can say: Explain yourself.

Comparison can say: At least you're better than them.

Grace says: Come near.

STAND IN THE LIGHT - QOM

One of Bentorah's most memorable images in these studies comes through his exploration of *qom* and the picture of growth. Something intended to grow cannot remain hidden from the light.

That imagery belongs all over Day 5. Adam says: **I was afraid... so I hid.**

But hiding does not heal what caused us to hide. We cannot bring something into relationship with God while simultaneously insisting that it remain concealed from Him.

Coming out of hiding means allowing God's light into the places we have protected - even the uncomfortable ones. Not because God's light exists to humiliate us.

Because things grow in the light.

Reflection: What have I kept in the shadows that God may be asking me to bring into His light?

GRACE - CHEN / CHANAN

Bentorah's study of *chen* and *chanan* moves beyond treating grace as merely receiving something we did not earn. He explores grace through favor, giving, relationship, and God's desire for intimacy with us.

That makes the placement of grace in James 4 especially important. Before James tells us to submit, resist, come near, cleanse, purify, and humble ourselves, we get:

But he gives us more grace.

Grace is already in the room.

We are not coming out of hiding to convince God to become gracious. **We come out because grace has made it safe to tell the truth.**

And that changes humility. Humility is not: **I am horrible and worthless.** Humility can simply say: **God, this is where I actually am.**

No resume like the Pharisee. No comparison. No defense. No hiding. Just truth before a God who gives more grace.

DELIGHT - ANAG

Bentorah's work on delight brings us back to something underneath all of this: **God desires relationship with us.**

There is a beautiful paradox in seeking God. We turn toward Him believing we are searching for Him - only to discover evidence that He has been seeking us too.

Which takes us straight back to the garden.

Adam is hiding.

God is walking.

Adam is silent.

God calls.

Where are you?

That is not the voice of indifference. It is the voice of a God pursuing relationship with someone who has withdrawn from it.

And suddenly Day 5 is not primarily a story about how successfully we can find our way back to God. It is also the realization: **He came looking.**

THE MOVEMENT OF DAY 5

WHERE ARE YOU?

God calls into the hiding place.

SHUV - RETURN.

Turn back toward Him.

QOM - STAND.

Come out of the shadows and into the light.

QOM LOQEVAL - RESIST.

Stand against what would drive you back into hiding.

KARAV - DRAW NEAR.

Move toward relationship and intimacy.

CHEN - GRACE.

Discover that grace was already waiting for you.

ANAG - DELIGHT.

Find that the God you were seeking has been seeking relationship with you.

DAY 5 WORD STUDY QUESTION

What if God's Where are you? isn't an accusation demanding that I explain myself - but an invitation to stop hiding and return to the relationship He still desires with me?

MAKE ROOM FOR GOD'S HEART