YADA YAHOWAH

AN INTRO TO GOD

VOLUME ONE

DABARYM ✦ WORDS

CRAIG WINN

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About the Author…

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad's life using the earliest *Hadith*, notably Al-Tabari's *Tarikh* | History and Ibn Ishaq's *Sirat Rasul Allah* | Life of the Messenger of Allah. If you want to know why fundamentalist Muslims commit 90% of the world's most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

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

Beyond these 30 books, Craig Winn has been interviewed as an expert on religion, politics, economics, and terrorism on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to his *Yada Yah*

Towrah Study. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations. Links to the podcast and archives, as well as to the social media sites expounding upon *Yada Yahowah* are provided at YadaYah.com.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. All 35 of his published books are offered without royalty.

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

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

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to many helpful resources, as well as to friends and forums.

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

An Intro To God

Dabarym • Words

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Yada' | Becoming Acquainted

Who is Yahowah?…

Welcome to life's most noble quest – one that will take us from the world we know to the Creator of the universe. To begin, we will courageously withdraw from the confusing and caustic influence of religion and politics, cultural mores, and conspiracies. Once liberated, we will travel through dimensions greater than time using words, evidence, and reason.

This book you hold in your hands does not advocate any religious or political ideology. It does not conform to societal customs or align with patriotic notions. Instead, we will renounce these things as we pursue the truth.

Call me Yada. I am going to serve as your guide during our voyage of discovery. As we embark on our expedition, you should know that, while my role in making this introduction is mentioned frequently throughout the prophets, I am otherwise an irrelevant character. This story is not about me. It is about Yahowah and understanding the means He has provided to engage in a relationship with Him.

If your mind is open, and if you are willing to let go of the myths which permeate our world, you are on the cusp of the most rewarding experience life has to offer. If you agree to His terms, God will perfect your soul, provide an eternity of days, and adopt you into His Family. Should you accept His invitation, you will find the experience liberating and enriching, enlightening and empowering.

This is a love story.

Under the auspices of full disclosure, be forewarned: to receive these exceptional gifts there are some concessions Yahowah expects in return. You will be tasked with the prospect of coming to know God as He revealed Himself to us and then asked to decide whether you prefer Him over every other option at your disposal. Assisting you in this process, this is the first of 35 books devoted to examining what Yahowah revealed to us.

Speaking of the other options – the political and religious ones in particular – you must disassociate from them to pursue a relationship with God. This requirement is not open for debate. You can choose Yahowah, the others, or neither, but not all. In one of life's greatest ironies, you will discover that God detests the institutions men claim He has authorized and ordained.

Over the past twenty-three years, I have devoted my life to doing due diligence on your behalf. I have systematically explored the evidence at our disposal. And now, I am sharing it freely with you – doing so in a way which allows you to challenge and validate my assessments and conclusions, even grow beyond them.

The people we are going to meet, and the places we will explore, are extraordinary, well beyond anything you may have imagined. And while the map to this magnificent realm has been available for several thousand years, fewer than one in a million people have gone to where its words and images lead – which is to meet God. The reason is simple: prior to Yahowah asking me to share His message with you, 2,470 years have passed since it was last explained.

The guidebook to our ultimate destination requires us to travel through the pages of the *Towrah, Naby', wa Mizmowr* | Teaching, Prophets, and Lyrics through words, places, and time. This journey will not, however, rely upon

a religious text nor require any faith. You are kindly requested to check your beliefs at the door.

Our expedition will require your undivided attention. There are no shortcuts. And while the directions are clear, straightforward, and dependable, the documents we must examine to find our way are both profoundly brilliant and appropriately complex. They are no less sophisticated than the equations used to create the universe and to author the code which underlies life itself.

The Author of the original texts did not dumb this down for us. He did not offer a summation. And since He didn't, and it is His testimony, I won't attempt to do so either.

This complexity is by design. Eternity is too long a time to spend with those looking to get by with as little effort as possible. And while this may run counter to today's culture of video clips, social media posts, and tweets, God's preference is to provide a thorough written presentation of His instructions. Then we can follow His words to where they lead, constantly learning along the way.

Yahowah, meaning, I Exist, is God's one and only name. The proper pronunciation of 𐤉𐤄𐤅𐤄 | YHWH is Y-aH-oW-aH. This is readily deduced from words like *'EloWaH* | God, *ToWRaH* | teaching, *HaYaH* | existence and *ShaLoWM* | restoration. If it is unfamiliar to you, it is time we resolve that problem – dispensing with the myth that YHWH is unpronounceable. God's name is written using three of Hebrew's twenty-two letters (5 vowels and 17 consonants), all of which are readily pronounced in every other name and word in God's chosen lexicon.

Yahowah has one name. He is not "the Lord," and there is no other God.

Now that you have been properly introduced, please

do not call Yahowah "Lord," "Adonai," "HaShem," "Allah," "Jesus," or "Christ," because these names and titles are offensive and disrespectful. God did not include His name 7,000 times in the Towrah, Prophets, and Psalms for us to change it.

This *Introduction to God* is part of the *Yada Yahowah* series. *Yada'* means "to know in a relational sense, to recognize, to acknowledge, and then to understand." Therefore, the goal of this *Introduction to God* is to *yada'* | know *Yahowah* as He revealed Himself and then strive to *yada'* | understand what He had to say about subjects critical to our relationship with Him. These include His *Dabar* | Word, His *Shem* | Name, His *Mitswah* | Conditions, and His *Towrah* | Guidance. We will study His *Beryth* | Covenant and His *Miqra'ey* | Invitations in other volumes of *Yada Yahowah.*

Beyond the fact that He is God, you may be wondering what Yahowah is like. Does God want to be worshiped, does He want us to pray to Him, bow down to Him, or fear Him? Is there actually a place known as Heaven or, its opposite, Hell? If so, is there another option? What is Yahowah offering, and what does He expect in return? Is there a way we can know for certain that He exists? And how do we determine which texts He inspired and which are fraudulent?

Is there a reliable path to God, and should one exist, what might we find once we approach His presence? Is it possible that conflicting religions lead to the same place? Or do they all present divergent paths away from Yahowah? Is it possible that the object of every religion – God – is actually opposed to every path?

To answer these questions, we have a lot of ground to cover. In order to appreciate what Yahowah had to say about Himself and the relationship He wants to establish with us, countless religious beliefs will have to be

impugned and discarded. Then, new and fertile ground will be plowed. Therefore, in the pages which follow, we will pull the weeds of heresy. We will lay fallow false terminology, replacing it with God's own revelation. Through careful husbandry, we will cultivate an appreciation for Yahowah's testimony and reveal the proper names and titles our Creator selected, careful to explain how these were designed to be known and shared. We will expose the sordid history of today's Bible translations and examine the tools which can be used to correctly convey what God revealed.

In this *Introduction to God*, we will closely examine and carefully consider Yahowah's *Towrah* (commonly transliterated "Torah") | Teaching. God's chosen title does not mean "Law" but, instead, "Source of Guidance, Instructions, and Directions." It is comprised of *Bare'syth* | In the Beginning (misnamed Genesis), *Shemowth* | Names (errantly called Exodus), *Qara'* | Called Out (which was changed to Leviticus), *Bamidbar* | In the Wilderness (misnamed Numbers), and *Dabarym* | Words (horribly misconstrued as Deuteronomy). This known, the entirety of Yahowah's prophetic revelation, from *Moseh* | Moses to *Mal'aky* | Malachi, contains copious amounts of Yahowah's *towrah* | teaching. Further, His Towrah is filled with *naby'* | prophecy.

Within these books, we will ponder the implications of God's most important words, consider the terms for participating in His Covenant, observe His instructions and invitations, and evaluate His way as it was foretold in the revelations pertaining to our redemption.

While the evidence to answer every one of the questions raised thus far lies before you, and while God's testimony is unassailable, having attempted to guide tens of thousands to God, it is likely that most religious explorers have already jumped ship. That is not hyperbole; I have witnessed them doing so. Religion is a stubborn and

debilitating foe. And that is because faith lies outside the realm of evidence and reason. As a result, belief systems render victims impervious to both facts and logic. The moment believers are confronted with information which is contrary to their faith, they flee, murmuring quotations from their favorite imposter, the likes of Paul, Akiba, Muhammad, or Maimonides. They are incapable of seeing the folly of their replies, and they are blind to the realization that the verses they quote are not credible and easily disproven.

For those who have been indoctrinated by Judaism, Christianity, Islam, or socialist Progressive politics, Yahowah's own testimony is insufficient to dissuade the faithful from the beguiling beliefs which cloud their vision. While many will claim to trust the Word of God, in reality, those who are religious ignore and outright reject ninety-nine percent of what God actually conveyed – including His name. This is especially true of Hasidic Judaism and Roman Catholicism. Although, Islam is a special kind of stupid – demeaning and deadly, too.

Turning our attention to the words which comprise the Word of God, we will assess the oldest Hebrew manuscripts using the most comprehensive lexicons. Our study will be limited to portions of what you have been led to believe is the "Old Testament" because nothing beyond the *Towrah, Naby', wa Mizmowr* was inspired by Yahowah. Even some of what has been considered prophetic is not. Examples of uninspired works include the books of Job, Jonah, Enoch, Ecclesiastes, Esther, Song of Solomon, much of Daniel, all of Ezekiel, Maccabees, Revelation, and more – including the entirety of the Talmud, New Testament, Zohar, and Quran. There is no guesswork involved in this determination because God provided the means to make this determination in Dabarym, the concluding book of the Towrah. Of this, I am certain, as is God.

Should you be interested, the Talmud is discredited most adroitly in the *Miqra'*, *Qatsyr*, and *Mow'ed* volumes of *Yada Yahowah* and throughout *Babel*. The Christian New Testament is repudiated in *Twistianity*. And the Quran is thoroughly rebuked in *God Damn Religion*.

In order to provide the proper perspective from which to learn about Yahowah, you will be exposed to a variety of tools which can be deployed in your quest to scrutinize God's testimony for yourself. You will be able to use these resources to validate the amplified translations I have provided for your consideration.

Since it provides the proper orientation from which to understand Yahowah's Word, His Name, His Instructions, and His Guidance, once we have drained the swamp of religious corruptions, our journey of discovery will commence with a systematic review of what the *Towrah* "teaches." Our exploration of Yahowah's *Towrah* will be comprehensive because it is both the most important and most misunderstood text ever written.

Succinctly stated: the Towrah provides *An Introduction to God*. But don't accept my word on this. Consider Yahowah's as conveyed by my favorite prophet…

"Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **was willing, even desirous** (*chaphets* – He was inclined and pleased)**, for the sake of** (*la ma'an*) **His sense of honesty and fairness, as well as His commitment to doing what is right** (*tsedeq huw'* – His determination to be correct and acquitting, vindicating and just)**, to extend His nurturing and empowering, enriching and enabling** (*gadal* – to offer His growth-facilitating and magnifying)**, *Towrah* | Teaching and Instruction, Guidance and Direction** (*Towrah*) **and to**

openly display its worth, while proving its glorious intent (*wa ‘adar* – to demonstrate its high and noble calling and honorable outcome)**.”** (*Yasha’yah* / Yah Liberates and Saves / Isaiah 42:21)

God did not intend for us to divide His “teaching and guidance” into chapters and verses nor for us to take snippets of His “instructions and directions” out of context. So, while I’ve done this very thing in this introduction, rest assured that in the volumes devoted to the Towrah we will do as He asked and “*shamar* – be methodical and thorough in our observations, closely examining and carefully considering” all of the guidance Yahowah has thoughtfully provided throughout His Towrah.

Along these lines, I’d like to pierce a stubborn myth. You may be surprised to learn that “Torah” does not mean “Law,” and that Yah never once asks us “to obey” Him. Instead, He asks us to “*shamar* – be observant,” which is to “closely examine and carefully consider” His “*towrah* – teachings” so that we choose to respond appropriately to the guidance He has provided.

Long after God introduces Himself in the first book of His *Towrah* | Teaching, called *Bare’syth* | In the Beginning | Genesis, He explains the nature of the relationship He wants to develop with us. This Covenant is central to Yahowah’s purpose – it is the prime objective – His very reason for creating us. Therefore, we will focus intently on Yahowah’s *Beryth* | Family-Oriented Covenant Relationship throughout the *Yada Yahowah* series. During this review, our goal will be to highlight the Covenant’s lone prerequisite and then consider its four baseline requirements. As a result, those who concur with God’s terms and conditions will be in a position to avail themselves of the Towrah’s “*gadal wa ‘adar* – nurturing and empowering, enriching and enabling characteristics, such that their own lives demonstrate its glorious intent.”

Apart from celebrating Yahowah's love affair with His Son, our Messiah and King, *Dowd* | David, while exploring the Mow'ed Miqra'ey, few things will be as unexpected or as rewarding as our examination of the Covenant – and the role Dowd played in making our participation possible. In due time, I will provide irrefutable evidence to prove that God's *Beryth* has not been changed or renewed. And as a result, you will know for certain that the Talmud, New Testament, and Quran were not inspired by God, contrary to what believers profess.

Hold on, I can hear so many of you screaming "What was that you said of *Dowd* | David?"

It is true, both obvious and irrefutable: Dowd, meaning "Beloved," is the Son of God, His Chosen One and Firstborn, the long-awaited *ha Mashyach* | the Messiah, the *Tsemach* | Branch from which his people grow, our *Melek* | King and *Ra'ah* | Shepherd – even the *Zarowa'* | Sacrificial Lamb and our *Yasha'* | Savior. Dowd, whose name has been incorrectly transliterated as "David," is the central figure in Yahowah's story, His lyricist, exemplar, prophet, and coworker. And he is the one who is returning with Yahowah to lead and inspire God's Family forevermore. If you are surprised by any of these pronouncements, then welcome to Yahowah's world.

What I've just shared with you is exceedingly valuable and profoundly important. It is also prolifically conveyed throughout the Psalms and Prophets and, therefore, irrefutable. Dowd lived one lifetime as a Shepherd who became the anointed Messiah, the Firstborn Son of God, and the King of a united Yisra'el. He returned nearly one thousand years later in advance of 33 CE to fulfill his prophecies about himself, serving to fulfill Pesach and Matsah leading to Bikuwrym – transformational events in our relationship with God. And he will return once again following the Shabuw'ah and Taruw'ah *Qatsyr* | Harvests on Yowm Kipurym. Dowd will prepare the Mercy Seat of

the Ark of the Covenant for the reconciliation of Yahowah and Yisra'el, ushering in an eternal celebration of Sukah in which he will reign supreme. Should these names be unfamiliar to you, rest assured, we will explain their significance as we move forward.

As we journey on through the Word of God, I will prove this realization is correct. And once you understand why *Dowd* | David volunteered for this mission, and why his Father supported his decision, you will appreciate Yahowah and His Covenant all the more.

This realization is lethal to Judaism and Christianity. To deny Dowd his due, as the rabbis have done, is damning because it robs Dowd of his accolades and achievements while stealing the possibility of reconciliation with God for the Chosen People. Even worse, Peter and Paul have created a counterfeit messiah and false god. Both leave the faithful without an entrée to Heaven or the salvation of their soul.

Yahowah etched His Instructions in stone long after He established His Covenant, so we will follow His example. Therefore, in this *Introduction to God*, we will analyze the three sweeping summary statements and seven specific instructions Yahowah personally scribed on two tablets of stone early in this process. To accomplish this, and to understand what He had to say to us, we will open the *Towrah* to its second book, *Shemowth* | Names, where we will find Yahowah not only revealing His name but, also, explaining how He wants us to interact with Him and then live productive lives.

While you may think you know what God wrote on these tablets, I am fairly certain most will be astonished to learn that God's mercy isn't for everyone, even for most people, but instead "for thousands." This represents less than one in every million souls who have lived on our planet – thereby disqualifying every religion from

representing the means to this result. Moreover, the fortunate beneficiaries of Yahowah's fortuitous gift will receive it, not through a kosher diet or halakhah, not through faith or grace, not through good deeds or jihad, but instead as a result of "closely observing Yahowah's instructive conditions regarding the relationship." I expect that many will be surprised by how different the actual text of the Tablets is from man's inadequate, inaccurate, and truncated revisions of the "Ten Commandments" plastered on church, synagogue, and courthouse walls.

As we continue to unfurl the Towrah, we will be introduced to Yahowah's plan of reconciliation. In a book fittingly named "*Qara'* – An Invitation to be Called Out and Meet," we will consider the means Yahowah provided to free us from the consequence and penalty of religion and politics, conspiracy and militancy. Those who follow His path – which is comprised of seven *Mow'edym* | Eternal Witnesses to the Restoring Appointments, will find that through the *Miqra'ey* | Invitations to be Called Out and Meet with God, they become immortal, perfected, adopted, empowered and enriched children of the Covenant Family.

But be forewarned: God is not the least bit flexible regarding the route. It is His Way or nothing. To remain trustworthy and dependable, He must be unwavering and uncompromising. And He is.

Considering their importance, it is perplexing that the seven steps which comprise the *Mow'ed Miqra'ey* are anathema and an enigma to the faithful adherents of Christianity, Judaism, Islam, and Secular Humanism. And yet, according to God, they serve as the one and only means to enter heaven. It is the Way we must come to accept, trust, and rely upon if we want to participate in our Heavenly Father's *Beryth* | Covenant relationship. According to Yahowah, there is no other path to heaven, no other means to reconciliation.

From this perspective it is interesting to note that Christians consider themselves "to be followers of Jesus Christ," but that isn't possible. No one bore that name, nor did such a title exist at the time. Simply stated, Jesus Christ is both a misnomer and a myth. And rabbis are no better off with their false messiah, bar Kokhba. While the warlord, "Son of a Star," actually existed, Rabbi Akiba's claims regarding him were entirely fraudulent.

As mentioned previously, God can be known. Precise prophecies, which consistently materialize as they were presented, serve as Yahowah's method of proving that He exists and demonstrate that He inspired the words we are going to examine. He included countless prophecies because He wanted to engender a sense of trust among those earnestly seeking to know Him.

After all, it is impossible to form a close and loving relationship with someone you do not know. Likewise, a person must become certain of something before they can be expected to trust it or rely upon it. Therefore, we will evaluate many of Yahowah's most important predictions, carefully considering their implications as they point the way Home.

Through these presentations of future history, Yahowah not only proves His existence but, also, demonstrates that His testimony can be trusted. If you are an agnostic, you will find such evidence reassuring.

Especially interesting with regard to prophecy is that it consists of much more than accurately foretelling the future. Yahowah's prophets also convey a detailed and accurate picture of the past, beginning with creation. Further, God is not predicting the future but, instead, reporting what He has witnessed. Such is the nature of light where the past, present, and future can coalesce, making it possible for Yahowah to experience where our choices take us long before we actually get there.

This ability to experience time as if it were a dimension which can be navigated is inherent in the language of revelation. Hebrew verbs are liberated in the fourth dimension. They are never stuck in the past, nor are they limited to the present or future as are English tenses. This makes Hebrew the perfect language to convey eternal truths.

As a result of what you are about to learn, by the time we have completed this review, you will be able to replace religion with a relationship, faith with knowledge, and beliefs with understanding. And while it will be challenging for many, even painful for some, the myths we jettison will ultimately become like rotting garbage, something we will be all too eager to toss into the trash. By comparison, Yahowah's insights are brilliant and comforting, liberating and uplifting. And if you do not have any of the former, so much the better. You will lose nothing and gain everything.

All along the way, we will scrutinize the terminology Yahowah revealed under a linguistic microscope, amplifying His every word so that we learn as much as possible. In the process, the overall portrait God has painted with the Hebrew alphabet will be exposed from the perspective of the Artist's brushstrokes. You will be dazzled by what lies before you. Your eyes, mind, and heart will be exercised like never before.

Should you be able to endure this level of detail, should you be willing to invest the time required to examine the connections and associations God has made, contemplating the symbols which permeate His thoughts, you will come to "*yada'* – know" Yahowah. Should you be able to open your mind, alter your perspective, and change your thinking such that they are aligned with His, you will come to know God as He revealed Himself. What's more, you will be prepared to embrace Yahowah's Covenant relationship and capitalize upon His *Towrah* | Guidance.

This progression, of coming to know Yahowah first, engaging in His Covenant relationship second, and then relying upon His plan of reconciliation third, is one of many considerations the religious get wrong. They never come to know God as He revealed Himself. Instead, their religions create mythological caricatures and then focus on what one has to do, say, donate, or believe to earn their favor. And yet, what on earth prompts the faithful to believe God wants to accept someone into His Home who wouldn't recognize Him if they were invited inside?

Finding God and redemption in the Towrah is so contrary to the teachings of the Jewish, Christian, and Islamic religions, most will simply reject this possibility and choose instead to cling to the misguided tenets of their faith. For the religious, even God's Word is insufficient to dissuade them. In fact, no amount of irrefutable evidence or unassailable logic, no matter the Source, will motivate a true believer to question his or her faith. The same could be said for the overtly political, patriotic, or conspiratorial.

Ultimately, we all need a trigger, a reason to reevaluate what we have been told. After all, the notion that the vast preponderance of people have been misled and are, therefore, wrong strikes the unthinking as preposterous. Throughout the long history of humankind, the tendency has been to believe that the majority must be right. But that has seldom, if ever, been the case when it comes to God.

It is, therefore, instructive for you to know that Yahowah isn't willing to engage in a relationship with someone who hasn't first rejected their religious and political beliefs. Walking away from *babel*, from human corruptions, from social customs, from religious myths, and from patriotism and politics, is the lone prerequisite for participating in His Covenant. Therefore, should you be a person of faith, your willingness to question and then disassociate from your religious beliefs will determine whether or not it is even possible for you to know God or

engage in a relationship with Him.

Should you be able to navigate this preliminary step, there are four more. To participate in the Covenant, you must come to trust and rely upon Yahowah. This necessitates coming to know Him. And that requires observing His *Towrah* | Guidance.

Yahowah invites those who wish to engage in a relationship with Him to walk to Him and become perfected during Chag Matsah. This is fully accomplished by way of the seven-step path known as the *Mow'ed Miqra'ey*. These Invitations to be Called Out and Meet with God and Restoring Witnesses to the Eternal Testimony serve as everlasting celebrations of our redemption and reconciliation.

The fourth condition of the Covenant is to carefully observe and thoughtfully consider its terms and conditions. This enables us to respond appropriately.

And lastly, our Heavenly Father encourages us as parents to circumcise our sons so that we remember to raise them in accordance with God's instructions. The symbolism is key to understanding because Yahowah is asking us to sever our relationship with our basal instincts, to disassociate from the mundane and aspire to be set apart.

Accepting these five conditions opens the door to Yahowah's Home. Those who embrace them are not only invited inside, but they are also adopted into God's Family, becoming His sons and daughters.

Just as there are five hands in Yahowah's name, 𐤉𐤄𐤅𐤄, His 𐤄, and those of the two individuals 𐤉 𐤉 standing and reaching up to Him, and five fingers on each hand, there are five instructive conditions which we must grasp to engage in the Covenant.

Unfortunately, most of those seeking God will be precluded from finding Him. That is because their beliefs

have become a substitute for knowing. And as you will discover, knowing renders faith obsolete. So, rather than deal with the truth, religious individuals will invariably accept human counterfeits, corruptions, justifications, and inaccurate translations over the Word of God.

Speaking of Yahowah's testimony, do you know which words God inspired, endorsed, inscribed, and authorized? Are you aware that He delineated specific instructions regarding how we can ascertain for certain that the Towrah is trustworthy and that the letters which comprise the New Testament are not? Upon considering His guidance, you will be prepared to disregard Job, Jonah, Enoch, Esther, Ezekiel, Ecclesiastes, Maccabees, Matthew, Mark, Luke, John, Acts, Paul's 14 Epistles, the Book of Revelation, the Babylonian Talmud, the Zohar, and the Quran.

Having devoted more than two decades to determining which resources to trust, I have come to realize that the process of ascertaining what Yahowah inspired is not difficult. God is consistent in His message and style. His testimony is replete with profoundly revealing insights and prophetic references which collectively prove Divine inspiration. And by contrast, the works of man are always sorely lacking, as they tend to be both contradictory and confusing – even demonstrably errant. (Should you seek proof, please read the 3 volumes of *Babel*, the 5 volumes comprising *Twistianity*, and the 5 books encompassing *God Damn Religion*.)

I have determined, and will prove beyond any doubt, that a thorough investigation of the evidence pertaining to mankind's presence in the universe, and to an accurate understanding of God, leads to an inescapable conclusion: the *Towrah, Naby', wa Mizmowr* | Torah, Prophets, and Psalms are the only rational candidates for Divine writ. Now, I don't expect you to concur with me, or with Yahowah in this regard yet, seeing as you are reading the

sixteenth page of a twenty-thousand-page review of Yahowah's testimony. But I have no doubt that, somewhere along this journey, those of you who are intellectually honest will render a similar verdict. Frankly, the case Yahowah makes on behalf of His revelation is so compelling I'm amazed so many people continue to stumble in the dark.

As evidence of God's position on this issue, please consider the following installment of an amplified translation. It is from one of *Dowd's* | David's beloved *Mizmowr* | Psalms…

"Yahowah's (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – source of instruction and teaching, direction and guidance) **is complete and entirely accurate** (*tamym* – without defect, lacking nothing, correct and unobjectionable, sound, genuine, and right, helpful, healing, and beneficial, sincere and true)**, returning, restoring, and transforming** (*shuwb* – turning around and bringing back, changing and renewing) **the soul** (*nepesh* – consciousness, the ability to be observant and responsive)**.**

Yahowah's (*YaHoWaH*) **enduring testimony and restoring witness** (*'eduwth* – eternal message) **is trustworthy and reliable** (*'aman* – verifiable and readily confirmed, supportive and establishing)**, making understanding and obtaining wisdom** (*chakam* – becoming educated and enlightened to the point of comprehension, teaching which leads to becoming intelligent) **simple for the open-minded** (*pethy*)**."** (*Mizmowr* / Song / Psalm 19:7)

Since this is just the second time we have witnessed Yahowah's 𐤉𐤄𐤅𐤄 - יהוה - יהוה personal and proper name in print (read right to left in Ancient Hebrew, Paleo-Hebrew, and Modern Hebrew), as we consider its

pronunciation, it is readily illustrated by examining other words where the vocalization of the same letters is widely known. Therefore, YaHoWaH, can be gleaned from *YoWD* | hand, *'ELoWaH* | God, *ToWRaH* | teaching, *HaYaH* | existence, and *ShaLoWM* | restoration. The pronunciation of these words is undisputed, thereby revealing the proper way to audibly convey Y-H-W-H: YaHoWaH.

You have probably heard, and many have read, that Jews have "too much respect for this name to write it," that "no one knows how to pronounce it," even that God's name was written using "four consonants." More still have been told that "it doesn't matter what you call God" or that "God has many names." Yet, none of this is true.

After all, God, Himself, said…

"'I am (*'any*) **Yahowah** (𐤉𐤄𐤅𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**. This is My name** (*huw' shem 'any*)**.**

And (*wa*) **My honorable distinction and respect** (*kabowd 'any* – My attribution of status, My conspicuous reputation and presence, and My manifestation of power, especially My glorious reward) **I will not give** (*lo' nathan* – I will not ever offer or allow, bestowing) **to another** (*la 'acher* – one who appears later or lingers around) **or** (*wa*) **My renown and reputation** (*tahilah 'any* – the adoration I have earned and admiration I deserve) **to religious constructs** (*la ha pasyl* – idolatrous notions and objects of worship believed to represent gods)**.'"** (*Yasha'yah* / Yah Liberates / Isaiah 42:8)

Inexplicably, rabbis and priests despise Yahowah's name. Their disdain is so great that the last time Jewish clerics were politically empowered, they killed anyone who said it. Roman Catholics have officially outlawed its use in their churches. And as I will demonstrate in this volume of *An Introduction to God*, the evidence is

overwhelming that over the centuries rabbis have deliberately corrupted their language for the express purpose of altering the phonetic sounds originally associated with each of the letters which comprise YHWH. Furthermore, the Roman Catholic Church, having evolved from Imperial Rome, filters everything through Latin, an alphabet which, like Greek, lacks the letters to phonetically convey it.

Throughout this *Introduction to God*, we are going to use the Towrah, Prophets, and Psalms to present the foundation Yahowah, Himself, established, and share an entirely different perspective from which to consider the evidence. By doing so, you will come to know Yahowah, appreciate His Towrah, love His Beryth, and enjoy His Miqra'ey.

By the time you have reached its conclusion, you will become acquainted with many related and relevant things, including the challenges inherent in translation, the history and corruption of the textual witness, even the emergence of counterfeit names, words, titles, and rituals. But more than this, you will be given a window into the mind of God and come, perhaps for the first time, to understand His nature, His purpose, His offer, His timing, and His plan – especially as it pertains to the development of the Covenant. In these pages, you will discover the extraordinary means Yahowah deployed so that we might camp out with Him for all eternity.

In the 19th Psalm, there is a corollary that should not be missed. The Towrah's ability to transform and renew souls is predicated upon understanding Yahowah's Word. And while He stated that "enlightenment and comprehension" would be "simple for those who are open" to His "Towrah – Teachings," that will not come easily to those whose minds have been closed by religious beliefs because, as I have shared, faith repels evidence of its failings. Therefore, your ability to know God and live with

Him will be predicated upon your attitude and your thinking. I hope that you are up for this challenge.

Recognizing that three out of every four people living today, some five billion Christians, Muslims, and Secular Humanists, now considered Progressives, have been conditioned to believe that the Torah is no longer pertinent and that it has been superseded by more modern approaches to life, I'd be negligent if I didn't encourage you to contemplate the ramifications of what God revealed. By stating that the Towrah is complete, that it is responsible for restoring our soul, and by claiming that Yahowah's testimony is trustworthy and reliable, even easy to understand, God undermined the foundations of Christianity, Judaism, and Islam with a single stroke. He contradicted the messages delivered by Paul (that the Towrah was obsolete and cannot save), by the power-hungry, Akiba (that rabbis must interpret the Towrah for Jews on the basis of their Oral Law), and by Muhammad (that the Quran want Muslims to die killing Jews). The very God these three men said had authorized them, the God they all claimed to speak on behalf of, told us not to trust them.

Since this is an astonishing observation, let's linger here a moment longer. Paul, who sought to be a Jewish religious leader, wrote Galatians and Romans (his first and sixth letters) for the express purpose of convincing his audience that the Torah was now obsolete, that the Torah was a cruel taskmaster which enslaved, and that God's "Law" was of the flesh and, thus, evil. According to Paul's letters, nothing God had previously said could save anyone, which prompted Paul to introduce a New Covenant. To promote the revised plan, Paul claimed that God had appointed him as the exclusive messenger to the world, ostensibly so that he could replace the "failed" policy of the "old" God with faith in his Gospel of Grace.

Then to negate his critics, Paul had his god repudiate

Jews, claiming that they had been ostracized and condemned for having killed his Iesou | "Jesus." This led to the mythos of Replacement Theology whereby Paul's church replaced Israel and hijacked all of the promises God had made to His people. Then, to create an air of authenticity, the mythical misnomer, Jesus, became known as the Son of God and Messiah by misappropriating (i.e., stealing) the prophecies that were applicable to *Dowd* | David.

Paul would not only write fourteen vitriolic and irrational letters extolling his new mandate, but he also inspired the books known today as Matthew, Mark, Luke, and Acts – comprising the preponderance of the Christian New Testament. Having done so, He became the Plague of Death, the Father of Lies, and the Wolf in Sheep's Clothing. His anti-Semitic religion would be more caustic to Jews than anything ever conceived, deadlier and more debilitating than Imperial Rome or the Nazis.

And yet, based upon what Yahowah has already affirmed, Paul lied and, therefore, cannot be trusted. And without Paul's letters, and the books he inspired, there is no "Jesus Christ," no New Testament, no Gospel of Grace, no salvation by faith, and no Christianity. Simply stated: the world's most popular religion dies with Paul – a man whose doctrines God overtly refuted.

I am not sharing this with you to make you angry but in hopes that Christian readers might be able to cleanse their mental slate or, at least, realize it may require considerable scrubbing. And that is because the only informed and rational conclusion which can be drawn from the passages already cited is that Paul's letters were not inspired and are not reliable. And should you believe that this is too great an extrapolation and may be unjustified, consider reading the five volumes containing 3,300 pages of evidence, which comprise *Twistianity*: *Appalling, Towrahless, Devil's Advocate*, *Incredible*, and *Foolology*.

One of the many myths permeating Paul's writings, and the books he influenced, was the existence of rabbis in the 1st century CE. While Paul claimed to be the best of them and said that they were advocating the religion of his fathers, he would then turn on them. His New Testament presents them as sniveling conspirators lurking in the darkness while scheming to kill Jesus while undermining this egomaniac's speeches and letters. This is particularly ironic because there were no rabbis at the time. Not one.

There is no mention in the Towrah, Prophets, and Psalms of a rabbi. This title does not appear in the Jerusalem Talmud either. Neither Hillel nor Shammai, the foremost religious leaders of the 1st century, were referred to as rabbis.

The first use of *Rabban* | Exalted Master, apart from Paul's self-adulation, is found in the Mishnah – the first book of rabbinic literature. There, it was ascribed posthumously to Gamaliel the Elder, Simeon, his son, and Yohanan ben Zakkai. However, there is no evidence of this text which was allegedly redacted by Judah ha-Nasi in the 3rd century CE, prior to the Kaufmann manuscript which dates to the 10th or 11th century.

But that is just the beginning of the problem underlying the legitimacy of Judaism's foremost institution. There is no evidence that Gamaliel ever taught publicly, wrote anything, or held a senior position in the Sanhedrin or elsewhere. Further, rabbinic literature focuses entirely on the schools of Hillel the Elder and Shammai, who would have been Gamaliel's contemporaries – and they were not called "rabbi." Although rife with Hillel's and Shammai's opinions, the earliest rabbinical texts make no claims regarding Gamaliel being knowledgeable or a teacher. He is not listed as part of the chain of individuals who perpetrated the Mishnaic tradition.

While the title "rabbi" is allegedly cited by "Jesus"

throughout the Christian New Testament, and thus supposedly spoken between 30 and 33 CE, the title was not actually used until after 70 CE following the Roman destruction of Jerusalem. And even then, its use is highly suspect because it is attributed to Yohanan ben Zakkai. He is a shadowy figure who, after trying to make peace with the Romans, was allegedly taken in a coffin to Vespasian. Therein, the Roman general granted him three wishes, as if a genie, for having predicted the very things Josephus had previously claimed to have prophesied.

After the suppression of the Sanhedrin by Emperor Theodosius in 425 CE, there was no qualification or ordination process for those choosing to apply the *rav* | rabbinic or *hacham* | sage title to themselves. Throughout the early Middle Ages, "rabbi" was not used as a formal title. It was not legitimized among Jews in Diaspora until the 11th century in Spain. But even then, other titles were preferred over rabbi. It was not until after the Black Death in Ashkenazi communities that, by the 15th century, the title which embodies Judaism's highest authority was officially recognized. And yet, the words of the rabbis are esteemed above Yahowah's in a religion which rejects the authority of the oldest name in the universe in favor of those ascribing to a title recently conceived.

This history usurps the credibility of Rabbinic Judaism – the only surviving form of the religion – while undermining the Christian scriptures. I share this with you because both religions are human constructs, frauds perpetrated upon the unwary, with both conceived and deployed as control mechanisms.

The Way to God is presented in the heart of the Towrah. Yahowah, Himself, provided the means to eternal life and reconciliation through the promises contained in His seven *Mow'ed Miqra'ey*. Our journey begins with *Pesach* | Passover, the Doorway to Life, and it culminates with *Sukah* | Shelters, where we are invited to camp out

with our Heavenly Father for all time.

I realize that this view is unpopular and unfamiliar, but ought not God's position on these issues matter more than humankind's – no matter how many religious people oppose His approach? Simply stated, if God used prophecy to prove He exists, and to demonstrate that He inspired His testimony, as the *Yada Yahowah* series will affirm, then who are we to contradict Him?

Therefore, in ancient writings thought by most to be religious, a collection of prophetic statements claimed by three religions, the credibility of those same creeds was destroyed by a single stroke. And perhaps, this is the greatest irony of all.

At this point, you may be wondering why I would be so openly critical of mankind's most popular faiths, especially the religions of Judeo-Christianity, seeing that this is an introduction to the God most believe was responsible for establishing these doctrines. Why am I insistent on ascribing a name to God? Why do I include Progressive Socialist Secularism in the list of human belief systems? Why focus on these particular topics? Good questions all – and all questions God, Himself, will answer early and often.

By reading this *Introduction to God*, and then the other volumes of *Yada Yahowah*, including *Observations*, *Coming Home*, *Babel*, *Twistianity*, and *God Damn Religion*, you are going to find that much of what you have been led to believe isn't true. Religious founders, clerics, and politicians have deceived you, as they once did me, all to empower and enrich themselves – most knowingly, many purposefully. It isn't that everything they say is a lie;

it's that so many lies have been blended with the truth that what's left is poisonous.

We have been conditioned to accept or reject religious claims, as if the criteria for doing so were black and white, when in actuality, there is nothing more beguiling than half-truths – deceptions which have been crafted to seem plausible – making them plausible counterfeits. The religions of Judaism and Christianity are prime examples of this strategy. Islam, and its Mormon clone, on the other hand, are simply too inane to be credible.

So that you might clean your mental slate and be properly prepared for what you are about to read, recognize that it is absolutely impossible for the religions of Christianity (Roman Catholic, Greek Orthodox, Russian Orthodox, Copt, Protestant, or Evangelical), Judaism (Conservative, Orthodox, Reform, or Hasidic), Islam (Sunni or Shi'a), or Mormonism to be reliable. Each of these religions claims that the Torah is the inspired word of God, and each draws its authority from it. And yet, each of these religions conceals, changes, convolutes, contradicts, criticizes, curtails, and counterfeits (in hundreds of meaningful ways) the very testimony they claim was inspired and upon which each attests to be based.

Therefore, if Yahowah's testimony is true, they are false based solely upon their extreme variations from God's actual revelation. But if Yahowah's testimony is unverifiable, then they are unreliable as well because these religions claim to represent what would then be an untrustworthy deity – a realization which destroys their authority. It is thus impossible to be an informed and rational Catholic, Christian, Muslim, Mormon, or Hasidic Jew. For this reason, it is foolish to trust these human religious schemes – no matter how they make you feel or how popular they have become.

If what Yahowah says is true, there is only one God,

He has but one name, He wants only one thing, and there is just one path to Him. If what Yahowah says is true, nothing is more important than closely examining and carefully considering what He revealed.

As a result of the *Yada Yahowah* series, the verdict you will ultimately be able to render on what is accurate and what is not will be based upon considerably more correct and complete information than has been made available to you previously. Together, we are going to scrutinize the oldest Hebrew manuscripts of Yahowah's testimony. I will translate and amplify God's revelations for you, just as I did with the Psalm and prophecy cited previously, using the best scholastic tools.

As we journey down this road together, we will discover that Yahowah wants us to enjoy an engaged yet relaxed, personal, conversational, upright, and familial relationship with Him. He wants to adopt us. God doesn't want us to fear Him, bow down to Him, or even worship Him. He despises religions – all of them – especially Judaism. He adores relationships and will sacrifice everything (save His integrity) to develop one with you.

Now for a word of caution: this *Introduction to God* is detailed and comprehensive, as are the longer and more challenging volumes which follow it. God is considerably smarter than we are, and His writing style is consistent with His nature. Every detail is included for a reason. Almost every passage communicates several levels simultaneously. His words are a story in themselves, and collectively, they serve to flesh out the nature of the Covenant relationship our Heavenly Father seeks to develop with each of us. The insights we deduce from them are profoundly important; many of which are presented in these pages for the first time in two millennia.

What Yahowah has to say is so contrary to many, if not most, of the things we have been taught, you may have

to spend as much time unlearning as you do learning, especially if you want to know God as He revealed Himself to us. There has never been, nor will there ever be, a religious person in the Covenant or allowed into Heaven.

To know Yahowah requires four things: a change in attitude, a different perspective, critical thinking, and an investment in time so that you can properly consider His testimony. This is not unlike communicating extensively with someone and getting to know him or her before you choose to marry.

Additionally, you will have to be willing to risk saying goodbye to people, to institutions, and to ideas you may have held dear. God's unequivocal prerequisite for engaging in a relationship with Him necessitates us walking away from religion, national politics and patriotism, reliance upon one's military, an affinity for economic schemes, social customs, family traditions, and conspiratorial notions. This will be intensely difficult for many. But for those who are willing and able, nothing is as rewarding.

God's book was designed to be read from beginning to end, starting with *Bare'syth* | In the Beginning, and then continuing through the *Towrah* | Teaching and the *Mizmowr* | Psalms to the *Naby'* | Prophets. These books were written, and lived, beginning in 1447 BCE through 447 BCE. There has been no written prophetic testimony since that time because we do not need anything more, nothing has changed, and Jews stopped listening to Yahowah.

Had a person named "Jesus Christ" lived in the 1st century, had he written Yahowah's thoughts and words down for us as was the case with *Moseh* | Moses, *Dowd* | David, and *Yasha'yah* | Isaiah, had his testimony been consistent with the Towrah and Naby', and had he scribed detailed prophecies which have all been fulfilled, he might

have been credible. But none of these things occurred. What little is actually true was pilfered and then twisted by paraphrasing existing prophets. Even the Book of Revelations is a blend of plagiarized predictions and errant extrapolations, adding nothing useful to what had previously been revealed.

Beyond the realization that Yahowah has already communicated more than any of us could process in a score of lifetimes, one of the reasons that the written testimony of the last prophet dates to 447 BCE is that no one else was willing to serve in this role. Yahowah looked and found no one, not a single Yahuwd over the span of 2,400 years with whom to work. Ultimately, God would use a *gowy* to awaken His people. This realization is introduced by Moseh in chapter 29 of *Dabarym* / Deuteronomy and later by Solomon while dedicating the First Temple in the 6th chapter of *Dabarym Yowmym* / 2 Chronicles. It is advanced by Dowd in his 14th *Mashal* / Proverb and then presented throughout the pages of *Yasha'yah* / Liberation and Salvation are from Yah / Isaiah, beginning in the 11th chapter.

Fortunately for Yisra'el and Yahuwdym, Yahowah will be able to rely on the Chosen People again. This will occur on the cusp of His return. And so that you are not taken by surprise, Yahowah's arrival with Dowd will transpire on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah, at sunset in Yaruwshalaim, 6:22 PM, October 2nd, 2033. Should you be among the few who survive to this date, that is exactly how much time you have left to make up your mind. Although a better plan would be to join us during the Shabuw'ah Harvest in May, 2026 so as not to risk missing the final Gleaning on Taruw'ah, just ten days prior to the Messiah's return.

Based on what God has revealed, between now and then, world events will continue to deteriorate as we enter the Time of Ya'aqob's Troubles. That is where we are

headed. The days between now and then will be rough – filled with all manner of disasters, from earthquakes and hurricanes to firestorms and drought, from viruses and famines to wars and economic collapse. Anti-Semitism will run rampant as Conspiracism becomes the world's fastest-growing religion – rendering the proponents blithering idiots. Billions will die, belligerent and confused as evidenced by the world's jaundiced response to the savagery on display during the Islamic massacre on October 7th, 2023.

Also, so that you are neither awaiting the "Second Coming of Jesus" nor the arrival of an unnamed Mashyach, let it be known that Yahowah is returning with *Dowd* | David. The Beloved is the Son of God, the Messiah, the King of Kings, the Shepherd, the Branch, the Chosen One, God's Firstborn, and the exemplar of what it is to be *Tsadaq* | Right. He is quite simply the most brilliant and articulate man who ever lived. Our lives are enriched by observing his life and lyrics as we contemplate why Yahowah loves him beyond all others.

When Father and Son return on the *Miqra'* of *Yowm Kipurym* | Day of Reconciliations, the remaining advocates of religion and politics, militarism and conspiracy, will be exterminated. Five days thereafter, the Earth will be transformed back into the conditions experienced in *Gan 'Eden* | the Garden of Great Joy during the Miqra' of Sukah so that we can camp out with Yahowah for one thousand years thereafter.

At that moment, Yahowah will place a copy of His *towrah* | guidance inside of His children, rendering the notion of a New Testament and Talmud absurd. The universe will be ours to explore as we are enriched, empowered, and enlightened, ultimately becoming seven-dimensional, energy-based beings akin to light.

Beyond what you are reading in *An Introduction to*

God, *Yada Yahowah*, *Observations*, *Coming Home*, *Babel*, *Twistianity*, and *God Damn Religion*, there will be yet another warning. This one will come courtesy of the Prophet ‘ElYah, commonly known as Elijah. He and a more contemporary Herald will arrive in Yaruwshalaim in time to celebrate the *Miqra’* of *Pesach* | Passover in 2030. My cynicism toward religion and politics is mild compared to the better-known of these Witnesses.

To benefit from what God is offering, you must be judgmental and rational, distinguishing between right and wrong, discriminating between truth and fiction. To think morally, decisively, and correctly, you will have to exercise your conscience – a *neshamah* in God’s parlance – something the politically correct mantra of Socialist Secular Progressivism has made difficult. Therefore, for those of you who were recently “educated” in academic institutions devoted to multiculturalism, pluralism, inclusion, tolerance, and woke mentality, this will be an enormous challenge. Long gone are the days when rhetoric and logic, when discrimination and good judgment, the tools we will deploy, undergirded a student’s education.

Along these lines, for those who are devoted to their religion and / or to patriotism, to their favorite political party or economic system, to honoring their nation’s military endeavors or who cling to one of the many conspiratorial notions being bantered around as if true – to walk with God, such individuals will first have to abandon their faith in these things. And that will be extraordinarily hard for most people, because it means leaving one’s church, mosque, or synagogue, distancing oneself from social media and abandoning the primary perspective from which they view the world around them – all the while irritating friends and family and sometimes becoming ostracized from them. The truth will prompt consternation over the fate of loved ones as it undermines the basic tenets of each individual’s religious and political beliefs.

The truth will tear families and friends apart. I know this not only because I've experienced it, and because I've received a thousand letters affirming it, but also because Yahowah told us this would occur. His people tore His Family apart, and there was nothing He could do to stop it short of abolishing freewill, so we should expect the same.

The vast preponderance of people are too insecure to tolerate anyone questioning their faith. And yet with God, faith is irrelevant, even counterproductive, because it is nothing more than belief in the unknown – a substitute for the evidence the person of "faith" lacks. It is, therefore, by definition, ignorant and irrational to "believe in God," especially when Yahowah can be known.

This is my eighth comprehensive retranslation and rewrite of the *Yada Yahowah* series which will total 35 volumes within the year. They range from 400 to 825 pages in length, and each grows longer as we augment them with new insights. As we grow in understanding, they get better, not shorter. That said Covenant Members have composed a series of videos and slides available at *Yada Yahowah: Where Do I Start? (youtube.com)*.

While *Yada Yahowah* is among the best-researched and most accurate presentations of Yahowah's Word, and while the many unique revelations contained within it are especially relevant and inspiring, it will always be little more than a reflection of the insights inherent within God's testimony. The overall implications of the revelations contained within Yahowah's Word exceed my grasp by many magnitudes. So, since my best efforts pale in comparison, at the very least, I owe it to you and to God to share as much of His revelation as I am capable of understanding. It is the least I can do.

In spite of my deficiencies, the richness of Yahowah's testimony is more than sufficient for you to know God, appreciate the benefits of His Covenant, and understand

how to engage in it. And yet, while the overwhelming preponderance of people don't know what Yahowah revealed, merely knowing isn't sufficient. We must respond. You will have to trust and rely upon Yah's instructions sufficiently to incorporate His guidance into your life.

This process explains why He has not provided us with a quick and easy list of what to do to be saved. It is why this book on His book is so comprehensive. We have a long way to go and a lot to accomplish together.

This is not a burden or a difficult chore. Few things are as enjoyable, and nothing is as rewarding. Somewhere along the way, you are going to fall in love with Yahowah and come to cherish His teaching. And every moment from that time on will be exhilarating.

By continuing, you will meet God. Evidence and reason will lead us to Him. You will come to know Yahowah, appreciate what He is offering, and understand exactly what He expects from us in return. We are headed to the seventh dimension, well past the observable universe.

Along the way, should you accept His offer, you will become immortal. Your soul will be perfected. You will be adopted into our Heavenly Father's Family. You will be enriched and empowered. And you will join us as we leave man's mess to live with Yahowah during Shabuw'ah.

While the rewards are extraordinary, there is no fee. Our journey to Heaven will cost you nothing. Even the time we invest along the way will be returned.

As your guide to the Promised Land, you should know that I am not a prophet, although the prophets spoke of me.

The evidence in this regard is prolific and irrefutable, all because God wants you to consider what I have discovered by translating His Towrah, Prophets, and Psalms.

The textual basis for these translations and resulting insights is readily available. And that means that you are in the position to validate every word and insight.

Over these past twenty-three years, I have discovered and published far more than most scholars, but I am not a theologian. I am anti-religious and apolitical. As a devoted student and teacher, I am opposed to the indoctrination of academia. I am not among those who claim to be a Messiah or the Son of God – although I know who was afforded these titles. I do not seek fame, fortune, or a following. I eschew accolades, and I am immune to threats.

Other than your company and curiosity, I want nothing from you. This is a labor of love. I do not profit monetarily from these books or radio programs. Even your response is entirely up to you.

Twenty-three years ago, when I hesitantly and naïvely embarked on this adventure with Yahowah, I did not know His name. I had previously been religious, but because of the irrational nature of the Christian faith, I had discarded it and had become an agnostic. Although it was obvious that God wanted me to do as I have done, I have long considered myself unqualified and irrelevant. As a consequence, I wrote anonymously under the pen name, Yada, for well over a decade, and it remains my preferred *nom de plume*.

Looking back over this journey, and by comparing myself to others Yahowah has chosen to work alongside, I realize that it was largely because I was once political and religious and had rejected both that made my candidacy appealing. When God spoke out against these institutions, through His prophets, His concerns resonated with me. But more than anything else, the reason we have worked

together so successfully over the past twenty-three years is because, when others were not interested in knowing the truth, I was willing to go where His words led – no matter the cost or consequence.

While that may have been enough considering the dearth of qualified candidates and complete void of responsive individuals, especially among the Chosen People, I share something with Yahowah's beloved, *Dowd* | David, which God likely found serviceable – something He will also value in you. I prize evidence and reason over opinions or beliefs. And as was the case with the psalmist, I understand the importance of context in forming logical conclusions. Moreover, I am willing to listen to Yahowah and go where His words lead.

I thrive on the discoveries which can be gleaned by making informed connections, especially given the opportunity to share the ensuing insights. As a result of having invested ten hours a day, six days a week, over the past twenty-three years translating Yahowah's *Towrah* | Teaching, His *Naby'* | Prophets, and *Mizmowr* | Psalms, you will find a considerably more complete and accurate presentation. And along with these amplified translations, you will encounter commentary which is offered to broaden our understanding of the words God inspired His prophets to scribe for our benefit.

This is Yahowah's story, in His words, the way He wants it told from beginning to end. Therefore, as I have shared, it is paramount for us to recognize that Yahowah is our Creator's one and only name – now and forever.

In a world awash in the stench of religion, where God is mischaracterized, Yahowah proves His existence beyond any doubt throughout His Towrah and Prophets. In the process, He conclusively demonstrates that He authored the testimony we are going to consider. He did this in the best possible way – especially considering that His prime

objective is for us to get to know Him so that we can choose to develop a personal relationship with Him. This goal necessitates freewill. And that means Yahowah cannot make the choice to ignore Him impossible, which omnipresence and undeniable proof of His existence would accomplish.

By accurately reporting in our past what will happen in our future, and by committing these specific prognostications to writing centuries prior to their fulfillment, Yahowah demonstrated that He is unconstrained by time. As is the case with the eternal nature of light, God is capable of experiencing the past and future as if they were the present. Therefore, since He has already witnessed that which has yet to occur in the ordinary flow of time, God is not predicting what might happen; He is instead reporting on what He has already seen and heard.

If Yahowah got so much as one very specific and highly improbable prophecy right, we would be foolish to ignore what He had to say. But rather than one prediction, He has committed thousands of these revelations to writing – most of which were memorialized throughout the Dead Sea Scrolls.

Accordingly, while we will focus on God's predictive testimony, do not assume that prophecy will monopolize our time. I say this because with every prediction Yahowah teaches us something important, often profound. And since these instructions are coming from God, the guidance He is providing, along with His prophetic revelations, becomes vastly more important than the fact He can reliably foretell our future.

If you are an agnostic, God's complete disassociation from religion may eliminate most of your objections to Him. You will quickly discover the idiocy you have wrongly attributed to God is of religious origin and not

derived from Yahowah's witness. In fact, most of those who have benefited from the testimony which is set out before you were formerly agnostics. It is much easier for them to examine evidence logically than it is for those plagued by religious beliefs. And ultimately, the case Yahowah makes on His behalf is rationally irrefutable.

As we pursue this mission, our goal remains to make certain that *Yahuwdym* | Jews primarily, and *Gowym* | Gentiles secondarily, are equipped with ample and irrefutable evidence to reject the ways of man and come to trust and rely upon Yah. Doing so continues to constitute a life well lived.

Should you come to share my passion to know the truth, should you be able to endure the level of detail and analysis required to understand what Yahowah is seeking to achieve, and should you be willing to invest the time needed to examine the connections and associations God has drawn, contemplating the symbols and metaphors which permeate His every thought, you will come to "*yada'* – know" Yahowah. That is my promise to you.

2

Dabar 'El | Word of God

Leaving a Lasting Legacy…

The evidence abounds that the testimony found within the *Towrah, Naby', wa Mizmowr* | Torah, Prophets, and Psalms was inspired by Yahowah. These books were as inerrant as language allows when they were revealed to *Moseh* | Moses and the prophets who spoke for Yahowah over the course of the next one thousand years.

Proof of Divine inspiration is provided by prophecy – by accurately reporting a previously unknown or long-forgotten past or correctly presenting the future before the predicted events transpire as they were foretold. In this regard, there is no other document in the history of humankind which is even remotely similar to the Torah, Prophets, and Psalms.

Originally scribed in Ancient Hebrew – mankind's oldest phonetic alphabet – God's message is readily understood and easily pronounced using the seventeen consonants and five vowels which comprise the Hebrew alphabet. Each letter was originally presented using pictographs which clearly depict its meaning and help to define the words comprised of these characters.

Every book presented within the current configuration of the Towrah, Prophets, and Psalms, with the lone exception of Esther (the only one without Yahowah's name), was retained for us among the scrolls found in bluffs above the western shores of the Dead Sea. These parchment scrolls were preserved within ceramic jars

because, even when they had aged to the point they were no longer serviceable, it was deemed unacceptable to discard or destroy any document containing Yahowah's name. Therefore, they were given a secure resting place, sealed within these vessels by the Essenes, who then placed them within the caverns located above their Qumran enclave.

The world's greatest archeological discovery was unearthed between Jerusalem and the northwest shore of the Dead Sea by accident when a Bedouin shepherd boy and his cousin stumbled into a cave and found the first of these scrolls in November of 1946. After being told that they were worthless, the boys finally found a buyer who paid them $28 ($325 in today's currency).

With the 1948 Arab-Israeli War in the offing, the scrolls were moved to Beirut, Lebanon, where they languished during the conflict. Although their discovery was announced by John Trever and Millar Burrows of the American Schools of Oriental Research (ASOR) on 11 April 1948, it was not until 1949 that Cave 1 was rediscovered by a Belgian United Nations observer, Captain Phillipe Lippens, and an Arab Legion Captain, Akkash el-Zebn. At that time the Judean Desert below Jerusalem was under the control of Jordan and known as the "West Bank," because it was on the Israeli side of the Jordan River. As a result, the Jordanian Department of Antiquities claimed ownership.

Two years later, in 1951, Roland de Vaux and his team from ASOR began a full excavation of Qumran. They discovered 300 fragments from 33 manuscripts in Cave 2 – all written in Hebrew. Subsequently, scrolls and fragments were removed from Caves 3, 4, 5, and 6, and finally, in competition with Bedouins, from Caves 7 through 11.

The treasures found in Cave 1 include two Isaiah

Scrolls, 1QIsa[a] and 1QIsa[b], which are featured throughout *Yada Yahowah*, and Habakkuk (1QpHab) which undergirds *Twistianity*. The *Beginning*, *Man*, *Family*, *Invitations*, *Harvests*, and *Appointments* volumes were translated relying upon the scrolls of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (1QGen, 1QExod, 1QpaleoLev/Num, and 1QDeut) which were also found within Cave 1. This cave provided an ancient text of 2nd Samuel (1QSam) and the Psalms (1QPs) which support *Observations* and *Coming Home*. Fragments comprising the first three chapters of Daniel (1QDan) were also discovered in Cave 1 – underscoring our shocking review in the opening volume of *Babel*.

Cave 2 was a similar Godsend, with 2QGen, 2QExod, 2QpaleoLev, 2QNum, and 2QDeut, along with 2QJer, 2QPs, 2QJob, 2QRuth. Caves 3 through 11 would provide additional copies of the Towrah, Prophets, and Psalms, adding ancient texts of Kings, Amos, Malachi, and the later chapters of Daniel. Then from Cave 11, we were given the Great Psalms Scroll (11QPs) which was used to complete the translations found in *Coming Home*.

Over time, between 970 and 980 distinct manuscripts were discovered in eleven separate caves. Many had crumbled into fragments which had to be pieced together as one would complete a puzzle. Although two – the Great Isaiah Scroll and the Great Psalm Scroll – were miraculously persevered, still intact and easily unfurled.

Of the minor prophets, in particular Habakkuk, Zechariah, and Malachi, whose books we will detail, there have been 10 copies unearthed. There are 8 copies of Daniel, 6 of Jeremiah, and 4 each of Kings, Samuel, Judges, Lamentations, and Ruth. As a waste of time, parchment, and ink, there are 25 fragments of Enoch, which is no more credible than Homer's *Odyssey*. There are 21 fragments of Jubilees which cite Enoch and are equally worthless, as are the copies of Job and Jonah.

Some 40% of the surviving scrolls exist as copies of books which currently comprise the Towrah, Prophets, and Psalms / Writings. Another 30% reveal the propensity of the religious to have gone astray during the Second Temple Period, including spurious contrivances such as Enoch, Jubilees, Tobit, and the Wisdom of Sirach. The remaining 30% are either sectarian documents describing life at the time of their authorship, or they detail an early imposition of religious rules in the Manual of Discipline and Community Rule and War Scroll.

The parchments containing books of the Towrah, Prophets, and Psalms were all written in Hebrew and have been dated using paleography. The oldest is thought to have been copied around 400 BCE and the most recent scribed shortly after 50 CE. These same fragments were later analyzed using radiocarbon, dating them more accurately to 385 BCE, with the most recent scribed shortly before 80 CE.

The scrolls were written in carbon black, an ink made from the carbon soot (atomic number 6, the number of man) of olive oil lamps (symbolic of enlightenment and the Spirit). Honey (representing eternity), vinegar (from wine), and water (symbolic of cleansing and life) were then added to the mixture to obtain the proper consistency and indelibility for writing using reed pens.

The scrolls themselves are vellum, which is parchment processed from an animal hide – mostly from sheep and goats. The National Institute of Nuclear Physics in Sicily, Italy recently determined that the parchment itself was fabricated in Qumran using local water sources.

The protection provided by the pottery jars and the lack of moisture in the Judean Desert, combined with the limited airflow in the caves, proved capable of preserving the vellum principally because of the lack of tanning materials used when processing the hides. Also interesting,

the sections of parchment were sewn together using linen thread.

What is particularly telling, with the last of the scrolls scribed within walking distance of Jerusalem between 30 and 80 CE, there are no references to anything found within the Christian New Testament, even with copious descriptions of other current events. As such, there was so little fuss around Dowd's pursuit of the fulfillment of Chag Matsah that it is unlikely that he performed any miracles. If he ruffled the religious, it was not perceived as a threat to the Pharisees or Sadducees. Simply stated, the claims made of the Christian imposter, and of Jewish leaders scheming to kill him, are not credible considering that there was no mention of "Jesus" by the Essenes or Romans.

As for the rest of the scrolls, even though nineteen centuries had passed since they had last been read, much of their content was hidden from the public for decades. They fell under the control of the Rockefeller Museum, the Roman Catholic Church, covetous and scheming theologians, and the Jordanian government, none of which were motivated to share what they revealed. It was not until 1991 that the Biblical Archaeology Society was able to publish the *Facsimile Edition of the Dead Sea Scrolls* after the threat of a lawsuit, the intervention of the Israeli government, and the advent of some clever technology.

This initial publication in 1991 was subject to considerable intrigue. Researchers at the Hebrew Union College in Cincinnati, Ohio, Ben Zion Wacholder and Martin Abegg, announced the creation of a computer program capable of using previously pictured scrolls to reconstruct the unpublished texts. Thereafter, Attorney William Cox, representing an undisclosed client, provided a complete set of undistributed photographs and contracted for their publication. Professors Robert Eisenman and James Robinson worked on the images which the officials at the Huntington Library in San Marino, California,

announced that they had provided. Thereafter, Willian Moffett, the Head Librarian, disclosed that he would now allow researchers unrestricted access to the library's photographic images of the scrolls. By the fall of the year, Wacholder, using his algorithms, published 17 documents he had been able to reconstruct from a concordance the covetous scholars had used to index the scrolls they had kept under wraps.

Immediately after this *Facsimile Edition of the Dead Sea Scrolls* was published, Professor Elisha Qimron sued Hershel Shanks, Eisenman, Robinson, and the Biblical Archaeology Society for copyright infringement for publishing, without authorization or attribution, his decipherment of one of the scrolls. The courts sided in favor of Qimron in 1993 and awarded damages for copyright infringement, a decision that was upheld by Jerusalem's District Court and Supreme Court. Therefore, it wasn't until 2007 that the Dead Sea Scrolls Foundation commissioned a London publisher to produce a facsimile edition of The Great Isaiah Scroll and Habakkuk.

On 19 October 2010, nine years after I engaged in this journey of discovery with Yahowah, it was announced that the Israeli Antiquities Authority would scan the images NASA had produced of the Towrah, Prophets, and Psalms to produce high-resolution images of the texts which would then be posted online in a partnership with Google. The project is scheduled for completion in 2025 – more than 75 years after its initial discovery.

All the while, the scrolls have been deteriorating rapidly through exposure, careless handling, and transportation back and forth between Jerusalem and Aman. In an Ottoman Bank vault, they began to mildew, such that, by 1958, much of what had been found had been completely destroyed or had darkened appreciably and was no longer legible. Even through the 1970s, the scrolls were allowed to deteriorate as a result of careless storage,

adhesives, tapes, leather bindings, and moist, sunlit environments. It was not until 1991 that the Israeli Antiquities Authority established a temperature-controlled laboratory for the safe storage and preservation of the scrolls and the tapes and adhesives were removed.

As for photographic images, the first were filmed by John Trever as the second set of scrolls were removed from the caves in February 1948. His pictures remain the clearest because of the rapid deterioration thereafter. The most comprehensive photo session began in 1952 and concluded in 1967. It was focused upon documenting the five-stage process of sorting and assembling the scrolls using infrared photography. Thereafter, beginning in 1993, the United States National Aeronautics and Space Administration in conjunction with the Jet Propulsion Laboratory used digital infrared imaging technology to produce photographs of the Dead Sea Scrolls fragments. They developed the technology to decipher illegible ancient texts so that they could be read. And today, DNA analysis is used to determine which fragments belong to which scroll so that they can be restored to their rightful places.

By way of comparison to the Masoretic Text (compiled by rabbis in Europe during the 11th century CE), the Dead Sea Scrolls differ by one word in fourteen on average. Many of the variances are minor and do not affect the meaning God conveyed. And most of the differences were inadvertent, while others were deliberate.

While having 13 of 14 words match, providing a 93% fidelity, may sound encouraging, the Masoretic Text is fundamentally flawed because it exists to impose a forced rabbinical vocalization using diacritical markings designed to alter word meanings upon a plethora of religious copyedits. And this, to a significant degree, is why the translations provided within the *Yada Yahowah* Series are my own.

Fortunately, by using the Dead Sea Scrolls and by bypassing the Masorete diacritical vowel markings, we can turn back the clock on textual accuracy to within a few centuries of the time the last of the prophets spoke for Yahowah. A systematic approach with an amplified translation, designed to more completely and accurately reveal every relevant connotation can achieve remarkable consistency with the original text.

To claim, however, as the religious are wont to pontificate, that their favorite translation is inerrant is ludicrous. Most Bibles bear only a passing resemblance to the words which were actually inspired. Beyond this, ensuring continual inerrancy would require God to interfere with freewill – something He will not do.

While language is mankind's most important tool, it is an imprecise one – especially apart from Hebrew, the language God, Himself, authored. Further, no language translates perfectly from one dialect to another, and the cultural baggage is almost always lost.

As a rough rule of thumb, at least with regard to the Towrah, Prophets, and Psalms, I have found that the text of the oldest manuscripts (those found in Qumran dating from the 1st, 2nd, 3rd, and perhaps 4th centuries BCE and 1st century CE) differs from that found in the Masoretic Text, which serves as the basis of most translations (the oldest reasonably complete Masoretic Text dates to the 11th century CE) by a considerably wider margin after the needless imposition of unnecessary vowel pointing. Rather than one word in 14 diverging from the older manuscripts, after the diacritical markings, the variance grows to one word in five as a result of the rabbinic vocalization process. In places where the manuscripts agree, and where the "*niquwd* – dot pointing" system of diacritical signs does not alter the nature of the words themselves, another one word in five is errantly translated. Yet another one word in five is so inadequately represented in modern languages

that the full meaning is lost. In other words, less than fifty percent of what you read in the "Old Testament" of an English "Bible" is reliable.

By way of proof, you may be surprised to learn that God told us His name – Yahowah – 7,000 times in the Hebrew text of His prophets. That is an average of seven times per page when His message is formatted using today's publishing guidelines. However, on each occurrence, religious institutions elected to copyedit the Author, replacing His name with a title of their choosing – one associated with the Lord, better-known as Satan, all seven thousand times.

Fortunately, with a little effort, we can reverse the damage done by Jewish rabbis and Christian theologians and return the text back to its original intent. Demonstrating how this can be consistently and systematically accomplished is the purpose of this chapter of *An Introduction to God*.

But that's comparatively good news. The oldest extant Greek codices, dating from the 2nd to the early 4th centuries CE, differ so substantially from one another, and so overwhelmingly from the Roman Catholic formulations of the *Codex Sinaiticus* and *Codex Vaticanus*, there is literally no hope of accurately reconstructing the preponderance of what is errantly known as the New Testament.

Philip Comfort, the world's leading authority on this subject, wrote the following indictment in his "Introduction" to the *Text of the Earliest New Testament Greek Manuscripts:* "This book provides transcriptions of sixty-nine of the earliest New Testament manuscripts…. All of the manuscripts are dated from the early 2nd century to the beginning of the 4th century (A.D. 100 – 300). We chose A.D. 300 as our *terminus ad quem* because New Testament manuscript production changed radically after the persecution under Diocletian (A.D. 303 – 305) and

especially after Constantine declared Christianity to be a legal religion in the empire."

To illustrate this point, John Mill, an Oxford scholar in the 17th century, using some one hundred manuscripts centuries older than the 13th-century codex used to create the Textus Receptus, systematically noted over 30,000 discrepancies between them. Over time, especially now that we have unearthed nearly seventy pre-Constantine manuscripts dating from the late 2nd century to the early 4th century, the list of discrepancies between the relatively recent and highly-regarded Nestle-Aland edition and the earliest witnesses has grown to over 300,000 – which is almost twice the number of words contained in the text. This problem is so enormous in scope and consequence, it's not surprising that Christian clerics sweep the evidence under the doormats of their churches, hoping that no one learns the truth. For if they did, the reliability of the "New Testament," the dubious source of credibility underlying Christianity, would be destroyed.

The problems for Christianity are many. God does not have a Bible, much less a New Testament, because He does not contradict Himself. The language of revelation is Hebrew, not Greek. We do not have a credible record of anything anyone associated with the mythology of Christendom may have said. Further, there was no Jesus Christ, and the actual Messiah and the Son of God is *Dowd* | David. Even then, his body was sacrificed and incinerated during his second advent so there was no resurrection. Making matters worse, the oldest extant manuscripts of the Christian New Testament were all scribed in Alexandria, Egypt, a nation away from where the events took place.

Beyond this unpopular reality, that it is impossible to accurately reconstruct the Greek text which forms the New Testament, and no reason to do so considering its lack of integrity, we must also deal with Paul's credibility, and the veracity of his letters, in our quest to understand why the

New Testament is essentially worthless. We must ask ourselves if it is rationally possible for letters which overtly undermine Yahowah's Towrah to have been inspired by the very God whose word is demeaned and negated in those letters.

For anyone who is wrestling with this issue, for those who are not aware of Paul's criticisms of the Towrah, should you not concur with my assessment after you have read the Towrah, feel free to jump ahead in time and consider the recently completed five-volume set of *Twistianity*: *Appalling*, *Towrahless*, *Devil's Advocate*, *Incredible*, and *Foolology*. In it, Paul's 14 letters, and the other books he inspired – including Mathew, Mark, Luke, and Acts – are compared with God's Words so that you will be prepared to make an informed decision.

Other than to prove that it is invalid and counterproductive, we will ignore the Christian New Testament and focus entirely on the Hebrew Text of the Towrah, Prophets, and Psalms. By dispensing with the Christian scriptures, we will not be distracted or confused by the litany of contradictions contained therein. And even then, we will be discriminating, disproving the books which do not belong.

In the process of translating the words found within the *Towrah, Naby'*, *wa Mizmowr*, we will endeavor to accurately transliterate and explain each name Yahowah has selected, including His own. English Bible translations either corrupt or change God's chosen names and titles, including all of the most important ones – and replace them with things of their own choosing. A glaring example is "Bible." In Hebrew, *Babel* is the name of Babylon – the very whore out of which Yahowah is calling His people home. It is a compound of "*ba* – with" and "*bel* – lord," which is problematic in that the Lord is Satan according to God.

As previously noted, religious institutions have summarily removed YaHoWaH from His testimony, doing so 7,000 times. And on each occurrence, they replaced Yahowah's name with "the LORD" which is the Adversary's title.

Every name and title Yahowah chose to convey essential truths, and yet these messages are routinely ignored. For example, should God have voiced a name to the mission He and His Son fulfilled, it would have been *Yahowsha'* | Yahowah Saves, not "Jesus." The name "Jesus" is manmade, recent, erroneous, and meaningless at best. Or worse, because "Jesus" was named after "Gesus," sometimes transliterated "Hesus," the savior of the Druid religion where the "Horned One" is god. The letter "J" was the last added to our alphabet and did not exist until 1524.

This begs the question: since "Jesus" is not an accurate transliteration of anyone's name in 1st-century Judea, why did religious men conceive and promote the name "Jesus" beginning in the 17th century? What was their motivation in propagating this myth? You might as well believe in Santa Claus, the Tooth Fairy, or the Easter Bunny.

Moving on to other misnomers, "Jew" is from *Yahuwd*. It means "Beloved of Yah." "Israel" is based upon *Yisra'el*, which is a compound of *'ysh sarah 'el* and can mean either "individuals who engage and endure with God" or "those who strive and contend against the Almighty." "Isaiah," the most prolific of the prophets, is *Yasha'yah*; which means "Yahowah Delivers, Liberates, and Saves."

And on and on it goes, with a lost learning opportunity encapsulated in every anglicized name. As we shall discover, there are 260 names and titles in the Towrah, Prophets, and Psalms which, like Yahuwd, Yasha'yah, and Yahowsha', are based on Yahowah's name. Collectively, these affirm aspects of God's character and purpose no less

than ten thousand times. If you rely on an English translation of the Bible that is how many occasions you have been robbed of meaningful, and sometimes essential, insights.

The same is true with many of the words Yahowah selected. Men have changed them. "Holy," which means "diseased" in Hebrew, is a corruption of *qodesh*, which conveys "set apart and separated, unique, special, and uncommon, even cleansing and purifying." It is one of God's most oft-repeated and revealing concepts – one applied to the *Ruwach Qodesh* | Set-Apart Spirit, to Yahowah's *shem* | name, to the *Beryth* | Covenant, the *Miqra'ey* | Invitations to be Called Out and Meet, the *Shabat* | Seventh Day, *Yaruwshalaim* | Jerusalem, *Yisra'el* | Israel, and *Yahuwdym* | Jews.

"Angel" entered our lexicon by transliterating *aggelos*, meaning "messenger," rather than translating the Greek term. As a result, most do not understand the nature or purpose of Yahowah's "*mal'ak* – spiritual messengers and heavenly representatives."

The concept of an "Old Testament" and a "New Testament" was derived from Paul's poison pen. Yahowah's testimony is consistent; it has not changed, been renewed, or updated. In this regard, there is only one *Beryth* | Covenant. There will never be a "new" one, although it will be reaffirmed through the integration of the Towrah upon Yahowah's return. The Hebrew basis of *beryth* is *beyth* and means "family and home," thereby defining God's purpose.

The simple truth is: Yahowah did not replace Judaism with Christianity, Jews with Gentiles, or Israel with the Church. He has consistently described and facilitated the relationship He originally established with 'Abraham and developed through Moseh and Dowd. The very concept of Replacement Theology upon which Christianity is built is

an abomination to God.

This *Introduction to God* does not claim that every obfuscation of the truth was purposeful, yet each publisher's reluctance to correct their "Bibles" serves as an indictment against them. Furthermore, at times the comparison between the oldest manuscripts and today's revisions will leave us with no alternative but to assume these copyedits were deliberate. And since these deceptions have been willfully and knowingly advanced by pastors and priests, clerics are complicit in the corruption – coconspirators if you will. Hopefully, this realization will lead you to the place Yahowah wants you to be – trusting Him and not men.

Often, Modern Hebrew speakers will claim that there is little need for such detailed analysis and scrutiny, inferring that the Hebrew language spoken today is the same as that which was written long ago. But that is not true. Between the second and third Roman invasions of Yahuwdah, from 70 to 133 CE, Hebrew was replaced by Aramaic, Latin, and Greek. Shortly thereafter, it became an unspoken and unwritten language, with knowledge of its grammar, vocabulary, and letter pronunciations largely forgotten. Meanings would then be reverse-engineered from Aramaic in the vicinity of ancient Babylon and in occupied Spain by exiled rabbis.

To turn back the clock on what they have done, and to ascertain the Author's intent, we will seek to deduce meanings from the alphabet's initial pictorial forms and from each word's first use within the Towrah itself. Delving further into the purpose of these books and their translations, fewer than 1,000 scholars understand Ancient Hebrew and only 5,000,000 people worldwide are fluent in Modern Hebrew. The Hasidic speak Yiddish as their native tongue. And because 25,000 of the 33,000 words spoken by Jews today are either from the Talmud (20,000) or from English (5,000), the modern language is poorly suited to

understand the Towrah and Prophets – which are decidedly averse to the Talmud as well as to American and British influence.

Of Jews living in Diaspora, including the United States, as few as 200,000 speak and read Hebrew – but 7,000,000 speak and read English, which is the most popular language even among Jews. Further, there are between 1,400,000,000 to 2,000,000,000 English speakers worldwide – more than any other language (1.3 times more than read Mandarin Chinese, 3 times more than read Hindi, and 4 times more than speak Spanish – the world's next most popular languages).

Therefore, the Ancient-Hebrew texts of the *Towrah, Naby', wa Mizmowr* are presented for your consideration and evaluation in English – the *lingua franca* of the world. With Yahowah wanting to reintroduce Himself to His people, by writing His *Nes* | Banner in English, we can reach 10,000,000 more Jews than we could through Hebrew in addition to 1,395,000,000 more people worldwide – and now billions more as a result of translator apps.

This known, at their best, translations are a compromise between attempts at word-for-word literalism and loose thought-for-thought interpolations. Either way, much of the intended message is lost or misrepresented for the sake of readability, brevity, or familiarity. So, we will dig for truth the hard way. We're going to work for it. The keywords in most passages will be amplified from the original languages. Amplification is a process whereby many words are used to properly convey the full meaning and nuances of the original term as it was known and used in its time, context, and culture. If a Hebrew word requires a paragraph to adequately communicate its meaning, as *Towrah*, *Mow'ed* or *Miqra'ey* do for example, you will find the required background, etymology, and shadings. In other words, we are going to scratch well below the

surface. This will require you to read most passages several times to fully appreciate what Yahowah is communicating. To understand God's perspective, you are going to have to want to know it.

You may be surprised to learn that there are just shy of 6,300 distinct Hebrew words and 2,400 proper names used throughout the Torah and Prophets. Of these words, just over 1,600 are verbs. Therefore, recognizing that the average English speaker can recognize and deploy 25,000 words, the challenge of accurately conveying Yahowah's intended message is not insurmountable. God's most repeated and telling terms will become welcomed acquaintances and then good friends.

When it comes to translations, my goal is to accurately communicate the totality of the message Yahowah intended. But that does not necessarily make the translations literal for the following reasons. First, like most ancient languages, there was no capitalization or punctuation in Ancient, Paleo-, or Babylonian Hebrew. This problem, however, at least relative to the start of a new sentence, was usually remedied by the inclusion of a conjunction, typically "*wa* – and," which designates an additional or related thought. Using this as a guide, we can apply English grammar rules to capitalize the first word in a sentence and add a period or question mark to designate its completion. We will also capitalize the initial letter of proper names, titles, and places in our quest to bridge the gap between ancient practices and modern expectations.

As it relates to this issue, those who protest by suggesting that, since pronouns for God were not capitalized in the original language, they should not be capitalized in our translations are dealing with half-truths. There simply was no distinction between lowercase and uppercase forms.

Second, speaking of conjunctions (and, but, so, yet,

nor, or, for), in Hebrew they are usually attached to a noun or verb, as opposed to being rendered independently. This is also the case with articles (a, an, the), prepositions (in, by, with, of, on, to, from), and pronouns (I, me, we, us, you, she, he, they, them).

Written using either a prefix or suffix, for example, the opening line of the book of *Qara'* / Called Out / Leviticus 1:1 reads: "*wyqara'* ויקרא *'elmosheh* אל־משה *wydabar* וידבר *yahowah* יהוה *'elyw* אליו *mw'ohel* מאהל *mow'ed* מועד *la'amar* לאמר ," which says: **"And He** (*wa y*) **called out** (*qara'*) **to** (*'el*) **Moseh** (*mosheh*)**, and He** (*wa y*)**, Yahowah** (*yahowah*)**, spoke** (*dabar*) **to him** (*'elyw*) **from** (*min*) **the shining shelter** (*'ohel*) **of the eternal witnesses to the appointed meeting** (*mow'ed*) **to** (*la*) **say** (*'amar*)**:…"**

In this regard, you will notice as we proceed that the transliterated sound of each Hebrew word set within the parenthetical will be written without reference to conjunctions, articles, prepositions, or pronouns. Had I not done this, you would not have been able to verify the meaning of the Hebrew words for yourself. While you can look up *qara'*, *Moseh*, *Yahowah*, *dabar*, *min*, *'ohel*, *mow'ed*, and *'amar* in a wide variety of online Hebrew lexicons and dictionaries, you will not find the prefixed and suffixed forms, such as *wyqara'*, *'elmosheh*, *wydabar*, *mw'ohel*, or *la'amar*. To keep this proliferation of forms in perspective, when the 6,300 unique root terms are embellished with all manner of Hebrew prefixes and suffixes, there are actually over 36,000 different expressions and a total of just over 300,000 words.

Also, the reason that I've taken the time to convey the Hebrew basis of each sentence is because verification is an essential component of discovery. Questioning leads to understanding. So, by presenting the Hebrew for your consideration, your search for answers becomes more effective and efficient.

While we are on this topic, you will find I routinely demonstrate that the *a'* sound in words like *qara'*, the *'o* in *'ohel*, the *'e* in *mow'ed*, and the *'a* pronunciation in words like *'amar* were derived from the Hebrew letters Aleph (א) and Ayin (ע), which were depicted using apostrophes. Similarly, while Torah and Towrah are pronounced the same way, and are thus both acceptable transliterated spellings, the advantage of ToWRaH is that it properly discloses the four letters which comprise the title while also providing the basis for the word's pronunciation.

This brings us to a third challenge: completeness. *Qara'*, which was translated as "called out" in this passage, also means "to summon, to invite, to recite, and to read," in addition "to welcome, to greet, and to meet," as well as "to announce and declare." Therefore, in this context, it would have been equally correct to say that Yah "summoned" Moseh, thereby conveying a judicial, authoritarian, and commanding connotation. It would also have been within the definition of *qara'* to say: Yah "invited" Moseh to listen to what He had to say, which would have provided a sense of choice, longing, and relationship. Similarly, it would not have been improper to write: He "read and recited something (*qara'*)" to Moseh," because He, Yahowah, spoke the Word (*dabar*) to him. Moreover, it would have been perfectly appropriate to write that God "welcomed" Moseh, that He "greeted" him, and that He "met with" him. The fact is, all of these things are true.

The fourth challenge to providing an accurate and complete translation is symbolism. For example, *'ohel,* in this statement, could have been translated as "tent." But had I done so, you would have missed the fact that *'ohel* is also "a covering, a home, a shelter, and a protected place suited for living." And yet, those symbolic implications are just the beginning. *'Ohel* is based upon, and in the text is written identically to, *'ahal*, which means "to shine

brightly, clearly reflecting light." Then in a practical sense, to *'ohel* is "to pitch a tent so as to provide a moveable residence."

Collectively, rather than a nondescript "tent," the *'ohel* / *'ahal* represents a "protective enclosure of radiant light," a "shining shelter," a "covering which is conducive to life," and a "home" associated with "Yahowah, Himself," by way of His "*mow'ed* – eternal witnesses to the appointed meeting times." As such, this "radiant shelter" is symbolic of the Set-Apart Spirit's Garment of Light which makes us appear perfect in God's eyes, enabling us to enter God's presence and camp out with Him on the *Mow'ed Miqra'* of *Sukah* | Shelters.

With the examination and amplification of a word, we come to understand Yahowah's purpose and the means to achieve it. So, then the question becomes: how much of this can we expect to process and understand before the sheer quantity of information becomes confusing and disorienting?

This leads us to the fifth challenge where we are compelled to consider every reasonable vocalization of each word. The diacritical markings, or vowel points, in the Masoretic Text are the product of rabbinical interpretations. This was highlighted by our discussion of *'ohel* versus *'ahal,* where the meanings were different, albeit complementary.

In that vocalization influences almost every word in the text, it is important to realize that the rabbinical choices were often reasonable, but at times arbitrary, and sometimes purposefully misleading. For example, the Masoretes chose to vocalize every word and name in the passage we just read, save one: Yahowah's name. And yet, it was written using the same twenty-two-letter alphabet in which every other name, title, and word was conveyed as it would have been spoken. The fact is, these rabbis didn't

want you or anyone else to know, much less call upon, or proclaim Yahowah's name.

The way we resolve this problem is by considering every Hebrew word comprised of the same letters regardless of subsequent diacritical markings. When this is done, we can choose the rendering which best suits the sentence, context, and Yahowah's intent.

On the subject of vocalization, there is but one hard and fast rule in phonetically conveying foreign words: names and titles must always be transliterated (properly replicating the sound using the new alphabet) while words should be translated (properly conveying the meaning in the new language). The pronunciation of the names of the Pharaoh Thutmose, Genghis Khan, Albert Einstein, Ben Gurion, and Islamic Jihadist Osama bin Laden does not change from one language to another. Nor does Yahowah, Yahuwdym, and Yisra'el, Yasha'yah, Yirmayah, or Zakaryah.

Sixth, word order in Hebrew is less significant than it is in English and is often reversed. Rather than write "Yahowah's Torah" or "Set-Apart Spirit," the text reads "*towrah yahowah*" and "*ruwach qodesh*." Also, along these lines, verbs don't always sit in the middle of the action, as is required in English, between subject and object. So, in the transition from Hebrew to English, one cannot slavishly follow the word order of the original language.

Our seventh challenge to a proper translation may come as a surprise. Ancient and Paleo-Hebrew exist as an aspectual language, meaning that the same form of a verb can be translated as either reflecting past, present, or future action depending upon the subject and timing of the conversation. Hebrew tenses are inclusive with regard to time. So, while we can almost always deduce the proper tense based upon the context of a discussion, the realization

that the message itself was not limited to a certain period of time makes everything God revealed applicable for everyone throughout time.

Also revealing in this regard are the perfect and imperfect conjugations. The perfect addresses action that has a finite duration and is thus completed in the past, present, or future. The imperfect describes things which are ongoing, continual, and habitual.

As an example of the eternal truth expressed by Hebrew verbs, in the preamble Yahowah wrote to His Three Statements and Seven Instructions, He said: **"I am Yahowah, your God, who, for the benefit of the relationship, brought you out of and delivered you from the realm of the crucibles of oppression, out of the house of slavery."** While it is true that He personally engaged in human history and performed this miracle on behalf of the Children of Yisra'el nearly 3,500 years ago, it is also true He re-engaged 1,500 years later and will return 2,000 years thereafter to deliver the Covenant's children from more modern forms of oppression.

Yahowah has always been, and will always be, ready, willing, and able to liberate those who are receptive to relying upon Him. It should, therefore, be noted that Yahowah's Word, like Yahowah, Himself, is always trustworthy, regardless of time or place. In this way, the lack of tenses serves to affirm the eternal reliability of His testimony.

To develop this further, in the *Glossary of Morpho-Syntactic Terminology for Hebrew*, we learn that in the original form of the language: "verbs convey perspective" and "they reflect the kind of action being performed," but do so "without respect to the time of the action," and thus "do not reflect chronological processes." They report: "The Hebrew perfect, for example, is not a tense, a grammatical term that speaks of the time of the verb's action (past,

present, future, etc.). The textual form of Hebrew does not have tenses like English or Greek (because the timing of the action is conveyed by context). The perfective aspect refers to a kind of action, not the time of the action. An action in Hebrew may be viewed or conceived as completed even if that action has not yet taken place."

Then, describing the imperfect prefixed conjugation, the GMST states: "It views the action of the verb from the 'inside' or from the perspective of the action's unfolding. This imperfective aspect can speak of (depending on context) habitual actions, actions in progress, or even completed actions that have unfolding, ongoing results. The term 'imperfective' does not refer to tense though, because ancient Hebrew does not have tenses which convey timing. An action can be viewed in process in the past ('was walking'), the present ('is walking'), or even the future ('will be walking'). The only possible exception to this rule is the imperfect waw consecutive, known as the 'preterite' form, which at times is construed to convey a previous action."

To provide an example which may hit close to home, the Seven Instructions Yahowah wrote on the Second Tablet were all conveyed with the imperfect conjugation. This means that we are no longer in conflict with God's guidance the moment we stop doing whatever is offensive. Continually lying is a problem where one lie is not condemning. Similarly, the instruction is to not make a habit of killing or of being covetous.

While you do not need this *Introduction to God* to include a thesis on Hebrew grammar, a slightly more comprehensive overview might serve as a helpful handrail as we proceed. In this light, the most important thing to remember is that we are translating a conversation out of a language which was specifically created and perfectly designed to communicate God's intent accurately and then into one which is considerably less adequate.

Relative to the verbs, the issues are considerable. The fact that Hebrew verbs are temporally infinite is just the beginning of the opportunity because that which *is* in Hebrew also *was* and *will be*. And while these conditions exist almost every time a verb is deployed, if the resulting translations consistently reflected the past, past perfect, present, future, and future perfect aspect of each verb, the sentences would become so complex, they would test your patience and forestall comprehension.

The plethora of Hebrew stems adds to this complexity – although in an enriching manner. But they are challenging to reflect without adding so many words that the focus of the discussion is lost. And yet, if their relational influence is ignored, much of the meaning is lost.

Beginning with the most popular form, be aware that the qal stem encourages a literal interpretation. It tells us that the message is real, that the action has or will actually occur, and that the sentiment being expressed is genuine. And because it is by far the most common stem, it reveals how to properly interpret Yahowah's testimony. And like all stems, the qal establishes a relationship between the subject and object of the verb's action, letting us know how one influences the other. Using the verb, *ra'ah*, in the qal stem, it would be commonly conveyed as "to see."

While that is simple enough, the influence of the piel, niphal, and hifil stems is considerably more demanding to communicate in English. Like the qal, each establishes a relationship between the verb and either its subject, its object, or both. With the hifil stem, the subject causes the object of the verb to participate in the action, often becoming a secondary subject. The hophal then becomes a more passive version of the hifil. Using the same verb, *ra'ah* becomes "to be seen" and thus "to appear" in the niphal. With the hifil stem, since the subject causes the object to participate as a secondary subject, we render it as "to show" or "cause to be seen."

By using the piel stem, the object of the verb endures the effect of the act. It thereby puts the object into play but not necessarily as a result of the subject. The niphal, as the reflexive counterpart of the qal, is then the inverse of the piel, as it establishes a genuine relationship between the subject and the verb. Akin to this, the hafel stem is the causative form of the niphal, while the piel exposes this process. But that is just the beginning. There are two score of stems, all adding their own unique flavor to the discussion while developing the relationships between subjects, objects, and verbs.

The most common conjugations in Hebrew, the perfect and imperfect, are relatively straightforward. With the perfect, the action is to be considered total, whole, and complete and, yet, without any reference to time. With the imperfect, the action is consistent, sometimes habitual, and always continuous. The imperfect conjugation speaks of something that is ongoing throughout time so as to deliver unfolding results.

If this were not sufficiently expansive, within this mix we have to consider participles which, as verbal adjectives, can either modify a noun or substantiate one. Then there are verbs fashioned as infinitive constructs, whereby the word serves as both a verb and as a noun, making the action particularly descriptive. Also, on occasion, we will come across the consecutive form, which blends the ongoing influences of the imperfect with an expression of volition.

Enriching translations all the more are the imperative, cohortative, jussive, and paragogic moods. The imperative communicates a purpose or a request and is always volitional. Therefore, the imperative presents the action as being a choice or desire expressed in second person. The cohortative then presents a first-person perspective on the exercise of freewill. The jussive conveys volition as a third-party expression, reflecting a conscious choice of those being addressed. Also, the paragogic heh and nun suffixes

typically mirror the cohortative but add a degree of emphasis or empathy.

Collectively, then, by adding or omitting a letter, Hebrew verbs can convey a wealth of insights which require the addition of many words, including extra pronouns, conjunctions, and prepositions along with multiple tenses, to replicate each statement in English. So, while I am being more open and honest with you than other translators, I am admittedly an imperfect guide in the English sense of the word but not the Hebrew. I say that because to properly understand the message being conveyed by Yahowah you ultimately have to transition from just reading Hebrew to actually thinking in Hebrew – which given time comes quite naturally. We were designed based upon this language and function best when guided by it.

The eighth challenge is that in Hebrew, like most all languages, words have more than one meaning. To appreciate the consequence of this reality, I'd like you to consider Yahowah's introduction to *Yowm Kipurym* | the Day of Reconciliations. In this statement, I've highlighted the words which convey more than one thought:

"Then Yahowah declared the word to (*dabar* – communicated with) **Moseh, saying, 'On the tenth of the seventh** (*shaby'iy* – from *shaba'*, to vow or make a solemn oath on the basis of seven) **month** (*chodesh* – time of renewal) **is the Day of Reconciliations** (*yowm kipurym* – the day of pardons by being purged and covered)**.**

This exists as (*hayah* – this was, is, and will be) **a set-apart and cleansing** (*qodesh* – a separating and special) **Invitation to be Called Out and Meet** (*miqra'* – a summons for reading and reciting and to proclaim a welcome; based upon *qara'* – to be invited, summoned, and called out, to proclaim and announce, to welcome, meet, and greet) **for you.**

Your soul (*nepesh ‘atah* – your consciousness, which is your ability to be observant and responsive) **should respond and answer** (*‘anah* – should reply, making a declaration after engaging in thought, vocally communicating)**, appearing before and approaching** (*qarab* – coming toward and drawing near, being present with) **the feminine manifestation of God’s fiery light which elevates** (*‘ishah* – the feminine word for fire) **unto** (*la* – to approach) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**.’”** (*Qara’* / Called Out / Leviticus 23:26-27)

‘Anah, translated above as “shall respond and answer,” is a verb with a light and dark side, providing a translator with a variety of viable options. According to the primary definition of *‘anah* found in the world’s leading lexicons, our souls can “answer a call and respond to a summons,” and they can do so “by replying and making a declaration.” Or, if the context dictates, an individual can “be afflicted, disturbed, and oppressed in a state of anxiety and distress, bending down and being miserable and wretched, being raped and violated in humility.” However, the subject and context render these definitions nonsensical. A *nepesh* | soul is incorporeal and thus cannot be subjected to physical deprivation or abuse. And one cannot reconcile a relationship by debasing a party to it.

A third option is akin to the first: our souls can be “concerned,” which is “to be engaged in deep thought.” A fourth consideration which can be derived from the most reliable Hebrew lexicons is: our souls can “sing, vocally communicating with” God.

Therefore, of the five potential ways to translate *‘anah* – four are similar and consistent with the theme of reconciliation, and one is diametrically opposed to it. And since the choice as to how to render *‘anah* is obvious in this context, it’s appalling that every English Bible translation

selected the lone variation that conflicts with God's purpose and nature.

These things known, there are two potential reasons behind the existence of such radically divergent definitions which I'd like you to consider. Rabbis and priests, in the process of turning Yahowah's merciful message of redemption into the mean-spirited legalistic rant of a fearsome god, may have redefined *'anah* somewhere along the way to serve their oppressive religions. After all, if God can be made to say that He wants us to oppress ourselves, what could be so bad about enduring religious oppression?

Or it is possible that the dual connotations were intended to provide an essential insight? For example, on the *Miqra'ey* | Invitations to be Called Out and Meet of *Pesach* | Passover and *Matsah* | UnYeasted Bread, Dowd voluntarily "afflicted" his soul in the worst sense of the word, so that we might "engage in deep thought and carefully consider" his sacrifice, and as a result "answer His Father's invitation" and "respond to his summons" on this day so as to be "reconciled." This contrast thereby provides us with an explanation of what Father and Son did on our behalf, all so that we wouldn't endure the same fate. But to upend this profound and merciful act, by afflicting ourselves, we not only ignorantly display our utter contempt for Dowd's sacrifice, but we are also inferring that, by making a meaningless gesture ourselves, we somehow believe that we can contribute to our own salvation.

The ninth challenge we face when developing a correct and complete translation is also manifested in this Towrah passage. It is apparent that time and religion have conspired to rob us of the intended meanings of many words, specifically *'ishah*, which was translated as "the feminine manifestation of God's fiery light which elevates" in the *Qara'* / Leviticus pronouncement. *'Isheh* | female or *'ishah* | fire, depending upon how the word is

vocalized, is almost always rendered as “burnt offering” or as “an offering made by fire” in English Bibles. However, neither *‘isheh* nor *‘ishah* has an etymological connection with any Hebrew word even remotely associated with “making an offering” – nor is any offering delineated or specified.

‘Esh, the masculine word for “fire,” is used to describe Yahowah’s appearance to Moseh and later to the Children of Yisra’el. Further, since Yahowah has a maternal manifestation of His nature – the *Ruwach Qodesh* | Set-Apart Spirit – it is apparent that we are being encouraged to approach the feminine aspect of God’s fiery light which elevates us toward Yahowah during *Kipurym* | Reconciliations.

Yahowah, who is akin to Light, is obviously comfortable using fire to describe His nature, using radiant energy to convey His ability to enlighten and empower His children – even to refine and elevate them. It is one of the many ways He has revealed Himself to us and one of the devices He has deployed in His meetings with us.

Further, “fire” is used throughout the Towrah as a metaphor for judgment, which is the separation of good from bad. It represents purification in the sense that gold is separated from the dross in a crucible. Fire is symbolic of light and enlightenment, and it conveys the concepts of warmth and comfort. And with regard to the *Miqra’ey*, fire is used to express the idea of something which elevates and uplifts – a reference to the primary direction a fire’s smoke and energy travel.

More convincing still, fire is the result of combustion, transforming physical organic material into light and energy. Such is the purpose of Yahowah’s seven *Mow'ed* | eternal witness to the appointed meeting times where we as mortal beings are remade in God’s image, becoming spiritual beings akin to light energy. And so, by asking us

to approach the maternal manifestation of God's fiery light throughout the *Miqra'ey* | Invitations to be Called Out and Meet, Yahowah is providing us with the opportunity to reflect His nature and inviting us into His Family and Home.

But there is more to *'isheh* than this. Based upon its Aleph-Shin-Heh (ה ש א) composition, the word Yahowah selected could well have been *'ishah*, meaning "a female individual, a wife, woman, and non-biological adoptive Mother." It is the feminine version of *'iysh*, which designates "a male individual." Yahowah referred to Himself and His associates as *'iysh* in His meeting with 'Abraham. God calls Himself an *'iysh* during Ya'aqob's transition to *Yisra'el* | an Individual-Who-Engages and Endures-With-God.

It is obviously senseless for God to ask us to "appear before and approach" an unspecified or unidentified "fire" or a human "wife or woman" in the context of a *Miqra'* dedicated to reconciliation with God. So, rather than investigate what *'isheh* / *'ishah* might have meant in this context, translators followed the rabbinical lead and changed *qarab* to "present," as opposed to reflecting its actual meaning which is "to approach and draw near," and then they rendered *'isheh* as "an offering made by fire," even though there is no support for "offering" or "made" in the Hebrew term.

Moreover, the Hebrew word commonly translated to convey the idea of a "burnt offering" is *'olah*. And although it is deployed 286 times in this context, *'olah* is based upon the actionable root, *'alah*, which means "to rise." There is no etymological basis for it being rendered as "burnt" or "offering" either.

The purveyors of religion have robbed many words of their original meanings, twisting and perverting them to suit their oppressive agendas. As a result, I have found that

the best way to properly translate a corrupted term, and return to God's intended meaning, is to consider how it was used the first time the word appears in the Towrah.

And for the first use of *'isheh*, we turn to the Towrah, where we find it used in connection with the consecration of *kohen* | priests among the *Lowy* | Levites…

"And (*wa*) **you shall render as smoke** (*qatar* – you should transform by burning and send up as fragrant smoke which rises to be enveloped and transformed (hifil perfect – you should instigate the transformation which creates this result at this moment in time))**, accordingly** (*'eth* – with)**, the entire** (*kol ha* – all of the) **lamb** (*'ayil* – ram, empowering male lamb, the most valuable member of the flock, the one who is the most protective and willing to lead, the sacrificial lamb who serves as the doorway) **of the sacrifice upon the altar** (*ha mizbeach* – the place of sacrifice; from *my* – to ponder the implications of *zabach* – the sacrifice which is slain and prepared for consumption)**.**

It (*huw'* – or more accurately "he" speaking of the lamb) **rises up** (*'olah* – ascends and elevates as the perversity is withdrawn and goes away; from *'alah* – to go up, ascend, and rise, to withdraw and go away and *'alwah* – iniquity and unrighteousness) **to approach** (*la* – according to and in the direction of) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **as the spirit of soothing acceptance** (*reyach* – as a satisfactory aroma to facilitate approval, authorization, and acceptance and to come close and meet; based upon *ruwach* – meaning Spirit)**.**

It (*huw'* – or more accurately "he" speaking of the lamb) **serves to reconcile the relationship, bringing appeasement** (*nychowach* – affords acceptance and tranquility, satisfying and settling outstanding issues to comfort, to live, abide, and remain; from *nuwach* – to

create a restful place where one can live and remain) **through the feminine manifestation of the fiery light who purifies and transforms, enlightens and elevates** (*'isheh*)**, to approach** (*la* – to draw near according to) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**."** (*Shemowth* / Names / Exodus 29:18)

We turned to the statement because *'isheh* was used in a definitive way, but there are many more things we can learn about the translation. In that learning is the stated purpose of this *Introduction to God*, let's explore all of them.

First, there are three interrelated thoughts, but only one verb – *qatar* – which was translated as "you shall render as smoke." Affirming the idea of converting matter into energy, a physical body into a spiritual being, and thus mortal life into eternal life, *qatar* conveys the idea of "transforming a physical entity so that it rises up to the heavens as radiant energy." This is the very connection we shared moments ago so that we would understand why Yahowah has invited us to "approach the maternal manifestation of the fiery light" during the *Miqra'ey* | Invitations to be Called Out and Meet.

Discovering these kinds of affirmations is among the principal benefits of an amplified translation. And along these lines, we also learn that *qatar* speaks of "enclosing and enveloping" so that we can rise. As such, *qatar* is evocative of the work of Yahowah's Set-Apart Spirit. She is responsible for enclosing and enveloping the beneficiaries of the Miqra'ey and Beryth in Her Garment of Light (which is a form of radiant energy) so that we appear as light and, thus, perfect before God.

Qatar was scribed in the hifil stem, which tells us that there is a relationship between the verb's subject, in this case, "you," and the verb's action, which is the process of transforming a physical being into a spiritual one capable

of rising up to God. The hifil stem is also causative, whereby the subject of the verb, "you," causes the object of the verb, "the sacrificial lamb," to participate in the action, which is transforming us so that we rise up to God. That is to say, our willingness to do what Yahowah has asked of us enables Yahowah to respond and accomplish what He has promised. Also, with the hifil stem, the object participates in the action as a secondary subject, unifying us with the work of the lamb. And that, my friends, is especially humbling because *qatar* was prefixed in the second-person singular, meaning "you as an individual," telling us that God is prepared and willing to honor this promise even if only one of us chooses to engage with Him in this way.

Also relevant, *qatar* was scribed in the perfect conjugation. This means that this transformation needs to only be done once and that it is whole and complete, and that it is uninterrupted and indivisible in time. It even conveys a sense of reality, communicating the idea that our transformation actually occurs at that moment.

'Ayil, which was translated simply as "lamb," is a much richer word. It is equally comfortable being rendered as "ram, empowering male lamb, the most valuable member of the flock, the one who is the most protective and willing to lead, the sacrificial lamb who serves as the doorway." Providing these additional insights is another benefit of amplification. It takes more time to process, but we are all enriched by the experience.

This *'ayil*, therefore, is indicative of Dowd, who is the "Zarowa' – mighty, male sacrificial lamb" of God, who "protects" us by serving as the "doorway" to Heaven and "leading the way" by fulfilling Passover.

Our next word, *mizbeach*, was translated as "of the sacrifice upon the altar." It is one of the hundreds of words which are composed by combining one of the two most

prevalent interrogatories, *my* or *mah*, with another word, in this case, *zabach*. *Miqra'*, which combines *my* and *qara'*, is another. The purpose of the prefixed interrogatory is to encourage us to ponder the implications of what follows, questioning the who, what, where, when, why, and how of the conjoined word. Therefore, in this case, to appreciate the meaning of *mizbeach*, we must consider the implications of "*zabach* – a sacrifice which is slain and prepared for consumption."

Previously, I mentioned that *'olah* was based upon the verbal root, *'alah*, and thus meant "to rise, ascend, and elevate." But it also speaks of "having something undesirable withdrawn from us and taken away." This is the result of the sacrifice Father and Son made on our behalf when they provided "*reyach* – the spirit of acceptance."

Even here, we have to be diligent because, while "aroma" is a connotation of *reyach*, the word is derived from *ruwach*, the feminine word for "Spirit." Moreover, in the *Dictionary of Biblical Languages*, we find that a different vocalization of the same spelling means "to accept and receive, to come close and draw near." By using these terms in conjunction with *'isheh*, Yahowah is painting a picture for us so that we come to appreciate what He is offering those who accept His invitation to approach the feminine aspect of His fiery light.

To this list of descriptive terms, God then adds "*nychowach* – which serves to reconcile the relationship by making us acceptable." With *nychowach*, all outstanding issues are satisfactorily resolved so that we can "*nuwach* – live, abide, and remain."

The next word is *'isheh*, letting us know that the combination of the *'ayil* | lamb and *'isheh* | the maternal presence of the fire used to purify, transform, enlighten, and elevate enables us to approach Yahowah. It provides a

perfectly appropriate picture of the specific role the *Ruwach Qodesh* | Set-Apart Spirit plays in resolving the issues which separate us from our Heavenly Father.

Therefore, when we consider the implications of *'isheh* in this context, we come to appreciate why Yahowah has stated: "your soul should respond, appearing before and approaching the *'isheh*" because we now know precisely what He is trying to accomplish. According to God, She covers us in a Garment of Light which makes us appear perfect in Yahowah's eyes. She purifies us, nurtures us, comforts us, enlightens us, protects us, empowers us, and, most of all, transforms us from mortal physical beings to light energy and thus spiritual beings so that we can approach God.

The Set-Apart Spirit not only embodies every metaphor associated with fire throughout the Towrah, Her primary function is to provide us with access to our Heavenly Father, raising us up to heaven. Those who do not respond to Her call are disqualified from being in Yahowah's presence. To become God's children, we must be born anew spiritually – which is indicative of Firstborn Children following the Passover and UnYeasted Bread sacrifices.

Also, be aware that the Hebrew word used for Yahowah's Spirit, *ruwach*, is feminine. And the Spirit's responsibilities are typically Maternal.

The moral of this prolonged explanation is that spiritual insights are available to those who seek them. The truth can be known if we are willing to invest the time to closely observe and carefully consider the Towrah with an open mind.

Unfortunately, due to religious malfeasance, to learn the truth, you are going to have to work for it. That is not to say your salvation comes at a cost, but that engaging in an interactive relationship with Yahowah requires effort on

your behalf. As evidence of this, I'd like you to consider two English translations of this passage, where all of the relevant spiritual insights were squandered.

With one exception, that of reviewing something out of context, our standard operating procedure over the next 35 volumes will be to do as we have done here. I will not only create an amplified translation for you to review but also reveal word roots when they augment the potential meaning. Then I will explain, when needed, why one rendering may have been chosen over another should there be several options. Lastly, I will share some of the insights which can be gleaned from God's disclosure because the only thing better than knowing is understanding.

Further, I will consistently lay all of God's cards face up on the table so that you are aware of them, come to know them, and can verify their meaning. If I don't know the answer, or if there are many possibilities, I will tell you. When I make a mistake, I'll readily admit it and strive to correct it – which is why I have gone back and rewritten every volume many times. Like you, I'm continuing to learn, and with new knowledge, we come to an even deeper understanding of things we may have missed previously.

Occasionally, I will summarize one of Yahowah's statements, removing some of the amplification, and then compare it to the more common, religious translations. Here is an example. Yahowah said:

"And (*wa*) **you shall render as smoke that which ascends, being enveloped and transformed** (*qatar*)**, accordingly with** (*'eth*) **the entire** (*kol ha*) **lamb, representing the most valuable and protective member of the flock who leads us to and serves as the doorway** (*'ayil*) **as the sacrifice upon the altar** (*ha mizbeach*)**.**

It (*huw'*) **rises up, withdrawing our perversity** (*'olah*) **to approach** (*la*) **Yahowah** (*YaHoWaH*) **as the spirit of soothing acceptance, making us acceptable so**

that we can draw close (*reyach*)**.**

It (*huw'*) **serves to reconcile the relationship, making us acceptable so that we can live and abide** (*nychowach*) **through the feminine manifestation of the fiery light who purifies and transforms, enlightens and elevates** (*'isheh*)**, to approach** (*la*) **Yahowah** (*Yahowah*)**."** (*Shemowth* / Names / Exodus 29:18)

So why do you suppose the *King James Version* published this as if it represented the Word of God? "And thou shalt burn the whole ram upon the altar: it [is] a burnt offering unto the LORD: it [is] a sweet savour, an offering made by fire unto the LORD."

Qatar speaks of smoke rising and not of "burning." *'Olah* means "to rise up" and "to remove iniquity," not "burnt offering." There is no basis in the text for "the LORD" once, much less twice. "Sweet savour" misses the entire point of *nychowach* and suggests that Yahowah is more interested in the "smell" of burnt flesh than "reconciliation." And while we have already addressed the issue of properly rendering *'isheh*, even in this passage which illustrates its meaning, the Rosicrucian who supervised the publication of the KJV remained clueless.

And yet, while this stilted translation is rife with errors, let's not be unfair. After all, the *King James Version* was conceived to be nothing more than a politically inspired revision of the *Geneva Bible*, which by its own admission served to update the *Bishops' Bible*, which was a revision two times over of John Wycliffe's translation of the Latin Vulgate, which in turn was a translation of the *Septuagint*, itself a translation of the Hebrew text. Therefore, the KJV was filtered through five revisions and four languages. (The revealed Hebrew text was translated into Greek in the *Septuagint*, into Latin in the Vulgate, and then into Anglo-Saxon by John Wycliffe, which was in turn translated into Elizabethan English and revised many times

over.)

Moreover, by the time Jerome began his translation on behalf of the Roman Catholic Church, the *Septuagint* had been corrupted to the point it was highly unreliable. And with respect to the *King James Version*, the only credible manuscript of the Masoretic Text, the *Codex Leningradensis*, would not be published for two hundred years. So even if they had Hebrew scholars at their disposal, which they didn't, it wouldn't have mattered. Furthermore, the Dead Seas Scrolls, from which our translations will be derived, wouldn't be unearthed for another three centuries.

But alas, time and evidence would not matter because religious perceptions die hard. Among the most recent attempts to convey the Divine Writ comes to us in the form of the *New Living Translation*. They elected to write something novel: "Then burn the entire animal on the altar. This is a burnt offering to the LORD; it is a pleasing aroma, a special gift presented to the LORD." They plagiarized all of the mistakes found in the *King James Version* and then added some of their own. They transformed the *'ayil* into a common, nondescript animal as if the word defied definition. And speaking of defying definition, there is no justification whatsoever in the text for "a special gift presented to the LORD." None.

Therefore, let this example, among countless others we will consider, serve as evidence that understanding comes only to those who search diligently for it. To know Yahowah, and to appreciate the remedies He has provided, you will have to be willing to expend the time and effort to learn the truth. This is one of many reasons that Yahowah told us to be observant, to search, and to listen. He realized that, if we did so diligently, we would find Him.

The tenth challenge to providing a complete and accurate translation lies in determining when enough is

enough. The more completely each word is defined, the more nuances and shadings which are conveyed, and the more difficult each sentence becomes to read and comprehend. After a while, it all becomes information overload. So, when the number of relevant insights exceeds our ability to process them within the context of a sentence while still retaining the flow and substance of each discussion, we will color Yah's linguistic palette in subsequent paragraphs. Then recognizing the difficulty of processing such an enormous amount of new information, I will endeavor to introduce passages in such a way that you are grounded by the associated context.

In this light, I want you to know that the more engaged you are in the process of verifying what I've shared and then going beyond it, the closer you will draw to the Author of these words. Not only will you understand and retain more of what He has to say, but you will also find Yah's words positively influencing your thinking and every aspect of your life.

The eleventh consideration is also surprising. Many of the best lexicons were published by the very institutions which have brought us such horribly errant translations. And while lexicons, interlinears, and dictionaries bearing titles such as the *New American Standard Hebrew-Aramaic Dictionary* or the *ESV English-Hebrew Reverse Interlinear Old Testament* often provide the best window into the etymology of the Hebrew words themselves, if their definitions are correct, the NASB and ESV translations are not.

Along these lines, a dependence on one or even two lexicons, dictionaries, or interlinears will produce unreliable results, as they are individually filled with errors. *Strong's Lexicon* is a valuable tool, especially in helping to identify word roots, yet it exists in large part to justify the *King James Version*. Many of their definitions were religiously inspired and are not the result of scholastic

etymology.

Making a different mistake, the *Brown-Driver-Briggs Hebrew and English Lexicon* uses Arabic to define Hebrew terms, not recognizing that written Hebrew existed 2,500 years before the first Arabic word was penned. Further, the *Gesenius Hebrew-Chaldee Lexicon to the Old Testament* and the *Theological Wordbook of the Old Testament*, while useful in many ways, are filled with theological opinions, most of which are invalid. Also challenging, every Hebrew lexicon and interlinear is synced with the Masoretic Text and uncorrected for the Dead Sea Scrolls.

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The twelfth challenge to translation is unlike the others. An accurate rendering of Yahowah's testimony is so radically different from what is found in popular English Bibles (all of which profess to be "the Word of God"), the translations found throughout *Yada Yahowah*, *Observations*, *Coming Home*, *Babel*, *Twistianity*, *God Damn Religion*, and this *Introduction to God* will be hard for some people to accept. "How is it," they will ask, "that an individual without professed qualifications could be right, and every other translation be wrong?"

Mind you, no one who has actually studied the citations in the *Introduction to God*, *Yada Yahowah*, *Observations*, *Coming Home*, *Babel*, or *Twistianity*, and checked them for themselves, has ever asked this question. Properly translated, God's Testimony is so clearly stated, so magnificently worded, so majestically interwoven, so brilliantly conceived, so effectively attested, so irrefutably proven, and so generously enabled, the only informed and rational response is to fall in love with the Author. And frankly, eventually everyone who has read these presentations of Yahowah's Word comes to test the

translations along the way, but not because they have doubts, instead because by verifying them, they not only come to know Yahowah better, but they also become more effective witnesses.

It may surprise you to know that none of those who ask this question have ever tested these translations, even though I consistently encourage everyone to do so. They never determine for themselves if they are reliable. Just as they spurn and discard evidence which lampoons their faith, they are more than willing to dismiss the witness God has provided on the basis that they don't have the time to learn the language of revelation. And as such, they have made themselves easy prey for those eager to reinforce their mistaken beliefs. Moreover, since Hebrew is the only language spoken in Heaven, why go if you won't be able to communicate with anyone?

These things known, the most direct answer to the question posed by superficial critics is "motivation." The more English Bibles differ from what Christians have become comfortable hearing, the harder they are to sell. So, rather than losing money publishing new translations based upon the oldest Hebrew and Greek manuscripts, the NKJV, NASB, NIV, and NLT offer modest revisions of their own and other translations, most of which are simply revisions of the *King James Version*, which itself was a revision five times over of a translation of the Latin Vulgate, which was conceived as an amalgamation of wildly variant Old Latin texts which were translations of the Greek rather than Hebrew. With each subsequent translation from Hebrew to Greek to Latin to English, the message became ever more divergent from the original. Then, from this point forward, all subsequent translations became nothing more than revisions.

Specifically, the *King James Version* was a revision of the *Bishops' Bible*, which was a revision of the *Great Bible*, which was a revision of the *Coverdale Bible*, which was a

revision of John Wycliffe's translation of the Latin Vulgate, which was a blend of Old Latin texts, which were translations of the Greek *Septuagint*, which was a translation of the Hebrew text. It's like playing the children's game of telephone or grapevine where each child in a chain tries to repeat the message the previous child has told, but this time with each successive child speaking a different language.

Also, the bottom line in marketing anything, and especially religious texts, is that familiarity sells. As a result, every popular modern Bible translation is similar to every other popular Bible translation, because had they not been similar, they would not have become popular.

If you are still prone to believe the myth that the conglomeration of English Bible translations are accurate and reliable, you may want to jump ahead in time 1,500 years from this discussion of the Towrah to a review of Paul's Epistles. In *Twistianity*, you will confront just how divergent the texts are from the oldest Greek codices because I have taken the time to consistently juxtapose a literal rendering of Papyrus 46 (an early to mid-2nd century codex of Paul's epistles) against the Roman Catholic Latin Vulgate (the longest surviving and most influential Bible translation), the Nestle-Aland (the most highly acclaimed synthesis of Greek manuscripts), the *King James Bible* (the most influential English translation), and the extraordinarily popular *New Living Translation*. Their collective variances from the earliest witness of what Paul wrote, along with the similarities manifest between them, will prove my point beyond a reasonable doubt to anyone with an open mind. Although to be fair, Paul, himself, could not provide an accurate translation of the Hebrew text and translations are the least of Paul's problems.

Therefore, throughout *Observations* and *Coming Home*, in addition to *Twistianity*, I will not only compare English translations to the actual words Yahowah

conveyed but will also provide a detailed history regarding the circumstances under which the religious texts were conceived and marketed. Then I will share rather shocking disclosures to demonstrate who actually wrote what the faithful are reading and what they got wrong.

In spite of this, some will dismiss the translations found in this *Introduction to God* as well as in *Yada Yahowah* with "I can't believe God would allow His Bible to be corrupted." This says, in essence, the translation they prefer is perfect. But to hold this view, one enormously popular throughout Christendom, a person must ignore a mountain of irrefutable evidence to the contrary. Moreover, God, Himself, predicted that men would pervert His testimony. He even revealed the consequence of these corruptions for our consideration.

However, should you choose not to believe Him, what about the evidence? For this religious myth to be plausible, there would be no divergent parchments among the scrolls and fragments of the Towrah, Prophets, and Psalms found in the cliffs above Qumran, collectively known as the Dead Sea Scrolls (radiocarbon dated from 385 BCE to shortly before 80 CE), and yet, significant scribal errors exist. *Septuagint* copies (with fragments dating from the 2nd century BCE to the 5th century CE) would differ so wildly that in the 3rd century CE, Origen, one of the few early theologians to study Hebrew, devoted most of his life to resolving the conflicts between them, creating his *Hexapla* (which unfortunately has been lost to time). If God had intervened to keep His Word from being corrupted, the Masoretic Text (dating to the 11th century CE) would have mirrored the Dead Sea Scrolls, in addition to reading identically to surviving *Septuagint* manuscripts, and yet this is not what the evidence reveals. These texts differ considerably.

Turning to the Greek texts, as the uninspired and mistaken words of men, the situation only gets worse –

much worse – which is catastrophic to the Christian myth of inerrancy. The sixty-nine pre-Constantine codices which have now been unearthed differ substantially. This variance then becomes mind-numbing as these 2nd-through-early-4th-century textual witnesses are compared to those scribed during the emergence of Catholicism in the mid-4th century (particularly Bishop Eusebius' *Codex Sinaiticus* and *Codex Vaticanus*). And yet, an even bigger divergence exists between these older manuscripts and the vaunted Textus Receptus – which was acclaimed as being "without error" by the religious community in the 17th century even though the known disagreements between it and them have now been shown to exceed 300,000 words in a 182,000-word text.

Further, for the "always accurate" myth to be valid, the long-revered Textus Receptus would have had to have been word-for-word identical to the more scholarly and modern textual blend known as the Nestle-Aland, but they differ almost as much as they agree. And these inconsistencies still don't take into consideration a myriad of religious copyedits or countless invalid translation choices.

For the faithful still murmuring: "I can't believe God would allow anyone to corrupt His scripture," for you to enter the realm of reality, at some point, you will have to deal with the fact that the Masoretic Text differs significantly from the text found in the one-thousand-four-hundred-year-older Dead Sea Scrolls. You will have to account for the fact that the 16th-century Textus Receptus and the 20th-century Nestle-Aland differ materially from the now extant sixty-nine 1st-through-3rd-century manuscripts of the text they purport to present.

Therefore, if your current Bible is by happenstance accurate, it means that every prior witness to the text was inaccurate. As a result, the question now becomes: "Why was the Christian god unable or unwilling to protect his Word from human corruptions?" because the notion that

"God would not allow anyone to corrupt His message" requires complete ignorance of the textual evidence to the contrary. It requires faith in that which is not true, completely undermining the value of religious belief.

Moreover, for those who are fixated on believing that God would not allow anyone to corrupt His Word, take a moment and turn to *The Story of Man* volume of *Yada Yahowah* and read its coverage of the second and third chapters of *Bare'syth* / Genesis. There you will find that Satan confused Chawah (the actual name of 'Adam's wife, meaning "to make a declarative statement," whereas Eve is the name of a pagan mother earth goddess) by corrupting Yahowah's instructions. Since the Adversary did this very thing, deliberately misconstruing God's Word in the confines of the Garden of 'Eden, God, who was present at the time, obviously allowed it. And should you wonder why, the answer is that the Covenant relationship necessitates choice. For our participation in this relationship to be meaningful, there must be the perception of a credible alternative.

When dealing with the myth of inerrancy, we must face the issue of Roman Catholicism and Jerome's Latin Vulgate, which served as the only Bible for most of the world for over one thousand years. As a blend of divergent Old Latin manuscripts which were free translations of wildly conflicting copies of the *Septuagint*, which were themselves highly variant translations of the Hebrew text, the Vulgate is predictably in substantial conflict with the five-to-eight-centuries-older Qumran parchments. But yet inexplicably, it is eerily similar to today's most popular English translations, which casts a dark shadow on their validity. Equally damaging, for over one thousand years, no one outside of Roman Catholic clerics could read the Latin text, effectively preventing any layman from knowing God's Word, even if it had been preserved without corruption. The Roman Catholic Church, by way

of their marriage of cleric and king, made it a crime punishable by death to own a translation of the Vulgate.

To make matters worse, in the rare instance someone would attempt a translation into a language which could be read and understood by the general population, as was the case with John Wycliffe in 1384, the man and his resulting translation were labeled heretical and burned. (Wycliffe died of a stroke in 1384, but then Pope Martin V ordered in 1428 that his corpse be exhumed and burned.)

To a lesser degree, the same situation exists with Hebrew because the language went largely unspoken and dormant after the Diaspora. Therefore, Jews would have been clueless as to the Towrah's content.

Simply stated: none of these variations or failures to communicate would have been possible if God had intervened and refused to allow His Word to be controlled and corrupted by man. So, since He obviously allowed it, isn't it incumbent upon us to understand why He did so and then strive to discover what He actually revealed?

Considering the complexity of these many challenges, none of which are properly conveyed in other translations, we will not rely upon the Latin Vulgate, KJV, NKJV, ASB, NASB, IV, NIV, NLT, or any other popular religious rendition – including the JPS (Jewish Publication Society). All English translations vary from poor to horrible. There are not any worth recommending or studying.

In that the biggest obstacle to knowing the truth about God is the inaccuracy of today's Bible translations, I'd like to linger here a bit longer, even at the risk of being repetitive. The reason that most, if not all, translations are errant and inadequate is that the popular ones come from the same polluted well because, in business, familiarity sells. A careful comparison proves that every mainstream English Bible (with the exception of the JPS which has been corrupted by rabbis) is actually a revision, five or

more times over, of a translation of the Roman Catholic Vulgate, which was itself a translation of Hebrew conversations by way of Greek and then Old Latin, regardless of the protestations publishers have made to the contrary – something which is conclusively demonstrated in *Twistianity*.

Jerome's Latin text, collected on behalf of his pope, was a blend of Old Latin manuscripts which were so varied they had lost their credibility, something Jerome admits in his letter to the Pope, as well as an amalgamation of divergent renderings of *Septuagint* translations of the Hebrew text. This blending of linguistic variants and anomalies served as "The Holy Bible" for one thousand years. Then in 1384, John Wycliffe created the first common language rendition for the European community by translating the Latin Vulgate into a primitive variation of English. From it, the *King James Bible* eventually emerged as nothing more than a politically inspired revision five times over of that text.

The *Geneva Bible*, which had become popular at the time, used marginal notes to highlight passages which demonstrated that God had not anointed any king with the right to rule – that is after David and Solomon on behalf of Yisra'el. Since this was contrary to the claims made by all kings, including King Iames (as he was known at the time), it became politically expedient to produce a new Bible, whereby the marginal notes were removed, the translations tweaked to please the king, and where Paul's letter to the Romans could be recast in the thirteenth chapter to reclaim the Divine Sanction. So, Iames hired the era's most acclaimed secular humanist, Rosicrucian, and occultist, Sir Francis Bacon, to create a more accommodating rendition of Catholicism's Vulgate. That is hardly reassuring, but it is the truth. (As a revolting legacy of the political pandering which accompanied the *King James Version*, the New Testament book ascribed to the Disciple *Ya'aqob* | Jacob,

was renamed “James” to placate the King.)

Until quite recently, the Textus Receptus was touted as the foundation of English translations of the Greek New Testament, and yet, it was little more than an intellectual fraud and financial hoax. In October of 1515, a Dutch secular humanist, Desiderius Erasmus, and Johann Froben, a publisher of low repute, took five months to mark up, adding and taking away from, a mix of highly suspect 12th-century Medieval Byzantine manuscripts and Erasmus’ own translation of the Latin Vulgate, and they set their type directly from his arbitrary commingling of the texts. In places where they couldn’t find a passage to corroborate the Vulgate, they filled in the blanks by translating the Latin back into Greek.

Worse, when Roman Catholic clerics protested that some of their pet passages still were not included, to quiet their critics, Erasmus and Froben added them without any legitimate basis. An example is the story of “Jesus and the adulterous woman” recounted in John 8:1-11, whereby the “one without sin was told to cast the first stone.” This, the most famous and often quoted New Testament abstract, is a complete hoax. It did not occur. The alleged discussion, which if true would have the mythical Christian misnomer, "Jesus," disavowing the Towrah, is not found in any manuscript prior to the 8th century. Similarly, you will not find the ending of Mark, chapter 16 verses 9-20 (which speak of a resurrection), in any pre-Constantine manuscript, nor even in the 4th-century *Codex Sinaiticus* or *Codex Vaticanus*.

But in the absence of a viable competitor, Erasmus’ and Froben’s commingled concoction was said to be “a text received by all in which we have nothing changed or corrupted,” and thus the “Textus Receptus.” And while the evidence is irrefutable that the *King James Bible*, which was first printed in 1611, was actually a revision of a Latin translation, its authors attributed their text to this very same

and highly flawed Textus Receptus. The KJV in turn became so popular no English translation has yet been offered which dares to correct its familiar phrasing of the most memorable passages.

It wasn't until 1707 that the Textus Receptus was challenged – effectively undermining the basis of the Reformation and Protestantism. John Mill, a fellow of Queens College in Oxford, invested 30 years comparing the Textus Receptus to one hundred much older Greek manuscripts in his possession. In so doing, he discovered and documented 30,000 variations between them. And even this was just the tip of the iceberg. Known variations between the oldest manuscripts of the Greek text and those which publishers now claim serve as the basis for their translations may actually exceed 300,000.

Even though some improvements were made in the later *Westcott and Hort* (1881) and *Nestle-Aland Greek New Testament* (1898 (also known as *Novum Testamentum Graece*)), both texts, while differing substantially from the Textus Receptus, remain more in sync with it than with the earliest extant (and recently discovered and published) Greek manuscripts from the 2nd through early 4th centuries. So, while Christian pastors hold up their favorite English translation of their Bible and proclaim that it is "the inerrant word of God," factually, the book they are touting isn't even remotely consistent with the earliest witnesses. (And much to their chagrin, God did not inspire a word of their New Testament – most of it contradicts Him.)

Some of these same issues exist with the Hebrew text – although to a much lesser degree. All English Bible translations of the "Old Testament" claim to be based upon the Masoretic Text, an 11th-century vocalization of Babylonian Hebrew (itself a pseudo-translation of ancient and Paleo-Hebrew) composed by politically inspired and religiously minded rabbis. Their copyedits of Yahowah's Word are now legend, revealed for all to see courtesy of

the 3rd-to-4th-century BCE through 1st-century CE Dead Sea Scrolls. As evidence of this, in the Great Isaiah Scroll in which the entire text has been preserved, we find that the oldest witness from Qumran and the Masoretic Text differ by 8% with regard to the textual root of the words alone. To this, we must add innumerable errant vocalizations which significantly alter the meanings of much of the vocabulary Yahowah selected.

As is the case with the sixty-nine 2nd-, 3rd-, and early 4th-century manuscripts which have been discovered of the Greek eyewitness accounts, translators have universally ignored what the Qumran Scrolls reveal because they are bad for business. There simply isn't a financial motivation for a publisher to print an accurate rendering of the Towrah or Prophets because as businessmen they recognize something this unfamiliar wouldn't be accepted and, thus, would not sell in sufficient quantities to justify the costs. Moreover, just as was the case with the *King James Version*, they realize that accurate translations would undermine the authority of their religious establishments and thereby completely invalidate their businesses. The same is true with the Jewish Publication Societies' version of the Tanakh.

So, while God's words in the Towrah, Prophets, and Psalms were inspired, and while much of what they reveal has been preserved in old manuscripts and thus can be known, translations are human affairs. As such, I do not claim that my presentations are perfect, only that they are as accurate and complete as I can render them using the oldest manuscripts and best research tools. For this purpose, I have relied upon:

The Dead Seas Scrolls Bible

Brown-Driver-Briggs Hebrew and English Lexicon

Hebrew & Aramaic Lexicon of the Old Testament

Dictionary of Biblical Languages: Hebrew

Gesenius' Hebrew Lexicon to the Old Testament

Concise Hebrew Aramaic Lexicon of the Old Testament

New American Standard Hebrew-Aramaic Dictionary

A Biblical Hebrew Reference Grammar

The Enhanced Strong's Lexicon

Englishman's Concordance

Theological Wordbook of the Old Testament

The Complete Word Study Guide of the Old Testament

The Theological Dictionary of the Old Testament

The ESV English-Hebrew Reverse Interlinear

Biblia Hebraica Stuttgartensia; Werkgroep Informatica

The Lexham Hebrew-English Interlinear Bible

Zondervan's Hebrew-English Old Testament Interlinear

Logos Scholar's Platinum Edition Software

For *Twistianity*, the following were also used…

Text of the Earliest New Testament Greek Manuscripts

Analytical Lexicon of the Greek New Testament

The Complete Word Study Dictionary, New Testament

Dictionary of Biblical Languages: Greek

The Exegetical Dictionary of the New Testament

The Greek-English Dictionary of the New Testament

Greek-English Lexicon of the New Testament

An Intermediate Greek-English Lexicon

The Theological Dictionary of the New Testament

The Complete Word Study Guide of the New Testament

ESV English-Greek Reverse Interlinear New Testament

Nestle-Aland Greek NT, McReynolds English Interlinear

I have also used the following free websites:

QBible.com

DSSEnglishBible.com

DeadSeaScrolls.org.il

BibleGateway.com

BibleStudyTools.com

BibleHub.com

YadaYah.com (my favorite, but I'm biased)

Throughout this *Introduction to God* and *Yada Yahowah, Observations, Coming Home, Babel, Twistianity,* and where possible in *God Damn Religion*, and you will find a complete transliteration and translation of each Hebrew word, all rendered in accordance with the definitions and synonyms provided by the world's most distinguished linguistic scholars. I almost always have a dozen or more scholastic tomes open, surrounding me on revolving Jeffersonian carousels, and another two score of research tools electronically linked to the text via *Logos* interactive software.

It's a lot of information, so recognize that, in the quest to be thorough and accurate, fluidity will suffer. Passages will not roll off the tongue in familiar word patterns. But if you question, verify, and study the words Yahowah

revealed, you will come to know the truth – as God revealed it.

And yet, this will not come without considerable consternation. Surprisingly, there is a substantial difference between the definitions rendered in the lexicons which bear the names of popular Bible translations and their translations themselves. Therefore, as I mentioned previously, if their word definitions are accurate, their translations are not. And in this way, serious students of God's Word quickly come to appreciate the Achilles' heel of their Bible. If believers questioned the texts they were reading, if they did their homework, they would reject their Bibles, their rabbis and pastors, their synagogues and churches, and, indeed, their religion.

Fortunately, with a little effort, we can know what God revealed. And that, you may be surprised to learn, is exactly as Yahowah wants it to be – at least between now and His *Yowm Kipurym* return. He wants all of us to value knowing Him sufficiently that we are willing to prioritize this endeavor. And that is why Yahowah constantly asks us to "*shamar* – diligently observe, closely examine, carefully consider, and thoughtfully evaluate" His Towrah. He wants us to "keep our eyes focused on it." Understanding comes to those who study His Word – not to those who merely skim over inadequate and improperly translated variations of it.

Therefore, when God introduces a new term, one that seems to defy normal translation, we will find answers in other statements where the same word is used, especially in those where a new concept is initially introduced. Illustrating this point, the Hebrew noun I introduced in the previous chapter, *zarowa'*, is usually translated as "arms," and yet the Towrah and Prophets suggests it means much more. Considering the context where *zarowa'* is used, and to whom it is applied, ascertaining its range of meanings becomes profoundly important as we have and will

continue to discover.

At other times, we will find that a good translation just isn't possible. In that case, the word will be transliterated in the text and then explained in subsequent paragraphs. *Neshamah,* whose best analog is "conscience," is such a term, one we will investigate throughout these volumes because of the role it plays in the process of us coming to know Yahowah.

In this regard, I will try to be consistent: transliterating names (rendering the pronunciation accurately) while translating words (properly conveying their meaning). Titles often require both and will be treated thusly.

Also, as previously mentioned, the genitive case (scrubbed of pronouns and conjunctions) of the Hebrew words will be italicized and set inside parentheses within the text itself. These are presented in their most generic forms so that you can look them up in Hebrew lexicons. I have also done this so that you might gradually become familiar with God's favorite words. This format will serve to minimize confusion over the variants for first, second, or third person, singular or plural, masculine or feminine, in the presentation of the Hebrew words, while still rendering them accurately in English.

Success. You have survived the dullest and driest chapter of the many hundreds which comprise the *Yada Yahowah* series. This foundational material will serve you well as you progress toward Yahowah.

And you are going to need every bit of what you have just learned because the next two chapters are a lot to process this early in our relationship. God wants you to know: Why you? Why me?

3

Qara' | Calling

Why You? Why Me?…

It is time I shared a little-known fact that I have deduced through observation: Yahowah chooses us, not the other way around.

God introduced Himself to *'Adam*, the first man created in His image, in the Garden. He was the lone individual with a *neshamah* | conscience and was isolated from the rest of humanity, which was acting badly outside of 'Eden's confines. And while they developed a close, personal relationship, God did as He must and established the guidelines which provided 'Adam with an option to sever the relationship if he so decided.

God would introduce Himself to *Noach* | Noah a thousand years thereafter. This man was distinguished from the rest of humanity scurrying about the shores of the Black and Caspian seas and along the Tigris and Euphrates rivers. He and his family had walked away from the first human civilizations. Noah knew what I have come to recognize – the more civilized man becomes, the more manipulative, deceiving, and deadly he turns out to be. It is another of life's great ironies.

These two individuals shared three things in common with the next. Some three hundred miles southwest of where the Ark came to rest, God introduced Himself to 'Abraham in Haran. It would be after he and his wife had walked some seven hundred miles away from Ur of the Chaldeans, also known as Babylon, along the shores of the

same rivers. Like ‘Adam and Noach before him, he listened to what God had to say and then did as He had asked.

This simple formula played out for all the world to see five to six hundred years thereafter, five to six hundred miles south of Haran. At the base of Mount Choreb near the eastern shore of the Gulf of Aqaba, Yahowah spoke to *Moseh* | Moses. He was tending sheep after having fled *Mitsraym* | the Crucibles of Religious and Political Oppression. Living in Pharaoh’s home as if he were a son, Moseh rebelled and grew a conscience. He not only stood up against the most powerful country on Earth; he walked away.

Unlike the man who was asked to name the animals, the one who was tasked with saving them, and the one who all too often acted like one, *Moseh* | Moses was reluctant – and for good reason. He did not want to go back to the place he had escaped some forty years earlier. And yet, God needed him. This stuttering and aging sheepherder on the lam was the only person on the planet qualified to work alongside Yahowah to free His people. He was the lone individual who was both intimately aware of the religious and political, military and economic, toxins at play in Mitsraym; he had rejected them – disassociating himself from these plagues.

While God had no other viable option, it turns out there was more to Moseh than a conscience. The great liberator was courageous, intelligent, a quick study, as well as tirelessly devoted. Second only to *Dowd* | David, Yahowah would accomplish more working with Moseh than anyone else. They would show us the way Home and deliver the Towrah.

Along the shores of the *Yarden* | Jordan River, just 200 miles north of where they had first met, Moseh’s mission was complete. Less than four hundred years later, and less than forty miles to the west, in the little town of Bethlehem,

away from his father's house and the rest of his family, there was an eight-year-old shepherd through whom Yahowah would change the world.

God directed His prophet, *Shamuw'el* | Samuel, to the lad, telling him that He used an entirely different criterion in choosing people than did those He had created. The young boy was anointed *ha Mashyach* | the Messiah, and he was told that he would be *Melek* | King. From this moment, he was eternally enveloped in the *Ruwach Qodesh* | Set-Apart Spirit, inspiring the greatest lives ever lived and the most revealing lyrics ever composed.

While the first of these men was set apart from religion and politics by God, the other four had walked away of their own accord before Yahowah chose them. And that was why these men were willing and prepared to listen when Yahowah spoke. Ultimately coming to trust God, each acted upon Yahowah's words, relying upon God to do as He had promised. They were not disappointed.

These men were not all Hebrews nor were they all prophets. Three were neither and the last two were both. 'Adam and 'Abraham, were not particularly thoughtful or articulate – somewhat like the rest of us. Reading between the lines, Noach was a bright and interesting man. Moseh and Dowd were stellar individuals, intellectually and linguistically inspiring. Two were very young and the others were relatively old.

Neither you nor I can be as attractive and desirable to God as were Moseh and Dowd, but we can strive to be more like them. And we can easily measure up to and even surpass the character exhibited by 'Adam and 'Abraham. Not only were they imperfect individuals, but God also revealed their flaws so that we would feel less intimidated approaching Him.

So why you?

The realization that you are holding this *Introduction to God* indicates there are aspects of your life and personality that God finds interesting, perhaps useful, but certainly appealing. Your willingness to consider reading something this adverse to what the preponderance of people believe suggests that you are not so ensnarled in religion or politics, patriotism or conspiracy, that you have become impervious to evidence and reason. This alone makes you extraordinarily unique.

You have either begun to question prior affiliations or you never held them. And you are obviously striving to understand why the world is crumbling all around us, otherwise, you would not have been able to endure the previous chapter. You are curious and want to know if there is an answer to life's great questions and a way out of what seems so chaotic and disappointing.

Truly, you hold the answer to humankind's most fundamental questions in your hands. This is your opportunity to *yada' Yahowah* | to know God. What you do with all of this is up to you. You can pursue it or toss it away. But if you decide to ignore this offer, know that, unless you are as vital to Yahowah's plans as were 'Adam and 'Abraham, Noach and Moseh, or are as brilliant and articulate as Dowd, it is unlikely that you will receive another invitation or introduction.

Yahowah chooses wisely, and He seeks an entirely different caliber of an individual than those who hold celebrity, have status, or rank. There was only one king among these five men, and he was far from it at the time of his selection, affirming that Yahowah is not impressed with societal accolades or personal achievements. And He can approach you at the time of His choosing, no matter your age or station in life.

What we can deduce from these individuals is that they advanced Yahowah's purpose and brought something to

the Family which God perceived to be beneficial. If He is calling you, the same criteria apply.

Based upon what we have been told about them, ‘Adam was not a particularly good man. He failed his wife miserably. The same is true of ‘Abraham, who twice pimped out Sarah for financial gain. And while Dowd was right, he was not particularly good, even by his own admission. Noach and Moseh were the outliers in this regard because they were both right and good.

I do not know what you may be able to contribute to Yahowah or to His Covenant Family. I am also unaware as to how you will interact with others throughout eternity. But since I trust Yahowah, I realize that we will be enriched by your presence if you decide to accept His offer.

Should you be interested in learning more about these five men, why God chose them, and what they contributed, we will consider everything there is to know about ‘Adam in *The Story of Man*. We will study Noach’s life at the onset of *In the Family*, which is one of the two places we will consider ‘Abraham’s story. The other will be in the *Covenant* volume of *Observations*. We will walk alongside Moseh during his heroics in Mitsraym and stand by his side during his initial meeting with Yahowah. We will follow him in and out of the Crucibles of Religious and Political Oppression in *Miqra’ey* | Invitations and then back to Choreb where the Towrah was revealed.

As for Dowd, his life and lyrics lie at the heart of Yahowah’s story. We will approach him in *Observations* and then celebrate all Yahowah has done and will do through him in *Coming Home*. To know Dowd is to know God. They are Father and Son.

The more we come to appreciate these five men, the better we will recognize what Yahowah is seeking in His children. And the more we come to model the best of these men, the more useful we will be to God.

If you are a *gowy* | gentile like me, consider yourself fortunate. While you are welcome to join us, my appeal is not directed toward you, but it is instead intended for *Yahuwdym* | Jews. They have been and will always be Yahowah's Chosen People.

Should you be the least bit anti-Semitic or conspiratorial in this regard, please go away. Similarly, if you are overtly religious or political, Yahowah will not accept you. There is no place for you in His Home or Family.

Be aware, God vowed to 'Abraham that He would resolve His relationship with Yisra'el, and He never fails to honor a promise. The single most recurring theme throughout the prophets is the ultimate reconciliation of Yisra'el and Yahuwdah with Yahowah, their God. We will detail this story in *Miqra'ey* | Invitations, *Qatsar* | Harvests, and *Mow'ed* | Appointments.

Should you not have excluded yourself as a result of a lingering affinity for religion, politics, or conspiracy, this is why God considers you approachable. How you respond is entirely your choice. And what follows is designed to help you make an informed decision.

My story is surprisingly similar to the others. Just as we learn something of 'Abraham's and Moseh's lives before meeting Yahowah, there are parallels in mine that are pertinent to Yahowah's decision to deploy me in pursuit of you.

Before I share these things with you, however, I'd like to provide some perspective. Nearly fifteen years would transpire before I would explain my transition from being religious and political, to becoming an agnostic skeptic,

who then, as a student initially, gradually grew into the Witness whose words you are reading today. My calling was personal and not relevant to God's story – or so I thought for the first fifteen years we worked together. I've never cared much about telling anyone about where I've been but, instead, have preferred to share what I have come to know. Therefore, my past did not seem pertinent because I was happy being Yada, Yahowah's bookworm.

After surviving the publication and promotion of *Prophet of Doom*, subsequently rewritten as *God Damn Religion*, a combination of cathartic realizations was needed before I was willing to share where His words have led. And even now, I'm still uncomfortable doing so. It is not only embarrassing that God could find no one better suited for this challenge than me, it defies reason that He could transform such an inadequate being into something He found serviceable.

Our evolution has been rapid. It began with the recognition that English Bible translations are as errant as the religious institutions publishing them. It progressed with the realization that God's *shem* | name is pronounced YaHoWaH. It was enriched through the understanding that His *Towrah* serves as a Source of Guidance and Teaching. This led to the realization that Yahowah's *Beryth* | Covenant has five conditions we must accept and that its five benefits are delivered through the *Miqra'ey* | Invitations to be Called Out and Meet. They will be delineated for you throughout *Yada Yahowah* and then detailed in the *Family* and *Covenant* volumes.

If that were not enough for one life, while occupied translating Hebrew and learning about Yahowah, a friend a world away asked me to resolve a conflict between *Sha'uwl's* | Paul's and Yahowah's assessment of the Towrah based upon what Paul had written in his letter to the Galatians. That investigation led to *Twistianity* and ultimately to the repudiation of the Christian New

Testament.

While processing those implications, and while disappointed in myself for having been misled, I began translating prophecies like those found in *Shamuw'el* / 2nd Samuel 7, which we will soon consider. My perceptions were upended with the realization that the Son of God, the Messiah, and the one who is returning with Yahowah, is *Dowd* | David. And as I progressed into his *Mizmowr* | Psalms, I came to appreciate that Dowd is the central figure in Yahowah's unfolding approach to His people. He is, in fact, our Savior. Everyone had gotten it wrong.

As was the case with Moseh, albeit not to such an extreme, I was immersed in politics and religion early in life. I was the youngest ordained ruling elder in the history of the Presbyterian Church. I was a trained evangelist and led copious Bible studies. I was patriotic and political, a staunch Republican and Capitalist. I am among the few who have taken multiple companies I founded public. I have traveled throughout the world, having explored over 150 countries, and have met leaders of every ilk. I have known tremendous success and have endured humiliating failures.

I know the world and have rejected it, from politics to religion, from patriotism to conspiracy. And that is where Yahowah found me. I did not know Him at the time of His introduction. I had recently evolved from religious to agnostic, from politically active to disengaged, and from entrepreneur to retired.

While it is irrelevant whether you believe my initial encounter with God transpired as I am going to share it with you, what matters is how you process His response to my trepidation. It occurred not long after I retired as the Chairman and CEO of a public company. I had witnessed the firm I founded and built torn apart by the dishonorable men and women I had unwittingly left in charge. They not

only managed to blow through the hundreds of millions I had raised on the firm's behalf, but even after I had left the company, they also managed to blame me for what they had done. I found myself pictured on the cover of *Business Week*. The featured story was replete with 77 material misrepresentations of what had occurred. I was lower than a squished worm on a blacktop road on a hot summer day. Adding to my chagrin, I had recently obtained a restraining order to keep my abusive father at bay.

Having rejected religion and politics, and having been rejected by my family and company, I was right where Yahowah wanted me – useless to anyone other than Him. At the time, my calling appeared to be by default. There must have been a complete dearth of qualified individuals for God to stoop to my level. Turns out, no one else was willing to do what Yahowah wanted me to accomplish with Him. At first, it appeared to be a death sentence since His initial goal was to expose and condemn Islam.

As if I were competing for the title of the village idiot, I challenged the voice welling up within me, beginning by asking Him to identify Himself. After He told me that He was God, my retort was something stupid, like: "Naooo, I'm sorry, I don't think so. But since you are here and have my attention, what is it that you want?"

He explained, and then I stated the obvious: "I'm not qualified, and Your mission is suicidal." Evidently appreciating the fact that my assessments were valid, He encouraged me to negotiate and asked me to tell Him what assurances I would require for us to proceed.

I had three: protect my family, facilitate my understanding, and promote the result. His response was to accept those terms. After all, He had decided upon them 3,000 years prior to our conversation. He asked me to reach into my pocket and read what had been placed there. It was the 91st Psalm.

The text had been ripped out of a book that showed up at my doorstep unsolicited earlier that day. I had tried to read it, the first in the *Left Behind* series, but it was so poorly researched and written, I found it laughable – that is, with the exception of the citation from the Psalm. So, I tore it out of the book, placed the page in my pocket, and tossed the book away.

The reason I have shared this personal experience is because the 91st Psalm inspires us to live like Moseh and Dowd. It explains the approach I have taken toward Yahowah's testimony, especially the strategy I deploy to compose these translations and write the supporting commentary. But more than that, I hope it encourages you to share Yahowah's purpose and plan while bluntly exposing the institutions deserving our condemnation.

Each of us ascends the same path to Yah. And yet, we are unique individuals, bringing our own perspectives, attitudes, and aptitudes, as well as experiences and interests to His Family. This is not a competition. The more the merrier.

If everyone's relationship with Yah turns out to be as good as my own, I would be happy for you and for Him. And should my interaction with God be appealing to you, the same opportunity awaits. What He has done with me and, more importantly, for me, He'll gladly do with and for you. It is the reason we are here sharing His story.

The 91st *Mizmowr* / Psalm begins by attributing the song to Dowd…

"This is a *Mizmowr* | Song of Dowd (*mizmowr la Dowd* – lyrics sung by the Beloved)**."**

This introduction to the 91st Psalm is found in the copy of the text unearthed among the Dead Sea Scrolls but not in the Masoretic Text – which serves as the basis of Christian and Jewish translations. It is important because

no one in all of human history was more beloved by Yahowah. Dowd was the Firstborn Son of God. As the Messiah, he not only vehemently opposed religious, political, and militaristic adversaries, he eloquently revealed how to properly observe Yahowah's *Towrah* | Teaching. Dowd is the most interesting man in the world.

As we review the lyrics to his Songs, we will soon recognize Dowd as the most insightful person in human history. I have come to appreciate him more than any other. And that's partly because I can relate to him. Like Dowd, I'm flawed, but also like Dowd, I've come to rely on Yahowah's words to think my way to appreciating all God has to offer.

The most interesting aspect of this rascal's life is that, with all of his emotional misadventures, he is called "*tsadaq* – right" by Yahowah. In this way, Dowd's life destroys the myth of Pauline Christianity, which states that the Torah cannot save but, instead, condemns. Paul opines that, if a person violates a single edict, they are guilty of violating every decree. That simply is not true.

Dowd is living proof that it does not matter how many times or in how many ways a person runs afoul of Yahowah's directions, as long as he or she is right when it comes to the instructions and conditions of the Covenant and answers the Invitations. Rather than condemning an imperfect man, properly observing the Towrah caused a flawed individual to be seen as perfect.

I am unaware of any lesson more important than this one. It resonates throughout the "*mizmowr* – lyrics" of Dowd's Songs – particularly the 119th, where he provides eight insights in association with each of the twenty-two Hebrew letters which comprise his Father's *Towrah* | Teaching and Guidance.

The realization that the 91st Psalm was written by Dowd means that it was inspired by Yahowah. And the

intent of the Psalm is to encourage God's children to act like this man, to cherish the Towrah and to take a stand against all forms of human corruption.

The lyrics of the 91st *Mizmowr* | Song commence with…

"He who dwells (*yashab* – he who lives is restored) **within the sheltered covering** (*ba sether* – in the protected place) **of the Almighty** (*'elyown* – of the Most High, from *'alah* – to withdraw, to ascend, and to meet the light, going up to visit the awe-inspiring One, gaining status and splendor)**, within the shadow and resulting image** (*ba tsel* – in the likeness and resemblance, from *tselem* – in the image created by the light in a lesser dimension as a result of being submerged in the protection and successfully enlightened) **of the One who is Sufficient** (*Shaday* – of the One who is capable and influential, providing whatever is needed to succeed)**, he will abide forever, remaining throughout the darkest hours** (*luwyn* – he will continue to endure, even through the time of ignorance, living through the night preceding the arrival of the light (the rare hitpael stem expresses the bringing about of a state or condition whereby the subject, Shaday, is putting the responding object into action in such a way that he is absolved from and unaffected by all societal influences, while the imperfect conjugation speaks of unfolding results over time))**,…"** (*Mizmowr* / Lyrics / Psalm 91:1)

Few things are better than being enveloped in God's protection, particularly because He is always *Shaday* | Sufficient. He is willing to provide whatever we need to be successful.

There are three profoundly important insights available to us in this opening statement. First, we were made and can grow in Yahowah's *tsel* | image. As three-dimensional constructs, our God is offering to infinitely enrich and empower our lives by taking us into the seventh

dimension. In the first step along the way, into the fourth dimension, we become like light, empowered and immortal. The distinction between energy and matter and the difference between three and seven dimensions is something we will study throughout these volumes. In particular, developing an appreciation for the nature of light and time will facilitate a more profound awareness of expressly what Yahowah is offering His Covenant's children.

The second insight is derived from the use of *'elyown* | Almighty. Yahowah ascribed this title to His Son, Dowd, in the 89th *Mizmowr* | Psalm, also revealing that His Firstborn will accompany Him as brilliant as the sun. This speaks to Yahowah's commitment to empowering and enriching the lives of His Covenant Family.

And third, *shaday* describes the "One who is Sufficient." It portrays Yahowah as "the One who is capable and influential," and who is "able to provide us with whatever is needed to succeed." It is actually very humble terminology for the Almighty.

And speaking of dwelling in the protection of the Sufficient One, I may be the only person, at least within the past two millennia, to realize three things about the *Gan 'Eden* | Protective Enclosure of Great Joy. First, it is symbolic of Yahowah's protection as He covers His children in His Spirit – protecting their lives.

Second, the *Miqra'ey* | Invitations to be Called Out and Meet take us back to this place where God's relationship with humankind began – with Sukah representing 'Eden. If you do not like what occurred in the Garden, you would not enjoy Heaven.

And third, the thing which made the living enclosure special was that there were no traces of religion or politics, no military, no police, and no conspiracies. They were all kept away and outside of its confines – and thus away from

God. Eternity will reflect the same conditions.

Continuing to analyze Dowd's declarative statement, there are few things darker on this planet than Islam. Fortunately, with *luwyn* | continue to endure scribed in the hitpael imperative mood, those who respond to Yahowah's guidance are eternally protected from all outside influences. We are a single statement into the 91st *Mizmowr* | Psalm, and two of my three requests have already been resolved (a commitment to work together and to protect my family and home).

There is something else here, something that I did not see until an earlier edit pass in the summer of 2021. God is affirming what I have been very reluctant to accept. There is only one way for a member of Yahowah's Covenant Family to "*luwyn* – continually abide, dwelling for an extended period of time, remaining throughout the darkest hours" – which is to be one of His two Witnesses because every other Covenant member will be withdrawn by that time. This "*luwyn* – period of ignorance preceding the arrival of the light" is addressing the worst of the Time of Ya'aqob's Troubles. During it, there will only be two relevant voices. *'ElYah* | Elijah will be one of them. Evidently, Yada will be the other. It is a topic we will broach again in the *Mow'ed* | Appointments volume of *Yada Yahowah* as we scrutinize the prophecies presented throughout *Zakaryah* / Zechariah.

There is comfort in these words, a sense of empowerment and protection. But be aware, to access the benefits, we must come to know their Source. So, let's see what God expects of us.

"…who says (*'amar* – who clearly states and continually communicates with ongoing and unfolding implications associated with the declaration [note: this correction is from 11QPs as written upon the Dead Sea Scrolls because the Masoretic Text has "I will say"])

concerning the approach to (*la* – regarding and on behalf of) **Yahowah** (YaHoWaH – the name of our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, 'My trusted place and safe harbor** (*machaseh 'any* – my reliable shelter, my trustworthy protection from storms, and my sanctuary from danger that I have complete confidence in; from *chasah* – the dependable One in whom I confide for protection and the trustworthy One in whom I confidently rely) **and** (*wa*) **my stronghold** (*matsuwdah 'any* – my unassailable rock, my impenetrable fortress, my securely constructed home; from *tsuwd* – the provision I seek)**, my God** (*'elohay 'any* – my Mighty One (typically transliterated *'elohym*, the plural of *'elowah* – Almighty, God))**, is the steadfast and constant One** (*netsach* – is the permanent and perpetual One, the eminent and continuous One, the Truthful One who can be confidently depended upon because He is unchanging, the One who can be approached through the brilliance of light's colors [not found in the MT, but confirmed in 11QPs])**.**

In Him (*ba huw'*)**, I consistently trust and rely** (*batach* – I continually place my confidence, genuinely depending upon, expecting ongoing and unfolding results (qal imperfect active))**.'"** (*Mizmowr* / Lyrics / Psalm 91:2)

Since Yahowah inspired Dowd to write these assurances on behalf of this mission, because He wants me to introduce Himself to you, it is instructive to know that the Masoretic Text's "I will say" was corrected by the Qumran scroll. Further, my conclusion is not to suggest that this prophetic declaration is to be limited to God's promises relative to these declarations, because this proclamation may also have reassured Dowd as he confidently confronted the religious, political, and military establishments of his day, knowing that Yahowah would protect him. Everything God says applies to everyone who acts in accordance with His instructions.

This known, there is something here that is unique to what we have accomplished together, albeit entirely consistent with Yahowah's *Towrah* | Teaching and Dowd's *Mizmowr* | Lyrics. While others have encouraged faith, our approach to God has been cerebral. By closely examining and carefully considering Yahowah's words, we have come to know and understand God. This is relevant because *yada'* | knowledge and understanding are the prerequisites for "*batach* – trust and reliance." These things cannot be achieved any other way.

This realization lies at the very heart of what is laid out before you. Our approach to Yahowah has been and remains that He can be trusted and relied upon because He does not change.

Further, when we know, there is no reason to believe. While faith is unreliable, there is nothing more dependable than understanding. Moreover, with this revelation, you are in a position to discard the Talmud and New Testament because they require a god who is capricious, inconsistent, and contradictory.

To work with Yahowah, we must first come to *machaseh* | trust Him. And the better we know Him, the more our conviction grows. Ultimately, confidence obliterates fear, preparing us to proclaim the truth regardless of the consequences.

Beyond this, the more we study Yahowah's testimony, the more we will come to realize that God is "*netsach* – unchanging" and thus "consistent," which is why He is "dependable." This is an essential aspect of His nature because it means that whatever we learn about the past applies to the future. What He did for Dowd, He will do for us. A promise made is a promise kept.

When we come to the place where we can honestly profess, "In Him, I consistently trust and continually rely," then we are deployable – fully functional tools in the

capable hands of our God. Such statements, however, are to no avail if they serve as a proclamation of faith. It is only when our confidence and dependence are predicated upon knowledge and understanding that we become useful.

In Dowd's next statement, by using *'atah* (you (singular masculine)) rather than *'any* (me), it becomes obvious that the Messiah is speaking of another and not himself…

"Surely (*ky* – this is trustworthy and dependable)**, He** (*huw'*)**, Himself, will defend and deliver you** (*natsal 'atah* – He will spare and save you, draw you out of and take you away, rescue you by snatching you (with the hifil stem the subject, God, enables the object, you, to participate in the action, which is being delivered from danger while the imperfect denotes the ongoing and unfolding ramifications)) **from** (*min*) **the contrived plots and entrapment leading to being under the influence of the false narratives** (*pach* – that which snares and traps the unwary and is designed to confine and control unsuspecting prey; from *pachach* – to ensnare and *pachdah* – fearsome acts perpetrated by reckless and unstable leaders and depraved, overtly jealous religious terrorists) **of those who bait their traps, luring in their prey** (*yaquwsh* – of fowlers, those who seek to entice, catch, and confine, depriving their victim of freedom and from taking flight)**, from** (*min*) **the epidemic and deadly plague of written and spoken declarations** (*deber* – the pestilence and disease of stated pronouncements with an extraordinarily high rate of mortality, communications which sting) **comprised of destructive and malicious threats** (*hawah* – of corrupt and perverted speech with devastating consequences influenced by evil desires and wicked cravings, even destructive and ruinous yearnings, spiteful, malevolent, and mischievous declarations which come to exist, engulfing many, destroying them)**."** (*Mizmowr* / Lyrics / Psalm 91:3)

God is promising to “extricate us from the influence of those who would seek to control us, limiting our freedoms,” including from those who would “curtail our access” to the resources required to accomplish what He desires. He is specifically committing to “defend us from the contrived plots of those who entice the defenseless and unwary into a trap with destructive and debilitating speech through false narratives” – the most menacing of all plagues. Nothing kills more people or damns more souls than the pestilence comprised of deadly words. Islam may be among the most lethal of these, but it is no more destructive or debilitating than Judaism, Christianity, or Socialist Secular Humanism.

While the beliefs incorporated into mankind’s most popular religious and political institutions have very little in common, each responds the same way to an attack – which is to destroy the credibility of the messenger bringing accusations against them. To expose and condemn any of these belief systems, much less all four of them, be prepared to be demeaned, slandered, and ridiculed – particularly today with the onslaught of Progressive Thought Police determining what is fit for you to consider in social media. Standing up against the crowd is dangerous, often fatal, and thus of minimal effect unless protected by Yah. I would not have survived writing or promoting *Prophet of Doom*, now *God Damn Religion*, and *Questioning Paul*, rewritten as *Twistianity*, and more recently *Babel*, had it not been for this promise.

Therefore, my advice to you is to be careful. Do not attempt to expose Islam, Christianity, Judaism, conspiracy theories, or the comatose rhetoric of the Woke, Cancel Culture, or Progressives without first being properly prepared. It was only after coming to understand the scriptures of Christianity, Islam, and Judaism, and the foundational texts of Communism, better than their clerics and apologists that I addressed them publicly. And make

certain that you are part of the Covenant before putting your life and reputation at risk. If you choose to join me in excoriating religion and politics, patriotism and militarism, communism and conspiracism, be assured that you are on God's mission before you commence.

As Machiavelli pointed out in *The Prince*, people are more readily controlled through malicious threats than information or compassion. For example, Climate Change has less to do with human activity than with elongated solar and orbital cycles, and yet we are told that if we do not take drastic action we will destroy the Earth, making it uninhabitable. The mortality rate of the present mutation of the coronavirus remains marginally worse than the flu, independently killing fewer than two in every thousand infected. Most are asymptomatic and do not even know they have been exposed. And yet, liberal governments were eager to usurp the preponderance of people of their freedoms and livelihoods, ultimately controlling everyone's life through fear. And in reality, the damage caused by their egregious deprivation of liberty has caused far more damage and deaths than the coronavirus ever could. Similarly, an onslaught of Islamic terrorism has dissuaded even the informed and courageous from holding the caustic religion accountable for the horrors it has perpetrated.

The corollary is also true. If you are an advocate for or are affiliated with any of these control mechanisms, you have no business here.

"With (*ba* – by or in) **His wing** (*'ebrah huw'* – His protective pinions and feathers for flight; from *'abar* – with the ability to take flight and soar upward ascending to the heavens (note: *'ebrah* conveys a feminine aspect of Yahowah's nature))**, He will cover you, shielding you from attack, and clothe you in a way which promotes your growth** (*sakak la 'atah* – He will overshadow you, directly and indirectly providing a suitable defense from

attackers, a barricade that makes you inaccessible, forming the protective structure by weaving together the threads in the fabric to bring you together with Him (hifil imperfect – God is empowering those He is assisting such that they are participating in this relationship and so that the results are ongoing, unfolding throughout time))**.**

Under (*wa tachath* – then succeeding throughout an orderly arrangement of space and time and positioned immediately underneath) **the extremity of His garments** (*kanaph huw'* – the hem of His apparel and the wings of His messengers)**, you will endure** (*yashab* – you will live and be restored [from 11QPs / MT has "find refuge"] (qal imperfect – genuinely and habitually))**.**

His reliable love and dependable mercy is for you (*chesed 'al 'atah* – His enduring devotion and loving kindness embracing you serves as [from 11QPs]) **a large shield to keep you cool and collected under fire** (*tsinah* – a substantial and effective covering designed to keep you cool in hot conditions, especially comfortable in confrontational situations, it will protect your body from attack in addition to serving as a sharp implement to pierce, and thereby reveal the flaws in an adversary's arguments)**.**

And His steadfast, consistent, and assured reliability (*wa 'emeth huw'* – His enduring honesty and integrity, His continual faithfulness and dependability, His eternal commitment to tell the truth; from *'aman* – established, continual, confirming, supportive, upholding, and nourishing trustworthy pillars of the doorway which are firm, confirmed, credible, and enduring [from 11QPs]) **is a valuable defense** (*sochorah* – a profitable rampart and bulwark, a beneficial defensive wall that protects, a worthy and lucrative vessel to travel about and conduct business in)**.**

Pause now and reflect on this (*selah* – take an intermission to collect your thoughts, and take inventory of

what has and will be said [from 11QPs / not in MT])**.”** (*Mizmowr* / Lyrics / Psalm 91:4)

Yahowah enables us, flawed as we are, to approach Him, perfect as He is, by dressing us for success. He brings us into His presence properly adorned in a Garment of Light – apparel comprised of His very nature. Adorned in light, we become more like Him.

The second portion of this promise is specific to the battles we are encouraged to wage in partnership with Yahowah. He is telling us that we can be confident, relying upon Him because He is trustworthy and dependable, steadfast, and thus unchanging. Every instruction He has provided, every promise He has made, remains valid. His Word is our defense. Knowing what He has provided will keep us cool under fire, composed in the heat of the battle, confident, and therefore bold.

As a counter to the advocates of a New Testament and Talmud, Yahowah is steadfastly devoted to His Family. His love is enduring. He is merciful and kind.

When we reflect upon these words, we see a message which is the antithesis of religion, where the adherents worship and attempt to serve their gods. In this case, right from the very beginning, Yahowah is shown serving us, helping us, not the other way around.

This is what I have experienced since we began twenty-three years ago. God has done as He has promised. While our relationship is loving and He is kind, He is also powerful and protective, supportive and generous. If you want to enjoy similar benefits, engage in doing what He wants to be done.

Selah, which means “pause now and reflect upon what has been revealed,” is a common request throughout Dowd’s *Mizmowr* / Psalms. We have been introduced to some transformational insights capable of enriching our

lives should we choose to rely upon them.

Affirming our previous conclusion, Yahowah inspired his Beloved to sing…

"You should not ever be in awe of or concerned about, neither fearing nor revering (*lo' yare'* – you should not respect or dread, you should never afford honor or status to, be frightened or intimidated by) **any aspect of** (*min* – because of or as a result of) **terrorism, never dreading this darkness** (*pachad laylah* – terrorists who seek to elicit fear during the darkest hours, impending trouble that causes others in the absence of light to be distressed and to cower)**, or be concerned about** (*min*) **a projectile which is shot** (*chets* – a weapon, a missile or arrow which is shot; from *chatsats* – that which divides, which cuts off, and which separates into two distinct camps)**, flying** (*'uwph* – airborne; from *'uw'ah* – as a result of depraved perversions and distortions brandished by those who prostrate themselves based upon that which twists and distorts) **by day** (*yowm*)**,** (*Mizmowr* / Psalm 91:5)**, neither the contagious plague** (*qeteb* – the infectious and fatal pandemic, the destructive and ruinous state which separates and destroys; from *qat* – of the lowly and little, pertaining to a brief period of time, and *qatal* – leading to slaughter) **ravaging, robbing, and ransacking** (*shadad* – marauding, looting, plundering, ruining, devastating, and destroying; from *shod* – to violently oppress and plunder) **at midday** (*tsaharaym* – when the sun is highest in the sky, noontime) **nor the pestilence of sickening words** (*deber* – the deadly diatribe which prods and stings, the malignant and maligning statements, the written and verbal assault on mortality) **that travels about** (*halak* – that walks on a journey from one place to another) **among the unenlightened** (*ba 'opel* – in the darkness, unable to see or respond)**."** (*Mizmowr* / Lyrics / Psalm 91:6)

This was comforting considering that I was initially

tasked with exposing and condemning the religion responsible for well over 90% of the world's most ruthless terrorist attacks and one bent upon firing projectiles at all who do not capitulate. As for raiding and ravaging, consider what Islam has done to Iran, Iraq, Afghanistan, Saudi Arabia, Yemen, Somalia, Sudan, Syria, Lebanon, Turkey, Libya, Algeria, and Gaza, et al.

The Islamic Era began when a dozen pagans declared war against all mankind on behalf of Muhammad. Its first official act was a brutal robbery of civilians. The Quran's 8th surah, appropriately named, *Stealing is Lawful and Good*, explains that Muhammad, leading a gang of thugs, sought to rob a group of merchants from his hometown, ultimately kidnapping some, torturing, killing, and mutilating others.

Islam was conceived as a criminal enterprise. It grew through terror, with the first Muslims conducting seventy-five armed attacks against civilians over the religion's first ten years. By citing Muhammad's words and deeds as they are chronicled in the five oldest and most credible Islamic sources, including the Quran, I was able to demonstrate that all good Muslims are terrorists.

Multiculturalists would demean such statements, dismissing them as "Islamophobic." But the opposite is true, as is the case with most things promoted by the politically correct. No one who fears Islam would dare criticize it. Muslims routinely terrorize those with the courage and compassion to tell the truth about their reprehensible religion.

The Quran's 9th surah is undeniable in this regard. It irrefutably states that any Muslim who fails to engage in jihad, which is defined as fighting to the death with every weapon at one's disposal, becomes a hypocrite. Allah orders good jihadist Muslims to kill these peaceful apostates so that he can personally attend to their tortures

in hell. As a result, Islamic terrorists are not extremists or radicals but, instead, fundamentalists following Muhammad's example and Allah's orders. Peaceful and moderate individuals who refer to themselves as "Muslims" are hypocrites, pretenders and charlatans, and thus do not represent the religion of Islam as presented in the Quran.

Therefore, to properly associate Islamic terrorism with Islam, one cannot be an Islamophobe. Those advocating the truth can neither fear nor dread the maniacal nature of the religion – just as Yahowah has stated.

We should never lose sight of the fact that religions are deadly and debilitating affairs which strive to control through fear. The stakes are high; the consequences are extreme…

"A thousand (*wa 'eleph* – a large number) **will fall, prostrating themselves, and even die being cast down** (*naphal* – will attack and collapse, be diminished, bowing down, and then cast down while seeking to conquer and oppress (qal imperfect active))**, some away from your proximity and others at your side** (*min tsad 'atah* – as your adversaries trying to trap and control you)**, and** (*wa*) **many thousands more** (*'eleph wa rababah* – thousands upon thousands, perhaps ten thousand thousands or ten million) **as a result of** (*min*) **your right hand and influence** (*yamyn* – turning to the right to gain perspective (looking at the Middle East from America), and turning to the south toward the sea (and thus contemplating the religion of these Gentiles))**, but this will not prevail against you** (*lo' taqa'* – it will not strike you, neither blasting nor blowing you away nor *lo' machats* – smite you or pierce you, causing neither a contusion nor wound upon you [from 1QIsa / MT has will not come near you])**."** (*Mizmowr* / Lyrics / Psalm 91:7)

The opening statement serves as a direct reference to

Islam, with prostration prayer being the signature move of the religion. Throughout the world, Muslims facing the Black Stone in the Ka'aba, now in Mecca, but formerly in Petra, are bowing down to their demonic god. But let's not lose sight of the fact that they are also killing, abusing, and enslaving countless civilians between prostrations.

The second clause could be an artifact of *God Damn Religion* or *Twistianity*, because both Islam and Christianity were impugned by the words scribed by my right hand. And yet, since *ben-yamyn* is the name of the tribe associated with *Sha'uwl* | Paul, this may be an explicit reference to Christian casualties – especially those who have been slaughtered by jihadists. It may even address the ongoing Christian abuse of Jews. But either way, the result is the same.

Muslims enraged by the Quranic portrayal of Muhammad in *God Damn Religion* will be kept at bay, unable to approach me, trap me, or control me. And although the Islamic assault on Christians and other non-Muslims worldwide has blighted millions, jihadists will never strike or smite anyone protected by Yah. Further, by exposing and condemning Islam and Pauline Christianity, I am protecting Yahowah's beloved flock.

This wasn't, however, what I was concerned about. I had only asked for my home to be safe and for my family to be protected. That said, it is reasonable for Yahowah to defend anyone willing to confront a violent religion on behalf of His people. So is the case with everything associated with God: He provided more than I requested.

Before we move on, and based upon what we have learned, this statement also seems to be indicative of the scene before the final two Witnesses. During the Time of Ya'aqob's Troubles, those who challenge Yahowah's message will not survive the debate. Many will be belligerent, and they will fall before Yahowah's Heralds.

This next statement has been translated from the 11QPs scroll found among the caves at Qumran. The changes are significant. Rendered correctly, it states that, while engaged in this mission, the destructive and deadly consequence of Islam would be neutralized, along with the suffering and anguish it sponsors. We would observe the religion and its related atrocities with our eyes as witnesses, not participants…or victims.

For a fellow who has been around the world many times, who has actually met with Islamic jihadists, and who enjoys the mobility of being a pilot and captain, this was a reassuring statement.

"You will observe and study (*nabat raq* – you will look at and evaluate, you will gaze upon and consider, you will think about the proper response (hifil imperfect active – God would help me see and then facilitate my evaluation of what I witnessed on an ongoing basis with unfolding results as long as I actively engaged in the process)) **with your eyes** (*ba 'ayn*)**, being shown and actually seeing, and then perceiving** (*ra'ah* – viewing and contemplating (qal imperfect – becoming genuinely perceptive by being continually shown)) **the consequence and the suffering** (*shilumah* – the retribution and retaliation, the recompense and subsequent penalty) **of the religious who are wrong** (*rasha'* – of those who are unscrupulously evil and immoral, hostile to God, who are in criminal conflict with and in opposition to the standard and are thus condemned)**."** (*Mizmowr* / Lyrics / Psalm 91:8)

This was an answer to my request that we work together, not independently. The verb *nabat* was modified by the hifil stem, whereby the subject, who is God, engages on behalf of the object, directing, empowering, and enabling him. The nature of this stem and the picture it paints is of a tool in God's hands. In fact, in the hifil stem, the object being deployed becomes the understudy of the subject, which is marvelous when we realize that the

subject is God, Almighty.

Even an imperfect implement can get the job done when the One wielding him knows what He is doing. So, while I may have been among the dullest and most dented shovels in the shed, in Yahowah's hands, my limitations became irrelevant. Further, the imperfect conjugation reveals that His willingness to work together in this way would be ongoing, with unfolding results throughout time.

What was spoken by Dowd, and applies to one, is for all who are willing to similarly engage. If you choose to become part of the Covenant Family, it becomes your responsibility to personalize these promises, just as I have done.

Nabat adroitly describes our partnership, not only with *God Damn Religion* and *Twistianity*, but also with *Yada Yahowah*, *An Introduction to God*, *Observations*, *Coming Home*, and *Babel*. I have been observant, closely examining and carefully considering the evidence, studying the written testimony of God while contemplating how it differs from that of Muhammad, Paul, and the rabbis. We have focused on the text, thought about what has been written, and then we have responded rationally. In each case, the conclusions we were able to draw from the evidence have been both profound and prolific, beyond what others have achieved, and well beyond one individual's limited credentials.

The process Yahowah enabled to compose *God Damn Religion* transformed Yahowah's Witness into one of the most effective voices against the religion the world has known. Once He provided me with a copy of the *Biography of Muhammad* (the oldest known collection of Hadith in a chronological and biographical compilation by Ishaq, known as the *Sirat Rasul Allah*, presenting the most credible historic presentation of Muhammad's words and deeds), I was able to reorder the Quran chronologically and

to set it into the context of Muhammad's life.

As a result, *God Damn Religion* reveals the earliest and most reliable Islamic sources more completely, chronologically, contextually, and clearly than ever before. Muhammad is laid bare, exposed as a criminal fraud, as a sexual pervert, and as a ruthless terrorist. The case against him, his god, and their recitals is comprehensive and irrefutable. Anyone who invests the time required to read the book will understand why Islam is so deadly and debilitating. And compared to them, rabbis and priests are typically nothing more than threatening and irritating blowhards.

These pronouncements are a projection of a confidence born of actual knowledge and genuine understanding. Should you be willing to trust God in this regard and invest ten thousand hours without compensation to evaluate the five earliest Islamic sources, rabbinical texts, and the New Testament in this systematic way, you would achieve the same result. I simply did what others were unwilling to do.

Since I brought it up, it's true: God delivered the *Life of Muhammad* to me. The only English translation of the *Sirat* was published by Oxford Press. It was composed the year I was born and had long since gone out of print. The copies purchased by libraries were checked out and destroyed by Muslims trying to protect their wannabe prophet's tattered reputation. The book was not available online. I could not locate a copy in any library or from any bookseller, and without it, I could not have written *Prophet of Doom*, now presented as *God Damn Religion*. But then it happened. I received a call from a man I've never met who said that God had instructed him to go to a university library in Houston, Texas, check it out, copy all five hundred pages of it, and send the resulting stack of papers to me.

Miraculous intervention aside, once again, I feel compelled to restate that, while I am absolutely certain this Psalm was written on behalf of our mission, I am equally confident that it was also written for you – should you be willing to engage in this manner. Here in the fall of 2024, we only have nine years left before Yahowah's return. Capitalize upon the time we have remaining. Protect God's people from those whose religion is hellbent on harming them. We are doing a great service to humanity in general and Jews in particular when we expose the consequences of religion, especially when we help others see the suffering these unscrupulous and errant dogmas have perpetrated upon the defenseless.

There is no better Boss, no work more rewarding. And God is continuing to seek and deploy men and women who are engaged in the Covenant to share what we have come to know with those who are open to the truth before it is too late. That is His will for your life. He is offering far more in return than you could even think to ask. Everything Yahowah sponsors exceeds our expectations.

And for all of us, this is just the beginning…

"Because You (*ky* – for yes indeed, truly and surely)**, Yahowah** (*Yahowah* – accurately transliterating the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, have evoked certainty, appointing by invitation while making available** (*qara' sym* – as the foremost authority You have called out and cited the following action in support of your arguments to convince and make the listener feel certain, putting into effect and placing it before us [note: the 11QPs fragment is torn in this location and there is a question as to whether the connotations of *qara'* were intended or the appointed aspects of *sym*, so I've provided a blend of both while considering the text of the DSS and MT]) **the sheltered sanctuary** (*sether* – the protective covering and safe place,

the carefully concealed location which is hidden from adversarial influences, the secure refuge and safe harbor, even the shielding garment [11QPs reads *sether* while the MT shows *machaseh* – refuge]) **of the Almighty** (*'elyown* – of the Most High, from *'alah* – to ascend and meet the light, going up to visit the awe-inspiring) **as Your place to dwell together** (*ma'own* – Your habitat and home for cohabitation; from *'ownah* – the locale to live together)**."** (*Mizmowr* / Lyrics / Psalm 91:9)

Qara' affirms that my initial assessment was correct. We are *qara'* | invited into Yahowah's sanctuary. Those He summons enter His company and home.

The Mow'ed lead to *Sukah* | Shelters. The path to Yahowah which begins with Pesach, Matsah, and Bikuwrym concludes in God's presence, having been enriched, empowered, and enlightened. During Shabuw'ah, we are invited to enter Heaven, as is the case with the Taruw'ah Harvest. And nothing surpasses the joyous Homecoming on Kipurym. The Miqra'ey are by invitation only, and they alone lead to the place where we are afforded the opportunity to camp out with Yahowah.

En route…

"You will witness and experience (*ra'ah* – you will see with your own eyes [from 11QPs / not in MT]) **no harm or any distress** (*lo' ra'ah* – no wickedness nor wrongdoing, no trouble or anxiety, no suffering, no misfortune or hardship)**.**

And (*wa*) **no assault, strike, blow, wound, or trauma** (*lo' nega'* – no physical impact, not even the slightest touch, no bothersome infection or disease, no deadly pestilence or plague, no affliction of any kind, and no stumbling or defeat) **shall befall you** (*'anah* – will occur or even be attempted around you, and those seeking an opportunity to pick a fight and quarrel with you will not be allowed (note: *'anah* is deployed as a marker of extreme

emphasis, and yet with the pual stem's passive voice, where the subject, God, causes the object, the one being protected, to naturally experience the benefit of the verb's action, without the object having to do anything, while the imperfect conjugation states that this protection will be ongoing and continual)) **nor actually come near** (*lo' qarab* – nor approach, draw near, appearing in proximity to, nor being present at (qal imperfect – genuinely on an ongoing basis)) **your home or household** (*'ohel* – your dwelling or family)**!"** (*Mizmowr* / Lyrics / Psalm 91:10)

God's promise is specific and comprehensive. This is exactly what I requested on behalf of my family. And while Yahowah delivered, as is always the case, He provided vastly more than I had expected.

Today, I live with my wife, Leah, in the heart of the Caribbean Sea. It is the perfect oasis to translate Yahowah's words, compose these thoughts regarding the Almighty, and share what can be learned from the Towrah and Prophets. We live under Yahowah's protective watch, inspired by His enlightening Spirit, and empowered by His magnificent nature. Even the storms which are known to menace these islands pass harmlessly by.

All of this is so appropriate, so perfect, so marvelous, and so reassuring, I have nothing to add. And I suspect that is as it should be. After all, in the pual stem and passive voice, this was, and continues to be, all God's doing.

And He is doing all of this for you! I am an implement; you are the object. We are not retelling this story for my benefit but for yours. I have experienced it and, most assuredly, already know it by heart.

There is yet another insight which comforts my wife. Yahowah directs His *mal'ak* | spiritual implements to protect those who work with Him on behalf of His people. From God's perspective, your soul is worth the effort…

“This is because (*ky* – yes indeed, truly and surely) **He will instruct and direct** (*tsawah* – He will order and appoint, even command and assign (with the piel stem the object receives the effect of the decree while the imperfect depicts an ongoing affair, and in the active voice the subject acts while the object benefits)) **His spiritual envoys and heavenly messengers** (*mal’ak* – His envoys and representatives) **concerning you such that they approach and remain near** (*la* – regarding you, to draw near you)**, all to actually keep watch over you and genuinely guard you** (*shamar* – to focus on you, to safeguard you, to keep you secure, and to prevent injury to you (qal stem – literally, actually, and genuinely, infinitive – serving as a verbal noun, infinitive construct – irrespective of the issue, person, or place)) **in all your ways and travels** (*ba kol derek* – with regard to the entirety of your conduct and paths, your journeys and destinations)**.”** (*Mizmowr* / Lyrics / Psalm 91:11)

God’s safeguards are expansive, prevailing no matter where His witnesses travel. For a fearless and flawed fellow, this is the ideal life assurance policy. And the agents are heavenly.

Yahowah has a lot riding on our mission. While it isn’t in the league of the *Yatsa’* | Exodus from *Mitsraym* | the Crucibles of Persecution, drawing the remnant of His people out of political and religious Babylon in time for the Shabuw’ah and Taruw’ah Harvests and *Kipurym* | Reconciliations Homecoming is exceedingly important. With a *tsaba’* | vast array of *mal’ak* | spiritual envoys at the ready, what better way to deploy them than to protect those awakening His wayward children.

There is another aspect of this promise that I found reassuring. The offer is categorical. If you recall, the initial promises were provisional. To receive the benefits, we were asked to accept Yahowah’s stipulations. But here, there are no expectations or requirements. God is,

therefore, trusting His Witnesses to perform as expected. Further, the protection is comprehensive: "in all of your ways and travels, with regard to the entirety of your conduct in life and journeys."

As is always the case, Yahowah has been true to His word. With thousands of Muslims threatening to kill me, without the continual intervention of His "*mal'ak* – spiritual representatives," I would have been kaput. These books presenting Yahowah's testimony would not have been written.

From this perspective, what may appear self-serving is just the opposite. Yahowah and I have been working together in this way for over two decades. Our relationship and mission are well established. Other than to make myself vulnerable to criticism, I gain nothing in sharing any of this with you. It is easier to be anonymous. But that is not what Yahowah wants. To reach His people and to awaken them, to call His stubborn family out of Babylon in anticipation that they will return prior to the Day of Reconciliations in 2033, God wants our relationship known such that His people will listen. And that is why it is instructive for you to know how we met, what I requested, how He responded, what has been written, and then what transpired from that Taruw'ah encounter in 2001.

"Upon the open palm of their hands (*'al kaph* – upon the open hands of the *mal'ak* – spiritual envoys)**, I will have them actually and continually lift you up** (*nasa' 'atah* – I will have them habitually raise you, genuinely bearing you, while actively carrying you on an ongoing basis (qal imperfect paragogic active))**, preventing** (*pen* – to avoid any apprehension and to remove any possibility of) **you from stumbling by being tripped up** (*nagaph ba* – you from being afflicted, being hit, beaten, or defeated (qal imperfect active)) **in your stance, or throughout your journey of exploration** (*regel 'atah* – your footsteps or walk; from *ragal* – your examination and investigation

to gain information so as to teach others to walk) **against that which has been established and set in stone** (*ha ‘eben* – against a rock or stone, against that which is built and constructed, that which is hard in the natural order, and impenetrable; from *banah* – that which is built and established)**.”** (*Mizmowr* / Lyrics / Psalm 91:12)

In each instance, “you” remains singular and masculine, not plural. This Psalm was composed for either one individual or for us individually. It is Yahowah’s prerogative to work through one person at a time, although to do so, He must provide the necessary support – as He did for Moseh and Dowd, and as He has done for me. God has a Family. He not only forms a one-on-one relationship with each of us, making all of this very personal, but He also brings us together to work as a team.

An *‘eben* | stone, indeed. The first three chapters of the 2nd volume of *An Introduction to God, Mitswah* ~ Instructions, are presented separately in a short book entitled: *Written in Stone*. It was among the first books we published and served as the incentive to make every volume available in every possible format.

Further, Allah is a rock idol. Muhammad’s alter ego was projected upon the Black Stone of the Ka’aba – which itself was a rock pile devoted to rock gods.

From a broader perspective, the stance we take on behalf of Yahowah against religion is unpopular and almost always challenged. After encountering countless people over the past twenty-three years, I’ve never had anyone catch me off guard or trip me up – even over the course of 10,000 talk radio interviews.

As spiritual creatures dealing with a physical being, the *mal’ak* are not actually being asked to levitate those engaged in Yahowah’s mission. They are instead being commissioned to keep us from falling victim to those who oppose God’s message, lifting us above the fray, and

thereby insulating us from malicious slander. They are setting aside the manmade barriers designed to deter us.

Likewise, other than the enticing allusion to Allah, this stone is not meant to be seen as simply a rock. I suspect that it represents the natural order of things, the edifices built by man, and the otherwise impenetrable obstacles that would censure our message. This symbolic understanding is advanced by the fact that "*regel* – footing and stance" is based upon the verb, *ragal*, which speaks of a "journey of exploration, to investigate, going out to discover information which can be used to assail the reputation of slanderers while teaching others to walk."

On the surface, we see a wonderful picture of God's spiritual representatives being instructed to lift us up so that we do not stumble, and so that neither our feet nor our stance is tripped up. But when we look to the verbal root of *regel* and see *ragal*, we discover Yah's representatives are being sanctioned to facilitate our exploration and investigation of mankind's most deceitful, destructive, deadly, and damning religious schemes. At the same time, they are also being commissioned to remove every meaningful obstacle along our way so that we are never harmed or detoured.

Since criticizing a religion as evil and vicious as Islam puts the messenger in harm's way, Yahowah promises to protect His Witnesses. And keep in mind, while they don't use them anymore, Christians deployed the most perverse implements of torture ever conceived to dissuade critics far less caustic to their religion than I have been. And rabbis aren't known to be passive either.

"Therefore (*wa*)**, you will set out to take aim against** (*darak* – you will go out to originate a straightforward and linear case against, and along the way you will walk over, put down, and press your case against, taking a path whereby you will set your foot upon (qal imperfect active))

the horned viper and venomous serpent who twists and perverts (*phethen* – the perverse and poisonous snake, the one who deviates from the standard by twisting it; akin to *pathal* – a shrewd, crooked, and wily individual who struggles in hostile opposition, in a tortuous and unsavory fashion, twisting and turning to gain the favor of another, relying upon the naiveté of his audience)**, the serpent of the sea** (*wa tanym* – the monstrous beast of the sea (read: Satan's influence and stature within the Gentile religious and political establishments) [from 11QPs / MT has lion])**, to aggressively stomp upon the creeping nature** (*ramas* – to tread and trample upon, impairing the oppressive nature while finishing the mission and completing the assault against the harmful and destructive conquests) **of the ultimate cover-up, the whitewashing and appeasement, the money-making schemes which include bribes and ransoms, even a price paid to live** (*kaphyr* – of the aggressive adolescent lion; from either *kaphar* – the ultimate cover-up, whitewashing, appeasement, and purge or *kopher* – a profitable scheme which includes bribes and ransoms, where there is a price paid to live)**,** (*wa*) **of the horned and venomous serpent, the shrewd and corrupting opposition** (*phethen* – of the viper who twists and perverts, the one who deviates from the standard by twisting it)**."** (*Mizmowr* / Lyrics / Psalm 91:13)

The *phethen* and *tanym* are devilish metaphors because the Lord of religion was modeled after Satan, particularly in Islam, but the serpent is also the Lord God of Christianity.

Illuminating the nature of this satanic metaphor, we read in *Bare'syth* / In the Beginning / Genesis 3:1…

"The spellbinding serpent (*wa ha nachash*) **was** (*hayah*) **cunning and clever, shrewd and subtle while appearing sensible, elusive in his counsel and ambiguous when obscuring the truth, and thus**

treacherous (*'aruwm*) **beyond all other** (*min kol*) **lifeforms and living creatures** (*chayah*) **relative to** (*'asher*) **the broad and open way** (*sadeh*) **that Yahowah** (*YaHoWaH*)**, Almighty** (*'elohym*)**, had enabled and deployed** (*'asah*)**."**

Then in *Yasha'yah* / Isaiah 27:1, we find…

"In this day (*ba ha yowm ha huw'*)**, Yahowah** (*YaHoWaH*) **will hold accountable as a means of reckoning** (*paqad*) **over and against** (*'al*) **the cruel and unyielding, difficult and perplexing** (*ha qasheh*)**, the strangely astonishing and remarkably important, the spatially and dimensionally elevated, the great and powerful, overwhelmingly exalted and self-promoting** (*ha gadowl*)**, tremendously severe, stormy, and militant enabler of empowered leaders as the emboldened** (*wa ha chazaq*) **Leviathan** *Lowytan* – a serpentine whore joining and uniting; from *lawah* – to join in and attend to, to borrow and to lend, *lowy* – to join and unite, and *tan* – a large snake and *tanah* – repeating the tale of engaging a prostitute for lamentable favors)**, the hissing and spellbinding serpent, venomous viper, and enchanting snake** (*nachash* – the cold-blooded reptile engaged in divination, supernatural signs, and fortune-telling) **who is trying to slip away and flee, who is an injurious fugitive** (*bariach*)**, with His cutting implement** (*ba chereb huw'*)**.**

And opposed to (*wa 'al*) **the Leviathan** (*Lowytan*)**, this coiled and prepared to strike, this twisted and crooked, the distorted and bent out of shape** (*'aqalathown*)**, hissing and spellbinding serpent, venomous viper, and enchanting snake** (*nachash*)**, He will smite with terminal effect** (*wa harag*) **the monstrous serpentine dragon** (*'eth ha tanyn* – the limbless amphibious reptile residing in the deepest oceans) **which** (*'asher*) **is in the sea** (*ba ha yam*)**."** (*Yasha'yah* / Isaiah 27:1)

One of the fascinating, albeit perhaps unrelated, aspects of *tanyn* is its use in *Bare'syth* | Genesis 1:21, when Yahowah describes creating "giant reptilian creatures which emerge from the sea" and, thus, depicts the emergence of dinosaurs (meaning fearful lizard in Greek). Since the existence of dinosaurs was unknown in 1447 BCE when Moseh scribed the Towrah, and since man was unaware of amphibians serving as the evolutionary link between sea creatures and land animals, by acknowledging them in His creation account, Yahowah enhanced the veracity of His witness.

Without equivocation, I can attest that I understand this Snake as well as anyone. After composing the second and third volumes of the Babel series based upon what is revealed in Ezekiel – Satan's autobiography – I am not only fully cognizant of the Devil's future plans, but I am also actively engaged to thwart him. And even before then, I earned the equivalent of a Ph.D. in the consequences of demon possession by writing *Prophet of Doom*, subsequently rewritten and retitled *God Damn Religion*, and *Questioning Paul*, now available as *Twistianity*. Should a Jew want to question my credentials or devotion to their protection, these 10 books speak volumes.

Dowd's next statement shows Yahowah acting as one would expect of a loving Father toward His children. The family-oriented relationship He has envisioned and prescribed for us is one of genuine affection, meaningful sharing, and consummate enjoyment. The Covenant was designed to be mutually rewarding and fulfilling.

Fathers are also protective. They are opposed to individuals and institutions which threaten their family. And they provide instructions which are designed to promote growth and develop character. As such, it depicts Yahowah as the Father of His *Beryth* | Covenant.

Speaking through Dowd, Yahowah painted this

picture from every possible perspective. What He says next of His chosen agent should reverberate throughout our souls. Life is best when we enjoy the things which please our God.

"'To Me (*ba 'any* – with and in Me)**, he is lovingly attached because we enjoy the same things** (*chashaq* – he is joined by mutual desires and great and genuine affection, largely because we want to be together and appreciate similar things and have the same goals (qal perfect active))**.**

And so (*wa*)**, I will keep him safe and ensure he survives by keeping him away from danger** (*palet huw'* – I will protect him, delivering him from harm's way, preventing unfavorable circumstances from troubling him (piel imperfect – the subject, God, is continuously providing this benefit on behalf of the object, His emissary, on an ongoing basis with unfolding results))**.**

I will empower him with the capability to successfully accomplish the mission while at the same time protecting him by making him inaccessible (*sagab huw'* – I will strengthen and enable him, even defend him, lifting him up while providing abundant support because I care about him, and he will be able to do what needs to be done, he will thrive and grow, becoming abundantly prosperous, receiving praise for the accomplishment (piel imperfect))**, because** (*ky* – surely for the reason) **he will come to actually know and accurately reveal** (*yada'* – he will literally recognize and genuinely acknowledge, making known (qal perfect)) **My name** (*shem* – My personal and proper designation and renown)**.'"** (*Mizmowr* / Lyrics / Psalm 91:14)

I live to please Yah. I have adapted my goals such that they are consistent with His objectives. With few exceptions, I have come to view the world through His eyes. We enjoy the same things and agree on almost

everything. Sharing His name with all who will listen has become my life's ambition. It is why these volumes are called *Yada Yahowah*.

Obviously, this is not because God agrees with me, but because the more I have learned, the more I concur with Him. More importantly, as His tool, the more we agree, the easier I am to wield as an implement and the more productive we become.

My advice to you is that if you want to live a fulfilling life, strive to achieve what God wants to be accomplished. When we make ourselves valuable to Him, when we devote ourselves to serving His Family, God will do far more than assure our safety.

The corollary is also true. It is proper and productive to oppose anything and everything Yahowah detests. We endear ourselves to Him when we expose and condemn the rotten nature of rabbis and Judaism, Christianity, Islam, and Progressive Liberalism.

Let's *selah* | pause a moment and contemplate the implications of Yahowah's concluding statement. Should you have thought that I may have been presumptuous in personalizing the Psalm Yahowah placed in my pocket twenty-three years ago on Taruw'ah, if we are intellectually honest, God has just eliminated all others from consideration – not only today on the cusp of His return – but over the past 2,500 years.

There has been no one else – not a single solitary soul – who has not only ascertained the proper pronunciation of Yahowah's name, but who has written and spoken so vociferously about it and Him. After all, you are reading *An Introduction to God* within the framework of *Yada Yahowah* – with 35 volumes beckoning your mind and soul on the bookshelf at YadaYah.com.

In a moment, we will explore the 11th chapter of

Yasha'yah / Isaiah, wherein Yahowah delineates specifically how He would enable a *Choter* | Sucker from the Original Rootstock such that he would be able to successfully accomplish the mission of awakening His people and calling them home. And prior to that, we will listen to Solomon during his dedication of the Home of Yahowah before all Yisra'el, when the king announces that this *Nakry* | Observant and Responsive Foreigner would reacquaint God's people with the proper pronunciation of Yahowah's name.

As is often the case, I did not know Yahowah's name when He introduced Himself. Moreover, His name did not appear on the translation of the 91st Psalm He asked me to pull out of my pocket twenty-three years ago. And while that is ample reason for Yahowah to oppose the religions of Judaism and Christianity which have taken it from us, I know it now – and so do you!

It was by observing the directions God provided in His *ToWRaH*, especially when He introduced Himself to Moseh through the verb *HaYaH* (conveyed in the first person as *YHaYaH* | I Am) that the proper pronunciation of Yahowah became obvious. Once known, I have shared this realization as boisterously and boldly as words allow.

I should not have been needed. Everyone on Earth should have known it. Yahowah included His name 7,000 times in the Towrah, Naby', wa Mizmowr. Man, beginning with religious Jews, removed it – making it possible for other religions to claim Yahowah's prophetic testimony on behalf of their false gods. It remains the single greatest, and most unforgivable, crime ever perpetrated.

Now, if you are still wondering why Yahowah would choose a *gowy* | gentile as a witness, as opposed to a Yisra'elite, you have been given the answer. God's relationship with His people cannot be reconciled apart from the acknowledgment and acceptance of His name –

and there has not been a *Yahuwd* | Jew willing to share it for over two millennia.

Right here in the 91st *Mizmowr* | Psalm, *Dowd* | David predicted that Yahowah "*sagab huw'* – would empower a man with the capability to successfully accomplish the mission" "*ky* – so that" "*yada'* – he would come to know and accurately reveal" Yahowah's "*shem* – name." Without it, there is no going back home. Deprived of it, there is no participation in the Covenant and no admittance into Heaven. With it, we become the sons and daughters of the Almighty.

Furthermore, with the knowledge and use of Yahowah's name, it becomes impossible to remain an Orthodox or Hasidic Jew, a Christian, or Muslim. And that is a giant stride in the right direction. Moreover, the knowledge and use of Yahowah's name is a prerequisite for salvation – making it all the more important.

Along these lines, if you are among those who refer to God as "the Lord," please stop, because you are irritating Him. Fathers do not lord over their children.

Yahowah listens to those who listen to Him. Yahowah responds to those who respond to Him. Yahowah is familiar with those who know Him. And that is why He said of us…

"He calls out to Me (*qara' 'any* – he invites Me into his life, he summons Me and welcomes Me, he reads and recites what I have to say) **so** (*wa*) **I respond to him and answer him** (*'anah huw'* – I speak to him, vocally communicating, replying to him with the words of these psalms, with the lyrics of these songs, I answer his questions and provide information and insights, I am constantly thinking about him, embroiled and preoccupied in his thought process as he encounters, observes, and considers the world around him (qal imperfect))**.**

Moreover, I will be together with him (*huw' 'im 'any* – I will accompany him, associated in a relationship with him) **against the vexing adversary** (*ba tsarah* – against the aggravating rival, the annoying and adversarial antagonist, in opposition to the one who troubles and confines, seeking to besiege and oppress, diminish and discredit)**.**

I will equip him and prepare him (*chalats huw'* – I will arm him for the confrontation, empowering and invigorating him (piel imperfect)) **and** (*wa*) **I will value and honor him as being especially significant and important, promoting him** (*kabed huw'* – I will greatly enhance his status, abundantly enriching him, even causing him to become wealthy, while making him the antithesis of lowly and little [a.k.a., the opposite of Paulos (meaning lowly and little in Latin)] (piel imperfect active – the subject, who is God, continually and actively engages to bring this condition about for the ongoing benefit of the object))**."** (*Mizmowr* / Lyrics / Psalm 91:15)

There are very few things as unifying or edifying as working together with God. And it all starts by listening to Yahowah and then doing what He requests.

This is one of the many things the religious get wrong. They not only want God to save them without first coming to know Him and prior to appreciating what He is offering and expecting in return, they pray to Him rather than listen to Him. These things are rude and irrational, but such is the nature of religion.

Ba tsarah, translated as "against the vexing adversary," is the operative term in the phrase: the Time of Ya'aqob's Troubles. To be *tsarah* is "to be restricted and confined, even diminished and discredited, and thus be subject to oppression, subjugation, and persecution." For God to ally with His witness during this time and against this adversary, means that He is committed to protecting

him from Satan in his mission to expose and condemn the religions of Islam, Christianity, and Judaism, and also that He plans to deploy him during the Time of Ya'aqob's Troubles.

Yahowah "*chalats* – equips and prepares" His children so that we are able to overcome adversity and achieve the desired results. These are among the Covenant's benefits and the product of Bikuwrym and Shabuw'ah.

While this states that Yahowah will be promoting the work of this individual, and will honor his efforts, I am unaware of anyone who knows Yahowah who seeks acclaim. We serve because we enjoy it, because we benefit from it, because we love pleasing our Father, and because we care about His people.

Personally, I am apoplectic in my aversion to praise and steadfastly disavow acclaim. I'm not only uncomfortable with it, but I also find myself aggressively rejecting it. As such, for our first ten years together, I wrote under the *nom de plume* of Yada'. Any time someone wrote to express their appreciation for these books, I immediately deflected the attention away from me and toward God. Yahowah, however, prefers to share credit, and in this mission, His acknowledgment of what we have achieved serves to garner His people's attention while enhancing the legitimacy of His Witness.

Enmeshed in a world of people with very little to offer seeking fame and fortune, notoriety and stardom, as they seek acclaim and fortune by being influences, the advantages of anonymity are underappreciated. A reporter asked me immediately after my second IPO, and upon becoming a billionaire, "How do you feel?" I answered, "Vulnerable. A man is never more susceptible to failure than he is at the moment of his greatest achievement." Over the course of a day, I had gone from someone few knew to being plastered on the front pages of newspapers and

magazines. Whatever desire I had for privacy was gone, my words were scrutinized, and people who had no concept of what I valued, desired, thought, or sought to achieve were projecting all manner of false accusations – all too often born out of jealousy.

Fame is the cocaine of the insecure and anathema to those who are comfortable and confident in their own skin. Any attempt to satiate one's ego is destined to end badly. Notoriety is all too often the elixir of ignominy.

Recognizing this, if Yahowah, fully aware of our personal limitations, wants to say: "Job well done, I appreciate your willingness to convey My message to My people," we should be ecstatic. At that moment, we should look around the room and see Family members who may not have been there had we not worked diligently in this regard. Accordingly, it is fitting and proper, indeed loving, to celebrate this realization with our Father.

However, when He does as this statement suggests and reveals that He not only values our relationship, but that, as a result, He is going to enhance our status in an enriching way, it is only natural to feel uncomfortable. Our inclination is to do everything possible to deflect His praise, shuffling our feet and fidgeting, while giving credit to where it is due. And yet, we ought to be careful, recognizing that if our Father is proud of His children, then that is a good thing. Yah deserves moments like this. There have been too few of them.

And while it is no small thing, especially considering what transpired twenty-three years ago, since *kabad* means "to sponsor and promote," this serves as a confirmation that Yahowah agreed to my final request, which was to market the message. Ten thousand interviews and radio programs later, mission accomplished.

Little did I know at the time, this was just the beginning of Yahowah's sponsorship and support. Our

next project – *Yada Yahowah* – was in the offing, and regarding it, God would have a great deal to say. Our relationship has become important to Him because His people matter to Him. He did not speak of me for my sake but for yours.

After reading this, I was convinced that I would live past seventy. I now know that this is just the beginning:

"'I will provide for him, fully satisfying and completely fulfilling his needs (*tsaba' huw'* – I will ensure his contentment and complete satisfaction (hifil imperfect)) **with a long length of days** (*'orek yowmym* – with a large measure of time and thus with a long life; from *'arak* – with a fitting and proper prolonging of days and continuance of time)**.**

And (*wa*) **he will find delight in and be shown** (*ra'ah* – he will look upon, observe, examine, consider, and perceive, being provided (hifil imperfect)) **deliverance and salvation,** (*ba yashuw'ah* – freedom and liberty, *yasha'* – to deliver, liberate, and save)**.'"** (*Mizmowr* / Lyrics / Psalm 91:16)

The mission began as an assault against Islam, using Muhammad's own words and deeds to obliterate the credibility of the religion he founded to menace Jews. But that was just the beginning. We would go on to expose and condemn Paul, taking down the religion of Christianity along with him – the most anti-Semitic institution in human history. *God Damn Religion* and *Twistianity* would leave the world without excuse. The truth is now accessible and irrefutable. *Babel* would then destroy Judaism.

Yada Yahowah, by contrast, provides overwhelming proof of God's existence. The Creator of the universe, the Architect of life, the Author of the Towrah, the Father of the Covenant, is knowable, approachable, credible, and likable. It was now possible to *yada'* Yahowah and love Him as a result.

I had been asked to invest some time and resources to destroy the appeal of one religion and then a second and third, and in the process, I was offered an eternity of time. I had given so little, and I had gained so much. And I was not alone. Thousands of people, perhaps more, will be returning with us.

The very last line is a byproduct of what preceded it. Once upon a time, I sought to be saved. It was all that mattered. Now it is the least of my concerns. Today, as it has been for all of these past twenty-three years, my focus is on the relationship. That is what matters. It is what I enjoy. And the same is true for Yah. I have been saved for one reason and one reason alone – so that we can spend an eternity learning and laughing, walking and talking, together. This same opportunity is available to you.

There is an additional possibility, another interpretation of the concluding statement, worthy of consideration. Having come to know Yahowah, I realize that Dowd is the Passover Lamb. And I have come to appreciate the Messiah as the Son of God, my Sovereign and Savior. Recognizing that I had once been a Christian, someone focused upon "Jesus Christ," this was a profoundly important change.

On *Taruw'ah*, 7 days after the Islamic suicide bombings, a Tuesday, September 18th, 2001, now twenty-three years ago, the translation of the 91st Psalm I read was derived from the Masoretic Text. Many years would pass before I turned to the Dead Sea Scrolls for clarity. And never in all of those years have I experienced such a disparity. This is particularly evident in the lyrics which comprise the last couple of verses of this *Mizmowr*.

All along the way, I have corrected the text to present the older witness, but I stopped doing that moments ago because I think that the Masoretic Text and the *Septuagint*, which concur with regard to the lyrics found in the final

two statements, are right. These words spoke to me then, and they resonate even more resoundingly today.

So that you know, here is the conclusion of the Psalm as recorded by an Essene in Qumran sometime before 70 CE: **"Because you delight and find enjoyment in Yahowah, He will rescue you, and He will keep you safe and secure. Then He will show you His victory. Pause and reflect on this. It is true and sure. Selah."** Yes, that is true, as well. But our mission has not been to save me but, instead, to promote Yahowah so that others might be saved.

This was just the beginning of our relationship. It has grown exponentially since that time. I am still celebrating Taruw'ah as if it is my life's calling.

It has been a gradual progression. Over time, I came to know Yahowah's name, understand the instructive terms of the Covenant relationship, and learned to appreciate the purpose of His Invitations. After being schooled by the Towrah and being enlightened by the Prophets, I realized that the Christian New Testament was neither inspired nor valid. Discovering just how much God despised Paul, the father of the faith, was initially cathartic and now comforting.

The most therapeutic change came when dealing with Yahowah's position on *Dowd* | David. It was so transformational and impactful, I'd like to share the prophecy, which was the first I analyzed and the one I have returned to translate more than any other.

Had it not been for the discovery that every English Bible errantly translated *'asher* in the text of *Shamuw'el* | 2 Samuel 7:14, I would not have written *Yada Yahowah*.

Trying to assess what else these publishers got wrong became my passion. I found the truth infinitely superior to their deceptions and developed an insatiable appetite to learn. Building upon what I discovered in 2001 regarding *Shamuw'el* / 2 Samuel 7:14 has become the driving force of my life. And therefore, to understand why me, we must listen to Shamuw'el to ascertain why Dowd.

This sweeping prophecy opens with Yahowah speaking to Dowd and then it concludes with God addressing His Son once again. In the middle, Yahowah speaks to us of Dowd. Other than the conduit of this proclamation, Nathan, and the one offering it, Yahowah, no other name is mentioned.

When we arrive at this transition in the 12th statement, where God goes from speaking to the King and then to us about him, this perspective becomes essential. With it, we will appreciate why God goes from referring to Dowd as "you" and then uses "he" when He, Yahowah, is speaking to us about him. God's return to "you" then occurs at the conclusion of the 14th statement.

What follows is essential, among the most important prophecies ever written. Coming to understand it over the course of the past twenty-three years has done more to equip me to serve as Yahowah's witness than perhaps any other. And when you come to appreciate it for all it conveys, it will change your life as well…

"It came to pass (*wa hayah ky*) **when the king sat down and relaxed in his home** (*ha melek yashab ba beyth huw'*)**, because Yahowah** (*wa YaHoWaH*) **had given him comforting respite** (*nuwach la huw'*) **from his adversaries and rancorous foes** (*min sabyb min kol 'oyeb huw'*)**,** (*Shamuw'el* 2 7:1) **that the king said** (*wa 'amar ha melek*) **to Nathan, the prophet** (*'el Nathan ha naby'*)**, 'Please look around** (*ra'ah na'*)**. I live** (*'anoky yashab*) **in a house of cedar** (*ba beyth 'erez*)**, but the Ark of God** (*wa*

‘arown ha ‘elohym) **sits within curtains** (*yashab ba tawek ha yarya’ah*)**.’** (*Shamuw’el* 2 7:2)

So, Nathan said to the king (*wa ‘amar Nathan ‘el ha melek*)**, ‘Choose to go and do all that is in your best judgment** (*kol ‘asher ba lebab ‘atah*) **because, surely** (*ky*)**, Yahowah is with you** (*Yahowah ‘im ‘atah)***.’** (*Shamuw’el* 2 7:3) **However, that evening** (*wa hayah ba ha laylah ha huw’*) **the word of Yahowah came to Nathan** (*dabar Yahowah hayah ‘el Nathan*)**. He conveyed** (*la ‘amar*)**,** (*Shamuw’el* 2 7:4) **‘Go and tell** (*halak wa ‘amar ‘el*) **Dowd, My coworker** (*Dowd ‘ebed ‘any*)**, that this is what Yahowah says** (*koh Yahowah ‘amar*)**. “Why should you build Me a home to live in** (*ha ‘atah banah la ‘any beyth la yashab ‘any*)**?** (*Shamuw’el* 2 7:5)

Indeed (*ky*)**, I have not lived** (*lo’ yashab*) **in a house** (*ba beyth*) **since the time** (*wa min yowm*) **that I lifted up to be with Me** (*‘alah ‘any ‘eth*) **the Children of Yisra’el** (*beny Yisra’el*) **out of the crucibles of oppression in Mitsraym** (*min Mitsraym*)**. Then as an ongoing witness to the restoring testimony, up to** (*wa ‘ad*) **this day** (*ha yowm ha zeh*)**, I have been moving about** (*wa hayah halak*) **in a tent dwelling as a tabernacle and home** (*ba ‘ohel wa ba mishkan*)**.** (*Shamuw’el* 2 7:6)

During any of that time, when showing the way to the benefits of the relationship, that (*ba kol ‘asher*) **I traveled** (*halak*) **with all of the Children of Yisra’el** (*ba kol beny Yisra’el*)**, did I say a single word** (*ha dabar dabar*) **to one** (*‘eth ‘echad*) **of the leaders of the tribes of Yisra’el** (*shebet Yisra’el*)**, whom I instructed** (*‘asher tsawah*) **to shepherd** (*la ra’ah*) **My people** (*‘eth ‘am ‘any*)**, Yisra’el** (*Yisra’el*)**, to say** (*la ‘amar*)**, “So why not** (*la mah lo’*) **build for Me a house of cedar** (*banah la ‘any beyth ‘erez*)**?”** (*Shamuw’el* 2 7:7)

Now, therefore (*wa ‘atah*)**, this is what you should say** (*koh ‘amar*) **to My associate, Dowd** (*la ‘ebed ‘any la*

Dowd)**, as a result** (*koh*) **Yahowah of the spiritual implements** (*Yahowah tsaba'*) **says** (*'amar*)**, "I took you** (*'any laqach 'atah*) **from the sheepfolds** (*min ha neweh*)**, from chasing after lambs** (*min 'achar ha tso'n*)**, to be the conspicuous and informative leader** (*la hayah nagyd*) **among My People** (*'al 'am 'any*)**, over Yisra'el** (*'al Yisra'el*)**.** (*Shamuw'el* 2 7:8)

I have been with you (*wa hayah 'im 'atah*) **throughout it all** (*ba kol*) **revealing the benefits of the relationship** (*'asher*) **as you journeyed through life** (*halak*)**. I have cut off** (*wa karat*)**, accordingly, all of your enemies** (*'eth kol 'oyeb 'atah*) **from your presence** (*min paneh 'atah*)**. And I have engaged on your behalf to make for you** (*wa 'asah la 'atah*) **an exceptionally important name, the greatest designation, and the most distinguished reputation** (*shem ha gadowl*)**, when compared to the most glorified designations** (*ka shem ha gadowl*) **pursuant to the relationship** (*'asher*) **on the Earth** (*ba ha 'erets*)**.** (*Shamuw'el* 2 7:9**)**

Furthermore (*wa*)**, I will appoint and establish** (*sym*) **a dwelling place** (*maqowm*) **for My People** (*la 'am 'any*)**, Yisra'el** (*la Yisra'el*)**. I will plant them** (*wa nata' huw'*) **such that they may abide** (*wa shakan*) **below throughout a less chaotic time than this** (*tachath huw'*) **and no longer be agitated, anguished, or terrorized** (*ragaz 'owd*)**. They will not continue to be** (*wa lo' yasaph*) **afflicted or degraded, disparaged or denigrated** (*'anah*)**, by unjust and harmful sons, perverted and violent descendants of evil** (*beny 'awlah*)**, as will have formerly been the case** (*ka 'asher ba ha ri'shown*)**.** (*Shamuw'el* 2 7:10)

From the day (*wa la min ha yowm*) **which, for the benefit of the relationship** (*'asher*)**, I appointed and instructed** (*tsawah*) **Judges** (*shaphat*) **on behalf of My people** (*'al 'am 'any*)**, Yisra'el** (*Yisra'el*)**, I will provide a respite** (*wa nuwach la 'atah*) **from all of your enemies**

(*min kol ‘oyeb ‘atah*)**. In addition** (*wa*)**, Yahowah** (*Yahowah*) **is boldly and publicly announcing to you** (*nagad la ‘atah*) **that, indeed** (*ky*)**, He will act, engaging with you to create the family and home of Yahowah** (*beyth ‘asah la ‘atah Yahowah*)**.** (*Shamuw’el* 2 7:11)

Surely (*ky*)**, your time will be thoroughly proclaimed and completely fulfilled** (*male’ yowmym ‘atah*)**. When you will have laid down your life** (*wa shakab*) **in association with your ancestors** (*‘eth ‘ab ‘atah*)**, I will rise up and take a stand to bring to fruition** (*quwm*) **with your offspring what you have sown** (*‘eth zera’ ‘atah*)**, something more in the end without hesitation for you** (*‘achar ‘atah*)**. For the benefit of the relationship** (*‘asher*)**, it will be extracted and withdrawn** (*yatsa’*) **out of a small particle of your physiological nature** (*min me’eh*)**.’”**

After foreshadowing the 89th Mizmowr by speaking to His Son, Yahowah transitions to speaking to us about him…

“‘And so (*wa*)**, I will establish** (*kuwn*) **his reign over his kingdom** (*‘eth mamlakah huw’*)**.’”** (*Shamuw’el* 2 7:12)

At this point, I want you to appreciate a number of things which have taken me twenty-three years to fully comprehend. To begin, the primary meaning of *ky* is not “when” but, instead, “surely, truthfully, or as a result.” It, therefore, provides a transition from one pronouncement to the next – from God talking to Dowd to Him speaking to us about him. Second, the verb, *male’*, was scribed in the imperfect conjugation. As a result, it cannot be addressing something which is over, such as Dowd’s previous existence. Instead, in the imperfect, *male’* speaks of an ongoing fulfillment – thereby addressing Dowd’s eternal reign as King after having fulfilled the seven *Mow'edym* | Eternal Witnesses to the Appointed Meeting Times.

After Dowd’s relaxing intermission between each of

the three phases of his life, with *shakab* scribed in the perfect conjugation, thus indicating that his rest is now over, Yahowah is going to intervene in the course of human events to *quwm 'eth zera'* | establish what Dowd has sown. *Zera'* speaks of seeds that, when planted, take root and grow. It serves as a metaphor for the tens of thousands of thoughtful words this man wrote on our behalf. As the *Zarowa'*, Dowd spread the seeds of Chag Matsah. His sacrifice will bear fruit during the Harvests of Shabuw'ah and Taruw'ah, as well as upon his Yowm Kipurym Homecoming.

Yahowah is not doing this "after" Dowd but, instead, "without hesitating or delaying and without equivocating." Such is the primary meaning of *'achar* as derived from its verbal root.

Further, it was *'asher* which brought us to this place, to this prophecy, and to this understanding over the course of the past twenty-three years. More than anyone who ever lived, Dowd embodies "*'asher* – showing the way to the benefits of the relationship."

Yatsa' is the operative verb underlying the "Exodus." It means "to withdraw, to extract, and to deliver." It does not speak of an individual's seed, in the sense of sperm, gushing out of his manhood. Equally revealing, the primary meaning of *ma'al* is not "viscera," but instead, it describes "a minute, exceedingly small, particle which comprises something much larger." That particle is Dowd's DNA.

Dowd's return as King will be manifest, not only through the return of his *nepesh* | soul, but also by reconstituting his DNA. This manifestation of the Messiah will adroitly convey Dowd's authority, personality, and appearance. The returning Messiah, the Son of God, and the King of Kings, is, therefore, Dowd. And that is why Yahowah is now speaking of him to us, telling us what they will accomplish together…

"'He, himself, shall restore and rebuild (*huw' banah*) **the family home** (*beyth*) **for** (*la*) **My name** (*shem 'any*)**. And** (*wa*) **I will prepare and establish** (*kuwn*) **the throne** (*'eth kise'*) **of his kingdom** (*mamlakah huw'*) **forevermore as a continuing witness** (*'ad 'owlam*)**.** (*Shamuw'el* 2 7:13)

I was, I am, and I always will be (*'any hayah*) **for him** (*la huw'*) **as a Father** (*la 'ab*)**, and** (*wa*) **he was, is, and always will be** (*huw' hayah*) **for Me as** (*la 'any*) **a son** (*la ben*)**.**

So when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated (*'asher ba 'awah huw'*)**, I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation** (*wa yakah huw'*) **against the weapons and staves wielded by rulers of the nations** (*ba shebet*) **of men** (*'ishym*) **and against** (*wa ba*) **the fungus and plague that has fallen** (*nega'*) **upon the descendants** (*ben*) **of 'Adam** (*'adam*)**.'"** (*Shamuw'el* 2 7:14)

And herein is a perfect explanation of the religious crusade to transfer the promises made to the Messiah to create a Christ. God was not a fan…

"'Therefore (*wa*)**, My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor** (*chesed 'any*) **will not be removed from him, be disassociated or diminished regarding him, nor replaced, substituting another for him** (*lo' suwr min huw'*) **as was the case when** (*ka 'asher*) **I turned away from and completely rejected** (*suwr min*) **associating with** (*'im*) **Sha'uwl** (*Sha'uwl*) **whom, to show the proper way** (*'asher*)**, I removed** (*suwr*) **from your presence** (*min la paneh 'atah*)**.'"** (*Shamuw'el* 2 7:15)

Speaking directly to Dowd again, God concludes…

"'And so (*wa*)**, your family** (*beyth 'atah*) **and** (*wa*) **your position of authority, your kingdom and reign** (*malakah 'atah*)**, are assured, as it is trustworthy and dependable, firmly established, credible, and enduring** (*'aman*) **forever as a continuing witness** (*'ad 'owlam*) **in My presence** (*la paneh 'atah*)**. Your throne and seat of honor** (*kise' 'atah*) **will be** (*hayah*) **established and sustained** (*kuwn*) **forevermore as restoring testimony** (*'ad 'owlam*)**.'** (*Shamuw'el* 2 7:16)

Consistent with all of these words (*ka kol ha dabarym ha 'eleh*) **and in accord with** (*wa ka*) **the entire revelation** (*kol ha chizyown ha zeh*)**, in this manner, Nathan accurately conveyed this** (*ken dabar Nathan*) **to Dowd** (*'el Dowd*)**."** (*Shamuw'el* / Listen to Him / 2 Samuel 7:17)

This prophecy is about houses, who builds them and who lives in them. It is about Dowd, who had a home, not "Jesus" who was homeless throughout the myths scribed about him. It is all about what God is going to do for, with, and through His beloved Son. It is also about seeds and thrones, who sows them and who sits upon them.

And when it comes to such things, Yahowah is beside Himself, annoyed to the point that He has made His point in such a vivid way there shouldn't have been a single church, mosque, temple, or shrine called a house of God, and yet, men have erected millions of them.

Just as God has never once asked us to worship Him, bow down before Him, or pray to Him, He does not want us to build houses for Him. The fact is, Yahowah is in the construction business, and His primary expertise is in building the most extraordinary home in the universe for His Covenant Family.

Having returned to the prophecy where my journey began some 23 years ago, with "*'asher* – associated with" in 2 *Shamuw'el* 7:14, we have found the obvious answer to

whose home and throne is being established.

Yahowah revealed something exceedingly important while the religious have sought to convolute it to serve their perverted interests. That which *Sha'uwl* | Paul, and his conspirators, took from Dowd, in a desperate attempt to make their Iesoun | Jesus appear worthy, became part and parcel of Christianity. It was the first phase of Replacement Theology which would go on to replace Jews with Christians. It was all a lie – one advanced by misappropriating this prophecy.

Dowd | David, the individual being addressed, was robbed by Christians to create the illusion that their "Jesus" was the Messiah. That is why we find Yahowah coming to the defense of His Son, wiping out those who would pervert and twist what has been said of Dowd, the actual Son of God, Mashyach, Savior, and returning King.

This is particularly important for *Yahuwdym* | Jews, because, while it would be wise to acknowledge Dowd's sacrifice as Passover Lamb. He is your Messiah, your King, and your Savior. My job is to prepare you to benefit from this reality.

The initial three volumes of *Coming Home* chronicle the life and lyrics of Dowd. In due time, you will be reading all about him, celebrating his relationship with Yahowah. And since these volumes speak vociferously of all Yahowah has and will accomplish with His Son, soon our Father will affirm His Son's Dowd's place in His plans and our lives.

Our mission is to call his people home such that they realize that Yisra'el is returning to Dowd. Therefore, one of Yahowah's two concluding Witnesses must understand how the religious have sought to countervail God's intent by misappropriating His promises such that the wrong person is seen as the object of this prophecy. This has left Jews searching for their Messiah and Christians believing

that “Jesus” is the Son of God.

These realizations are sufficient for a lifetime. They are transformational for Yisra’el. And since there is so much more to them than I have already shared, please consider the following insights. What Yahowah does for one of His children He does for every child of the Covenant. And therefore, we will all get a respite from our adversaries. This time and place is called ‘Eden. It is where we are returning.

The religious have it all backward. God does not want us to build houses for Him, whether they be synagogues or cathedrals. As our Father, it is God who is building homes for us. He was content to hang out with His people in a tent – although I suppose it was a nice tent.

The religious would have man serve God, and yet God would prefer to serve us. Yahowah is not pretentious, nor is He insecure. He does not need or want us to worship Him. We can work with Him but not for Him.

In this regard, Yahowah is reminding us that He personally came to lift the Children of Yisra’el out of and away from religious and political persecution. This not only suggests that Yahowah is anti-religious and apolitical, but that He is opposed to those who seek to control others. It also presents God as our liberator and savior.

Dowd was Yahowah’s coworker, which means that they were committed to accomplishing the same agenda. And it was to compose the words and fulfill the deeds which would bring Yisra’el to Yahowah.

God chose a shepherd boy, a child chasing after sheep, to lead His people and enlighten the world. He did not choose a scholar, a theologian, an expert in linguistics, a star athlete, a social media celebrity, or a man with a proven record in politics or the military. That is not to suggest that the lad was without merit. He was brilliant and thoughtful,

articulate and courageous, attributes Yahowah would exploit over time. The result is the *Mizmowr* and *Mashal* | Psalms and Proverbs.

Yahowah is constantly reminding us of the fact that He is focused upon Yisra'el. The descendants of Ya'aqob are His people. This has not and will not change. And with this recognition, there is no room for a Gentile Church.

Dowd had long since established a united Yisra'el in the Promised Land, incorporating Yaruwshalaim into the fold. So, when Yahowah promised to "appoint a place for My people, Yisra'el, planting them there such that they will never have to move again," He was addressing a time nearly 3,000 years removed from this discussion.

At this time, the descendants of the Son of Evil will finally be precluded from harassing Yisra'el. This man is then named, Sha'uwl – and he is the founder and author of the Christian religion. No institution in all of human history has been more consistent or ruthless in their persecution of Jews or degradation of Dowd – God's beloved.

Three thousand years ago, the honor of building Yahowah's Home was given to Dowd's son, Solomon – a man whose voice we will hear in a moment. So, for God to say that Dowd will also be afforded this distinction, fulfilling his heart's desire, means that Dowd will oversee the construction of the Millennial Temple.

After having fulfilled Pesach and Matsah leading to Bikuwrym, Dowd will return on Kipurym, this time to serve as the King of Kings. All the Psalmist has sown will come to fruition. The closest thing to a resurrection will occur upon His return when he returns for the final time to reside over his kingdom. His will be the place of honor as it is his witness that makes him the most deserving candidate.

Dowd is the Son of God. And as a proud Father,

Yahowah will hold those who have robbed him of this dignity accountable. He will chastise those who have perverted and twisted the promises He has made to His Beloved – such as those who have misappropriated this prophecy. Second only to the embezzlement of His name by the religious, this is the crime which most irks the Almighty. And in this regard, restoring Dowd's rightful place alongside His Father is the primary reason every book within the *Yada Yahowah* series has been rewritten. It is one of the reasons Yahowah said that we have come to appreciate the same things. I have developed an enduring bromance with God's Son. I am obsessed with learning as much as can be known about God through him.

Yahowah is equally enthralled with Dowd and infinitely more in love with him. And that is why He is so averse to *Sha'uwl* | Paul, the man most responsible for abusing his Son's reputation. He and his ilk will be abolished upon Dowd's reemergence. With the House of Christianity eradicated, Yahowah's steadfast and enduring love for Dowd will never be extinguished.

This was not only the first prophecy I translated, it remains the one which has had the greatest influence on my life with Yah.

Over time, I have come to realize that Yahowah has deployed two mighty Zarowa', Moseh and Dowd, and a considerably lesser one, Yada – who is nonetheless vocal about his predecessors. Moseh and Dowd are the most important individuals in Yahowah's interaction with humankind. And it was when striving to appreciate all this title represents that I was led to the prophecy which provides the next installment of God's announcement regarding His final Witness.

What follows is *Shalomoh's* | Solomon's commencement address to the Children of Yisra'el upon the completion of Yahowah's Home, more commonly known as the "First Temple." In the midst of the preeminent Sermon on the Mount, Solomon, after speaking of his father, Dowd, foretold…

"So therefore (*wa gam* – also and in addition)**, regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a different place and culture, speaking a different language, who, having paid attention will comprehend and respond; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect)**, who, to show the way to the benefits of the relationship** (*'asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo' min 'am 'atah*)**, this Yisra'el** (*Yisra'el huw'*)**.**

He will come (*wa bow'* – he will arrive and enter the scene) **from a distant country in a distant time** (*min 'erets rachowq* – out of a land a great distance from Yisra'el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama'an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*'atah* – Yahowah's) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation)**, the influence of Your Hand** (*wa yad 'atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name, which pictographically displays an open hand reaching down and out, defines Your

role in our lives, denoting Your ability to engage and accomplish the task at hand)**, along with the *Chazaq* | Powerful and Passionate Individual who is Prepared to Lead** (*ha chazaq* – the very strong and influential person with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction)**, and** (*wa*) **the *Zarowa'* | Protective Shepherd and Sacrificial Lamb** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **whom You have extended** (*'atah ha natah* – through whom You have stretched and reached out)**.**

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow'* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition))**, then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth*

ha zeh – pertaining to and concerning God's home and family)**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear it out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – listen to what comes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, perhaps)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell)**, then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship)**, the *Nakry* | Observant Foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a different place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect))**, for the express purpose of being a witness, who provides answers such that** (*lama'an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada', to know, acknowledge, accept, and understand** (*yada'* – will be shown and find, becoming aware of Yada' and familiar with as a result of the revelation and have the means to comprehend (qal imperfect)) **Your name** (*'eth shem 'atah* – therefore, Your proper designation and actual reputation)**, coming to**

respect and revere You (*wa la yare' 'eth 'atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*)**, Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God)**.**

And also, so that (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that, truthfully** (*ky* – assuredly)**, Your family and this house** (*'al ha beyth ha zeh* – that Your home)**, which to reveal the correct path to walk to give life meaning that** (*'asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son's son)**, are designated and called** (*qara'* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem 'atah* – by Your proper designation, Your reputation and renown)**."** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

I did not ask Yahowah to draw your attention to our work, only to help me do it correctly. And yet, I would be doing God and His people a disservice to disavow these prophetic pronouncements.

Yahowah wants Yisra'el to listen to Him and to come home. And not finding a Yahuwd who was willing to engage, God not only stooped to using a *gowy* – He seems to be pleased with what we have accomplished on His people's behalf.

Yahowah has asked you to listen and to respond. It is good advice.

My journey from anonymity, from a humble translator

and commentator to a known Witness, was reinforced three hundred years after Solomon's address by the greatest of the prophets, *Yasha'yah* | Isaiah. He would write…

"Then a *Choter* | a shoot or sucker from the fallen stump (*wa choter* – a stem or secondary branch, a pliable instrument who is a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking and sharing what is most valuable) **will be extended for a limited time** (*yatsa'* – he will be brought forth to serve (qal perfect active sequential third-person masculine singular)) **by means of** (*min* – out of) **the stock** (*geza'* – the original stump and root from which new growth emerges, the trunk which has been cut down and yet is capable of supporting new shoots) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed)**, as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min*) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw'* – his base and foundation, that which keeps him firmly established)**, such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling prosperity on behalf of successive generations (qal imperfect))**."** (*Yasha'yah* / Isaiah 11:1)

We are being introduced to the concept of a *Choter* | Secondary Branch growing out of the main limb of the Tree of Lives which is being extended through Dowd. This is addressing an individual who is being deployed at a very specific moment in time – one which mirrors the depictions in the prophecy. This person will be rooted and nourished

by that which came forth from Yshay, i.e., Dowd – and thus grafted into God's Branch. He will be noticed for advocating Dowd's Mizmowr on behalf of Yisra'el.

While this prophecy speaks of a singular *Choter*, it explains how every member of the Covenant can serve as a *choter* on behalf of God's people. The Ruwach, as our Spiritual Mother, is ever ready to enlighten and empower every sheep in Yah's flock.

The purpose of the *Choter* is to encourage Yisra'elites and Gowym to consider the words of Yah's prophets, and especially Dowd's message on behalf of the Beryth and Miqra'ey. We can then claim the promises Yahowah made to Dowd for ourselves – not by taking them away from him but, instead, by allowing him to share them with us.

"This is because (*wa*) **the Spirit** (*ruwach* – the Divine power, influence, and energy, the discernable essence of the feminine manifestation and understanding, the Maternal acceptance and support with the protection and light) **of Yahowah** (*Yahowah*) **will settle and remain on him** (*nuwach 'al huw'* – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third-person feminine singular and third-person masculine singular))**, the Spirit** (*ruwach*) **providing the capacity to comprehend and then teach** (*chakmah* – offering the mental aptitude and wisdom to learn and instruct, to comprehend and communicate, providing the technical expertise to be discerning and educate) **while** (*wa*) **enabling understanding by making the proper connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information by being perceptive and discerning, discriminating and judgmental, making intelligent associations which lead to a conceptual

comprehension, revealing how to respond after thoughtful consideration; from *byn* – making connections between and among things so as to find patterns and relationships which enlighten)**, the Spirit** (*ruwach*) **of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly reply, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a confident and courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with integrity and character, always fighting to defend God's people and affirm their rights)**, the Spirit** (*ruwach*) **of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth; from *yada'* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to become acquainted and personally familiar) **so as** (*wa*) **to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah** (*Yahowah*)**.** (*Yasha'yah* / Isaiah 11:2)

The Ruwach of Yahowah would provide the *Choter* everything needed to know to understand the Word of God, educating him so that he might teach. And you'll notice that everything She is offering, including the strength of his conviction, is cerebral. God's people would be given the opportunity to think their way home.

Yahowah has made it abundantly clear: the *Choter* is an inspired and enabled witness and not a prophet. Through

the Spirit, he will learn from Yah's *Naby'*. God has already revealed far more than we need to know to capitalize upon what He is offering. We just need to listen and respond…

"Additionally (*wa* – in addition)**, by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw'* – his acceptance and perceptiveness, his nose for the truth, his willingness to respond and supply answers after his virtual meeting will be pleasing, bringing him very close (hifil infinitive perfect)) **with regard to developing a profound admiration and respect for** (*ba yira'ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah*)**.**

Therefore (*wa*)**, it will not be by an appearance or vision** (*lo' la mare'ah* – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon) **seen with his eyes** (*'ayn huw'* – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions)**.**

Also (*wa*)**, it will not be by hearsay** (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by listening to information which cannot be verified; from *my* – to question and *shama'* – listening) **heard with his ears** (*'ozen huw*) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate)**.** (*Yasha'yah* / Isaiah 11:3)

When there are no others who are willing, just being responsive is enough. After introductions, we are invited to accept His offer and engage accordingly.

By having His Choter rely upon the prior prophets, his witness is easily validated and verified. This approach also leaves the rabbis without excuse since the insights he's revealing will have been available to them for thousands of years – albeit to no avail.

This is the only place in the Towrah and Prophets where something like this is stated. Yahowah has invariably revealed Himself to humankind through either a personal appearance, as was the case with Moseh and the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *Choter* would share had already been revealed.

"He will exercise good judgment (*wa shaphat* – he will decide, judging and adjudicating the matter, arguing to resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – with advice on providing a way in for the few, using spoken words to disclose the entrance on behalf of the unpretentious and societally disenfranchised; from *dalah* – to draw conclusions and thus be discerning)**.**

He will provide proof using sound arguments (*yakach* – he will use evidence and reason to decide, judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*) **everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of** (*la*) **the sincere and responsive who are seeking straightforward answers** (*'anaw* – those who are willing to reply but who want some assistance from a witness with

answers to their questions who is constantly thinking about making such declarations; from *'anah* – to respond after receiving answers, testifying as a witness) **of the Land** (*'erets* – of the material realm)**.**

Then (*wa*) **he will strike, verbally attacking and disabling** (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) **the material realm** (*'erets* – those on the earth) **with the rod and staff** (*ba shebet* – on behalf of the nation and tribes with the implement) **of his mouth, and thus his voice** (*peh huw'*)**.**

And with (*wa ba* – along with) **the Spirit** (*ruwach*) **of his lips and resulting language** (*saphah huw'* – his speech)**, he will devastate** (*muwth* – he will destroy, even kill) **the wicked and the wrong** (*rasha'* – the Godless whose thoughts, words, and deeds are criminal and evil, of those deserving condemnation for having been in violation of the standard, of those guilty of creating disunity and disharmony [translated from 1QIsa])**."** (*Yasha'yah* / Salvation is from Yah / Isaiah 11:4)

The *Choter* will wield the words of God on behalf of those seeking answers. He will do so accurately and honestly. His assessments, conclusions, and insights will be presented in a forthright manner. His arguments on behalf of Yah will be sound, as they will be based upon evidence and reason. But more than anything, His presentation of Yahowah's Word will be consistent with the standard God has established. Every thought-provoking statement will lead to the same place, striving for the same result: directing our attention to the doorway Yahowah has provided such that it is opened for those who have been deprived of life.

But it is not only about life. The *Choter* will be deployed to do as Dowd has done. He will aggressively and openly expose and condemn everyone contrary to Yahowah and Yahuwdym. For those open to listening to the words of Yah, his oratory will bring life. For those who are opposed, they will bring death.

In the Great Isaiah Scroll found hidden in the bluffs above Qumran, the text reveals that the wicked and wrong will cease to exist as a result of the words spoken by the *Choter* – as he is empowered and influenced by the Spirit. But in the Masoretic Text, we read, "He will kill the wicked." While the result is the same, the process is considerably different – and telling.

The wicked and wrong will cease to exist the moment they are addressed by the Spirit and confronted by the Word of God. Their demise is a consequence of their choices. Having chosen to mislead and abuse His people, they are not fit to live with God or Yisra'el. Their souls, unlike those in the Covenant who are the beneficiaries of *Pesach, Matsah,* and *Bikuwrym*, will not endure in Yahowah's presence. They are not properly adorned. They have not answered His Invitations to Meet. They have not accepted the conditions of the Covenant, and thus they will not receive its benefits. As a result, they will be left behind during *Shabuw'ah* and *Taruw'ah* and die between *Kipurym* and *Sukah* – if not before.

"Being right, correct, and honest (*wa tsedeq* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in accord with the standard) **will be** (*hayah*) **the belt around his waist** (*'ezowr mothenym huw'* – the sash, band, and cloth around his midsection, supporting his back while protecting his core)**. And** (*wa*) **the trustworthy and reliable nature of the witness** (*'emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from

'aman – to support and confirm that which is trustworthy and reliable, upholding and verifiable) **will serve to gird him** (*'ezowr chalats huw'* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated)**."** (*Yasha'yah* / Isaiah 11:5)

Nearly three thousand years have passed without His children listening, so it is going to take something out of the ordinary to garner their attention. And while it would be wonderful if there were *choters* sprouting up everywhere, all willing to engage as God envisions, thus far, only one has answered the call. So, consider this prophecy an open audition. The larger the cast, the better the performance.

Additionally, it should now be clear that Yahowah's *Nakry* | Observant Foreigner and *Choter* | Secondary Shoot and Sucker from the original rootstock is not Dowd because he was not named. This, and all subsequent revelations regarding the last Witness describe a substantially less important individual at a much later time.

As such, Yasha'yah's declaration is as profound as anything we have considered thus far. Yahowah is confirming that He will empower a *Nakry* and *Choter* to engage on behalf of His people – and that He will equip him so that he is able to fulfill the stated mission.

As someone who has a propensity to examine every word as if it were a great treasure and who strives to understand the meaning behind each ancient reference, and as an advocate of amplified translations, summations, analysis, and commentary, I appreciate God's endorsement of this approach. He wants all of His words laid face up on the table and arranged in the most straightforward way possible.

This attestation of the *Nakry's* and *Choter's* role in doling out recompense, of him being verbally combative

and spiritually condemning, will be developed further in the closing chapters of *Yasha'yah* / Isaiah. Evidently, Yahowah loves judgmental individuals and has been eager to deploy this one.

Yasha'yah would reveal more about the *Choter's* mission throughout the 11th chapter. After describing our future, God said…

"Then (*wa*) **it will occur** (*hayah* – it will actually happen, albeit briefly (qal perfect)) **in that day which is his time** (*ba ha yowm ha huw'*)**, that the root which anchors and nourishes** (*sheresh* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched)**, who showed the way to the benefits of the relationship** (*'asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings and joy)**, through** (*la* – regarding and concerning by producing and approaching with) **the *Nes* | Banner** (*nes* – sign, signal)**, will take a stand and be present** (*'amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle)) **for the Family** (*'am* – for the people who are related (describing the Children of Yisra'el and the Covenant))**.**

Through him (*'el huw'* – toward him as he leads, providing direction to God (*nes* is masculine singular)) **non-Yisra'elites** (*gowym* – people unrelated to or living outside of Yisra'el) **have learned what was not previously known about the relationship and they will continue to be inquisitive** (*darash* – they will have

inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the relationship with ongoing implications throughout time as they strive to investigate and learn all that can be known, always inquiring and caring (qal imperfect active – literally and continuously search))**.**

And so therefore (*wa*)**, his restful residence** (*manuwchah huw'* – his place of repose and reflection, his comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of impressive splendor)**."** (*Yasha'yah* / Deliverance is from Yah / Isaiah 11:10)

Even when we do not seek attention, we all want to be appreciated for something well done. And what could be better than knowing that many of those who have become Covenant will have made their decision based upon what they have learned through *Yada Yahowah*. There will be some appreciative smiles, handshakes, hugs, and words exchanged as we realize just how far we have come together.

Those who have sought to know Yahowah along with the *Choter* will now spend eternity exploring the universe with the rest of the Family. Eternity's purpose and the source of its joy are derived from "*darash* – seeking to know." And yet, after each new adventure, we will return home to rest and reflect upon what we have discovered along life's way. The *Choter* will be the same in this regard as the rest of Yah's children in that he will live an empowering and enriching existence as a result of his inheritance. It's good to be one of God's kids.

Having told us what He is going to do, having told us

how He is going to do it, Yahowah inspired Yasha'yah to describe the result. There will be a second exodus as Yisra'elites and Yahuwdym are called out of the world.

"So (*wa*)**, it will happen** (*hayah* – it will have occurred (qal perfect)) **in that day, during his time** (*ba ha yowm ha huw'*)**, my Upright One** (*'edowny* – the Upright Pillar of my Tabernacle) **will once again associate** (*yasaph* – will increasingly add, again joining (hifil imperfect active)) **His hand** (*yad huw'* – His influence, power, and control) **a second time** (*sheny*) **to reacquire, bring forth, and redeem** (*qanah* – to provide rebirth to, recover, and obtain) **the remnant** (*'eth sha'ar* – the remainder and direct relatives who are genetically similar) **of His family** (*'am huw'* – His people (the Children of Yisra'el)) **who remain** (*'asher sha'ar* – which to show the way to the benefits of the relationship) **out of** (*min* – away from) ***'Ashuwr* | Northern Iran & Iraq** (*'Ashuwr* – To Tread Upon / Assyria)**, from** (*wa min*) ***Mitsraym* | Lower Egypt** (*Mitsraym* – the Crucibles of Oppression / Northern Egypt)**, out of *Pathrows* | Upper Egypt** (*wa min Pathrows* – Subject to a Deceptive Interpretation / perhaps the Copts and Bedouins from Southern Egypt)**, from** (*wa min*) ***Kuwsh* | Arabian Peninsula** (*Kuwsh* – Dark and Unknown)**, out of** (*wa min*) ***'Elam* | Southwestern Iran** (*'Elam* – Conceal / Persia)**, from** (*wa min*) ***Shin'ar* | Iraq / Babylon** (*Shin'ar* – Confluence of Rivers / Babylonia)**, out of** (*wa min*) ***Chamath* | Syria** (*Chamath* – Military Fortress / Syria)**, and from** (*wa min*) **the coastlands** (*'y* – the inhabited shores of countries between or surrounded to some extent by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) **of the sea** (*ha yam* – of the gentiles)**."** (*Yasha'yah* / Salvation is from Yah / Isaiah 11:11)

And therein is the purpose of Yahowah's *Choter*. He

will compose the sign which points the way Home. In the days preceding Yahowah's return, he is being deployed for your benefit – especially if you are a Yahuwd or Yisra'elite.

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4

Zarowa' | Sowing Seeds

The Last Witness…

As reluctant as I was to share what we discovered in the preceding chapter, it pales by comparison with what follows. The conclusion of *Yasha'yah* | Isaiah is devoted to presenting the role a *gowy* | gentile would play in calling Yisra'el and Yahuwdah Home.

The prophet's discussion capitalizes upon what he revealed in the 11th chapter. He builds upon it beginning in the 55th chapter and continues through the 65th. Throughout, we discover that Yahowah's witness will not speak unopposed. In particular, rabbis will continue to pull the religious in an entirely different direction.

This is the choice that confronts the Chosen People…

"This is an announcement and a warning (*howy*) **to everyone who thirsts** (*kol tsame'*)**: choose to walk toward the water, toward the source of cleansing and life** (*halak la ha maym*)**. Then, let the one who wants to enjoy the benefits of the relationship do so without cost because the path to walk to get the most enjoyment out of life does not require anyone to pay anything** (*wa 'asher 'ayn la huw' kesep*)**.**

You have been given the opportunity to go about (*halak*) **acquiring food, choosing to procure and obtain what is needed** (*shabar*) **and is nourishing** (*wa 'akal*)**.**

Come hither (*wa*) **to obtain** (*shabar*) **wine** (*yayn*) **without any money** (*ba lo' kesep*) **and milk** (*chalab*)

without remuneration or compensation (*wa ba lo' machyr*)**.** (*Yasha'yah* / Isaiah 55:1)

This serves as a repudiation of Rabbinic Judaism. Rabbis extort Jews and the state of Israel with the imposition of their exceedingly restrictive and expensive kosher, immigration, and marital laws, over which they are judge, jury, and banker.

The Haredi renounce all freedoms. They are told how to dress, what language to speak, what books to read, and where to live. Every aspect of their miserable lives is controlled by power-hungry and megalomaniacal rabbis. Worse, secular Jews are forced to pay for these religious parasites to be brainwashed.

Just as Yahowah offered His *Towrah* | Teaching without charge, He wants us to follow His example. Every book we have composed to convey Yahowah's testimony is offered in its entirety online at YadaYah.com without cost, in addition to thousands of hours of audio commentary. Even the printed volumes are sold royalty free.

Yahowah could not have been more forthright. The cost of eating kosher is onerous and ridiculous. In particular, milk can only be consumed when rabbis have been paid to watch the process from the feeding of the cow to the processing of the milk. And any wine not blessed by a rabbi and made by an Orthodox Jew is banned, assuring that the rabbis make a buck on every grape.

To His people, the victims of Rabbinic Judaism, Yahowah asks…

So please explain: why do you spend, continually paying out money (*la mah shaqal kesep*)**, for that which is not actually nourishing** (*ba lo' lechem*) **such that your labor** (*wa yegya' 'atem*) **is not satisfying and produces nothing of lasting value** (*ba lo' la saba'ah*)**?**

Listen diligently (*shama'*) **to Me** (*'el 'any*) **and be nourished by** (*wa 'akal*) **that which is good, by that which is useful and beneficial, productive and valuable** (*towb*)**, pleasurable and enjoyable** (*'anag*)**, with these being the most desirable and beneficial options** (*ba ha dashen*) **for your soul** (*nepesh 'atem*)**.** (*Yasha'yah* 55:2)

With these words Yahowah is encouraging His people to exchange their stupefying Talmud for His enlightening Towrah. By failing to do so, Yisra'elites endure the most restrictive and counterproductive religion on Earth, when the alternative, a relationship with Yahowah, remains the most liberating and beneficial opportunity in the universe.

Incline your ear, doing so of your own volition (*natah 'ozen 'atem*)**, and choose to walk to Me** (*wa halak 'el 'any*)**. Decide to actually listen** (*wa shama'*) **so that your soul may continue to exist** (*wa hayah nepesh 'atem*)**.**

Then I will cut you into, establishing for you (*wa karat la 'atem*)**, the everlasting** (*'owlam*) **Covenant** (*Beryth*) **which was affirmed and verified** (*'aman*) **with unremitting love and unfailing devotion** (*chesed*) **toward Dowd** (*Dowd*)**.** (*Yasha'yah* 55:3)

God is encouraging Yisra'el to listen to Him rather than to their rabbis so that they may live. Even now, especially now, He is inviting His people to cherish the Covenant He forged so lovingly with His Son, Dowd.

This is your choice Yisra'el: rabbis or Yahowah, Talmud or Towrah, religion or relationship, the Star of bar Kokhba on your flag or a Manowrah illuminating the path Home.

What follows is among the most relevant realizations in the prophets…

Behold, because surely (*hen*) **I bestowed and offered him as** (*nathan huw'*) **an enduring witness with restoring testimony** (*'ed*) **to people of every ethnicity**

and culture (*la'om*)**, an authorized leader publicly promoting the truth** (*nagyd*)**, and as an instructor** (*wa tsawah*) **for an archaic and misled world** (*la'om*)**.** (*Yasha'yah* 55:4)

When we come to recognize Dowd's relevance and accept his role as the central character in God's story, everything fits together and falls into place. Throughout our journey, second only to learning about Yahowah, we will celebrate this man's life and lyrics, his sacrifice and appeal.

However, considering the fact that Dowd was a prophet, and that his audience was almost exclusively Yisra'elites, the witness to the people of every ethnicity who is serving as a teacher to a misled world is likely his Herald. Therefore, so that His Son is properly introduced, God wants Jews and Gentiles alike to know…

I want to emphasize this here and now, asking you to pay attention (*hen*)**: there is a lone Gentile, someone who is neither a Yisra'elite nor Yahuwdy** (*gowy*)**, whom you consistently fail to recognize and acknowledge** (*lo' yada'*) **that you can actually read consistently calling you out, literally summoning you by continuing to make pronouncements to welcome you to an upcoming meeting** (*qara'*)**.**

In addition (*wa*)**, this lone Gowy** (*gowy*)**, who is not understood or respected by you, and who possesses information you fail to comprehend** (*lo' yada' 'atah*)**, shall be, and now has been, hurriedly brought before you, and he is intense in his continual focus upon you, not wasting any time, genuinely working as quickly as possible to pursue you** (*ruwts 'el 'atah*) **on behalf of** (*la ma'an*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atah*)**, the Set-Apart One** (*wa la qadowsh*) **of Yisra'el** (*Yisra'el*)**.**

For indeed (*ky*)**, he is reaffirming your status,**

lifting you up by shaking the tree to knock off the fruit so that you can be gleaned, preparing you for the harvest by recognizing and respecting your value (*pa'ar 'atah*)**.** (*Yasha'yah* 55:5)

Yahowah did not disclose this for the sake of the *gowy* He has chosen to deploy to write this message but, instead, for the benefit of those who would consider what He had to say about him. The non-Yisra'elite is being used to awaken a lost world, telling all who will listen that Yahowah is calling His people Home. There are souls to be harvested, and so he is shaking the tree in the expectation that some of its fruit will let go and trust God. He is proclaiming that the Covenant's children are valuable to Yahowah.

Here in the fall of 2024, only nine years remain, and many of them will be inhospitable. The time to discover the truth is now…

Seek, learning the information which has been made available about (*darash*) **Yahowah** (*Yahowah*) **while He may be found and encountered** (*ba matsa' huw'*)**. Choose to call upon Him** (*qara' huw'*) **while He is near** (*ba hayah huw' qarowb*)**.** (*Yasha'yah* 55:6)

Those in violation of the standard, the unethical and immoral, the religious and political (*rasha'*)**, should reject their own way** (*'azab derek huw'*)**, along with the evil and deceitful individuals whose beliefs, musings, and opinions are untrue** (*wa 'awen 'ysh machashabah huw'*)**.**

Let him choose, of his own volition, to return (*wa shuwb*) **to** (*'el*) **Yahowah** (*Yahowah*) **so that He may have compassion on him and love him, reengaging in a relationship with him** (*wa racham huw'*)**.**

And as for our God (*wa 'el 'elohym 'anachnuw*)**, He will actually forgive** (*la salach*) **many** (*rabah*)**.**

(*Yasha'yah* 55:7)

Yahowah is calling you. Are you listening? Are you willing to finally disgorge all aspects of religion and politics such that you are prepared to return home? Will you do so now before it is too late?

Jews have not only rejected Yahowah and His Towrah, but they have also replaced them with rabbis and their Talmud. Therefore…

For My thoughts (*ky machashabah 'any*) **are not your thoughts** (*lo' machashabah 'atem*)**. And neither are My ways** (*wa lo' derek 'any*) **your ways** (*derek 'atem*)**, prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**.** (*Yasha'yah* 55:8)

For the spiritual realm (*ky shamaym*) **is dimensions beyond the comprehension of** (*gabah*) **the material realm** (*min 'erets*)**.**

Likewise, so (*ken*) **are My ways** (*derek 'any*) **well in advance** (*gabah*) **of your ways** (*derek 'atem*) **and** (*wa*) **My reasoning** (*machashabah 'any*) **distant from** (*min*) **your inclinations and opinions** (*machashabah 'atem*)**.** (*Yasha'yah* 55:9)

The Towrah is as superior to the Talmud as Yahowah is to the gaggle of rabbis who have sought to usurp His authority. The truth is a treasure while religion is a toxin.

Most especially, while religious Jews claim to be Torah-observant, they are not fooling God. He is aware, as you should be, that Judaism bears no resemblance to the relationship Yahowah intended.

We have long known that Yahowah's words are like seeds which, when cultivated, bear fruit…

Indeed, just as (*ky ka 'asher*) **the rain** (*geshem*) **descends, coming down** (*yarad*)**, along with snow** (*wa ha sheleg*) **from the sky** (*min ha shamaym*)**, they do not**

return there without watering and refreshing the earth (*wa shem lo' shuwb ky 'im rawah 'eth ha 'erets*) **such that it conceives life, buds** (*wa yalad hy'*)**, sprouts, and grows** (*wa tsamach hy'*)**.**

When I give seeds (*wa nathan zera'*) **to the one who sows** (*la ha zera'*)**, there is bread to eat** (*wa lechem la ha 'akal*)**.** (*Yasha'yah* 55:10) **So shall My word be** (*ken hayah dabar 'any*)**.**

For the benefit of the relationship (*'asher*)**, that which goes out of My mouth** (*yatsa' min peh 'any*) **shall not return to Me without result, delivering what was expected** (*lo' shuwb 'el 'any reqam*)**.**

Without exception (*ky 'im*)**, it will accomplish** (*'asah*) **the relational benefits which** (*'asher*) **I desire and on behalf of those I find pleasing** (*chaphets*)**. It will succeed** (*wa tsalach*) **for the benefit of the relationship for which I have extended it** (*'asher shalach huw'*)**.** (*Yasha'yah* 55:11)

Yahowah initially conveyed these seeds through His prophets, especially through the mighty *Zarowa'*, Moseh and Dowd. Then as we will soon discover, He would deploy another *zarowa'* to sow them, to expose them to the Light and cultivate them prior to His return.

Based upon this revelation, God's witness will be successful. The little z's efforts will bear fruit. And that is why, just four chapters hence, we will be introduced to the final Witness, the third *zarowa'*, a *nakar* | observant foreigner working as Yada, who has been tasked with planting and cultivating God's seeds.

It is my hope that you are among those who benefit...

Indeed, with a positive attitude (*ky ba simchah*)**, you will be brought out and withdrawn** (*yatsa'*)**. And with the relationship reconciled** (*wa ba shalowm*)**, you will be guided and led** (*yabal*) **to the mountains and to the**

hilltops (*ha har wa ha giba'ah*)**, becoming worry-free, peaceful, and serene** (*patsach*)**. You will approach and appear** (*la paneh 'atem*) **singing this song** (*rinah*)**.**

And all of the trees of the field (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*)**.** (*Yasha'yah* 55:12) **Instead of** (*tachath*) **the thornbush** (*na'atsuwts*)**, a cypress tree and noble fir** (*berowsh*) **shall ascend** (*'alah*)**. And in place of** (*wa tachath*) **the stinging nettle** (*sirphad*)**, a myrtle** (*hadas*) **shall rise** (*'alah*)**.**

This will be (*wa hayah*) **a place to approach** (*la sham la*) **Yahowah (𐤉𐤄𐤅𐤄𐤋), an everlasting sign and symbol** (*la 'owth 'owlam*) **which shall never be uprooted or cut down** (*lo' karat*)**.** (*Yasha'yah* 55:13)

Those who choose to answer this invitation will be withdrawn from the toxicity of religion and brought unto the hills of Yaruwshalaim, reconciled and radiant. As their souls are transformed, so will be the Earth beneath their feet, returning to the beauty enjoyed in *Gan 'Eden* | the Garden of Great Joy.

Our journey of discovery begins with being observant. It progresses by exercising good judgment. And it results in our vindication when we act accordingly…

For this is what (*ky koh*) **Yahowah** (*Yahowah*) **says** (*'amar*)**: 'Be observant and consider** (*shamar*) **the means to exercise good judgment and justly resolve disputes, making good decisions** (*mishpat*)**.**

Then (*wa*) **engage, acting upon** (*'asah*) **that which is correct and vindicating** (*tsadaqah*)**, because indeed** (*ky*)**, My deliverance and resulting salvation** (*yashuw'ah 'any*) **are approaching, they are close and intimately personal** (*qarowb la 'any*)**.**

Therefore (*wa*)**, the one who is correct about Me** (*tsadaqah 'any*) **will come** (*la bow'*)**. He will be revealed**

(*galah*)**.'** (*Yasha'yah* / Isaiah 56:1)

This is what Solomon advised as he spoke to the people upon the completion of Yahowah's Home – the First Temple. He was encouraging Yisra'el to be observant and then responsive, acting upon what the Witness would be sharing on their behalf. Having studied the Towrah, the Prophets, and the Writings, especially the Psalms and Proverbs of Dowd, the *Nakar* | Observant and Responsive Foreigner would come to know the way Home via the *Beryth* | Covenant. He would be correct regarding the means of deliverance, vindication, and even salvation – which occur as a result of what Father and Son have achieved through the Miqra'ey. Listen, and you, too, can be part of Yahowah's Family.

Unless there is another *gowy* whose writings remain unknown, you are experiencing the fulfillment of this prophecy. Yahowah inspired *Yasha'yah* | Isaiah to convey this promise in writing so that you would know how to proceed – especially in a world filled with deceitful and deadly ideas.

Blessed by the benefits of the relationship, joyous and productive (*'ashry*)**, is the person** (*'enowsh*) **who acts upon and engages in** (*'asah*) **this** (*zo'th*)**.**

Because (*wa*) **the son** (*ben*) **of 'Adam** (*'adam*)**, by observing** (*shamar*) **the Shabat** (*Shabat*)**, and by not defiling and profaning i**t (*min chalal huw'*)**, he is empowered and strengthened, enlightened and restored** (*chazaq*) **by it** (*ba hy'*)**.**

By being observant (*wa shamar*)**, his hand, and especially that which he influences** (*yad huw'*)**, is kept from acting upon or engaging in** (*min 'asah*) **anything unjust, immoral, or irrational** (*ra'*)**.** (*Yasha'yah* 56:2)

Do not say regarding (*wa 'al 'amar*) **the observant son of a foreign land, the one who knows and**

understands through thoughtful examination, then acknowledges by being discerning and respectful (*wa ben ha nekar*)**, who has formed a relationship with** (*lawah ‘el*) **Yahowah** (*Yahowah*)**, something which would infer or suggest** (*la ‘amar*)**, ‘Yahowah (𐤉𐤄𐤅𐤄𐤋) has abandoned me, preventing me from being included** (*badal badal ‘any*) **as part of His family** (*min ‘al ‘am huw’*)**.’**

And let not the esteemed and authorized designee say (*wa ‘al ‘amar ha sarys*)**, ‘What now, if** (*hen*) **I have become a silenced counselor and muted messenger** (*‘any ‘ets yabesh*)**?’** (*Yasha’yah* 56:3)

Yahowah has provided some additional advice. How you respond is up to you. My hope is that in a world rife with irrational and immoral thought-police and muddled in conspiracy theories that our message will not be drowned out by the many complainers and critics, nor muted too soon by the resolutely political.

Twenty-three years ago, I was alone apart from Yah, and now there are many – a family of Covenant members all devoted to bringing you this message. God is not going to allow His witness to be drowned out or suppressed. Together, we will prevail – and largely as a result of our Shabat Towrah Study program...

To the contrary, this is what (*ky koh*) **Yahowah** (*Yahowah*) **says** (*‘amar*) **on behalf of individuals who have been castrated as a result of the positions they have taken as leaders** (*la ha sarys*)**, of those who provide guidance regarding the benefits of the relationship** (*‘asher*) **by being consistently observant and actively attentive** (*shamar*) **during My Shabats** (*‘eth shabatowth ‘any*)**, who evaluate and choose** (*bachar*) **to walk along the correct path** (*ba ‘asher*) **in deference to Me, out of respect for Me and to please Me, eager to experience this with Me** (*chaphets*)**, and** (*wa*) **who are willing to**

demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (*chazaq*) **by My Covenant** (*ba beryth ‘any*)**.** (*Yasha’yah* 56:4)

‘I will offer, freely giving (*wa nathan*) **to them** (*la hem*) **in My Home and in My Family** (*ba beyth ‘any*) **and within My protected enclosure** (*wa ba chowmah ‘any*) **an outstretched, welcoming, and empowering hand** (*yad*) **and a name** (*wa shem*) **even better** (*towb*) **than other sons and daughters** (*min ben wa min bath*)**.**

I will give to him and them (*nathan la huw’ / hem*) **an everlasting and eternal** (*‘owlam*) **designation and reputation** (*shem*) **which, for having shared the benefits of the relationship** (*‘asher*)**, will never be removed or taken away** (*lo’ karath*)**.** (*Yasha’yah* 56:5)

The children (*wa beny*) **of the *Nekar* | Observant and Discerning Foreigner** (*ha nekar*) **have formed a relationship with** (*ha lawah ‘al*) **Yahowah (𐤉𐤄𐤅𐤄𐤋).**

They serve Him (*la sharath huw’*)**, in love with** (*wa la ‘ahab ‘eth*) **Yahowah’s** (*YaHoWaH*) **name** (*shem*)**, seeking to exist as His coworkers** (*la hayah la huw’ la ‘ebed*)**, always observing** (*kol shamar*) **the Shabat** (*Shabat*)**, making it special by not disrespecting it** (*min chalal huw’*)**.**

They willingly demonstrate an intense desire to learn about (*chazaq*) **My Covenant** (*ba beryth ‘any*)**.** (*Yasha’yah* 56:6)

It is My desire (*taphilah ‘any*) **to bring** (*wa bow’*) **them to My Set-Apart Mountain** (*hem ‘el har qodesh ‘any*) **and cause them to rejoice, such that they are elated** (*wa samach hem*) **in the family** (*ba beyth*)**.**

Their uplifting sacrifices and elevating offerings (*‘olah hem wa zebach hem*) **will be accepted and favored** (*la ratsown*) **on My altar** (*‘al mizbeach ‘any*)**.**

This is because (*ky*) **My House** (*beyth ‘any* – My Home and Family) **shall be called** (*qara’*) **a Home** (*beyth*) **of Intervention, of reasoned requests and sound judgment** (*taphilah*)**, for the entire family** (*la kol ha ‘am*)**.’** (*Yasha’yah* / Yahowah Saves / Isaiah 56:7)

These are transformative words, serving as a life-changing revelation. This epitomizes the purpose of being a Herald. And it affirms the simple truth that the will of God is to establish His Covenant Family and enjoy developing a productive relationship with His children.

We are intervening on your behalf, translating Yahowah’s words from a language too few understand, into the lingua franca of the world. And our offering to our God is your soul, delivered safely before Him.

These prophetic writings we have been reviewing, and will continue to examine, prove conclusively that Yahowah is God. He has just provided a list of things common to those who are invited into His Home. And God is celebrating His relationship with His children, showering them with everlasting gifts.

As never before, with a greater sense of urgency than we have experienced, God is calling His people home. The prophets were inspired for this purpose.

Yahowah (*YaHoWaH*)**, My Upright One and Foundation** (*‘edony*)**, who gathers** (*qabats*) **yet again** (*‘owd*) **the scattered** (*nadach*) **of *Yisra’el*** (*Yisra’el*)**, announces, in advance of it occurring** (*na’um*)**, ‘I will assemble, bringing together** (*qabats*) **before him** (*‘al huw’*) **those he has obtained by encouraging them to be called out and to draw near** (*la qabats huw’*)**.** (*Yasha’yah* 56:8)

While that is our message, and while everyone is invited, most will exclude themselves, blinded by religion, confused by conspiracy, and misguided by politics. And

leading the parade to She'owl will be rabbis…

His watchmen, those assigned to be Israel's lookouts, protecting Yahuwdym (*tsaphah huw'*)**, are blind** (*'iwer*)**. They are all** (*kol hem*) **ignorant and opposed to Yada', without understanding, without revelation or respect, and are thus clueless** (*lo' yada'*)**.**

They are universally (*kol hem*) **dumb dogs, incapable of intelligent speech** (*'ilem keleb*)**, without the capacity to understand or the ability to prevail, unqualified and incapable, utterly incompetent** (*lo' yakol*)**, barking and howling in incomprehensible fashion, babbling Babylonian prophets** (*la nabach*)**, panting while dreaming** (*hazah*)**, lying around smitten with their inactivity and lack of awareness** (*shakab 'ahab la nuwm*)**.** (*Yasha'yah* 56:10)

These dogs (*wa ha keleb*) **have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, who are bitterly antagonistic** (*'ez nepesh*)**.**

They never acknowledge that they have taken too much, never admitting that they are gluttonous sexual deviants, unrestrained and insatiable, wallowing in abundance (*lo' yada' saba'ah*)**.**

Those tending the flock (*wa hem ra'ah*) **are ignorant and irrational, devoid of understanding, clueless and disrespectful, neither perceiving nor comprehending, and thus lacking the capacity to teach** (*lo' yada' byn*)**.**

All of them have turned to their own way (*kol hem la derek hem panah*)**, every man after his own ill-gotten gain and dishonest advantage** (*'ysh la betsa' huw'*) **without exception or restraint** (*min qatseh huw'*)**.** (*Yasha'yah* 56:11)

At this time, among His people, there is an object of God's ire – rabbis. Yahowah loathes them even more than they disdain God. And He will hold them accountable for

what they have done to drive a wedge between Him and His people.

When we survey the abuse which has been directed toward Yisra'el and Yahuwdah by nations and religions, the most menacing institution of all has been Judaism.

While the rabbis will continue to conspire, they will soon come to regret what they have done, not because of the casualties they have inflicted, but because there will be recompense. And especially humiliating for them, the *gowy* they have come to despise will be judging them. That may be the final mission of this messenger.

And between then and now, there will be a harvest and a gleaning of the Covenant's Children on Shabuw'ah and then on Taruw'ah. These will occur on May 22nd, 2026 and September 23rd, 2033, not that the religious will notice.

'Come, let us consent to assemble together and agree to change everything around (*'atah*)**. Let us reach for and receive** (*laqach*) **the wine** (*yayn*)**, drinking alcoholic beverages** (*shekar*) **to remain inebriated and intoxicated** (*saba'*)**.**

For tomorrow (*machar*) **will be like** (*wa hayah ka*) **this day** (*zeh yowm*)**, with us more powerful and important** (*gadowl*)**, even more exalted and wealthier, enriched through the binding nature of religion** (*yether*)**, exerting our power and influence** (*ma'od*)**.'** (*Yasha'yah* 56:12)

Then (*wa*) **those who are right** (*tsadyq*) **will vanish, disappearing such that those who remain will not know where they have gone** (*'abad*)**. And no one will give it any thought, pondering the implications** (*wa 'ayn 'ysh sym 'al leb*)**.**

Loyal and devoted individuals (*'ysh chesed*) **will be harvested, gathered together and taken away** (*'asaph*) **while no one makes the connection to comprehend what**

will have occurred (*ba ‘ayn byn*)**.**

For indeed (*ky*)**, away from** (*min*) **the presence of** (*paneh*) **this disastrous calamity and miserable suffering, this wickedness and wrongdoing** (*ra’ah*)**, those who are correct** (*ha tsadyq*) **will be withdrawn** (*‘asaph*)**.** (*Yasha’yah* / Isaiah 57:1)

And then (*wa*)**, He will arrive** (*bow’*) **on behalf of those who have been reconciled and saved** (*shalowm*)**. They will be spiritually allied** (*nuwach*) **within** (*‘al*) **His** (*huw’*) **restful environs** (*mishkab*)**, walking in a manner which is right, honest, fitting, and proper** (*halak nakoach*) **with Her** (*hy’*)**.** (*Yasha’yah* 57:2)

The fulfillment of the Miqra’ of Shabuw’ah will occur at the commencement of the Time of Ya’aqob’s Troubles. Yahowah will be removing His family, bringing them home. For a while, this will leave only His words and these translations of them. Shortly thereafter, Yahowah’s Spirit will return within the two Witnesses, providing one last opportunity to come home. Just three years thereafter, Yahowah, Himself, will return on behalf of the recently reconciled. It is right, fitting, and proper.

It is my hope and, indeed, God’s that you exit this planet with us, so that you do not have to endure what those who remain will experience. There will be pestilence and war, natural disasters and economic collapse – all while the world promotes its favorite conspiracy: blame the Jews.

Earlier, I said “with us,” because the *gowy* of whom Yahowah has been speaking will be withdrawn on this day along with other members of Yahowah’s Covenant Family. His vacation, however, will be short by human standards because he will return with ‘ElYah six months later on Passover.

Addressing the religious in the interim, God laments…

But as for you (*wa ‘atem*) **who are present** (*qarab*)

here and now (*henah*)**, you are children of fortune-tellers who are blowing smoke** (*beny ‘anan*)**, the seed** (*zera’*) **of adultery, of being unfaithful by being religious** (*na’aph*) **and of prostitution** (*wa zanah*)**.** (*Yasha’yah* 57:3)

Over whom and upon what basis (*‘al my*) **are you effeminate and overly sensitive individuals exploiting and mocking** (*‘anag*)**? Against what and whom** (*‘al my*) **do you open your mouth and boast** (*rachab peh*)**, sticking out your tongues and prolonging your speeches** (*‘arak lashown*)**?**

Are you not (*lo’ atem*) **the children** (*yeled*) **of rebellion who rose up in clear defiance of authority** (*pesha’*)**, the seed of** (*zera’*) **vain and useless liars with mistaken beliefs** (*sheqer*)**?** (*Yasha’yah* 57:4)

Are you not those who burn with lust and rage (*ha chamam*) **over the lamb and leadership** (*ba ha ‘ayil*) **and under** (*tachath*) **every spreading tree** (*kol ‘ets ra’anan*)**, killing the children** (*shachat ha yeled*) **within the depressions** (*ba ha nachal*) **beneath the clefts in the rock** (*tachath sa’yph ha sela’*)**?** (*Yasha’yah* 57:5)

Your fate (*chalaq ‘ath*)**, grave, and inheritance** (*nachal*) **are among** (*ba*) **the smooth-talking and insulting flatterers and thieves** (*cheleq*)**.**

Where they go is your lot (*shem bow’ ka goral ‘ath*)**. And for them** (*gam la hem*)**, you have poured out drink offerings** (*shaphak shaphak*)**, uplifting** (*‘alah*) **grain offerings** (*minchah*)**. For these things** (*ha ‘al ‘el-leh*)**, shall I relent and change My mind** (*nacham*)**?** (*Yasha’yah* 57:6)

On a high mountain, you have arrogantly (*‘al har gaboah*) **made** (*suwm*) **your bed** (*mishkab ‘ath*)**, raising it up and advocating it** (*nasa’*)**. Additionally** (*gam*)**, there** (*sham*) **you ascribed status to yourselves** (*‘alah*) **while**

slaughtering the living (*zabach zabach*)**.** (*Yasha'yah* 57:7)

Then lingering at another (*wa 'achar*) **door** (*deleth*) **and upon its framework** (*wa mazuwzah*)**, you have set up and placed** (*sym*) **your own memorial and maxims** (*zikarown 'ath*)**. Indeed** (*ky*)**, separated from Me** (*min 'eth 'any*)**, you have revealed and uncovered** (*galah*) **your bed and death bier** (*mishkab 'ath*)**. You have also climbed up into it** (*'alah*)**, enlarging it to accommodate many** (*rachab*)**.**

Then (*wa*) **you established** (*karath*) **for yourselves and with them** (*la 'ath min hem*) **fellow devotees and lovers** (*'ahab*)**, in whose bed** (*mishkab hem*) **you have beheld** (*chazah*) **their phalluses** (*yad*)**.** (*Yasha'yah* 57:8)

The rabbis are hideous prostitutes, parading around and promoting themselves for money. But it is all smoke and mirrors. They are exploiting their brethren while wagging their tongues at God. Their religion is comprised of mistaken beliefs and exists solely for their enrichment.

They have forestalled the benefits of the Passover Lamb, and they have, thereby, deprived their children of life. The messages they fold up and place within the cracks of the rocks comprising the Western Wall while bobbing their heads in prayer determine their fate – which is to be buried among fellow thieves.

Yahowah will not relent. He will continue to reject those who have blocked the Door to Life. In a religion fixated on empowering men over women, and indeed over God, their fascination with their phallus will be their undoing.

The god of Judaism is indistinguishable from Molek, the Lord to whom the misguided sacrificed their infants long ago…

You have descended, lowering yourself by showing

regard for (*shuwr*)**, Molek, to whom Israelites sacrificed their infants, as if he were sovereign** (*la ha Molek*)**, with** (*ba*) **oil** (*shemen*) **and numerous perfumes along with your ointments** (*wa rabah raquach*)**, sending out** (*salah*) **delegations of your anguished envoys** (*syr 'ath*) **as witnesses into perpetuity** (*'ad*) **unto the distant separation of** (*min rachoq*) **the humbling and lowly status** (*shaphel*) **endured upon reaching** (*'ad*) **She'owl** (*She'owl*)**.** (*Yasha'yah* 57:9)

She'owl | Hell is where the rabbis are headed. Having denied that such a place exists in their Babylonian Talmud, they will find that they were wrong.

There is no saving these charlatans or the religious whom they have misled. Briefly reinvigorated by the departure of the Covenant Family, they will lie with their last breath…

With the variation and duration of your long rabbinical (*ba rob*) **journey, your ways** (*derek 'ath*) **have become wearisome** (*yaga'*)**, but you are never willing to admit** (*lo' 'amar*)**, 'It is hopeless and futile** (*yarash*)**.'**

Reinvigorated (*chayah*)**, you have expressed and extended** (*matsa'*) **your influence** (*yad 'ath*) **such that you attempt to show no weakness** (*'al ken lo' chalah*)**.** (*Yasha'yah* 57:10)

Even in all of its variations, Judaism has never prevailed – having never made life better for the Children of Yisra'el. It takes a special kind of stubborn to continue doing that which remains so counterproductive.

Therefore, God asks His people these probing questions…

What did you find so troubling that you were afraid of Me (*wa 'eth my da'ag wa yare'*) **such that** (*ky*) **you became deceptive in so many ways you have become proven liars, weaving your delusions on behalf of a false**

god (*kazab*)**?**

You have not thought about these things, nor have you been inclined to (*wa lo' sym 'al leb 'ath zo'th*) **be associated with Me** (*wa 'eth 'any*)**, and you have not mentioned Me because you do not remember who I am** (*lo' zakar*)**.**

Have I been negated because I have been silent (*ha lo' 'any chashah*)**? Has it been so long** (*wa min 'owlam*) **you do not respect Me and are against Me** (*wa 'eth 'any lo' yare'*)**?** (*Yasha'yah* 57:11)

To the Orthodox and Haredim, Yahowah unequivocally states: "You have not mentioned Me because you do not remember who I am." Rabbis represent rabbis, not God. If you do not believe me, read their Babylonian Talmud, listen to their words, or consider God's and compare His to theirs.

It is true, Yahowah has been silent for a very long time – having last spoken to His people through Mal'aky in 450 BCE. It is not that God wanted to step away, but that there would be no one after Mal'aky through whom to communicate. That is, not until today. While not a prophet, nor a Yahuwd, a gowy was chosen to deliver this message.

On behalf of those who have been harmed by rabbinical pontifications, Yahowah's *Nakar* and *Choter* will be asked to seek recompense. He will do to the rabbis as he has already done to Paul and Muhammad, which is to convict them with their own words.

Leaving them without excuse, Yahowah states…

I will correctly recount your work, accurately portraying your customs and practices (*'any nagad tsadaqah 'ath wa 'eth ma'aseh 'ath*)**, but it will not be to your benefit** (*wa lo' ya'al 'ath*)**.** (*Yasha'yah* 57:12)

Their Talmud will be their undoing.

Should you want a taste of what is to come for their brethren in Islam and Christianity, read the 5 volumes of *God Damn Religion* and *Twistianity*: *Appalling, Towrahless, Devil's Advocate,* and *Incredible,* or *Babel*: *Beast, Abominable,* and *Venomous*. Yahowah's response to the rabbis will be identical to the method He sponsored throughout these books. Our work together will come full circle and hit very close to home.

For the rabbis, it will be like vomiting upwind…

When you finally cry out for help (*ba za'aq 'ath*)**, let your assemblies and what you have accepted** (*qibuwts 'ath*) **save you** (*natsal 'ath*)**. Every one of these meaningless and futile things, as if they were a fleeting breath** (*wa 'eth kol hem hebel*)**, the Spirit** (*ruwach*) **will grasp hold of and carry away** (*nasa' laqach*)**.**

But (*wa*) **the one who takes refuge in Me** (*ha chasah ba 'any*) **will inherit** (*nahal*) **the Land** (*'erets*) **and become an heir to** (*wa yarash*) **My Set-Apart mountain** (*har qodesh 'any*)**.** (*Yasha'yah* 57:13)

The choice remains and it is yours to make. It seems like a rather easy one to me.

Then someone will make this announcement (*wa ha 'amar*)**, 'You should choose of your own freewill to regard and respect** (*salal salal*) **this about-face, turning around and observing the signs before the appearance** (*panah*) **of the way** (*derek*)**, choosing to take action to remove** (*ruwm*) **the obstructions and impediments which are stumbling blocks** (*mikshowl*) **from the elevated path** (*min masilah*) **for My family** (*'am 'any*)**.'** (*Yasha'yah* 57:14)

Listen to Yah. He is saying that having been wrong, we can become right, and thus forgiven.

For (*ky*) **thus** (*koh*) **says** (*'amar*) **the One who lifts up** (*ruwm*)**, and the One who carries away those He has**

forgiven (*wa nasa'*)**, who lives** (*sakan*) **forever as an eternal witness** (*'ad*)**, the One whose name** (*wa shem huw'*) **is set apart** (*qodesh*)**,**

'He will dwell (*sakan*) **in the set-apart** (*qodesh*) **heights of heaven** (*marowm*)**, along with** (*wa 'eth*) **those slandered for having unpretentiously regretted and corrected their mistakes** (*daka'*)**, in addition to the spirit** (*wa ruwach*) **of the abased** (*shaphal*)**.**

The spiritually abused (*shaphal*) **will be revived and restored** (*la chayah*) **while invigorating and enlivening** (*la chayah*) **the heart, mind, and soul** (*leb*) **of the unpretentious and contrite** (*daka'*)**.'** (*Yasha'yah* 57:15)

Yahowah is fond of the unpretentious and contrite – those willing to admit that they have been wrong and who are appreciative of what God is offering. Therefore, those the religious have sought to discredit and demean will be rewarded for eschewing man's lies while embracing the truth. But we are running out of time. If you are going to join us, you need to be ready to go.

For (*ky*) **I will not quarrel, contend with, or plead** (*lo' ryb*) **forever** (*la 'owlam*)**, nor will My frustration and My righteous indignation** (*wa lo' qatsaph*) **be unending** (*la netsach*)**.**

Indeed (*ky*)**, before My appearance** (*min la paneh 'any*)**, the Spirit** (*ruwach*) **will lose contact and ebb away** (*'ataph*) **along with** (*wa*) **the conscience** (*Neshamah*) **I have acted upon and endeavored to engage** (*'asah*)**.** (*Yasha'yah* 57:16)

Our God-given *neshamah* | conscience is the one thing that provides humankind the opportunity to be more than an animal and to rise up to Yah. It, however, is failing rapidly. People of every ethnicity and culture are losing the capacity and will to think. And with a dysfunctional *Neshamah*, God becomes unknowable.

With the *Ruwach Qodesh* | Set-Apart Spirit no longer providing Her counsel, and with men and women mentally incapacitated in the years prior to Yahowah's return with Dowd, the world is going to come crashing down upon those who remain. The resulting perversity and depravity will, for a time, drive God away as humankind descends into darkness.

With the perversity and depravity associated with (*ba 'awon*) **his ill-gotten gain** (*betsa' huw'*)**, I was provoked to anger** (*qatsaph*)**. I lashed out at him** (*nakah huw'*)**, concealing Myself** (*wa sathar*)**, due to My displeasure** (*qatsaph*)**. Nonetheless** (*wa*)**, he went on backsliding, walking in a rebellious fashion** (*halak showbab*)**, by way** (*ba derek*) **of his thinking and inclinations** (*leb huw'*)**.** (*Yasha'yah* 57:17)

That is not to say that there will be no hope, only that the light which flickers will be akin to a lamp juxtaposed against a nuclear blast. The witnesses will be here along with the Towrah. Therefore…

I have considered (*ra'ah*) **his ways** (*derek huw'*)**, but nonetheless** (*wa*)**, I will heal him** (*rapha' huw'*)**. I will lead and guide him** (*nachah huw'*) **to reconciliation and restoration** (*shalem*)**, providing comfort and compassion to him** (*nichuwmym la huw'*) **and to those who are grieving** (*wa la 'abel huw'*)**.** (*Yasha'yah* 57:18)

When I bring about (*ba bara'*) **the fruit** (*nowb*) **of the lips** (*saphah*)**, there will be reconciliation and restoration, fellowship and redemption, friendship through the relationship, bringing contentment, blessings, and salvation** (*shalowm shalowm*) **for those who are afar** (*ha rachowq*) **and for those who are nearby** (*wa la ha qarowb*)**,' says** (*'amar*) **Yahowah** (*Yahowah*)**. 'Then I will heal him, restoring him to favor and health** (*wa rapha' huw'*)**.** (*Yasha'yah* 57:19)

The Towrah's purpose is to perfect the imperfect.

Shalowm is the result.

One of the many things I have come to despise about the overtly religious, political, patriotic, liberal, and conspiratorial, is that they are incapable of recognizing that they are wrong and do not know when to shut up. Fortunately, God has a plan to remedy that…

However (*wa*)**, the wickedly wrong and condemnable, the unGodly and unjustified, those who remain errant and are guilty of continuing to violate the standard** (*rasha'*)**, including those who have been stirred up, will be banished like the retreating tide** (*garash*) **of the sea** (*ka ha yam*)**, because** (*ky*) **they cannot remain silent or be at peace because all they know is dissatisfaction and strife** (*shaqat*)**.**

They do not have the capacity to understand or prevail, and unable to process this information correctly, they will fail to grasp its meaning and cease to exist (*lo' yakol*)**.**

And so (*wa*)**, the muck and mire of the malleable and impressionable clay** (*rephesh wa tit*) **of these waters** (*maym huw'*) **will be stirred up and tossed around by the motion of the retreating waves, then expelled and banished like the retreating tide** (*garash*)**.** (*Yasha'yah* 57:20)

It is impossible to reason with the religious, the overtly political, or the conspiratorial. Their minds are like mush, a mix of muck and mire. They will never understand. And thus, our message is not for them.

Since we are just getting to know one another, it is time I interject a strong dose of reality for you to consider. God, Himself, cannot save a religious, political, patriotic, or conspiratorial individual – nor would He do so even if it were possible. Irrefutable evidence which disproves the beliefs that the faithful hold dear is always rejected while

the source of such information is demeaned.

There are no exceptions. And the problem is pervasive. Only 16% of the world's population claims to be nonreligious. And that is a largely inaccurate self-assessment. The preponderance of secular individuals has been indoctrinated by academia, the media, and political parties to accept Socialist, Humanist, Multiculturalist, and Progressive, even Communist ideologies where facts are considered irrelevant, and logic is perceived as antiquated. Further, the fastest-growing belief system – conspiracy – is the least rational, and it boasts as many adherents from the left as from the right. From the erroneous claims of Black Lives Matter to the false assumptions of the Anti-Vaxxers, conspiracies have become the world's most disorienting and deceitful addictions.

Fully aware of the pervasive and toxic influence of religion, politics, patriotism, liberal ideologies, and conspiracy, Yahowah bluntly stated at the conclusion of the Second Statement He inscribed on the First of the Two Stone Tablets, that His mercy would be for the thousands willing to closely examine and carefully consider the instructive conditions of His Covenant agreement. Thousands among billions are one in a million. Heaven has never been, nor will it ever be, popular.

If you have succumbed to and remain influenced by the lure of any religion, the political ideology of the left or right, liberal or conservative, if you embrace patriotism, including the support of one's troops, or, heaven forbid, have bought into some conspiratorial notion to absolve yourself of responsibility for an unfulfilling life, please set this book down and kindly walk away – and never return. God not only recognizes that such individuals are incapable of processing what He has to say, He wants nothing to do with them.

Now, let's assume that you have already disassociated

yourself from these caustic and controlling influences, another issue remains. If your involvement with Yahowah is predicated upon the hope that those you love will join you, that is not going to happen should their conscience and resulting judgment have been rendered ineffective by any of these adversarial notions.

Therefore (*wa*)**, there will be no reconciliation, restoration, or salvation** (*'ayin shalowm*)**,' my God says** (*'amar 'elohym 'any*)**, 'for those who are wrong and unjustified** (*rasha'*)**.'** (*Yasha'yah* 57:21)

For those who have disavowed man's way and who are eager to be right, who are still willing to listen, they will likely find Yahowah's words appealing. Sharing them with you has become our life's work – the ongoing celebration of Taruw'ah…

'Choose to call out a summons and proclamation, reading this aloud during the announcement while issuing an invitation to be called out, choosing to recite what is written about entering into the company of God and being received and welcomed by Him (*qara'*)**.**

Do not spare your throat or hold back in your speech (*ba garon 'al hasak*)**. Lift up** (*ruwm*) **your voice** (*qowl 'atah*) **as if it were a *Showphar* | Trumpet comprised of the ram's horn which is symbolic of Taruw'ah** (*ka ha Showphar*)**.**

Choose to boldly announce this report openly and publicly in a straightforward fashion, conspicuously informing by choosing to convey this warning (*wa nagad*) **to My people** (*la 'am 'any*)**, to the House of Ya'aqob, to the Family of Yisra'el** (*wa la beyth Ya'aqob*)**: they are in religious rebellion and political revolt, defiant and indignant** (*pesha' hem*)**, and they are wrong, having missed the way, they are forfeiting their opportunity by having gone astray** (*chata'ach hem*)**.'** (*Yasha'yah* / Yahowah Delivers / Isaiah 58:1)

This mission is as vital as it is difficult. And God appreciates what we are up against because He has been battling against these same adversaries for thousands of years.

As a result, all Yahowah asks of us is that we give His wayward people our best effort. We have been asked to pronounce His invitation, to not hold anything back, to lift up our voice, and to boldly proclaim what Yisra'el needs to hear.

Yahowah's assessment of His people is identical to what I have just shared. He holds no illusions. He knows that most cannot be saved – and He is not trying to do so. While He realizes that thousands will respond and come home, He simply wants the millions who are religious and political to be without excuse.

But do you know why a *gowy* was chosen to deliver this message rather than a Yahuwd? Yasha'yah knew…

Truth is lacking, and no one is honest (*wa hayah ha 'emeth 'adar* – the truth has gone missing because there is a lack of integrity, and no one is dependable)**. Furthermore** (*wa*)**, anyone who turns away from what is wrong** (*suwr min ra'* – who departs from that which is perverted and objectionable, harmful and disagreeable) **is victimized and is attacked and discredited** (*shalal* – abused then plundered)**.** (*Yasha'yah* / Isaiah 59:15)

When (*wa*) **Yahowah** (*YaHoWaH*) **witnesses this** (*ra'ah*)**, it is disturbing** (*ra'a* – it is displeasing and perverse) **in His sight** (*ba 'ayn huw'*) **that, indeed** (*ky*)**, no one exercises good judgment** (*'ayn mishpat* – no one is just, fair, or moral)**.** (*Yasha'yah* 59:16)

He has looked and seen (*wa ra'ah*) **that there was not a single individual** (*ky 'ayn 'ysh*)**. So** (*wa*)**, He was devastated** (*wa shamem* – He was appalled) **that there was no one to intercede and plead His case** (*ky 'ayn*

paga' – that there was no one to intervene)**.**

It was then (*wa*) **His *zarowa'* | the one who sows His seeds and shepherds the flock** (*zarowa' huw'* – His capable arm, the prevailing and effective nature, resolve, and ability of His leader and guide, His productive and protective ram, the defender and caretaker engaged as a shepherd among His sheep who is fruitful in His ways, accomplishing His mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God and that of His shepherds and sacrificial lamb) **came to the rescue on His behalf** (*yasha' la huw'* – delivered for Him, liberating and freeing those approaching Him)**.**

Therefore (*wa*)**, the realization that he was right and had engaged correctly** (*tsadaqah huw' 'asah* – the fact he was correct, had decided fairly, and had acted in accord with the standard, and had worked on behalf of being vindicated [*'asah* is from 1QIsa]) **was upheld and sustained** (*huw' samak huw'* – was supported and established, embraced and put to rest, even relied and capitalized upon)**.** (*Yasha'yah* / Yahowah Liberates / Isaiah 59:17)

Moseh, by freeing God's people, delivering the Towrah, and bringing the Children of Yisra'el to the Promised Land, has fulfilled his mission as the first *Zarowa'*. Then by serving as the Passover Lamb, Dowd became Yahowah's mightiest *Zarowa'*.

So, it now appears that after having given up searching for a Yisra'elite to convey His message, Yahowah has deployed a third *zarowa'* – someone not in the league of the other two, but nonetheless someone willing to advance His purpose by sowing the seeds found in the Towrah and Prophets. The last *zarowa'* | shepherd serving as the arm of God to lead His flock back home is not only right, his assessments, conclusions, and insights will be upheld and

sustained. As endorsements go, this is as good as it gets.

Moreover, he has been dressed for success as he engages in battle to protect God's flock.

He will be adorned (*wa labash* – he will be clothed in) **correctly in righteousness** (*tsadaqah* – in what is considered right, acquitting and vindicating, just and fair, honest and reliable) **as a breastplate and coat of armor** (*ka ha shiryown* – as a form of protection, thwarting any attack) **and a helmet** (*wa kowba'* – a protective head covering worn by someone engaged in battle) **of deliverance** (*yashuwa'ah* – of liberation, freedom, and salvation) **will be on his head** (*ba ro'sh huw'*)**.**

He will be clothed (*labash* – he will be dressed and adorned) **in garments** (*beged* – in apparel, in a cloak) **of retribution** (*naqam* – designed to inflict vengeance and repay harm with hostility, to punish and avenge) **as a raiment** (*talbosheth*)**, and he will be covered** (*wa 'atah*) **as if cloaked in** (*ka ha ma'yl*) **passion and desire** (*qin'ah* – the devotion and zeal of knowing that he has a perceived advantage in advocating exclusivity in the relationship)**.** (*Yasha'yah* / Yahowah Liberates / Isaiah 59:18)

Yahowah adorns all of His Covenant children in a Garment of Light to protect and empower us, but this is a bit more than standard issue. This *zarowa'* is going to war – battling those who have misled and abused God's people. Knowing that he will become a target, and that the religious, political, militant, and conspiratorial will want him silenced, if not dead, he is being protected. We are witnessing echoes from the 91st Psalm.

God is tasking this shepherd with something I did not appreciate until recently. For Yah to be just, for Him to be fair, for there to be closure, there must be recompense. Those who were tortured by Egyptians and Assyrians, Romans and Roman Catholics, Muslims, and Nazis should know that those who tormented them will suffer a similar

fate. Further, the victims of pedophiles, rapists, terrorists, and sadists should be allowed to witness those who abused them endure what they inflicted. Those who have avidly promoted deadly deceptions must be held accountable. And this *zarowa'* is going to seek retribution, standing up against those who deliberately hurt others.

When it comes to the torture of His people and the imposition of religious subjugation, Yahowah is not forgiving. To be fair, just, and moral, a penalty will be imposed which fits the crime.

This *zarowa's* passion to serve Yahowah and His people demands no less. So, rest assured, the *Nakar* | Observant and Responsive Foreigner will be judgmental. Achieving recompense will be among the little *zarowa's* contributions to God's people.

With Yahowah's support, the Choter will honor His Father's wishes and provide a sense of closure for the Children of Yisra'el…

Seeking recompense in accordance with their deeds (*ka 'al gamuwlah* – requiring a penalty and reprimand as a form of repayment commensurate and consistent with what they have done)**, he will achieve a sense of closure** (*ka 'al shalem* – he will compensate the victims, restoring a sense of fairness, repaying the guilty for what they have done, fulfilling the will of God in the process)**, showing righteous indignation** (*chemah* – displaying antagonism, a strong sense of displeasure, and overt hostility) **toward his opponents and adversaries** (*la tsar huw'* – toward those who are opposed to him and who seek to restrict and confine him, narrowing his outreach while seeking to harm him) **by doing what is necessary and deserved** (*gemuwl* – for achieving what is right, advantageous, and beneficial, fully dealing out repayment) **against those showing animosity and rancor toward him** (*la 'oyeb huw'* – hating those who are adversarial and hostile toward his

people)**.**

Against a land of woe surrounded by water with greedy people living along the coasts (*la 'iy* – toward a covetous nation spanning between large bodies of water where most lustful people live near the sea which has inflicted hardship and distress)**, he will complete the requirement to obtain restitution** (*shalem* – he will fulfill the need to find closure) **based upon what was done and is deserved** (*gemuwl* – in accordance with their deeds, requiring an appropriate penalty and reprimand commensurate with the crime which has been committed)**.** (*Yasha'yah* / Yahowah Liberates / Isaiah 59:19)

Yahowah is committed to holding those who have harmed His people accountable. His penalty will fit the crime. The souls of those who persecuted Jews will be anguished. These religious sadists and political despots will experience a semblance of what they perpetrated.

What is interesting here is not only Yahowah's insistence on being fair and providing closure but that He has assigned His *zarowa'* to seek justice. Clearly, Dowd wants his enemies punished, but it seems to be beneath the king's dignity and demeanor to orchestrate such a thing – and frankly, David is too sentimental. And if it is unfair to task Dowd with doing so, then this job ought not to be assigned to God either – not after all people have done to Him, especially now when He will be celebrating the new additions to His Covenant Family. It would not be fair to distract Him from the happiest moments of His life. With a million mal'ak and the Ruwach Qodesh at the ready, the little *z* will do what must be done in a resolutely rational and just manner. And quite frankly, there is a growing list of horrible people I'd enjoy sending to She'owl.

The coastal reference in the preceding statement could be directed toward the pretend Philistines of our day – the terrorists known as the "Palestinians." They are deserving

of a woe and are certainly greedy. But based upon what we find in *Yasha'yah* | Isaiah 17 and 18, the ultimate woe of woes was directed squarely at the United States, which was specifically labeled an *'iy* in that prophecy. So, we might rightly conclude that this *zarowa*' is going to actively hold America accountable for what the nation has done to aggravate and arm Muslims, even for their support of the "Two-State Solution" which will be *tsar* | adversarial to Israel. (Should you be confused by America's perceived support and lip service toward Israel, recognize how hollow the nation's promises became to the Vietnamese, Afghans, and Iraqis, or previously to the Native Americans, British, French, Spanish, or Mexicans.)

It remains unlikely that Dowd will be concerned about America. And clearly, there is nothing in the résumé of Moseh that would suggest that he would be inclined to execute judgment. Therefore, it is looking more and more like there is a final *zarowa'*, a little *z* in the shadow of the mighty Zarowa' of old. And if he is also Yada, the Choter and Nakar, rest assured, he is appropriately judgmental.

Then (*wa*)**, there will be one suited to deliver recompense who requires restitution** (*ga'al* – one who redeems the deprived by eliciting retribution, demanding that there is a repayment to provide relief on behalf of those who have been wronged, one who claims kinship and is committed to avenging wrongs, particularly bloodshed and bondage)**.**

Those who are part of Ya'aqob (*wa ba Ya'aqob* – those in Yisra'el) **will turn away from** (*la shuwb* – will change and be restored) **their political revolt and religious rebellion** (*pesha'* – their overt and public defiance and offense nature)**,' prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**.** (*Yasha'yah* / Yahowah Liberates / Isaiah 59:20)

While Dowd is Yisra'el's kinsman Redeemer, it is within his purview to delegate the more menial aspects of that process. By offering his people immortality on Pesach, ransoming them from She'owl on Matsah, and providing them with an inheritance on Bikuwrym, Father and Son did the heavy lifting. However, acquitting those who are right is only half of the equation. To be just, those who have been egregiously wrong must pay a price. Therefore, Yah will require restitution by assuring that those who have been wronged will be comforted, which requires Him to punish those who victimized them. Doing so will likely be the little *z*'s final assignment.

This is Divine justice carried out on behalf of the victims against their assailants. It is about facilitating closure, providing the oppressed and tortured with what they need to finally rest in peace, which is to know that those who inflicted pain will suffer for what they have done.

While the indignity and injury will be perceived as real, realize that we are dealing with souls, not bodies. It will be the *nepesh* of the rabbis which will be humiliated while the souls of deceased priests will be demeaned. The consciousness of imams will be dutifully terrorized. Symbolically, those who perpetrated the Inquisition will be made to endure the devices they deployed. The anti-Semitic will experience their own Holocaust. Metaphorically, the Taliban will be dressed in burkas and then whipped by women. The agony inflicted upon these disembodied souls will be endured seven-fold.

If this makes you squeamish, then you should be thankful that you are not the little *z*. However, if you think that this is inappropriate, then your *neshamah* | conscience may have failed.

So that you are aware, I did not know that Yahowah would be deploying a third *zarowa'* until I was in the

process of translating Yasha'yah's prophecies for this chapter of *An Introduction to God*. And even then, I was unwilling to accept this realization until there was no other rational option. I was similarly unaware that God would use him as an implement of righteous indignation and Divine judgment. However, none of this should have come as a surprise. Ever since having compiled *God Damn Religion*, *Twistianity*, and *Babel*, I have asked God for a limited license on the latter. I have wanted to serve as a witness at the trials of Paul and Muhammad and would like to contribute to condemning Akiba and Maimonides based upon the evidence presented against them in the *Yada Yahowah* volumes *Invitations*, *Harvests*, and *Appointments*. I want each of them to endure the consequence of their own words. And rest assured, there are many more besides them.

Keep in mind, these trials and subsequent penalties will not only be just, the verdicts and punishments will have been earned. And since the physical bodies of these men will have been consumed by worms, all that will be left are their rotting souls. Therefore, there will be no actual implements of torture, even for those who unmercifully wielded them but, instead, the imposition of a Spiritual force that will require these reprehensible souls to experience the humiliation, degradation, and pain they inflicted.

While I am too soft-hearted to watch an animal suffer, I am exceedingly judgmental and recognize the importance of holding the wicked accountable – a fact that should now be obvious. Therefore, should Yahowah choose to deploy His final *zarowa'* in this role, under the right conditions and with the proper support, I may be serviceable.

And should you wonder why God wouldn't simply handle this Himself, the answer is that it isn't in His nature, and it would defeat His purpose. From the moment He shaped 'Adam, Yahowah has chosen to work alongside His

creation. Yahowah did not build the Ark, Noach did in accordance with God's instructions. The Almighty would work alongside Moseh to liberate His people and reveal His Towrah. Dowd would slay the Philistine, defend Yah's flock, acquire Yaruwshalaim, and write the songs which would inspire everyone – including God – and then serve to fulfill Chag Matsah. Everything we are reading He conveyed through a prophet. So why would we think that at this late date, Yahowah is going to change His approach? After all, He is returning with Dowd, and making him King, for a reason!

The 59th chapter of *Yasha'yah* / Isaiah concludes with this statement from our God…

'As for Me (*wa 'any*)**, this is My Covenant** (*zo'th beryth 'any* – this is My Family and Relationship Agreement) **with them** (*'eth hem*)**,' announces** (*'amar*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**. 'For the benefit of the relationship** (*'asher* – to show the way to get the greatest enjoyment out of life)**,** ***Ruwach 'Any* | My Spirit** (*ruwach 'any*) **is upon you** (*'al 'atah* – over, before, and beside you (singular masculine))**.**

And to show the way to the relationship (*wa 'asher* – to reveal the path and provide the benefits)**, I have placed** (*sym* – I have set) **My words** (*dabar 'any*) **in your mouth** (*ba peh 'atah*)**.**

Therefore, what comes from your mouth (*wa min peh 'atah*) **shall not fail nor cease** (*lo' muwsh* – they will not stop nor be taken away)**, nor out of the mouths of your offspring** (*wa min peh zera' 'atah* – from what is sown by you)**, nor from the declarations sown through your seeds** (*wa min peh zera' zara' atah*)**,' says** (*'amar*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, 'from this moment** (*min 'atah*) **and forevermore** (*wa 'ad 'owlam*)**.'**

(*Yasha'yah* / Yahowah Liberates / Isaiah 59:21)

This is the result of the Seven Spirits of Yahowah inspiring the *zarowa'* and assisting those who have come to know the Almighty through him. Moreover, our words are God's words because we are translating His words. Therefore, since His words are eternal, our words will endure the test of time.

When we prioritize what is important to Yahowah, we find His name, His word, His Covenant, and His Spirit, just as they are all depicted here. These things of God represent the seeds of life which, when sown and cultivated, grow to become His children.

While I was invited to participate in this relationship just thirty-two years prior to Yahowah's return, I have had the joy of seeing the seeds I have sown take root and produce three successive generations of Covenant members. The remarkable woman who publishes these books has witnessed her children and grandchildren grow with Yah. She even has a granddaughter who wears the name of the previous chapter with great distinction: Qara. With all she has done to make it possible for you to read His words, I am delighted to see Yahowah acknowledging Jacki.

It is my hope that we have now moved past the little *z* and back to the greatest of them, my hero, Dowd. I suspect that this is the case because Yahowah has specifically announced that He would awaken the King at this time. And God has revealed that, upon his return, Dowd will be as brilliant as the sun.

Should Yahowah, however, be continuing to tell us about His little *z*, then there will be light after the pursuit

of recompense. He may be asked to explain how all of what was foretold ultimately transpired. This could be storytime around the Sukah campfire – an opportunity for Yahowah's young family to appreciate what was done to make this day possible.

And yet, there is yet another option. Since the little *z* will be serving alongside 'ElYah as one of the two Witnesses, this may be the prophet's portrayal of him in that role. If so, he is a Herald, exposing a dark world to the *'Owr* | Light which is to come. If so, he will be like 'ElYah in that both men are intolerant of the religious, political, and conspiratorial – and they will seek and obtain immediate retribution against the fools still advancing such horrid notions.

No matter which of these scenarios is now intended, keep in mind that this individual is a product of Yahowah's Spiritual development – even if this is addressing Dowd. What God does for one of His children, He intends for all of us. It is one of many reasons Dowd's initial life sits at the center of Yahowah's developing story.

Along these lines, the *'Owr* | Light which is returning is the *Ruwach Qodesh* | Set-Apart Spirit referenced in the previous statement. Both verbs, *quwm* and *'owr*, were conveyed in the second-person singular feminine, and *'owr* as a noun, like *ruwach*, is also feminine. Whereas by contrast, the one who is coming to convey Yahowah's significance is again masculine singular.

Most of the terms Yahowah cherishes, Towrah, Beryth, and Ruwach, for example, are feminine. Further, although the name, Yahuwdah, was first given to one of Ya'aqob's and Leah's sons, as a result of the "ah" ending, it is a feminine noun. I share this because while the mighty *Zarowa'* were men – Moseh and Dowd – it is also a feminine noun. Therefore, the pronouns used regarding the *Zarowa'* must be feminine – even when referencing one of

these men. And with Dowd, this is especially insightful since it was through his *nepesh* | soul (feminine in Hebrew) that he was able to fulfill Chag Matsah.

The combination of these factors suggests that the *Ruwach Qodesh* | Set-Apart Spirit will be the light and source of enlightenment within this *zarowa'*. Since She will withdraw sometime after the Shabuw'ah harvest, it appears that She is returning with one of Her own.

Choose to rise and shine (*quwm wa 'owr* – of your own volition, stand up and enlighten, establishing a source of light (both verbs are qal imperative second-person singular feminine active thus addressing the *Ruwach* or *zarowa'*)**), for indeed** (*ky*)**, your light has come** (*bow' 'owr 'ath* – your source of enlightenment, at this moment in time he has arrived (qal perfect third-person masculine singular while the actual light is feminine singular))**.**

The presence and overall significance, the manifestation of power, and the resulting reward (*kabowd* – the splendor and ensuing status, the personal abundance, the distinction and magnificence) **of Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **will come forth, visibly shining** (*zarach* – he will become apparent as he appears as the dawn, beaming (qal perfect third-person masculine singular active)) **upon you** (*'al 'ath* – you is feminine singular and thus addressing the *zarowa'*)**.** (*Yasha'yah* / Isaiah 60:1)

Yahowah, along with His son, Dowd as the king of the Zarowa', are returning to a dark and confused world…

By contrast (*ky*)**, behold** (*hineh* – take note)**, ignorance, confusion, and terror** (*choshek* – the lack of enlightenment and the dearth of illumination when so much is obscured and unknown) **will envelop the Earth** (*kasah 'erets* – will cover the land and conceal the material realm) **such that an archaic and misled world** (*wa la'om*) **will**

be shrouded in darkness (*'araphel* – clouded in gloom, hardship, and trouble, appearing hopeless)**.**

But Yahowah will shine upon you (*wa zarach 'al 'ath* – will appear, becoming visible to you (qal imperfect)) **and His glorious presence, His power and reward** (*wa kabowd huw'* – His splendor and status, His person and abundance, as well as the significance and distinction of His magnificence)**, will be seen** (*ra'ah* – will be witnessed around you (nifal imperfect)) **upon you** (*'al 'ath* – you remains singular feminine and thus is addressing the *zarowa'*)**.** (*Yasha'yah* / Isaiah 60:2)

The moment *Dowd* | David is introduced, he is anointed and then forever enveloped in the Set-Apart Spirit, protecting and inspiring him. And so, with Dowd, we witness Yahowah's presence and power.

As marvelous as Dowd's relationship was with Yahowah, he didn't go out of his way to build enduring friendships with Gentiles. And while I anticipate that a time will come when the Messiah will be as popular among his people as he is with others, it is not something we have witnessed thus far.

Then even (*wa*) **the gentiles** (*gowym* – those who are from different ethnicities and cultures other than Yisra'el (a masculine plural noun)) **will be drawn** (*halak* – will travel, walk, and move in the direction) **to your light and enlightenment** (*la 'owr 'ath* – toward your illuminated and brilliant guidance (with your conveyed in the feminine singular))**.**

Those who are thoughtful (*wa melak* – leaders who carefully consider and wisely respond to counsel and advice) **will be drawn to your knowledge and brilliance** (*la nogah* – your enlightenment and radiance) **which has dawned upon you** (*zarach 'ath* – which shines forth from your presence and is apparent (in the feminine singular, you remains the *zarowa'*))**.** (*Yasha'yah* / Isaiah 60:3)

If you are contemplative, you will be drawn to Dowd's brilliance. His *Mizmowr* / Psalms set a new standard in enlightenment.

Whether this is the big *Z* or still the little one, the planet is now enamored by his insights. With a desire to know, people from around the world are listening.

Lift up (*nasa'* – raise) **your eyes** (*'ayn 'ath* – your sights (your is feminine singular)) **and look** (*wa ra'ah* – and see, perceiving and witnessing that) **all around at your surroundings** (*sabyb 'ath* – at your perimeter)**. They all gather together** (*kol hem qabats* – they will assemble) **and come to you** (*bow' la 'ath* – returning to you (feminine singular and thus to the *zarowa'*))**.**

Your sons (*beny 'ath*) **will return** (bow' – will come) **from afar** (*min rachowq* – from a great distance away having been alienated and estranged for a long time) **and your daughters** (*wa bath 'ath* – your female offspring) **at your side** (*'al sad* – beside you) **will be cared for and attended to, becoming trustworthy and reliable** (*'aman* – will be nurtured and raised, supported and enduring, credible and faithful)**.** (*Yasha'yah* / Isaiah 60:4)

It would be unusual for a prophet, even of Yasha'yah's stature, to tell Dowd to "lift up his eyes and note his surroundings." He would have held Dowd in too high esteem to give him advice. So, this is not only someone else, a *zarowa'* of an entirely different strata, based upon all that has been said about him, the little *z* is being favorably received by the prophet. Yasha'yah is keen on the idea that people are flocking to him and listening, and I think that is because the little *z* is sharing Yasha'yah's message.

Clearly, Yasha'yah is relishing every minute. It is as if this is his moment too, a time when his prophecies are finally taking root and making a difference in people's lives. And that is perhaps because the little *z* has focused

upon conveying the message of the scroll Yasha'yah scribed.

Then, at that time (*'az* – simultaneously)**, you will be perceived** (*ra'ah* – others will choose to see you (qal imperfect jussive feminine singular)) **as having a positive attitude and joyous countenance** (*wa nahar* – as beaming and radiant, illustrious and brilliant, exceedingly bright and happy)**.**

He will be respected by some and feared by others (*pachad wa rachab* – He will be broadly known and mostly revered)**.**

As a result of (*ky*) **your sense of judgment** (*lebab 'ath* – your attitude, inclinations, and conscience, your heart, mind, and soul, your character and mindset)**, the abundance** (*hamown* – the populace and riches) **of the sea** (*yam* – serving as a metaphor for non-Yisra'elites) **and the wealth** (*chayl* – the capabilities and best qualities, the resources and property) **of the gentiles** (*gowym* – of the people of different races and places) **shall come to you** (*bow' la 'ath* – shall return and approach because of you (qal imperfect with you remaining feminine singular))**.** (*Yasha'yah* / Isaiah 60:5)

No matter who this *zarowa'* may be, Yasha'yah is not only impressed with the result of his deployment, he seems thrilled by the result – and that is a good thing. The great prophet should be universally appreciated, and he deserves to be recognized.

Yahowah is pleased, too. Therefore, He asks us to consider…

Who are these (*my 'el leh* – why and how, even when and where are those) **who fly** (*'uwph* – who hover, moving about in the air) **like a cloud** (*ka ha 'ab* – as if a cloud)**, like a dove** (*wa ka ha yownah* – like a bird)**, to their windows** (*'el 'arubah hem* – to penetrate their barriers,

provide perspective, and let in the light)**?** (*Yasha'yah* / Isaiah 60:8)

Throughout the *Yatsa'* | Exodus, Yahowah's presence among His people was veiled by a cloud. This way the Yisra'elites would know He was with them without God's brilliance blinding or incinerating them. Similarly, to hover and fly about such a cloud would be to reflect Yah's splendor.

When we read *'iy*, we should think of the seven million Jews in America, the land between the shores of the sea which has been warned and is now being negated. Many will escape from the judgment which awaits today's Babylon…

Indeed (*ky*)**, those along the shores** (*'iy* – those in the land surrounded by water with substantial coastlines which has been warned and now has been negated) **have come to confidently expect** (*qawah* – are now anticipating and awaiting) **Me** (*la 'any* – Me to approach)**.**

So then (*wa*)**, the ships** (*'onyah* – the merchant transports and seafaring vessels; from a compound of *'ony* – a fleet of ocean-going ships and *Yah*) **of Tarshish** (*Tarshysh* – a synonym for Carthage the economic empire represented today by the United States) **will be the first** (*ba ha ri'shown* – will be the foremost) **to bring** (*la bow'*) **My son** (*ben 'any* – singular child and first-person [from 1QIsa versus your sons in the MT]) **from afar** (*min rachowq* – from a great distance away in a future time)**, that which they value** (*keseph hem* – their yearnings and desires, even their money, property, valuables, and silver) **and their medium of exchange** (*wa zahab hem* – their gold and wealth) **with them** (*'eth hem*)**.**

For the name (*la shem*) **of Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'ath*)**, the Set-Apart One** (*la qadowsh* – for the uniquely special One) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God)**, he has**

honored you, raised you up, and endowed you (*pa'ar 'ath* – he has ascribed you with a high status through his clarifying explanations and by showing his appreciation for this marvelous outcome and for the fruit of this harvest)**.** (*Yasha'yah* / Isaiah 60:9)

Today's *Yatsa'* | Exodus from religious and political Babylon is diminished by half without inspiring American Jews to come out of her and come home. And so, it appears that the little *z* will find some receptive hearts among the stubborn, self-reliant, religious, and political Yahuwdym in *'iy*. Many will come to confidently anticipate Yahowah's return.

Tarshish was one of the central merchant ports of the Carthaginians as they used their formidable navy and reserve currency to rule the seas and control trade. Along the coast of the Iberian Peninsula, Tarshysh was as close to the New World as ancient mariners would travel. Further, the Carthaginian Empire was as similar to the American Empire as is possible considering their times.

Yahowah's foremost Son is Dowd, and yet, we should not expect to see the Messiah returning home by way of Tarshysh. So, this is another child of the Covenant – one who will be returning along with those he has awakened in the West.

There are two ways to interpret the closing phrase. It is either as I have rendered it, with the witness having "*pa'ar* – endowed" those anticipating Yahowah's return in America with the "honor and status" they now deserve, or Yahowah is showing His appreciation of His witness for having done so.

Since Dowd has never been in or affiliated with *'iy* or *tarshysh*, and cannot be reasonably associated with a dove, he is not the one sailing home from beyond the shores of the Iberian Peninsula. The one being recognized for his "*pa'ar* – clarifying explanations which have led to a

productive harvest" is the little *z* of our day. As a child born into the Covenant, he is a son of God. And Yahowah is pleased with His Son's willingness to work on behalf of the Family.

We met the *Nakry* | My Observant Foreigner during the dedication of Yahowah's Home in Yaruwshalaim. Having just introduced him as a son, Yahowah has dispensed with the *y* | My suffix previously attributed to the *Nakar* and is letting us know that he is doing as Solomon foretold.

And so (*wa*)**, the children** (*beny* – the offspring) **of the observant and responsive foreigner** (*nakar* – the little appreciated and often misunderstood non-Yisra'elite from a distant land who closely examines and carefully considers, then recognizes and acknowledges the truth, making it known through declarative statements, the discerning friend who highly regards what can be perceived and should be respected to elicit the proper response) **will reestablish** (*banah* – will restore and rebuild) **the means of separation and protection** (*chowmah 'ath* – your walls and means of remaining safe, especially that which appears like a wall but is actually an elevated thoroughfare and pathway; from an unused root meaning to join, making connections) **while those who are thoughtful and responsive among them** (*malak hem* – those who think after careful consideration and then respond intelligently as their leaders) **will render assistance and serve you** (*sharath 'ath* – shall be attentive and helpful, making a contribution)**.**

This is because (*ky*)**, in My frustration** (*ba qetseph 'any* – in My animosity as a result of the antagonism)**, I struck you** (*nakah 'ath* – I afflicted you, striking you down)**, but now with My acceptance and approval** (*ba ratsown 'any* – at My pleasure and as an expression of My will)**, I will be merciful toward you** (*racham 'ath* – I will be compassionate and affectionate with you, concerned

about our relationship). (*Yasha'yah* / Isaiah 60:10)

Yahowah's *Nakar* has arrived, and his role is to restore and reestablish Yisra'el while encouraging thoughtful and responsive *gowym* to come to the aid of Yahuwdym. Should his acknowledgment of the truth resonate with the people, they will experience God's desire to be merciful and compassionate. Having expressed His righteous indignation for so many years, Yahowah seems delighted that He is finally able to convey His affection toward His people.

When Yahowah makes a point, expressing the possibilities, there is typically a corollary…

For the gentile (*ky ha gowy*) **and the nation** (*wa ha mamlakah* – as well as the government) **which, for the benefit of the relationship** (*'asher*)**, will not work or serve** (*'abad* – expending the energy to be productive)**, you will perish** (*'abad 'ath* – you will be destroyed) **and those gentiles** (*wa ha gowym*) **shall be completely devastated as they fight among themselves and kill one another** (*chareb chareb* – as they become desolate and uninhabited). (*Yasha'yah* / Isaiah 60:12)

There will be no freeloaders in forevermore. God values work. Recognizing that it is essential that we contribute to those around us and to the Covenant Family, those who consider themselves entitled will be no more.

In the 13th statement of Yasha'yah 60, we are reminded that Yahowah is transforming the Land so that it appears again as 'Eden. God's set-apart place will become beautiful again.

Among the beautification projects will be the imposition of accountability because retribution is an essential component to being just, moral and fair. It is compassionate when we value victims over those who have hurt them. Progressives, Muslims, Anti-Semites, and

Conspirators beware…

The offspring (*beny* – the descendants) **of those who abused and afflicted you, oppressing and mistreating you** (*'anah 'ath* – who cause you to suffer, denied, deprived, denigrated, subjugated, and raped you, openly denying your rights)**, shall walk to you** (*halak 'el 'ath*) **humbled, crouched over, and bowed down** (*shachach* – in submission, grieved and downcast)**, and they will explain themselves** (*wa chawah* – they will announce their intent) **at the soles of your feet** (*'al kaph regel 'ath*) **along with all who despised and spurned you, treating you with contempt** (*kol na'ats 'ath* – everyone who rejected and reviled you, disrespecting you)**.**

Then they will call that which is associated with you (*wa qara' la 'atah*)**, 'the City and Inhabitants** (*'iyr* – place and population) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **of *Tsyown* | the Signs Posted Along the Way** (*Tsyown*) **by the Set-Apart One of Yisra'el** (*Qadowsh Yisra'el*)**.'"** (*Yasha'yah* / Isaiah 60:14)

It is as it should be, as it must be. It is fitting and proper for the seed of the Nazis, Roman Catholics, Muslims, Conspiratorialists, Anti-Semites, and Progressives, even Communists to receive what their forefathers had sought to inflict because they have come from the same seed. But on this day, they will arrive to praise those they have despised. They will commend the people they have condemned.

I do not know how long Yahowah will allow non-Covenant members to serve Yisra'el before they are banished. It may be on this day, for the time between the fulfillment of Kipurym and Sukah, or for as long as their natural lives. I, for one, never want to see or hear from them again, so the shorter the better. Let's get on with Life in

‘Eden.

“You will know (*wa yada’* – you will be aware and understand) **that I, Yahowah** (*ky ‘any Yahowah*)**, am your Savior** (*mowshya’ ‘ath* – the One who rescued and delivered you) **and your Redeemer** (*wa ga’al ‘ath*)**, the Mighty One** (*‘abyr* – the strength) **of Ya’aqob** (*Ya’aqob* – a synonym for Yisra’el)**.** (*Yasha’yah* / Isaiah 60:16)

This has all been leading up to Yahowah’s return and the commencement of Sukah. Then…

The sun’s (*ha shemesh*) **light** (*‘owr* – illumination) **will no longer be a means of persistent renewal** (*lo’ hayah ‘owd* – will not exist as a restoring witness) **for you** (*la ‘ath ‘owd*) **by day** (*la yomam* – or as a measure of time)**, nor the moon** (*ha yareach* – the monthly calendar) **a source of information on when to respond** (*wa la nogah* – make known or enlighten) **by night** (*layl* – [from 1QIsa]) **to provide light** (*lo’ ‘owr*) **for you** (*la ‘ath*)**.**

Instead (*wa*)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **will be for you** (*hayah la ‘ath*) **an everlasting light** (*‘owr ‘owlam*)**. And your God** (*wa ‘elohym ‘ath*) **your glorious adornment** (*la tiphe’reth ‘ath* – your radiance and renown)**.** (*Yasha’yah* / Isaiah 60:19)

This does not mean that the sun and the moon are going away, but instead, they will no longer serve as a measure of time or provide a restoring witness. In eternity, and as spiritual beings, we will radiate Yahowah’s light. We will shed our ignorance and no longer be slaves to time.

‘Then your family (*wa ‘am ‘ath* – and so your people (your remains feminine singular)) **will be entirely right** (*kol tsadyq* – they will all be correct, validated, and vindicated)**.**

They will be heirs to the land (*hem yarash ‘erets* – they will inherit and possess the earth) **forevermore** (*la*

‘owlam – for all eternity)**.**

This observant sprout and shoot, indeed this sucker from the original rootstock preserving the life of the tree (*netser* – this new growth emerging from an old stump which rises to the next generation, this extension grafted into the main branch which can be used as an implement to spare lives by revealing that which was not readily known; from *natsar* – to be observant, watchful, and trustworthy, to guard, protect, and preserve)**, is the one which Yahowah planted** (*ha mata’ Yahowah* – the one whose base and roots Yahowah established [from 1QIsa])**, the work and accomplishment of His hands** (*ma’aseh yad huw’* – the labors, acts, and products of His influence [works is plural in 1QIsa])**, to endow a higher status through clarifying explanations** (*la pa’ar* – to honor and show appreciation for this marvelous outcome as the fruit of the harvest is beautifully adorned)**.** (*Yasha’yah* / Isaiah 60:21)

That which is determined and readily known (*ha qaton* – the simple and insignificant, even the briefest moment in time) **will be** (*hayah*) **magnified a thousandfold** (*la ha ‘alaph* – will become abundantly productive) **and the child with older siblings** (*wa ha tsa’yr* – the more recent addition to the existing family and their servant) **will be an accomplished and effective gentile** (*gowy ‘atsuwm* – will be an empowered, strong, and potent individual of a different ethnicity)**.**

I (*‘any*)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, am prepared to accomplish this quickly** (*chuwsh hy’* – I am ready to hasten this result) **at the proper time** (*ba ‘eth hy’* – during the right moment on the calendar)**.’** (*Yasha’yah* / Isaiah 60:22)

It appears that Yasha’yah is elevating the *Choter* from

a sucker growing out of the rootstock of Dowd, who would need everything Yahowah could provide just to be functional, to a *Netser* | a sprout which will play a role preserving the tree that will embody a restored Yisra'el. His clarifying explanations would lead to the harvest of God's people. The transition from prophet to witness would take 2,700 years from our perspective looking back in time, and Yahowah will accomplish His intent in an instant at the proper time.

As we pursue Yahowah's words from now and into eternity, we find ourselves confronting a prophecy that Twistians have enveloped their Jesus. The story is that, after having been tempted by Satan, the Christian god walked into a synagogue, then rather than citing something from the Towrah pertaining to Pesach, he opened a scroll to the book religious Jews have long ignored. And while he is alleged to have cited the following prophecy, it clearly pertains to our time, not the 1st century CE. That is a problem because the Christian Jesus claimed that these prophecies were being fulfilled as he was reading them – and that simply is not true.

While I can assure you that these words were not spoken by the mythical misnomer "Jesus," it is highly improbable that they were intended to be in Yasha'yah's voice. That would leave us with the possibility that they would be conveyed by Moseh or Dowd. And if not them, in this context, these are the words of the last *zarowa'*…

The *Ruwach* | Spirit (*Ruwach*) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching [from 1QIsa because the MT has *'adonai*]) **is upon me** (*'al 'any*)**.**

For this reason (*ya'an* – and for this purpose and insomuch as) **Yahowah** (*YaHoWaH*) **has anointed** (*mashach* – He has designated, appointed, and devoted by setting apart at this moment in time (qal perfect)) **that which is associated with me** (*'eth 'any* – in accompaniment with me) **for the purpose of bringing this proclamation** (*la basar* – this positive and uplifting message (piel infinitive – the anointed is becoming the embodiment of the message in a descriptive and demonstrative way as a verbal noun)) **to the unpretentious and sincere and those ready to respond** (*'anaw* – those who have been oppressed and are now responsive, eager to move forward by replying to these answers; from *'anah* – to respond to a witness and reply to the answer)**.**

He has sent me (*shalach* – He has dispatched me at this time (qal perfect)) **to encourage** (*chabash* – to enliven, speaking the words which hearten by dressing the wounds, to bandage and gird (qal infinitive)) **those whose judgment has suffered** (*la shabar leb* – whose desires have been shattered and whose thinking has been thwarted)**, to provide an invitation** (*qara'* – to proclaim a summons, reading and reciting an announcement to be called out (qal infinitive)) **to be liberated** (*darowr* – to be free, released from all obligations and captivity, to be emancipated and free to move about without constraint) **to those who are being controlled** (*la shabah* – who are being led away and oppressed, whose freedoms have been confiscated such that they are captive (qal passive participle))**, and to those who are obligated and bound** (*wa la 'asar* – to those who have sworn an oath of allegiance and who have joined in) **a means of release** (*paqach-qowach* – an opening, a means to extricate oneself from being controlled)**,…** (*Yasha'yah* / Isaiah 61:1)

The *Ruwach* | Spirit of Yahowah was explicitly offered to the *Choter*. Further, the *Nakar* is dedicated to this mission.

When we read of someone being anointed, especially in the context of Yahowah's Spirit, we immediately think of *Dowd* | David as he was anointed 3,000 years ago. Also, while being *mashach* | anointed is a prerequisite of being the *Mashyach* | Messiah, most who are designated by Yahowah in this manner fall well short of the title. Cyrus is a glaring example. Moreover, there are those who are appointed by Yahowah to accomplish something He wants to be done who have never seen a drop of anointing oil.

Basar | uplifting news is the point of initial conflict between the Gnostic nature of Paul's letters and Yahowah's positive message. It also highlights the difference between the Jewish religion and the relationship Yahowah intended. Typically rendered as "flesh," the physical world is all there is to Judaism. It is a works-based dogma without the benefit of the Spirit or afterlife. And Paul wrote that his message was superior to God's because the Torah was of the flesh while his gospel was spiritual – or so Twistians are led to believe.

'Anaw is based upon one of the Towrah's most significant verbs: "*'anah* – to respond, reply, and answer." To render it "humble," as is the case with most English Bible translations, is to miss the point. This messenger's "*basar* – news is uplifting" for those "*'anaw* – willing to respond."

Modern readers often struggle with *leb* | heart, believing somehow that it is used to express "feelings." That may be true today, but when this was written, the *leb* was the center of judgment, revealing the capacity of a person to make good decisions such that their inclinations and ambitions would be reasonable and rational. This, therefore, is not addressing the "brokenhearted" but, instead, those "whose judgment has suffered because their desires have been shattered and thinking has been thwarted." This witness would be anointed to free God's people from religion, politics, and conspiracy.

Moseh was the great liberator, the one who drew his people away from religious and political oppression in Mitsraym, but these are not the words of the aging shepherd. Dowd was anointed and he defended Yisra'el, but he was not a liberator. And since "Jesus" never existed, it would be prudent to disqualify him simply for being a myth. Moreover, even in the fairytales regarding Jesus, his people did not listen to him, and they did not respond appropriately either. Further, Yisra'el would be subjugated, not freed, as a result of what was written about 'Jesus Christ.'

I'm inclined to see Yasha'yah speaking these words. Those who consider what he has revealed and who respond to what he has foretold will be freed of all human control mechanisms. Moreover, he has been predicting Yahowah's return while seeking recompense against those who have abused God's people. This is even written in Yasha'yah's style, wherein related thoughts are tied together in a complex sentence structure.

That said, prophets like *Yasha'yah* | Isaiah are inspired to report what they have witnessed in our future. They are seldom participants in the events they are prophetically depicting. And if that is the case, the prophet is describing the Choter.

…to issue an invitation (*la qara'* – to read and recite a summons to be called out and meet (qal infinitive)) **to the year** (*shanah* – the cycle of the seasons) **of Yahowah's** (𐤉𐤄𐤅𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **approval and acceptance** (*ratsown* – favor and reward, will and desire) **and the day** (*wa yowm*) **of the vengeance and retribution** (*naqam* – revenge and repayment, recompense and punishment) **of our God** (*la 'elohym 'anachnuw*) **to comfort and console** (*nacham* – to show sympathy and provide solace, consolation, and relief, showing compassion to) **all who grieve and mourn** (*kol*

‘abel – who have cried, lamenting a great calamity)**,…** (*Yasha’yah* / Isaiah 61:2)

There is only one year and just one day within that year when Yahowah’s favor and His retribution coalesce. This is *Yowm Kipurym* | the Day of Reconciliations in the Yowbel year of 6000 Yah – October 2nd and 3rd in 2033. As we will discover in Yasha’yah, Zakaryah, and Malaky, Yahowah wants nothing more than to reconcile His relationship with Yisra’el and Yahuwdah. But on this day when many are approved, far more will be condemned for having opposed God’s Family.

I am delighted to see Yasha’yah explain the reason for recompense. It is to console and comfort those who were victimized. To seek retribution is not only to be fair, just, and moral, it is compassionate, and it provides solace for the grieving.

…to provide (*la sym* – to put in place and appoint) **for those who grieve and mourn** (*‘abel* – who have cried, lamenting a great calamity) **for Tsyown** (*Tsyown* – for the Signs Posted Along the Way) **to give to them** (*la nathan la hem* – to bestow and allow for them) **an honorable endowment which provides an opportunity to be lifted up** (*pa’ar* – a clearly explained reason to boast over one’s status)**, instead of** (*tachath* – in place of) **ashes as if insignificant** (*‘epher* – humiliation, a sense of worthlessness, distress, and sorrow)**, olive oil** (*shemen*) **resulting in gladness** (*sasown* – jubilation and happiness) **instead of** (*tachath* – in place of) **mourning over the dead** (*‘ebel*)**, garments of adoration** (*ma’ateh tahilah* – laudable clothing) **instead of** (*tachath* – in place of) **a dark and obscure, weakening** (*kahah* – a feeble and dim, a faint and dull, restraining and faltering) **spirit** (*ruwach*)**.**

Then (*wa*) **they may be invited and called out as** (*qara’ la hem* – they may be proclaimed and summoned)**, ‘Leaders of the Flock who represent the Doorway** (*‘ayil*

– the sheep, ram, and rulers, the doorposts and pivot point, the vigor and robustness, even the strength, pilaster, and mighty tree)**' of being right and vindicated** (*tsedeq* – of being correct and acquitted, affirmed and validated, honest and just, upright, accurate, and fair)**, the basis of which was established by** (*mata'* – being placed and planted in the garden by) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*) **to approach the honorable endowment which provides an opportunity to be lifted up** (*la pa'ar* – concerning the clearly explained reason to boast over one's status)**.** (*Yasha'yah* / Isaiah 61:3)

We should all grieve for *Tsyown*. The marvelous Signs Posted Along the Way between Dowd's home and Yahowah's have been torn down and replaced with churches and mosques.

For the past 2,000 years, Jews have been treated as if they were dirt, insignificant and worthless, but that is about to change. They will soon be adorned in loving garments and laudable clothing – akin to a Garment of Light.

For far too long, the religious have supported the dark and obscure, weakening and faltering, spirit of *ha Satan*. It is long past time that Yisra'el upgraded to the *Ruwach Qodesh*.

Those who do will become Leaders of the Flock revealing the Doorway to Life. They are right and thus vindicated. This is the way established by Yahowah.

Considering the length and implications of this statement, let's review it before we assess the speaker…

The Spirit (*Ruwach*) **of Yahowah** (*Yahowah*) **is upon me** (*'al 'any*)**. For this reason** (*ya'an*) **Yahowah** (*YaHoWaH*) **has anointed and appointed** (*mashach*) **that which is associated with me** (*'eth 'any*) **for the purpose of bringing this proclamation and uplifting message** (*la basar*) **to the unpretentious and sincere who are ready**

to respond (*‘anaw*)**.**

He has sent me (*shalach*) **to encourage and enliven** (*chabash*) **those whose judgment has suffered because their desires have been shattered and thinking has been impaired** (*la shabar leb*)**, to provide an invitation** (*qara’*) **to be liberated, released from all obligations and emancipated** (*darowr*) **on behalf of those who are being controlled** (*la shabah*)**, and to those who are obligated and bound, having sworn an oath of allegiance or who have joined in** (*wa la ‘asar*)**, providing an opening and a means to extricate oneself from being controlled** (*paqach-qowach*)**,** (*Yasha’yah* 61:1)

to issue an invitation (*la qara’*) **to the year** (*shanah*) **of Yahowah’s** (*YaHoWaH*) **approval and acceptance, favor and reward** (*ratsown*)**, and summons to the day** (*wa yowm*) **of the vengeance and retribution** (*naqam*) **of our God** (*la ‘elohym ‘anachnuw*) **to comfort and console** (*nacham*) **all who grieve** (*kol ‘abel*)**,** (*Yasha’yah* 61:2) **to provide** (*la sym*) **for those who mourn** (*‘abel*) **for Tsyown** (*Tsyown*) **to give to them** (*la nathan la hem*) **an honorable endowment which provides an opportunity to be lifted up** (*pa’ar*) **instead of** (*tachath*) **ashes as if insignificant** (*‘epher*)**, olive oil** (*shemen*) **resulting in gladness** (*sasown*) **in place of** (*tachath*) **mourning over the dead** (*‘ebel*)**, garments of adoration and laudable clothing** (*ma’ateh tahilah*) **instead of** (*tachath*) **a dark and obscure, weakening and faltering** (*kahah*) **spirit** (*ruwach*)**.**

Then (*wa*) **they may be invited and proclaimed** (*qara’ la hem*)**, ‘Leaders of the Flock’ who reveal the Doorway** (*‘ayil*) **to being right and vindicated** (*tsedeq*)**, the basis of which was established by** (*mata’*) **Yahowah** (𐤉𐤄𐤅𐤄) **to approach the honorable endowment which provides an opportunity to be lifted up** (*la pa’ar*)**.** (*Yasha’yah* / Isaiah 61:3)

Since it is germane to our discussion to affirm the identity of this speaker, I would like to prove that Luke, who was Paul's publicist, had an agenda other than God's in writing his Gospel and the Book of Acts. Very little of what he claimed actually occurred. For example, the following is a flight of fantasy…

"So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. (Luke 4:16) And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: (Luke 4:17)

'The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; (Luke 4:18) To proclaim the acceptable year of the Lord.' (Luke 4:19)

Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. (Luke 4:20) And He began to say to them, 'Today this Scripture is fulfilled in your hearing.' (Luke 4:21) So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth." (Luke 4:22 *New King James*)

Luke, who was neither inspired nor an eyewitness, nor even very bright, advanced his myth by alleging that the Christian god would "come to Nazareth, where he had been brought up, and as was his custom, go into a synagogue on the Sabbath day." The town of "Nazareth" did not exist in the 1st century CE, so childhood "Jesus" could not have grown up there.

Knowing that Yahowah is opposed to the religious, His representative would never have stepped foot in a "synagogue." In fact, there is no mention of synagogues in

the Towrah because it isn't even a Hebrew word and God does not sanction such a place. (It is a Greek compound of *sun* – together and *agein* – bring and describes the blending together of Greek and Jewish cultures.)

The single least-respected book among religious Jews is Yasha'yah because it is so condemning of their religion. So even if "Isaiah" was an accurate transliteration of the prophet's name, that would have been the last scroll, not the first, the religious would have handed to anyone.

The prophecy Yasha'yah recorded does not read "the Lord" or "He" but instead "Yahowah" both times. There is no Hebrew word for "preach" or "gospel" and thus the misnomer, "Jesus," could not have read either. There was no reference to "the poor" but, instead, "the responsive." *Chabash* means "to encourage and enliven" not "to heal." And we have already addressed the myth of the "brokenhearted." *Qara'* is more adroitly translated as "to provide an invitation" or "to recite a summons to meet" than "proclaim."

"Liberty" is an accurate, albeit abbreviated, rendering of *darowr*, just as "captives" is a permissible but inadequate translation of *la shabah*. There is no reference to the "recovery of sight to the blind." It was added without any textual basis.

Clearly ad-libbing, Luke omitted the prophet's second inclusion of *qara'* | to issue an invitation. Then instead of reading that "those who were bound by their oaths of allegiance are being given the means to extricate themselves from being controlled," Luke suggested, "to set at liberty those who are oppressed."

Once again, one of the Towrah's most revealing verbs, *qara'*, was dismissed with "to proclaim," as if this had nothing to do with the Miqra' of Kipurym. And yet, all of these deliberate misrepresentations pale in comparison to Luke's final gaffe: "the acceptable year of the Lord.'" He

had his man-god read the first part but not the second part of the most important pronouncement. He obviously knew that he would have discredited his claim that this prophecy was fulfilled by his god if he had cited the end of the sentence. So, Luke's "Jesus" omitted Yahowah's name a third time and "**the day** (*wa yowm*) **of the vengeance and retribution** (*naqam*) **of our God** (*la 'elohym 'anachnuw*)," demonstrating that Luke's intent was to deceive.

By not having him complete the sentence, the Christian god also failed to explain the reason why the day of Yahowah's return would include retribution… "**to comfort and console** (*nacham*) **all who grieve** (*kol 'abel*)**, to provide** (*la sym*) **for those who mourn** (*'abel*) **for Tsyown** (*Tsyown*) **to give to them** (*la nathan la hem*) **an honorable endowment which provides an opportunity to be lifted up** (*pa'ar*) **instead of** (*tachath*) **ashes as if insignificant** (*'epher*)**, olive oil** (*shemen*) **resulting in gladness** (*sasown*) **in place of** (*tachath*) **mourning over the dead** (*'ebel*)**, garments of adoration and laudable clothing** (*ma'ateh tahilah*) **instead of** (*tachath*) **a dark and obscure, weakening and faltering** (*kahah*) **spirit** (*ruwach*)**.**"

The dark and faltering spirit of Satan inspired Luke to misquote, misconstrue, and misappropriate this prophecy. It is so obviously perverted, it's a wonder 2.5 billion people prioritize Satan's little ditty over the source from which it was twisted and torn.

There were no "books" presenting the prophets in this day, only scrolls. "Scripture" is a religious term with no Hebrew equivalent. (It is from the Latin, and thus Roman, *scriptura* – writings.) This prophecy was not fulfilled in the 1st century and is only now coming to fruition as we approach Yowm Kipurym in year 6000 Yah. Had he spoken these "words," those "who bore witness" would have mocked him, as we are doing with Luke. Even "gracious" is a Christian concept based upon the Roman

goddesses known as the Graces.

Since Luke was, in fact, literate, we can be certain that his intent was to deceive. But with the truth readily available for comparison and his perversions so grievous, why are there any Christians? Indeed, logic is lost on the religious.

Returning to reality, of the two mighty *Zarowa'* – Moseh and Dowd – only the Messiah could cite something along these lines, doing so upon his return. But even then, it isn't in his voice, does not reflect his style, and there is no record of him attesting to it in his Mizmowr or Mashal. Moreover, when a prophecy applies to Dowd, his name is included.

As much as I would like to see Yasha'yah making this marvelous declaration himself, in that I respect him and empathize with him, he is performing in the role of a prophet. Therefore, he is presenting the testimony of another – someone who he has previously introduced by affirming that Yahowah's Spirit is upon him. He has identified his Choter as being appointed to proclaim this message to those who are ready to hear it and respond. And he knows that for it to resonate, God's people must be willing to think for themselves and crawl out from under the religious influences which have impaired their progress. Further, he is aware that Yahowah is committed to the liberation of His people from those seeking to control them. The Choter also shares Yahowah's desire to reconcile His relationship with Yisra'el. And admittedly, he has a propensity for run-on sentences, for making copious connections and explanations with a deep-seated desire to explain what is occurring within the context of the Miqra'ey and God's timeline, and is committed to advancing the mission laid out within the prophecy, including achieving retribution to console the victims. He shares the prophet's fascination with these words along with a steadfast devotion to using Yahowah's name.

As for affirming the identity of the Choter, the timing and substance of this message and mission limit the potential candidates considerably. While I am committed to going where God's words lead, I remain reluctant in this case. But my preferences must subside in favor of sharing the truth. All that really matters is that Yahowah is calling His people – Yisra'el and Yahuwdah – out of political, religious, and geographic Babylon so that He can reconcile their relationship. And now, as I update the 7th edition of this volume, only nine years remain – even less for those of you reading them who have not yet responded.

The treasures of Yaruwshalaim have been razed many times, from the Babylonians to the Romans and, most recently, by the Muslims. But all of that ugliness, the mosques and the churches, even the synagogues and temples, will now be razed to make way for what actually belongs in the Promised Land.

Appreciating the value of work, I am delighted to see Yahowah allowing His people to contribute to reconstructing and reestablishing Yisra'el. That way it will mean more to all of us than if it was just given to us.

Most important of all, should you have been troubled by my repudiation of the Christian New Testament when I claimed that the preceding prophecy pertained to 2033 and not 33, and thus could not have been quoted by the Christian god, what follows is proof. This has not occurred but will occur immediately after Yahowah's return. In fact, the opposite transpired after the Lamb's sacrifice. It is yet another example as to why Yahowah's testimony ought never be extricated from the context which ascribes its meaning.

Then they will rebuild (*wa banah* – they will reestablish; the feminine of *ben* – son) **that which was destroyed long ago** (*charbah 'owlam* – the ancient ruins which were made desolate rubble and depopulated will be

forevermore)**.**

That which was formerly ravaged (*shamem ri'shown* – the foremost of what was previously laid waste and ruined in stupefying fashion by those who were appalling) **shall rise and be reestablished** (*quwm* – will arise, be validated, and affirmed)**.**

They will repair and restore (*chadash* – they will renew and thereby reaffirm their relationship with) **Choreb's cities** (*'iyr choreb* – the inhabitants who are aware of where the Towrah was revealed and who are Towrah-observant) **which were devastated** (*shamem* – which were ravaged in a stunning, appalling, and stupefying fashion) **many generations ago** (*dowr wa dowr*)**. They will rise again** (*quwm quwm hem* – they will absolutely be reaffirmed and validated, established and standing [from 1QIsa])**.** (*Yasha'yah* / Isaiah 61:4)

Ever the wordsmith, Yasha'yah begins his quest for us to understand with *banah* | rebuild, knowing that it is based upon the word for child. Yah is now about the business of raising His Covenant Family. Therefore, this proclamation is more about the restoration of God's people than it is about reconstruction. Even *charbah* is a derivative of *Choreb* and, thus, addresses those who have been restored by the words delivered in this place.

'Owlam was rendered as "long ago," but now that we have reached the point where we have been liberated in the fourth dimension, be aware that it is most comfortably translated as "forevermore." Similarly, while *ri'shown* can be rendered as "formerly," it is more accurately conveyed as "first and foremost," so it is addressing the things which matter most. Those who recognize this "*quwm* – rise up, established and validated, standing" before Yah.

Chadash is inseparable from the Miqra'ey, in that it reveals when we are invited to celebrate Chag Matsah, Chag Shabuw'ah, and Chag Sukah with the Covenant

Family. *Chadash* describes the renewing light on the moon's surface designating the beginning of a month – particularly the first and the seventh, when the countdown to these times of renewal and restoration begins.

To my mind, Yasha'yah intended for us to transliterate *Choreb* rather than translate it. And then his expectation was that we would associate the place where the Towrah was revealed with the benefits of being Towrah-observant. It has, after all, been 170 generations since the Towrah was initially written and 150 since it was last observed by all Yisra'el. And, according to Yasha'yah's contemporary, *Yirma'yah* | Jeremiah, the Covenant's restoration and renewal is predicated upon Yahowah placing His *towrah* | guidance inside of His children.

Even *shamem* is telling, revealing that the Towrah was "ravaged in a stunning, appalling, and stupefying fashion." He is speaking prophetically of the consequence of Judaism and Christianity.

Those who are from distant places and may not be native (*zarym* – those who have been scattered and who may be of diverse ethnicities, even those previously estranged and alienated) **will be present, remaining and enduring** (*'amad* – taking their stand by presenting themselves and becoming established, repaired and raised)**, and they will shepherd** (*wa ra'ah* – they will lead, protect, watch over, and nourish (qal perfect active)) **your flocks** (*tso'n 'atem* – your sheep (you has returned to masculine plural and thus is addressing Yisra'el))**.**

And also (*wa*)**, the children** (*beny* – the offspring and descendants) **of an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*nakar* – of someone from a different place and culture, speaking a different language, who, having paid attention will comprehend and respond (masculine singular); from *nakar* – by being attentive and

astute will become acquainted, recognize, and acknowledge something which deserves our attention and consideration even if previously under-appreciated and often misunderstood) **will be your husbandmen** (*'ikar 'atem* – among those working in your fields as plowmen and farmers, always digging deeper) **and your vinedressers** (*wa korem 'atem* – as they tend to your vineyards)**.** (*Yasha'yah* / Isaiah 61:5)

Since there is one God and one Towrah for all, and only one Covenant, we should rightly expect the Promised Land to be shared with those who have been scattered and alienated, even those of different ethnicities. Moreover, they are here to stay.

It is interesting that in Hebrew, the language of revelation, the most respected occupation, *ra'ah* | to be a shepherd, is always a verb and never a noun. And it is telling that, having shirked their responsibilities as shepherds, Yahowah is now deploying others to tend to His sheep.

Yasha'yah's stirring prophecy has now been set between two presentations of the *Nakar* | Observant Foreigner. And soon enough, we will see it placed between an early and later mention of the *zarowa'*.

What is happening here is special, deeply rewarding and encouraging. Those who have found their way into the Covenant through these many translations and resulting considerations are busy doing what we have been trained by Yah to accomplish. We are tending our Father's sheep, serving in His garden, and dressing His vines. We are being used productively by Yahowah for the benefit of His Family.

However, with this summary reference to the *nakar*, we are reminded that, in Yasha'yah 60:10, something was said which is equally heartwarming…

"And so (*wa*)**, the offspring** (*beny*) **of the *Nakar* | Observant Foreigner** (*nakar*) **will reestablish, restore, and rebuild** (*banah*) **the means of separation and protection, and particularly your elevated thoroughfare to make the proper connections** (*chowmah 'ath*)**, while those who are thoughtful and responsive among them** (*malak hem*) **shall render assistance and serve you, being attentive and helpful while making a contribution** (*sharath 'ath*)**."**

We will do these things so that the Lowy, and perhaps now all Yisra'el, can return to the mission for which they were called…

And you will be invited to be called out and to read and recite the proclamations pertaining to the welcoming meetings as (*wa 'atem qara'* – you will be summoned (nifal imperfect)) **priests** (*koheny* – as ministers and royal advisors) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, as those who serve by rendering assistance** (*sharath* – who contribute by providing a service) **for our God** (*'elohym 'anachnuw*)**.**

The gentiles (*gowym* – those from different places and races) **will speak of you** (*'amar la 'atem*) **as having character, virtue, and ability** (*chayl* – as being strong and capable, vigorous and worthy, valiant and effective)**.**

While you dine (*'akal* – you will feast)**, you will boast about** (*'amar* – you will express your pride in) **their significance and glorious presence** (*wa ba kabowd hem* – in their manifestation of power, tremendous reward, and honorable standing)**.** (*Yasha'yah* / Isaiah 61:6)

Having *gowym* serving in Yahowah's garden is significant and will be glorious. It is a reason to be proud of what we have accomplished together.

This said, I realize that the more customary way to render this passage is to suggest that the way these priests will be serving God is that, after lapping up their praise, the Jews will be devouring the wealth of the nations. Rather than advancing the need for retribution, that sounds petty. The Covenant is about living together in harmony, without conflict, and being mutually supportive and joyous.

In keeping with my appraisal, Yisra'elites are being given a double portion of what is being viewed as a glorious reward and honorable standing among the Gowym…

Instead of (*tachath*) **you being shamed and humiliated** (*bosheth 'atem* – being confused and abused)**, there will be a double portion** (*mishneh* – there will be twice as much).

And instead of being dishonored and disavowed (*wa kalimah* – being insulted and humiliated)**, they will rejoice** (*ranan* – they will sing for joy) **over their share** (*cheleq hem* – over their apportionment, reward, allocation, and lot)**.**

Therefore (*la ken* – so as a result)**, in their land** (*ba 'erets hem*)**, you will inherit** (*yarash* – they will receive as heirs [1QIsa]) **a second portion** (*mishneh* – twice the amount)**, existing in an eternally joyous state** (*shimchah 'owlam hayah la 'atem* – you will be eternally delighted and happy ever after [1QIsa])**."** (*Yasha'yah* / Isaiah 61:7)

This is because (*ky*)**, I** (*'any*)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, love** (*'ahab* – strongly prefer) **that which is just, rational and decisive** (*mishpat* – exercising good judgment while being thoughtful and fair, resolving disputes)**, and I hate** (*wa sane'* – I despise, abhor, and detest) **deception and plunder** (*gazel* – stealing, seizing the property of others) **in that it is wrong, displays malice, and is dishonest** (*ba*

‘awlah – it is unjust, deviant, and perverse)**.**

Therefore (*wa*)**, I will provide** (*nathan* – I will bestow and give) **you with your reward and compensation** (*‘atem pa’ulah* – you with your wages, what you have earned and deserve for what you have accomplished, your proper remuneration and pay [1QIsa]) **honestly and fairly** (*ba ‘emeth* – reliably, dependably, and with integrity)**.**

I will establish (*karat* – I will cut, making through the act of separation) **an everlasting** (*wa ‘owlam* – an eternal) **Covenant** (*Beryth* – Family-Oriented Relationship Agreement) **with you** (*la ‘atem* – you is masculine plural and thus addresses Yisra’el [from 1QIsa])**.** (*Yasha’yah* / Isaiah 61:8)

Yahowah is the foremost patron of joy and justice. Often, they go hand in hand. This is why the Day of Reconciliations is also a time of recompense.

It is much better for God to be fair rather than forgiving, decisive rather than accommodating, even just instead of justifying. So long as He reveals His criteria, then it is up to us. If we meet it, we are good, if not, we have only ourselves to blame. But this way, we always know where we stand because the outcome is predetermined.

Based upon this, there are a lot of people and institutions Yahowah hates, including the Roman Catholic Church, Muslims, and Communists – and let’s not forget the covetous rabbis who extort the people’s inheritance. They have all shamed and robbed Yisra’el. For doing so, there will be hell to pay.

Yah has described our reward, His compensation to us and our due. It is nothing more or less than His Covenant – eternal adoption into His Family. It is what He is offering and what we should be seeking. There is no greater reward,

nothing more valuable.

This next statement is typical of Yasha'yah. He has written it so that those he is addressing will see themselves in his words while those who are not invested in this process will pass them by. Featured herein are two references to *zera'*, the actionable root of *zarowa'*, speaking of sowing the seeds which are productive, generating new life. There is also a *ra'ah* | witness, a community of *gowym* | gentiles who are incorporated into the *'am* | family. There is a *yada'* and a *nakar*, both rendered in their actionable verbal forms. And it concludes by acknowledging that all of this has Yahowah's explicit *barak* | blessing.

The seeds you have sown and your resulting offspring (*wa zera' 'atah* – that which you, as the *zarowa'*, have planted and produced [1QIsa]) **will be known** (*yada'* – will be revealed and recognized, respected and appreciated) **among the gentiles** (*ba ha gowym* – with those of different ethnicities) **in addition to** (*wa*) **what you have produced with your descendants** (*wa tse'etsa' 'atah* – that which you have planted and produced; from *yatsa'* – proceeded to bring forth and caused to come out [1QIsa]) **within** (*ba tawek* – in the midst of) **the family** (*ha 'am* – the people)**.**

Everyone who witnesses them (*kol ra'ah hem* – all who observe them) **will recognize and acknowledge them** (*nakar hem* – will realize who made this known to them, perhaps perceiving and accepting the role of the *nakar* | observant foreigner (hifil imperfect – the *nakar* is being influenced by the subject, becoming like them in that everyone is continually observant and aware)) **because** (*ky*) **they are the offspring of the seeds sown** (*hem zera'* – they are the descendants and seed, the product of the *zarowa'*) **which Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*) **has blessed** (*barak* – has lovingly raised, beneficially extolled, and positively greeted)**.** (*Yasha'yah* /

Isaiah 61:9)

In this case, there can be no attempt to rebuff the acknowledgment because the results are so marvelous. The seeds we have sown have taken root and they have grown into Children of the Covenant. We are being recognized within the Family for who we have come to know and what we have come to understand by being observant. And this has all been with Yahowah's blessing.

As an interesting aside, after surveying the Dead Sea Scrolls, I had laid a course to translate through the 8th verse of the 60th chapter and then move on to the 61st. Had I done so, we would have been bereft of this acknowledgment from our God. And yet, it is becoming ever more difficult to escape the likelihood that there really is a third *Zarowa'*, a little *z* who has sown a lot of seeds.

As we continue to ponder whether these words were prophetic of those which would be spoken by the great *Zarowa'* – Moseh or Dowd – or perhaps by Yasha'yah, it is still premature to be definitive. And yet, we are not left with many possibilities following statements like the previous one – especially considering the subject matter and timing.

While this is all scribed in the masculine singular, I think we would all agree…

I will rejoice and then celebrate some more (*suws suws* – I am delighted, tremendously pleased, totally confident, and in love with the relationship (qal infinitive qal imperfect)) **with Yahowah** (*ba YaHoWaH*)**.**

My soul (*nepesh 'any* – my consciousness, the repository of my personality, attitudes, and aptitudes, even experiences and knowledge – the sum of my life) **will shout for joy and express my appreciation** (*gyl* – will jubilantly convey my delight, glee, and contentment, shrieking ecstatically) **with my God** (*ba 'el 'any*) **because**

(*ky*) **He has clothed me** (*labash ‘any* – He has dressed me) **in the apparel** (*beged* – in the garments and cloak) **of deliverance and salvation** (*yesha’* – of victory and freedom)**, with the robe** (*ma’yl* – with the cloak) **of accuracy and honesty** (*tsadaqah* – of being right and thus vindicated, correct and acquitted, of righteousness and justice, innocence and prosperity)**.**

He has covered me (*ya’ath* ‘any – He has arrayed me) **as a bridegroom** (*ka ha chathan* – like I was the Father’s daughter’s husband, a son-in-law) **serving and adorned as a priest** (*kahan* – dressed like a priest while serving as a minister) **with a beautiful headdress** (*pa’er* – with a glorious ornamental sash)**, and similar to the way a bride** (*wa ka ha kalah*) **adorns herself** (*‘adah* – makes herself especially beautiful and attractive) **with her jewels** (*kely hy’* – with her jewelry and other objects, articles, and implements)**.** (*Yasha’yah* / Isaiah 61:10)

This is the essence of my life as I hope it is for yours. Every breath is an opportunity to celebrate our relationship with Yahowah. More than appreciative, we are ecstatic. Personally, I have gone from being tormented by a horrible father to the best. I left a miserable marriage to share my life with the most wonderful woman in the universe – who, like the prophecy suggests, is Jewish. And I have a job I truly love.

Nearly twenty-three years ago, I came to realize that the means Yahowah deploys to make His children appear perfect in His eyes is to adorn us in a Garment of Light. This is the apparel of deliverance and salvation. But now we know that what it accomplishes for our outward appearance, it also does for what we do and say. Yahowah is ever ready to clothe His children and coworkers in the robes of “*tsadaqah* – accuracy and honesty.”

In addition to God’s Family, the *Beryth* | Covenant represents a marriage. In this case, it appears as if *Yada*, the

Nakar, and little *z* are being adorned as both a bridegroom, God's son-in-law, and in the robes of a priest. And while we will learn that Dowd, himself, will be adorned as a priest upon His return as he sprinkles blood upon the Mercy Seat of the Ark of the Covenant during Yowm Kipurym, Dowd is both Yahowah's Son and he represents Yisra'el – the bride.

If we are going to have a royal wedding, why not in 'Eden with Dowd, who is the *Tsemach* | Branch officiating the love affair?

Indeed (*ky*)**, just as** (*ka*) **the Land** (*ha 'erets*) **brings forth** (*yatsa'* – extends and delivers, bringing out) **its Branch** (*tsemach hy'* – its source of growth)**, and as a garden** (*wa ka ganah* – an enclosed and protected place conducive to growing) **what is sown** (*zeruwa' hy'* – life grown from seeds; from *zera'* – to sow and seed) **to sprout and grow** (*tsamach* – for life to emerge from the source and branch out)**, likewise** (*ken* – in the same manner, then) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence [1QIsa])**, Almighty** (*'elohym* [1QIsa])**, will cause what is accurate, right, and vindicating to sprout and grow** (*tsamach tsadaqah* – will be the reason the Branch brings that which is correct, acquitting, validating, and honorable, fair and just) **in addition to that which is loving and laudable** (*wa tahilah* – and that which is positive and praiseworthy, truly excellent and redeeming, adoring and commendable) **before** (*neged* – and pertaining to) **all of these gentiles** (*kol ha gowym*)**.** (*Yasha'yah* / Isaiah 61:11)

The Branch grew out of the Land of Yisra'el and in many ways, at least later in life, came to embody the people's tumultuous existence. And yet, through all of the highs and lows, Dowd became the voice of God to his people, sowing the seeds which would take root, sprout, and grow over the millennia. He is also attributed with

planting the Garden of God. But most of all, the lyrics of His *Mizmowr* | Songs about Yahowah were always *tsadaqah* | accurate, validating and vindicating. The Beloved Branch recognized and reported that Yah is *tahilah* | laudable and loving. But Dowd's exposure to *gowym*, particularly the Philistines, was neither *tsadaqah* nor *tahilah*. Therefore, this may be speaking of someone else who is now cultivating what Dowd has *zeruwa'* | sown.

Yahowah has copious reasons to be disappointed in His people, and especially angry at religious Jews, but He has not given up. A steady diet of truth can transform an open mind.

For the sake of Tsyown (*la ma'an Tsyown* – for the benefit of and with regard to the Signs Posted Along the Way)**, I will not keep silent nor be unresponsive** (*lo' chashah* – I will not remain hushed nor will I hesitate and do nothing (qal imperfect))**.**

And for the benefit of Yaruwshalaim (*wa la ma'an Yaruwshalaim* – for the sake of the Source of Guidance on Reconciliation)**, I will not rest** (*lo' shaqat* – I will not be at peace or serene, nor will I remain inactive) **until** (*'ad*) **her righteousness and vindication** (*tsedeq hy'* – her willingness to do the right thing, to be honest and accurate, to be equitable and just, moral and correct) **are brought out** (*yatsa'* – come forth) **as knowledge and enlightenment** (*ka nogah* – as light, brilliant and radiant) **and her deliverance and salvation** (*wa yashuwa'ah hy'* – her victory and freedom) **are like a blazing torch** (*ka lapyd ba'ar*)**.** (*Yasha'yah* / Isaiah 62:1)

Yahowah has been silent since He last spoke through Mal'aky 2,440 years ago. A lot has happened over that span

of time and yet nothing has changed. Humankind continues to reject Yahowah's message and accept a religious and/or a political counterfeit in its place. But that will soon change.

God is speaking to His people again. He will not rest until everyone who is willing to listen knows what is written on His signs and is aware of what occurred in His city. He wants His people to realize that the signs posted on Tsyown by Dowd speak honestly and accurately about their salvation. His words in this regard serve as a blazing torch of knowledge and enlightenment.

With the return to the feminine variation of "you," we can apply all of this to Yaruwshalaim. And that makes sense because the city is the source of vindication. However, why would God want to rename His city, especially when Yaruwshalaim already means Source of Guidance on Reconciliation? And of course, why is the restorative name being offered to "him" if Yah is addressing the city?

It would appear as if the *zarowa'* Yah has been tasked with bearing His torch and illuminating His signs is being acknowledged for having done so accurately and honestly. And in the process of becoming correct and being vindicated, all those who are thoughtful and responsive will come to value God's signs, city, and, perhaps, *zarowa'*.

People from different places and races (*wa gowym*) **will see** (*ra'ah* – will have revealed and will witness) **that you are accurate and honest, readily validated and vindicating** (*tsedeq 'ath* – that you (feminine singular) are correct and fair, in accord with the standard, straightforward and consistent, truthful and ethical)**, and all of those who are thoughtful and responsive** (*wa kol malak* – those who are receptive and carefully consider the evidence, especially those who are willing to accept

counsel and lead) **will see your value** (*kabowd ‘ath* – your (feminine singular) honorable nature and the subsequent reward which is a manifestation of power)**.**

And He will call you (*wa qara’ la ‘ath* – He will meet with you and welcome you, summoning and inviting you (pual perfect – the person being addressed (which is feminine singular) is accepting this gesture without asking for it with the subject being third-person masculine singular)) **by a renewing and restoring** (*chadash* – a reaffirming and reestablishing) **name** (*shem*) **which, as a benefit of the relationship** (*‘asher* – which to show the way to get the greatest joy out of life)**, the mouth** (*peh*) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **will designate for him** (*naqab huw’* – will bestow upon him which is notable)**.** (*Yasha’yah* / Isaiah 62:2)

Up to this point, just three individuals have been renamed by God. They are ‘Abram who became ‘Abraham, his wife Sarai who became Sarah, and Ya’aqob who was renamed Yisra’el. And should this be the little *z*, he has been afforded the titles: *Yada’* | Knows and Understands, *Choter* | Stem or Sucker, *Nakar* and *Nakry* | My Observant Foreigner, and more recently, *Zarowa’* | Arm of God.

In that the *shem* | name is *chadash*, it may be a new name but is more likely one which addresses his desire to renew, restore, and reestablish the relationship between Yahowah and Yisra’el.

It is likely Dad’s way of saying, “Good job, kid. You made your Papa proud. It’s about time I stop calling you a sucker and give you a proper name.”

You will be (*wa hayah* – at this moment you will exist as (qal perfect second-person feminine singular)) **an honorable and adorning** (*tiphe’reth* – an attractive and ornamental) **metaphorical crown or actual compass** (*‘atarah* – a garland, wreath, or diadem) **in** (*ba* – as, with,

and positioned by) **Yahowah's** (*YaHoWaH*) **hand** (*yad* – influence and authority) **and as** (*wa*) **a royal counselor** (*maluwkah* – as a sovereign and leading advisor to consider; from *malak* – to counsel and advise on behalf of the king) **in the palm** (*ba kaph* – in the hollow of the hand) **of your God** (*'elohym 'ath*)**.** (*Yasha'yah* / Isaiah 62:3)

A *zarowa'* can take many forms and play different roles. Moseh was a Productive Shepherd. Dowd was the Protective Ram. Both Sowed the Seeds of Life, one through the Towrah and the other with his Mizmowr. Most importantly, Dowd was the Sacrificial Lamb. And the little *zarowa'* appears to be a useful implement in God's hand. With Divine guidance and Spiritual input, the *z* is being offered his dream job, serving as a royal advisor and sovereign counselor to Dowd, the King of Kings. Moreover, in the palm of God's outstretched hand, the little *z* functions as a compass – providing those who use it with the way Home.

Now speaking to all Yisra'el, Yahowah affirms…

You shall no longer be called (*lo' 'amar la 'ath 'owd*) **'Abandoned** (*'azab* – a rejected outcast, forsaken and relinquished, deserted or destitute, damned or estranged)**,' and concerning your Land** (*wa la 'erets 'ath*)**, no longer will it be called** (*lo' 'amar 'owd*)**, 'Uninhabitable** (*shamamah* – ruined and wasted, depopulated and desolated, a devastated and terrifying wasteland clothed in despair)**,' but instead** (*ky*)**, you will be called, designated, and welcomed as** (*la 'ath qara'* – you will be summoned and invited as, even named)**, '*Chephtsy* | My Delight** (*chephets 'any* – My Desire and Great Pleasure because I Am Pleased)**' and your Land** (*wa la 'erets 'ath*)**, '*Ba'ulah* | Married** (*ba'ulah* – in a possessive relationship)**.'**

This is because (*ky*) **Yahowah** (*Yahowah*) **desires you** (*chaphets ba 'ath* – is delighted with you, He is pleased with you and He wants you)**. So, your Land** (*wa 'erets*

‘ath) **will be wedded** (*tiba’el* – in a state of matrimony)**.** (*Yasha’yah* / Isaiah 62:4)

By way of comparison (*ky*)**, as a fine young man** (*bachuwr* – as an exceptional bridegroom, as an exemplary individual who is battle-hardened and capable, resilient and strong) **marries** (*yba’al* – comes to take and possess in matrimony) **a virgin** (*bethuwlah* – a young woman without any sexual experience; from an unused root meaning to separate)**, Your sons** (*beny ‘ath* – Your children (beny is masculine and ‘ath is feminine)) **shall wed themselves to You** (*ba’al ‘ath* – shall marry You (singular feminine and thus addressing the *Ruwach Qodesh*))**, and as the bridegroom** (*wa chathan* – the Father’s daughter’s husband, a son-in-law) **rejoices and is delighted** (*masows* – is celebrating with a positive attitude) **for the bride** (*‘al kalah* – the one getting married)**, your God** (*‘elohym ‘ath*) **will be pleased for you** (*suws ‘al ‘ath* – will be delighted for you, enjoying the relationship with you)**.** (*Yasha’yah* / Isaiah 62:5)

To appreciate the symbolism, understand that central to the *Beryth* | Family-Oriented Covenant Relationship is portrayed by the productive and loving union between a man and a woman, a husband and his wife, a father and a mother who conceive and raise their children in a supportive home. It is about choosing your partner, loving and supporting them, and being trustworthy and loyal. Further, Yisra’el is metaphorically Yahowah’s Bride, and God covets a faithful, enduring, mutually supportive, and loving relationship with His people. Also, the symbolism makes the most sense when we recognize that the Ruwach Qodesh represents the feminine and maternal aspects of Yahowah’s nature.

Simply stated, Yahowah wants us to be engaged in a loving relationship, where we respect and cherish one another and establish our home and family. By this time, God and His people are together again, celebrating their

kinship. It is the result of Kipurym and the purpose of Sukah – which is serving as the wedding pavilion.

Upon your walls (*'al chowmah 'ath* – along your elevated thoroughfare)**, *Yaruwshalaim* | Jerusalem** (*Yaruwshalaim* – Source of Guidance on Reconciliation)**, I will summon and determine the number** (*paqad* – I will call, arm, muster, organize, and appoint) **of the observant** (*shamar* – those who closely examine, carefully consider, and focus intently, watchful individuals)**.**

And all day and all night (*wa kol ha yowm wa kol ha laylah*) **they will continuously exist** (*tamyd* – they will be uninterrupted and constant)**, never inactive nor silent** (*lo' chashah* – never hesitating to speak out nor idle)**, always remembering** (*ha zakar* – never forgetting and consistently recalling and proclaiming) **that those who associate with Yahowah** (*'eth YaHoWaH*) **are never silenced or inactive** (*'al domy* – they continually communicate the restoring testimony and eternal witness, and never cease, they are neither still nor dumb) **regarding you** (*la 'atem*)**.** (*Yasha'yah* / Isaiah 62:6)

This is a reminder that Yahowah not only values those who are observant, He invites them to work with Him. Further, with this affirmation, we are reminded that God appreciates what work can achieve. Given the option, He'd rather engage with an active individual. And in this regard, He is calling us to speak openly and continually, such that we are always ready and willing to share His restoring witness.

What follows can be interpreted in one of three related ways. Does the negation of *nathan* | allow, scribed as it is in the jussive mood, mean that this particular messenger's freewill is being usurped so that he completes the mission without distraction? Might this be the prophet expressing his desire regarding him, encouraging him to continue to battle until his last breath? Or is this God indicating that no

one will be able to silence this witness or even slow his progress? Under the circumstances, each interpretation seems appropriate.

And so, You should not (or will not) allow him to be silent nor silenced, neither inactive nor stopped (*wa 'al nathan domy la huw'* – You should not give him the opportunity to choose to be incommunicative, silenced, overwhelmed, idle, or satisfied, nor even pause and rest such that he is always striving to be a more literal and effective witness, or: You will not allow anyone to impede his progress or censure his message, never allowing anyone to stop him (qal imperfect jussive – with *nathan* being negated, either the observant spokesman's freewill is curtailed for an ongoing period of time such that there will be no pause in the work or cessation in the communication, or the prophet is affirming that God will insure that no one silences him or interrupts him)) **until he prepares the enduring and restoring testimony** (*'ad kuwn* – while he authenticates the legitimacy, secures and sustains through a thoughtful and systematic arrangement of the evidence, making ready (poel imperfect – whereby the object, Yaruwshalaim, becomes fully equipped to prevail as a result of the active witness)) **and causes through the eternal witness** (*wa 'ad sym* – until he brings about through the restoring testimony) **that which is associated with Yaruwshalaim** (*'eth Yaruwshalaim* – that which pertains to the Source of Teaching and Guidance on Restoration) **to be adored and considered praiseworthy** (*tahilah* – is appreciated, her reputation renown and laudable) **throughout the Earth** (*ba ha 'erets*)**.** (*Yasha'yah* / Isaiah 62:7)

Should this be Yasha'yah's will, it would be my privilege to devote whatever effort is required to make him proud. Should this be a temporary curtailment of my freewill, nothing would be lost and everything worthwhile is gained. I've got nothing better to do – nor does anyone

else. There is no more rewarding or beneficial job in the universe. So, telling someone that they must do what they love most isn't limiting. Moreover, the time spent now is returned beyond measure in eternity.

That said, I prefer the rendering whereby no one is allowed to interfere with our mission to call God's people home. Our job is to speak out, to be a witness, and it is Yahowah's job to see that we are effective and that His voice is heard. And based upon my experience over the past twenty-three years, it is apparent that Yahowah has thwarted any and all attempts to forestall our progress.

That said, our witness will end when Yaruwshalaim is adored rather than maligned. And our means to that goal will be by conveying Yahowah's eternal witness and restoring testimony. While our efforts will mostly fall on deaf ears, for those for whom our witness is intended, they have until 2033.

Indeed, His work will be advanced by way of a final *zarowa'*…

Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **has made a promise** (*shaba'* – has sworn an oath, vowing to affirm the truth of this statement which is based upon approaching seven and the Shabat) **by His right hand** (*ba yamyn huw'*) **and with His empowered and fortified** (*wa ba 'oz huw'* – through His resolute and unwavering, with His bold and forceful, secure and prevailing) ***zarowa'* | Capable Arm who sows the seeds and shepherds the flock** (*zarowa'* – the prevailing and effective resolve and ability of the guide, a productive and protective ram, the defender and caretaker engaged as a shepherd among the sheep who is fruitful in accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the Arm of God and that of His Shepherds and Sacrificial

Lamb**).** (*Yasha'yah* / Isaiah 62:8)

The juxtaposition of the previous two statements affirms three things. First, Yahowah is going to assure that His Witness is neither thwarted nor silenced, distracted or deterred until the mission is completed. Second, God is going to prepare Yaruwshalaim for His return by deploying a *zarowa'* to sow the required seeds. And third, he will be an extension of Yahowah's right hand, serving as God's implement. The third *zarowa's* resolve and determination, even his effectiveness, will come through Yahowah's fortification and empowerment.

The world's most popular religions have both confiscated what belonged to God's people and claimed it for themselves. In Christianity, it is called Replacement Theology. In Islam, it is simply jealousy.

'I will not allow your grain, what you grow or harvest, to be given (*nathan 'eth dagan 'ath* – I will not offer what you produce) **ever again** (*'owd*) **to be consumed in a questionable way and processed destructively** (*ma'akal* – to be butchered and destroyed; from *mah* – to question and *'akal* – to consume) **by your enemies** (*la 'oyeb 'ath* – by those who show enmity and hatred toward you) **on the condition that** (*wa 'im* – so long as) **the children** (*beny* – the offspring) **of the observant foreigner** (*nakar* – the little appreciated and often misunderstood non-Yisra'elite from a distant land who closely examines and carefully considers, then recognizes and acknowledges the truth, making it known through declarative statements, the discerning friend who highly regards what can be perceived and should be respected) **can choose to drink** (*shatah* – have the option to consume (qal imperfect jussive)) **your new wine** (*thyrowsh 'ath* – your recently harvested and sweet, freshly pressed, wine) **which you have labored to produce** (*yaga'* – you have expended the energy to make) **with him** (*ba huw'*)**.** (*Yasha'yah* / Isaiah 62:8)

Yes, Islam and Christianity were conceived in animosity toward Yahowah's Chosen People. However, the children of the *Nakar* love Yisra'el. So, God is saying that as long as they share with those who support them, He will keep those who hate them at bay.

We are one with Yisra'el. As Covenant, we radiate God's light and adore Yahowah's name.

Truthfully, this is because (*ky*) **those who gather together at the harvest with him** (*'asaph huw'* – those who join together and are withdrawn to receive it with him) **will consume it** (*'akal huw'*) **radiating light** (*halal* – extolling the virtues while expressing complete confidence) **in the name of and with** (*ba shem 'eth* – in the renown and reputation of [from 1QIsa]) **Yahowah.**

And those who are assembled and obtain it (*qabats huw'* – those who have come together and grasp it) **will drink it** (*shatah huw'* – will experience it) **within the courts** (*ba chatser* – within the enclosure) **of My Set-Apart Sanctuary** (*qodesh 'any*)**,' says your God** (*'amar 'elohym 'atem* – declares your Mighty One [from 1QIsa])**.** (*Yasha'yah* / Isaiah 62:9)

We were there, ready to convey the message in anticipation of the Shabuw'ah and Taruw'ah Harvests and in support of the Kipurym Homecoming. And so now we are assembled alongside Yahuwdym to celebrate Sukah in Yaruwshalaim.

This is our message to all who will listen…

'Let nothing stop you from choosing to actually pass through (*'abar 'abar* – of your own freewill and with unrelenting resolve to cross over, transit and move through (qal imperative)) **the gates** (*ba ha sha'ar* – within the door and entranceway)**.**

Of your own freewill, prepare the way (*panah derek* – before the appearance, turn around, change direction, and

pay attention, face reality, then make ready the path (piel imperative active – as a result of their choices, those paying attention and responding case others in the family to respond similarly)) **for the people** (*ha ‘am* – for the family)**.**

You should be resolute in your determination to build up and cherish (*salal salal* – raise and extol under the auspices of freewill (qal imperative active)) **the highway** (*masilah* – the main road, the thoroughfare, the elevated walkway to conduct one’s life)**.**

Toss away and remove (*saqal min* – throw and haul away (piel imperative)) **the stumbling stones** (*‘eben mikshowl* – pondering the implications of the impediments [from 1QIsa])**.**

Lift up (*ruwm* – it should be your desire to be influenced by and then raise showing that you respect and value (hifil imperative)) **the *Nes* | Banner** (*nes* – sign conveying a vital message which is raised up on a shepherd’s staff for all to see, prominently communicating the leader’s desire to alert, prepare, and rally the people; from *neses* – to lift up an ensign and put it on display) **over the people** (*‘al ‘am* – before the family)**.** (*Yasha’yah* / Isaiah 62:10)

The door to heaven pivots open during Passover. The way is prepared by Father and Son during UnYeasted Bread. And we become Yahowah’s people, His Family, during Firstborn Children. This is the highway to God.

And yet, religion has cluttered the path. So, our job is to remove the stumbling blocks and toss them away.

The means Yahowah has ordained for us to accomplish this is through the composition of His *Nes* – Sign He is lifting up for the world to see. Writing the words on this *Nes* | Banner has long been the stated mission of the *Choter* and *Nakry*, and now *zarowa’*. It is Yah’s promise

to lift it up over His people.

The primary message on the *Nes* reads…

Please pay attention (*hineh* – look up, consider this narrative here and now)**! Listen to** (*shama'* – hear what is being said by) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **unto the ends of the Earth** (*'el qatseh ha 'erets*)**.**

Where the women go, good men will follow, so long as they are getting their directions from the Signs Posted Along the Way…

Say unto (*'amar la*) **the women in the environment surrounding** (*bath* – the daughters in the area around; from *banah* – to build up and *ben* – a child of) **the Signs Posted Along the Way** (*Tsyown*)**, 'Behold** (*hineh* – look now and see)**, your liberation and salvation** (*yesha' 'ath* – your rescue and deliverance, your victory and assistance) **will come** (*bow'* – will return, come back, and arrive at this moment in time (qal perfect))**.'**

While there are many men in our company, the most devoted servants of Yah today are women. They have become the conveyors of salvation. And in the process, they are liberated.

We all recognize that Yahowah, by fulfilling His Mow'ed Miqra'ey with Dowd, paid our fare for safe passage from Earth to Heaven…

Look up and see (*hineh* – please pay attention) **His reward, which is His payment for safe passage** (*sakar huw'* – He has paid the fare to provide His means of transportation)**. It is with Him** (*'eth huw'*)**, as is His recompense** (*pa'ulah huw'* – the consequence of what He has accomplished through His maternal approach, both as a reward and as a punishment; from *pa'al* – what is done is what is made)**, all in conjunction with His appearance**

(*la paneh huw'* – to approach His presence)**.** (*Yasha'yah* / Isaiah 62:11)

It is your option: reward or recompense. Both come from Father and Son, Yahowah and Dowd.

Soon we will find ourselves welcomed into Yahowah's presence and included within His Family…

Therefore (*wa*)**, they shall be invited and welcomed as** (*qara' la hem* – they will be summoned and met, proclaimed, called out, designated) **'the Set-Apart Family** (*'am ha qodesh* – the people who are separated, unique, special, and uncommon)**,' those being redeemed** (*ga'al* – the delivered who were ransomed and bought back (qal participle)) **by Yahowah** (*YaHoWaH*)**.**

Then (*wa*) **you will be called** (*la 'atah qara'* – you will be invited and summoned, announced and proclaimed) **'Sought After** (*darash* – aware and known, accounted for and looked after, and in a relationship)**,' a city whose occupants** (*'iyr* – a population) **are no longer forsaken** (*lo' 'azab* – are no longer abandoned, rejected, nor neglected)**.** (*Yasha'yah* / Isaiah 62:12)

When our mission is complete, eternity begins. We hope you will join us.

With the exception of the 7th statement, what follows is in Yasha'yah's voice rather than Yahowah's. What we are about to read shows the prophet baring his soul and sharing his frustrations and exuberance over what he has witnessed as it is now reflected in his revelations beginning in the 55th chapter.

This is particularly significant because Yahowah revealed a greater swath of future history through

Yasha'yah than any other man – the good and bad, the really ugly and tremendously beautiful. And yet, after a lifetime of sharing Yahowah's message with his people, no one responded – not a single soul. He might as well have been addressing the Wailing Wall.

The great prophet was frustrated. He was disappointed that he had been ineffective, at least when measured by the lack of favorable respondents, and he was astonished that his people had been so foolish.

While Yahowah has expressed a similar reaction, and thus held the same opinion of His people, God wanted Yasha'yah to know that his prophecies would eventually play a significant role in saving Yisra'el. So Yahowah carried Yasha'yah into the future so that he would witness the victory of his words.

Watching God's plan play out, the prophet poses a question he would then answer. Rhetorically, the purpose of this technique is to focus the reader's attention on this individual, such that we will use the clues he has provided in the 11th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, and 62nd chapters to identify him. And even then, the only reason Yahowah wants you to know the identity of this Witness is so that you would realize that He is using him, and therefore, you can trust what this designated individual has to say about God.

After having deployed some 40 prophets over 1,000 years, and providing us with their written legacy, the most natural inclination is to assume that they must have revealed more than enough for us to know Yah, or God has had enough of us ignoring Him. Truth be known, it is only natural that He should have given up after a couple of thousand years of us making $#!+ up about Him so that we could lord over one another.

Nonetheless, Yahowah made a promise to reconcile His relationship with the remnant of His people and

another to fulfill the remaining Mow'ed. For these to occur successfully, and in the manner He has promised, someone has to get His people's attention. And without a *Yahuwd* | Jew willing to step up and work with the Almighty, God resolved the problem by inspiring a *Choter* | Sucker, who grew into a *Nakar* | Observant individual, who would come to *yada'* | recognize what *zarowa'* | seeds had to be sown, take root, and then shared on the *nes* | banner to awaken Yisra'el.

The process was initiated on *Taruw'ah*, 7 days after the Islamic suicide bombings of the World Trade Center, a Tuesday, September 18th, 2001. Now twenty-three years after the fulfillment of the 91st Psalm, we are discovering that our ongoing quest to serve God's people is being affirmed in Yasha'yah's closing commentary.

Who (*my*) **is this** (*zeh*) **who comes** (*bow'* – is he who arrives and then returns at this moment in time (qal participle perfect absolute active third-person masculine singular)) **out of 'Edowm** (*min 'Edowm* – from those influenced by the bloody red nature of Rome and the Roman Catholic Church, and thus the Western World, and from one who outed Islam) **in reddish** (*chamuwts* – crimson, brilliant and vibrant red, from that which was yeasted and ruthless, cruel and oppressive) **garments** (*beged* – apparel) **from the sheepfold** (*batsrah* – from a fortified and protected place)**?**

He is the one (*zeh*) **who is shown great favoritism and is respected** (*hadar* – who is honored on high and treated with distinction)**. Therefore, he is suitably adorned and arrayed** (*ba lebuwsh huw'* – with his clothing, raiment, vestments, and apparel)**, striding purposely** (*tsa'ah* – walking forthrightly with a sense of intensity and urgency, attentively pursuing the goal) **in the abundance** (*rob* – in the upper range and extent) **of His influence and authority** (*koach huw'* – His power and might, His potential and ability, His substance and means)**.**

I am sharing this message (*'any dabar* – I am communicating, verbalizing and announcing this matter with these words) **accurately** (*tsadaqah* – correctly and verifiably, honestly and forthrightly) **to liberate and save** (*la yasha'* – to rescue and deliver, freeing) **many** (*rab* – numerous, a great many)**.** (*Yasha'yah* / Isaiah 63:1)

I suspect that Yasha'yah used *bow'*, meaning "comes, arrives, and returns" because, like Dowd, this individual will produce a written record of his insights during his lifetime and then he will return as one of the two Witnesses. And at this point, Yasha'yah is addressing the second phase of his life.

By saying that the Witness is coming out of *'Edowm*, Yasha'yah is designating him as a non-Yisra'elite – affirming the *Nakar* | Observant Foreigner designation. Further, as we will discover in *Observations* when we analyze the first 20 chapters of *Yasha'yah* | Isaiah, prophetically 'Edowm speaks of those things which were influenced by the legacy of Rome, which would include Roman Catholicism, Christianity, Europe, and America. He does not represent any of these things, but, instead, like Moseh and Mitsraym, he has come out of them.

And that is important because, without the exposure to Christianity, Western politics, and Islam (recognizing that Esau was hated for his affinity with Ishmael, the forefather of the religion), he could not have completed the mission. When in a swamp of nasty notions, the truth is corrupted until the swamp is drained.

Since we began our journey through the latter chapters of Yasha'yah, I have been grasping at straws, hoping to find a way to turn all of this attention away from what we are doing – since it is sooooo much more comfortable being anonymous. The easiest way of accomplishing that would have been to associate these prophecies with Dowd. But since the Messiah often fought against 'Edowm, and

because he is a Yahuwd, by beginning here, Yasha'yah is eliminating Dowd from consideration. And with him out of this picture, we are left with the realization that there is a final *zarowa'* – someone who is emerging as a latter-day Witness.

Also, while the progenitor of 'Edowm, Esau (whom God hated), was described as a ruddy red color at birth, the crimson stains on this man's garments will have come from what he was asked to achieve. It would not be as a result of blood relations or of shedding blood as Dowd had done but, instead, treading in a winepress.

Up to this point in the prophecy, the realization that the man tasked with preparing Yisra'el for reconciliation will do so by destroying the religious monsters the Jewish people have become, has no doubt been cathartic for those even loosely entangled in the prevailing culture. And yet, from the onset of Yasha'yah's final revelation, one scribed within the book the Hasidic disdain, and the only one found completely intact among the scrolls preserved by the Essenes, we have learned that this *Nakar* | Observant Foreigner will bring Yisra'el back to the *Towrah* of Moseh by leading the willing away from the Babylonian Talmud. And while that has been shocking to the senses, it now pales in comparison to the realization that the third *zarowa'* is a descendant of Esau, Ya'aqob's disenfranchised brother. It is the bitter pill the rebellious nation needs to swallow along with their pride.

And it is made all the less palatable, by design, when we are told that this descendant of Esau, who exposes the ugly soul of Judaism on behalf of Yahuwdym, is "*hadar* – shown great favoritism and is respected, honored on high and treated with distinction." What the rabbis have claimed for themselves, the Gentile has been afforded by God. The very *Choter* | Sucker who has belittled religious dress-up, will be "*ba lebuwsh* – suitably adorned and arrayed" by Yahowah through His Ruwach Qodesh.

In the midst of a land stumbling over their own trivializing *Halakhah*, Yahowah's witness will be "*tsa'ah* – striding purposely, walking forthrightly with a sense of intensity and urgency, attentively pursuing the goal" of restoring the relationship the Jewish religion has severed. Among a people having bequeathed their souls to the rabbis, to those who have claimed to be great and who now wallow in their ill-gotten gain, Yada will have been given what they have never had: "*rob koach* – a great abundance of God's influence and authority." And if that were not enough to discredit the pretentious, the individual Yasha'yah is encouraging His people to acknowledge will have come from the sheepfold – which is where Yahowah found Dowd.

With this declaration, Almighty God is letting Yisra'el know that He has had enough of their shenanigans. He will humble the pretentious by affording someone they will naturally despise with what they have craved. It is appropriate and it is brilliant.

As a result, we are looking for someone with a European and Christian heritage, who, nonetheless, has come from the same place in terms of his approach to God and His people as did David. And that place is found within Dowd's Mizmowr. Moreover, this individual will boldly stride over the religious using words which are imbued with Divine authority.

This is so atypical for a foreigner to garner Yahowah's respect, it is hard for us to even process – as was surely the case for Yasha'yah. And so, the prophet strove to be resolutely accurate by dispensing with all potentially equivocating commentary. This Witness would be suitably adorned and arrayed to complete God's mission, striding with a sense of urgency as time descends from man's hourglass. With so few days remaining, and with the challenge being so great, this man will be operating with an abundance of God's power and authority. And this

means that his testimony is accurate and inspiring. It also means that the prophet is describing the *Choter* | Stem who was the lone individual said to have been enlightened, empowered, and emboldened by the seven Ruwach of Yahowah.

Affirming how distinct this is from everything else, Yasha'yah says something which only appears twice in all of the Towrah, Prophets, and Psalms. First, after presenting a long list of promises regarding Dowd, Yahowah concludes by saying that we can call Him a liar if it isn't all true. And now we read Yasha'yah saying that he is telling us the truth, "sharing this message accurately to liberate and save many."

Therefore, we can surmise a number of things. First, this is so out of the norm, even for God, that the prophet is concerned that we won't take him seriously. Second, this revelation shades the way our generation will perceive Isaiah's viability and credibility. Third, the messenger and message Yasha'yah is acknowledging, even endorsing, will liberate and save many.

In other words, this is important to Yah, Yasha'yah, Yahuwdah, and Yisra'el. And therefore, since there is no other candidate for *Yada* and the *Nes*, the *Choter*, *Nakar*, or *Zarowa'* in our presence, any attempt to disavow Yahowah's approach to His people is disrespectful of God's intent and disruptive to His purpose. Doing so will be measured in lost lives.

As for me, I am thankful that I have just become aware of the stated intent of these prophecies. Had I been asked to translate and expound upon them ten, fifteen, or twenty years ago, I would not have been ready for what they foretell. A lot has transpired between Taruw'ah in 2001 and our celebration of it this day in 2024. And central to the growth which has led to the requisite understanding is the identity of the Zarowa' – Moseh and Dowd – and of the

role they play in making the reconciliation of God's people possible.

What was once a private curiosity now matters; my genetics are primarily R1b – a blend of Ibero-Celtic blood from the borders of Iberia/Spain and Gaul/France with the Romans of Amorica (in northern Gaul). It would make me Gallo-Roman. As a genetic marker, R1b-U152 came to the British Isles with the Roman legions, first with Julius Caesar and then with Hadrian.

But even the Romans came from elsewhere as we are now discovering from their DNA. Their most dominant line is from the Punic people – Carthage and Phoenicia. And it is these same Carthaginians, called Tarshish by the prophets, whose far-flung empire reached all the way up to the British Isles. Their influence, like America's, was built upon trade, assembling the most powerful navy, the establishment of military bases within their allies' countries, and the creation of a reserve currency.

My ethnicity, therefore, is rooted in Phoenicia and Carthage, through Rome to the Celts in England, Ireland, and France, who in turn migrated to the New World – bringing their religion with them. Further, until most recently, I have lived in the land most adroitly modeled after Carthage and the Roman Republic – the United States of America.

While *batsrah* means "sheepfold," the city of Batsrah was a major metropolis under the Romans. It was home to the Judaea-menacing III Legion, the Cyrenaica – which took part in the siege of Jerusalem in 70 CE and was deployed again to oppose the Bar Kokhba revolt in 133 CE. As Roman Catholicism grew, *Batsrah* / Bosra became a religious center for the Byzantines. Muslims captured the city shortly after Muhammad's death in 634 and turned its churches into mosques. Batsrah, therefore, serves as the microcosm of Imperial Rome and Roman Catholicism, of

religion and politics, and eventually, of the dire effects of Islam. The town is also on the road to Damascus, which is where the religion of Christianity was born. Before approaching the Word of God, I came out of all that Batsrah has come to represent.

Now explaining why the favored witness is adorned in red, Yasha'yah explains…

What can be known (*maduwa'* – why therefore and what is the reason) **of your apparel** (*la labuwsh 'atah* – is your clothing (your is masculine singular)) **being red** (*'adom* – the color of wine) **is that your garments** (*wa beged 'atah*) **are similar to** (*ka*) **those of one who treads** (*darak* – who sets out to walk, trampling) **within the winepress** (*ba gath*)**.** (*Yasha'yah* / Isaiah 63:2)

The grapevine is symbolic of Yisra'el. Wine is used as a metaphor to convey the value of the Passover Lamb. And the press is indicative of the fact that grapes, like olives and grain, are typically crushed before they become useful. Stress also builds character in people. This is representative of the realization Yisra'elites will be hard-pressed before they return to God. Moreover, Dowd's *nepesh* | soul was crushed during Matsah to redeem his people.

To serve Yahowah, we must all do time in the winepress. Yasha'yah, therefore, draws a comparison to himself. And in doing so, the prophet reveals why he is so excited over what he is witnessing. He has been toiling alone, and for a very long time thereafter, there was no one to join him…

I have tread (*darak* – I have set out to walk within, trampling) **the wine vat** (*puwrah* – the winepress; from *puwr* – to crush) **alone** (*la bad* – by myself)**.**

Among the people (*wa min 'am*)**, there was not a single individual** (*'ayn 'iysh*) **with me** (*'eth 'any*)**.**

And so, all of my apparel (*wa kol malbuwsh 'any* –

everything I have worn) **is defiled and stained** (*ga'al* – is unclean and discolored, polluted and desecrated [from 1QIsa because the MT includes some angry and bloody remarks])**.** (*Yasha'yah* / Isaiah 63:3)

These are the problems. For most of the past 2,440 years, there hasn't been a single Yahuwd willing to engage and serve as a prophet, much less as a witness to the prophets. And as a result, everything associated with Yisra'el has been defiled and desecrated. But now, at this time, there is someone who has emerged from the modern manifestation of 'Edowm who has finally stepped into the vat with Yasha'yah. And better still, he is conveying the same message found throughout *Yasha'yah* / Isaiah. This would include the realization that those who have sequestered the prophet's message and harmed his people must pay for their crimes.

Therefore (*ky* – as a result)**, I was inclined to pursue in my best judgment** (*ba leb 'any* – I felt was appropriate and reasonable in my heart) **a day of recompense** (*yowm naqam* – a time to inflict retribution and revenge, to harm those who have been harmful, and thus of vengeance and punishment) **because** (*wa*) **the year of my redemption** (*shanah ga'uwlym 'any* – the time of my restoration and redeeming work) **had come** (*bow'* – had arrived at this moment (qal perfect))**.** (*Yasha'yah* / Isaiah 63:4)

This is an interesting insight because it means that Yasha'yah's advocate realizes that the Day of Reconciliation is both a time of redemption and of recompense. While clearly stated throughout the prophets, it is a seldom-acknowledged part of Yahowah's return. This also means that Yasha'yah isn't just content to have a fellow worker; he wants all of those who blocked the way held accountable.

It is odd to our ear to hear this mighty man of God speak of his redemption. Yasha'yah was not only uniquely

devoted to Yahowah, but he was also a gifted linguist – the only prophet whose oratory rivals Dowd's. And yet, in spite of his lofty credentials and superlative performance, his message and warnings were squandered by those to whom they were intended. He had endured a lifetime without a single soul to show for his work, and so he was exasperated.

Then at long last, he is taken into the distant future, traveling 2,700 years from the land of his frustration to witness the glorious result of his endeavors. There would be one, the first soul he could claim as his own – an odd victory to be sure considering the individual's descendance from Esau – but success, nonetheless. Then the floodgates would be opened and as the prophet saw his words poured out upon his people, there would be countless thousands returning to Yahowah. And so, he felt redeemed.

Reflecting the frustrations which had preceded this vision, Yasha'yah acknowledged…

Having continuously looked (*wa nabath* – having been especially observant and perceptive, considering it all while looking for the proper response (hifil imperfect)) **and having found no one to help** (*wa 'ayn 'azar* – only to have no support or assistance)**, I was devastated and felt abandoned** (*shamem* – I was deeply affected and hurt, feeling inadequate, actually stunned, even astonished and appalled that I had been deserted (hitpael imperfect – this ongoing sense of disappointment and inadequacy was self-imposed))**.**

Imagine being Yasha'yah. God has entrusted you with delivering the most relevant and inspiring prophecies in human history, and yet no one listened. A lifetime of devotion seemed to be for naught. The message had been so clear and compelling, and the benefits of what Yahowah was offering so marvelous, the apparent failure tugged at his soul. He felt betrayed and abandoned by his people –

and for good reason.

So, God allayed the concerns of humankind's most recognized prophet. He took *Yasha'yah* | Isaiah forward in time so that he could enjoy what would become of his message. God showed him how a non-Yisra'elite would come to cherish his words and his God, bringing them to life again. And this time, Yahowah would see to it that Yasha'yah's prophecies would finally resonate within the hearts of the Children of Yisra'el.

There would be a final *zarowa'*, an insignificant one by comparison to Moseh and Dowd, but not so to Yasha'yah, nor to his people. The long-spurned prophet was so excited by what he had been shown, he may have written my *zarowa'* to indicate that this witness was sowing his seeds – disseminating Yasha'yah's own inspiring words.

So when there was no one to provide any support (*wa 'ayn samak* – because there was no one to help establish this, uphold it, or work with)**, my *zarowa'* | the strengthened arm sowing and distributing my seeds** (*zarowa' 'any* – the one shepherding the flock for me, my capable arm who prevails in an effective way as a guide in my stead, my defender who is fruitful in His ways and cares about me accomplishing my mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God)**, he will deliver victory for me by bringing salvation through me** (*wa yesha' la 'any* – he will bring this to a successful conclusion for me) **even though my disappointment and emotional turmoil** (*wa chemah 'any hy'* – my displeasure and frustration, even heated perceptions and antagonism) **remain** (*samak* – pressing heavily upon me, making me anxious at the moment (qal perfect))**.** (*Yasha'yah* / Isaiah 63:5)

The success the prophet rightly coveted for his people would occur at long last. The seeds he had sown would

finally take root and grow, becoming productive and fruitful. And so, while he remained disappointed by the lost time and lost souls, Yasha'yah was granted a well-deserved victory.

This is actually the second time Yasha'yah has mentioned the final *zarowa'*, and it represents his second pass on sharing how the witness would go about distributing these seeds. This course was set in the 59th chapter…

"Truth is lacking, and no one is honest because there is a lack of integrity, and no one is dependable (*wa hayah ha 'emeth 'adar*)**. Furthermore** (*wa*)**, anyone who turns away from what is wrong, who departs from that which is perverted** (*suwr min ra'*) **is victimized, attacked, and discredited** (*shalal*)**.** (*Yasha'yah* 59:15)

When (*wa*) **Yahowah** (*YaHoWaH*) **witnesses this** (*ra'ah*)**, it is disturbing** (*ra'a*) **in His sight** (*ba 'ayn huw'*) **that, indeed** (*ky*)**, no one exercises good judgment** (*'ayn mishpat*)**.** (*Yasha'yah* 59:16)

He looked and saw (*wa ra'ah*) **that there wasn't anyone, not a single individual** (*ky 'ayn 'ysh*)**. So** (*wa*)**, He was devastated, even appalled** (*wa shamem*)**, that there was no one to intercede and plead His case** (*ky 'ayn paga'*)**. So, it was then** (*wa*) **His *zarowa'* | His emboldened arm sowing His seeds and shepherding His flock** (*zarowa' huw'*) **came to the rescue and began the process of liberation on His behalf, freeing those wanting to approach Him** (*yasha' la huw'*)**. Thereby** (*wa*)**, the realization that he was right and had engaged correctly** (*tsadaqah huw' 'asah*) **was upheld and sustained** (*huw' samak huw'*)**."** (*Yasha'yah* 59:17)

Not long thereafter, we read about the one whom the Spirit would inspire to sow these seeds …

"The *Ruwach* | Spirit (*Ruwach*) **of Yahowah**

(*Yahowah*) **is upon me** (*'al 'any*)**. For this reason** (*ya'an*) **Yahowah** (*YaHoWaH*) **has anointed, designating and appointing** (*mashach*) **that which is associated with me** (*'eth 'any*) **for the purpose of bringing this proclamation of the uplifting message** (*la basar*) **to the unpretentious and sincere who are ready to respond** (*'anaw*)**.**

He has sent me at this time (*shalach*) **to encourage and gird** (*chabash*) **those whose desires have been shattered and whose thinking has been thwarted such that their judgment has suffered** (*la shabar leb*)**, to provide an invitation which can be read aloud** (*qara'*) **to be liberated without constraint** (*darowr*) **to those who are being led away and controlled** (*la shabah*)**, and to those who are obligated and bound, who have sworn an oath of allegiance and who have joined in** (*wa la 'asar*) **by providing a means of release, offering an opening to extricate themselves from being controlled** (*paqach-qowach*)**.** (*Yasha'yah* 61:1)

The seeds you have sown and your resulting offspring (*wa zera' 'atah*) **will be known, Yada, and recognized** (*yada'*) **among the gentiles** (*ba ha gowym*) **in addition to** (*wa*) **what you have produced with your descendants** (*wa tse'etsa' 'atah*) **within** (*ba tawek*) **the Family** (*ha 'am*)**. Everyone who witnesses them** (*kol ra'ah hem*) **will recognize and acknowledge the *Nakar* | Observant Foreigner along with them** (*nakar hem*) **because** (*ky*) **they are the offspring of the seeds sown** (*hem zera'*) **which Yahowah** (*YaHoWaH*) **has blessed and lovingly raised, now beneficially extolled** (*barak*)**."** (*Yasha'yah* 61:9)

This is a cohesive story which has been unfolding before our eyes since the 55th chapter. God has led us to this place for a reason. He wants His people to finally pay attention and return home.

This next statement is the only one which appears to

be in Yahowah's voice rather than Yasha'yah's. It seems as if God is inserting Himself into this discussion to express His disappointment and to show His empathy for His prophet.

It should not have happened this way. Yahowah had given His people every advantage, establishing His Covenant with them, liberating them, revealing His Towrah through them, and inviting them to His Feasts. And He did it all in their language and in their presence. And in spite of this, He would have to deploy a *gowy* to get their attention because they had ignored His prophets.

'So, I have rejected and exerted my dominance over (*wa buws* – I neglected and even tread upon) **the people** (*'am*) **in My displeasure and resentment** (*ba 'aph 'any* – in My anger and overt frustration)**.**

I made them drink their fill of (*wa shakar hem* – I incapacitated them with) **My righteous indignation** (*chemah 'any* – in My hostility born out of extreme disappointment)**.**

I have brought down (*yarad* – I have poured out) **upon the earth** (*la ha 'erets*) **their preeminence and opportunity to endure forevermore** (*netsach hem* – the brilliance of their lifeblood)**.'** (*Yasha'yah* / Isaiah 63:6)

In spite of the religious sentiments otherwise, when it comes to deadly dogmas, we ought not be accepting or forgiving. To be loving, we must know when, what, why, and how to hate. This juxtaposition between God's overt animosity toward the religious while demonstrating His enduring affection for those within the relationship demonstrates this point.

Further, after affording Yahuwdym with every advantage, Yahowah poured their birthright and superiority out upon the Earth. He would not allow their prior position to aid and abet their religion. For the better

part of 3,000 years, Yisra'elites have squandered the opportunity Yahowah has given them to live forever – which is why the Jewish religion forgoes any mention or means to eternal salvation.

And so, after hearing Yahowah say this, Yasha'yah, realizing that the God he loved had been given no alternative, wanted his people to know what they had rejected to advance their lifeless and merciless religion…

I will recall and will recount (*zakar* – I remember and will mention) **the loyal love, unfailing kindness, and enduring affection** (*chesed* – the resolute goodness, devotion, favor, and mercy) **of Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions)**, the praiseworthy character, renown, and reputation** (*tahilah* – the positive and excellent words) **of Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH*) **in accordance with all** (*ka 'al kol* – consistent with everything) **which, for the benefit of the relationship** (*'asher*)**, Yahowah** (*YaHoWaH* – an accurate presentation of the name of our *'elowah* – God regarding His *hayah* – existence) **has done for our benefit** (*gamal 'anachnuw* – has produced so that we might grow)**, as well as the abundant** (*wa rab* – great) **blessings** (*tuwb* – beneficial and enriching effects, good things which are delightful and productive, joyful and pleasing) **for the House and Family** (*beyth* – the Household) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **which show the way to get the greatest joy out of life that** (*'asher*) **He has accomplished so that they might grow** (*gamal* – He has done to wean and rear them) **in accordance with** (*ka* – consistent with) **His compassion and mercy** (*rachamym huw'* – His willingness to favor those who are not deserving)**, and in harmony with** (*wa ka* – consistent with) **His steadfast love and devotion** (*chesed huw'* – His genuine kindness and enduring affection)**.** (*Yasha'yah* / Isaiah 63:7)

That is a lot to give up, Yisra'el and Yahuwdah, especially for a religion which continues to hold you hostage and rob you of your soul. Is there any wonder Yahowah is disappointed in the horrid decisions which have led you to this place?

God is everything your rabbis are not. A relationship with Him does everything your religion cannot.

Once upon a time, a sentence with seven interrelated clauses would have been commonplace. But today, we have a shorter attention span and are less disciplined in our thinking. As a result, most people can no longer make the connections which lead to understanding. Such is the catalyst for religion.

This has become the most serious issue when trying to comprehend the things of God – many of which require a focused analytical approach. To demonstrate this point, compare a book written 200 years ago to one scribed today, and you will find that sentences are often the lengths of paragraphs, that paragraphs comprise multiple pages, and that the nomenclature necessitates a dictionary. The print was small, and the books were long, the opposite of what we find today as Political Correctness, Progressive dictates, academic indoctrination rather than education, and the onslaught of conspiracy theories have robbed almost everyone of their ability to think.

One of the many beneficial and loving things Yahowah has done for His people is to oppose the religious and political leaders who prey upon them. This necessitates exposing and condemning counterproductive influences. And yet today, the politically and academically handicapped will march chanting, "We hate hate!" not recognizing that they are walking contradictions.

To be compassionate, loving, and merciful, it is incumbent upon us to loathe those who would harm the defenseless. This not only mandates that we are opposed to

murder and murderers, rape and rapists, pedophilia and pedophiles, terror and terrorists, but that we disdain anything and anyone who inspires such hostile behavior. It also means that those who openly oppose exposing and condemning religious, political, and conspiratorial ideas out of a misplaced and ignorant allegiance to multiculturalism and tolerance, must be criticized if we are to protect the innocent. And yet today, the opposite occurs because when anyone does as we have done, which is to hold Judaism, Christianity, Islam, and Socialism accountable, those doing the right thing are ruthlessly attacked, demeaned and discredited by those who believe that they are compassionate and progressive.

Keeping all of this in context, love not only requires that we learn what, when, why, and how to hate, it necessitates recompense. To be just, to be moral and fair, we must also be willing to hold those who have either perpetrated crimes or shielded those who have done so accountable. In this prophetic presentation, Yahowah is strongly encouraging all of this.

That said, God is setting the proper example. He is using His words, which are the same instruments we should deploy. And unless you are God, and are responsible for conceiving life, have access to all relevant evidence, and are both perfectly rational and completely moral, you should not go beyond wielding words wisely. You do not have God's authorization to lash out violently or commit an act of moral turpitude. Moreover, never use Yahowah's name or words to promote any religious, political, patriotic, militaristic, or conspiratorial notion. I share this warning because there will be severe and unpleasant consequences if you do.

In the flow of events, the third *zarowa'* has teamed with Yahowah to awaken God's people and to condemn their enemies. As a result, Yahowah is able to transition from accusing to accepting, from despising to loving.

For He said (*wa ‘amar*)**, ‘Now it will be true** (*‘ak* – indeed by contrast)**, My people** (*‘am ‘any* – My family)**, will no longer be children who deceive and mislead** (*hem ben lo’ shaqar* – they are not sons who lie, who betray, and who deal falsely, claiming that which is untrue, promoting a fraud which is disappointing and wrong)**.’**

And so (*wa* – then, therefore)**, He will become** (*hayah* – He will be (qal imperfect)) **for them** (*la hem*) **an approaching Savior** (*la mowshya’* – a Liberator who delivers them from harm’s way)**.** (*Yasha’yah* / Isaiah 63:8)

We, along with our God and his prophet, are celebrating the result of all that has been systematically revealed to us from the beginning of Yasha’yah. The religious and political deceivers have been obliterated. All who are left cherish the truth and where it leads.

While Yahowah is our Liberator, freeing us from man’s way, and our Savior, delivering us from man’s fate, He is not being overworked. As few as one in a million will avail themselves of His generosity.

And this is in spite of all that has transpired and will occur, even through the Time of Ya’aqob’s *Tsar* | Troubles. But there is a silver lining: during a period that will literally be hell on Earth, Yahowah’s witness will not be restricted or even effectively opposed. And his guidance will resonate, liberating and saving many.

Ultimately love will prevail. A compassionate God will redeem His people.

Throughout all of their afflictions and anguish (*ba kol tsarah hem* – with all of their adversity and troubles, confinements and tribulations, persecutions and subjugations)**, the messenger announcing** (*wa mal’ak* – the informative witness, representative, and herald making these pronouncements) **His presence and appearance** (*paneh huw’* – His personal existence and characteristics)

will not be restricted (*lo' tsar* – will not be opposed, restrained, or prohibited, nor even troubled) **who is liberating and saving them** (*yasha' hem* – who is now rescuing and delivering them, removing them from danger)**.**

With His love (*ba 'ahabah huw'* – because of His affection)**, and due to His compassion and mercy** (*wa ba chemlah huw'* – as a reflection of His concern)**, He will redeem them** (*huw' ga'al hem* – He will ransom and deliver them, reassess and release them, freeing them from bondage, having paid the price to do so)**.**

Then He will lift them up (*wa natal hem*) **and carry them away** (*wa nasa' hem*) **based upon everything which has previously transpired and will occur throughout eternity** (*kol yowmym 'owlam* – for all that had transpired in the past and forevermore)**.** (*Yasha'yah* / Isaiah 63:9)

There are three ways to render the concluding thought. As a result of Yahowah's love, His compassion and mercy, He will lift up His people and carry them away from this corrupt world so that they can be with Him forevermore. Alternatively, these things are occurring because of what had transpired after God made a promise to His people, telling them that their response to Him would determine how they would be received by Him and other nations. Or third, this is a simple summation of history, with Yahowah doing everything right and His people responding by doing everything wrong.

When they became recalcitrant and rebellious (*wa hem morah* – when they were defiant and obstinate, contentious and uncooperative)**, they distressed and grieved** (*wa 'atsab* – they irked and distraught, they pained) **His Set-Apart Spirit** (*'eth Ruwach Qodesh huw'*)**. Therefore** (*wa*)**, He was transformed** (*haphak* – He was turned and converted) **into their enemy** (*la hem la 'oyeb* – becoming hostile and demonstrating rancor and

animosity)**, and He, Himself, opposed them** (*huw' lacham ba hem* – He was hostile toward them)**.** (*Yasha'yah* / Isaiah 63:10)

Yahowah's support of His Set-Apart Spirit is unwavering. She is our only hope. The *Ruwach Qodesh* is Yahowah's advocate and our counselor. She prepares us to enter the presence of God. Grieving Her is exceedingly foolish.

As we approach these next two statements, be aware that *'ayah* is normally translated as "where" as I have done, but more typically, it is an interrogatory. I did not incorporate this aspect of it into the translation because it would be out of character for Moseh to pose such questions to God.

Then He remembered (*wa zakar* – He recalled) **the days of old** (*yowmym 'owlam* – a time in the distant past) **where** (*'ayah*) **Moseh** (*Mosheh* – One who Draws Out) **and His people** (*wa 'am huw'*) **were brought up and out of the sea** (*ha 'alah hem min yam*) **through the shepherding** (*'eth ra'ah*) **of His flock** (*tso'n huw'*)**. It is where He placed** (*'ayah ha sym*) **His Set-Apart Spirit** (*'eth Ruwach Qodesh huw'*) **within his midst** (*ba qereb huw'*)**.** (*Yasha'yah* / Isaiah 63:11)

The *Ruwach Qodesh* was within Moseh, and likely many others, but not within the entirety of the community of the Children of Yisra'el. This is an important realization because, as a result of approaching Her presence during the Miqra'ey of Pesach, Matsah, and Bikuwrym, we become perfected and immortal children of the Covenant who are enriched, enlightened, and empowered, completely prepared for the Shabuw'ah and Taruw'ah Harvests, anticipating a glorious return on Yowm Kipurym such that we all enjoy Sukah.

Moseh was the first of Yahowah's Zarowa'. He served to shepherd the people out of harm's way and to the

Promised Land. During which time, he was the strong and capable arm of God, sowing the seeds which transform our lives. By mentioning him in this way, Yahowah is coming full circle, bringing our focus back to what really matters, which is His *Towrah's* | Guidance regarding His *Shem* | Name, *Beryth* | Covenant, and *Mow'ed* | Eternal Witness to His Appointed Meetings. The third *zarowa'* would direct the attention of the Children of Yisra'el back to Moseh, to the man who scribed the Towrah.

His honorable (*tiph'areth huw'* – His courageous and radiant, and now famous) ***Zarowa'* | Productive Shepherd** (*Zarowa'* – the prevailing and effective strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter, is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission when sowing the seeds of truth while advancing the purpose of the arm of God)**, Moseh** (*Mosheh* – the One who Draws Out)**, journeyed** (*halak* – traveled) **such that with the right hand** (*la yamym*) **he divided** (*baqa'* – he split and separated) **the waters** (*maym*) **before their presence** (*min paneh hem*) **to engage and establish** (*la 'asah* – to act and make) **for himself** (*la huw'*) **an everlasting reputation and name** (*shem 'owlam*)**.** (*Yasha'yah* / Isaiah 63:12)

Among those who have walked the Earth, few can boast a more productive and beneficial life than *Moseh* | Moses. By introducing Yahowah's name to us, he established his own forevermore.

Relevant to this pronouncement, Moseh was deployed as the Arm of God when writing the Towrah. And it is the Instructions and Guidance found therein which make all of the rest of this possible.

He led them (*halak hem* – he walked with them, journeying) **through the depths of the sea** (*ba ha tahowm* – beneath the surface of the waters)**, like a stallion** (*ka ha*

suws) **in the desert** (*ba ha midbar* – in the place where the word is pondered; from *my* – to consider the implications of the *dabar* – word)**, so that they did not falter** (*lo' kashal* – they did not stumble or fall)**.** (*Yasha'yah* / Isaiah 63:13)

Similar to (*ka* – like) **the herds of animals** (*bahemah* – lifeforms and livestock) **which descend** (*yarad*) **into the valley** (*ba ha biqa'ah*)**, the Spirit** (*Ruwach*) **of Yahowah** (*YaHoWaH*) **settled upon and reassured him** (*nuwach huw'* – was placed upon him, comforting him)**.**

In this way (*ken*)**, You led** (*nahag* – You guided) **Your people** (*'am 'atah*)**, acting and engaging on Your behalf to make for Yourself** (*la 'asah la 'atah*) **an honorable name and splendid reputation** (*tiph'areth shem*)**.** (*Yasha'yah* / Isaiah 63:14)

This is reinforcing the point which is germane to what we have considered thus far. It links the past with the present as is God's style. Yahowah accomplished His intent by working with *Moseh* | Moses, His *Zarowa'* | Productive Shepherd. Inspiring him with His *Ruwach Qodesh* | Set-Apart Spirit, and guiding him with His *yamym* | right hand, Yahowah was able to *ra'ah* | shepherd His flock, bringing them home.

Similarly, this *zarowa'* | one who spreads out and cultivates the words God has conveyed is committed to reestablishing Yahowah's name while accurately representing Moseh's Towrah, so that in this way, the Children of Yisra'el will answer their Father's *Miqra'ey* | Invitations and follow them back to the *Beryth* | Covenant. To satisfactorily complete this mission, an otherwise irrelevant and unqualified *gowy* | gentile has been supported by the seven marvelous manifestations of His *Ruwach* | Spirit.

A *Choter* | Stem or Sucker, growing out of the rootstock of *Dowd* | David, became *Nakar* | Observant and

Responsive, thereby able to compile Yahowah's *Nes* | Banner. Then serving as a *zarowa'* | a capable arm sowing the seeds which take root and become fruitful, God is able to enrich His *Beryth* | Covenant Family while reinforcing His *tiph'areth shem* | marvelous reputation and honorable name.

If you are a *Yahuwd* | Jew and feel slighted that, after speaking exclusively through Yisra'el, Yahowah would choose another, a lousy *gowy* | gentile, to call the Chosen People back home, you are perceptive. It's embarrassing that God had to stoop this low to get your attention, but He is doing so because He desires and values your company.

Please look down and choose to respond (*nabath* – be observant and perceptive, and of Your own freewill, show regard for (hifil imperative)) **from the spiritual realm** (*min shamaym* – from the heavens)**, and see** (*wa ra'ah* – witnessing of Your own volition (qal imperative)) **from Your magnificent, set-apart, and honorable dwelling** (*min zabuwl qodesh 'atah wa tiph'areth* – from Your lofty and elevated, separated and exalted, distinguished and glorious habitation) **where** (*'ayah*)**, as a reflection of Your nature** (*me'eh 'atah*)**, Your passion and zeal** (*qin'ah 'atah* – Your desire for exclusivity in the relationship and Your devotion to it)**, combined with Your ability to perform, doing great things** (*gabuwrah 'atah* – the feminine application of Your power and strength)**, are abundantly enriching** (*hamown* – are resounding, significant, and on display)**, such that Your compassion and mercy** (*wa rachamym 'atah* – so that Your love and affection) **for me influence my thinking and emotional response** (*'el 'any 'aphaq* – on my behalf, restrain me so that I do not overreact, such that I keep it together and muster the courage and strength to respond appropriately)**.** (*Yasha'yah* / Isaiah 63:15)

By deploying the imperative mood in association with *nabath* | to be observant and responsive, Yasha'yah is

asking Yahowah to make this choice and to engage in this manner. Recognizing that the imperative is the second-person expression of volition, the prophet, having been inspired by what he has witnessed, wants it to play out in this way. And he is pulling out all of the stops, encouraging God by appealing to His *qin'ah* | great passion – which is to reconcile His relationship with Yisra'el.

He is so moved by what he has seen, he is even asking Yahowah to intervene, to *'aphaq* | influence his thinking while keeping his emotions in check so that he does not overreact. This suggests that Yasha'yah sees not only his words fulfilling their purpose but also Moseh's instructions finally taking root in the lives of his people.

'Aphaq may also apply to the final *zarowa'* in that it is vital that he does not overreact and that he keeps his emotions in check. Calling God's people home is an essential mission, one which must be conducted with a clear head and reasoned mind. For Shabuw'ah and Taruw'ah to play out as Yahowah intends, God must *'aphaq* | influence our response to His guidance.

Yahuwdym are especially fond of referring to 'Abraham as "our father" but never refer to Yahowah as such. Therefore, Yasha'yah wants to change their perceptions. This is so important to him, the prophet has managed to include the third *zarowa's* titles – both *Yada'* and *Nakar* – into the point he is asserting.

For, indeed (*ky*)**, You are our Father** (*'atah 'ab 'anachnuw*)**, because** (*ky*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, and merciful father, but also the forefather of multitudes who are confused and troublesome) **does not know us** (*lo' yada' 'anachnuw* – he is neither aware of us nor does he acknowledge us, he does not understand us, and *Yada* is unfamiliar to him)**.**

Further (*wa*)**, Yisra'el** (*Yisra'el* – the name Yahowah

gave Ya'aqob) **would not recognize us** (*lo' nakar 'anachnuw* – would not acknowledge us nor respect us, and he has not been exposed to the *nakar*)**.**

So, You are He (*'atah hayah huw'* [from 1QIsa])**, Yahowah** (*YaHoWaH*)**, our Father** (*'ab 'anachnuw*) **and our Redeemer** (*ga'al 'anachnuw* – our Savior who has ransomed and liberated us)**.**

Your name (*shem 'atah* – Your personal and proper designation) **is everlasting, beginning long ago and continuing forevermore** (*min 'owlam*)**.** (*Yasha'yah* / Isaiah 63:16)

What a wonderful conclusion to this prophetic portrayal. Yahowah is finally being recognized in His preferred role – as Father of the Covenant Family. His people are now acknowledging Him as their Redeemer. And at long last, they have come to embrace His name.

And should you be wondering why it took 2,440 years, and why the catalyst was a *gowy*, consider Yahowah's assessment…

I decided to engage in a relationship (*darash* – I sought the presence of someone willing to investigate, process, and consider what I cared about, who would seek answers to relevant questions (nifal perfect)) **on behalf of those who were not seeking Me** (*la lo' sha'al* – for those who were not inquiring about Me)**.**

At this moment, I initiated contact and was subsequently found so that I could reach out (*matsa'* – I disclosed My existence and was at this time finally discovered through My teaching and became known (nifal perfect – the subject, Yahowah, initiates the contact and benefits from the subsequent discovery during a finite period of time)) **to approach those who were irresponsible, who had conspired against Me, and who had no interest in learning about Me** (*la lo' baqash 'any*

– with the goal of moving toward those who have been ignorant and uninterested regarding Me (piel perfect))**.**

I actually said (*'amar* – during this finite period of time, I literally declared (qal perfect active))**, 'Behold, here I am** (*hineh 'any hineh 'any* – please pay attention, look up now and see, I am present)**!' to a gentile** (*'el gowy*) **who was neither summoned nor designated** (*lo' qara'* – who was not invited or called (pual perfect)) **by My name** (*ba shem 'any* – with My personal or proper designation)**.** (*Yasha'yah* / Isaiah 65:1)

God did this because…

I had spread out (*pharas* **–** I had opened up and made known) **My hands** (*yad 'any*) **for the entirety of this time** (*kol ha yowm*) **to a stubborn, defiant, and rebellious people** (*'el 'am sarar* – for a obstinate, insolent, and insubordinate race) **who walk** (*ha halak*) **in a way that is not good** (*ha derek lo' towb* – such that their way is counterproductive and disagreeable, ugly and immoral)**, following after** (*'achar* – incalcitrant and left behind, with a different and antiquated approach) **their own thoughts and musings, designs and intentions** (*machashabah hem* – their own justifications and reasons, their designs and contrivances which they have invented)**.** (*Yasha'yah* / Isaiah 65:2)

And so there it is, laid out before your eyes in black and white. Throughout the long history of Judaism and in all of its oppressive permutations, the one thing which has remained constant is that the religion has nothing to do with Yahowah and all to do with the inclinations and designs of men. God has been there all the time with open arms. But instead of embracing Him, for the past 3,000 years, Jews have *halak* | walked away, following after their own justifications and contrivances.

Therefore, Yahowah *qara'* | introduced Himself to a *gowy* | gentile, a *Choter* | Sucker, a *Nakar* | Foreigner who

was not a *Yahuwd* – and thus someone who neither bore nor knew Yahowah's name. Twenty-three years, thirty-five books, and ten thousand radio programs and audio archives later, you are reading the resulting *Nes* | Banner.

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Yasha'yah was the most prolific prophet but not the last prophet. That distinction belongs to *Mal'aky* | My Messenger. And it is through him that Yahowah not only takes His parting shot against Judaism but, also, speaks of the messenger He will deploy to awaken His people.

"Yahuwdah (*Yahuwdah* – the Beloved of Yah, now known as Judah and Jews) **has been untrustworthy and spiritually unfaithful** (*bagad* – has engaged in spiritual adultery and betrayal while playing disgusting religious dress-up)**.**

A detestable and repulsive religious abomination (*wa tow'ebah* – a reprehensible, loathsome, and abhorrent form of worship which is troubling and false, confusing and misleading) **has been committed** (*'asah* – is performed, engaged in, and acted upon) **in Yisra'el** (*ba Yisra'el* – within Israel) **and in Yaruwshalaim** (*wa ba Yaruwshalaim* – within Jerusalem)**.**

Indeed (*ky*)**, Yahuwdah** (*Yahuwdah* – Judah, Jews) **has defiled and profaned** (*chalal* – has dishonored and treated with contempt) **the Set-Apart Place** (*qodesh* – the sanctuary which separates and distinguishes, making special and dedicated) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **which, to provide the benefits of the relationship** (*'asher*)**, He loves** (*'ahab* – He adores)**.**

Further (*wa*)**, he has married and is owned by the Lord Ba'al** (*ba'al* – his familial relationship is governed

by Ba'al, who is in control of)**, the house** (*beyth* – the home and family [from 4QXII whereas the MT reads *bath* | daughter]) **of an illegitimate god** (*'el nekar* – a foreign deity)**."** (*Mal'aky* / My Messenger / Malachi 2:11)

"And so, you have wearied (*wa yaga'* – therefore, you have worn out and exhausted, troubling [the opening conjunction is from 4QXII]) **God** (*'el* – the Almighty [from 4QXII whereas the MT reads *Yahowah*]) **with your words** (*ba dabar 'atem* – with your statements)**.**

But you say (*wa 'amar*)**, 'In what way** (*ba mah*) **have we exhausted and troubled Him** (*yaga'* – have we caused Him to gasp, be wearied and worn out)**?'**

By you saying (*ba 'amar 'atem* – by you claiming)**, 'All of those who engage in** (*kol 'asah* – everyone who acts and capitalizes upon, profiting from) **shouting with fellow countrymen, no matter how wrong** (*ra'* – the loud and boisterous proclamations of religious associates, even if they are errant) **benefit, as if they are moral and good** (*towb* – are pleasing and agreeable) **in the sight** (*ba 'ayn* – from the viewpoint and perspective) **of Yahowah** (*Yahowah* – as directed in His *towrah* | teaching regarding His *hayah* | existence) **because He is pleased by them** (*wa ba hem huw' chaphets* – because this is what He wants)**.**

Or (*'ow* – alternatively)**, where is** (*'ayeh*) **the God** (*'elohym*) **of the *Mishpat* | who decides what is right, vindicating, convicting, and just** (*ha mishpat* – who exercises good judgment regarding the means to resolve disputes; from *my* – to ponder the implications of *shaphat* – deciding what is right)**?'** (*Mal'aky* 2:17)

Therefore (*ken* – for this reason [from 4QXII])**, behold, I am going to send out** (*hineh 'any shalach* – pay attention and look to Me, because here and now I am going to reach out and dispatch (qal participle – literally and demonstrably, I will actually and actively direct)) **My *Mal'ak* | Messenger** (*mal'ak 'any* – My representative

who, as a herald, will interpret and convey My intentions and thoughts, commissioned to declare what I have to say)**.**

And (*wa*) **he will prepare, clearly mark, and highly regard** (*panah* – he will behold, perceive, and respect, turning toward and making ready the means to approach (piel perfect – at this moment in time he will show)) **the Way** (*derek* – the path, route, and journey) **before Me, regarding My appearance and approaching My presence** (*la paneh ‘any* – to face Me)**.**

Then suddenly and straightaway to open eyes and minds (*wa pith’om* – in a relative instant to create an opportunity to be open and receptive)**, he / they will arrive to pursue the harvest** (*bow’* – he or they will come for an inclusive return (qal imperfect – he or they will continually come [4QXII has *hem* – they while the MT reads *huw’* – he])) **for His palatial home** (*‘el hekal huw’* – to His royal residence, Sanctuary, and house of his God; from *yakol* – the place to prevail and endure, be empowered and accomplish the mission)**: the Upright One** (*‘edown* / *‘adown* – the master of the house, the most capable leader, and the one who provided the foundation for the Tabernacle) **whom** (*‘asher* – to show the way to walk to receive the benefits of the relationship)**, you, yourselves, have sought** (*‘atem baqash* – you have inquired about, asked and searched for (piel participle))**, along with** (*wa* – in addition to) **the messenger** (*mal’ak* – the representative who, as a herald, will interpret and convey the message, who is commissioned to declare the account) **of the Covenant** (*ha Beryth* – of the Family-Oriented Relationship) **in whom and for which** (*‘asher* – in whom [addressing the *‘edown*] and for which [speaking of the *beryth*] to show the way to get the greatest joy out of life) **you** (*‘atem*) **have desired** (*chaphets* – have wanted and preferred)**.**

So pay attention (*hineh* – behold)**, he is arriving and will be returning to pursue the harvest** (*huw’ bow’* – he

is coming [*huw'* | he is found in 4QXII in addition to the verb being scribed in the third-person masculine singular])**,' promises** (*'amar* – and affirms) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **of the spiritual implements** (*tsaba'* – of the heavenly messengers)**.** (*Mal'aky* 3:1)

'So, who (*wa my*) **can comprehend and endure** (*kuwl* – can understand and seize upon, properly calculate and support (piel participle)) **this day** (*'eth yowm*) **when he arrives** (*bow' huw'* – of his return to pursue his harvest)**?**

And who (*wa my*) **will be present, standing and remaining** (*ha 'amad* – will endure, established and alive, continuing to be upright) **beside his appearance** (*ba ra'ah huw'* – when he comes into view)**?**

Because indeed (*ky*)**, he** (*huw'*) **will be similar to** (*ka* – will be like) **a refiner's fire** (*'esh tsaraph* – a means to enlighten, purify, and test, a flaming light which purges the darkness)**, and akin to** (*wa ka*) **an alkali detergent which cleanses** (*boryth kabash* – a water-soluble cleansing agent and soap for washing)**.'"** (*Mal'aky* / My Messenger / Malachi 3:2)

There is nothing more upsetting to God than being religious. We humans, and particularly Jews, have committed spiritual adultery. Religiously and politically unfaithful, humankind has become untrustworthy. The Haredim are engaged in acts of worship which Yahowah detests. He finds Judaism to be repulsive and reprehensible – confusing and misleading His people while profaning and defiling the place Yahowah loves, the Qodesh which is so special to Him.

Worst of all, religious Jews are cavorting with the Devil according to Yahowah. They are now *'Iyezebel* | Honoring the Lord in the manner of Jezebel with her host of prophets. From God's perspective, they are advancing

the fertility cult of Baal and ‘Asherah. Yahowah sees no distinction between Jezebel and Judaism. They are the house, family, and home of a god so illegitimate they are worshiping the Adversary – *ha Satan* – whom Yahowah calls *Ba’al* | the Lord.

Yahowah has witnessed more than He can endure. The endless profusion of words spewed out of the mouths of rabbis over the past two millennia has tested His patience. The words scribed in the Talmud, Mishnah, and Zohar have irritated the Almighty to the point of retribution. Too much shouting, too many false claims, too many lies, and far too much religion. There is nothing productive or redeeming about Judaism.

As for their parting salvo of the religious, I can assure you that we find the God of the *Mishpat* | who decides what is right, vindicating, convicting, and just right, here in the words of His prophets. He has not been replaced by rabbis or disappeared into the heavens. And frankly, He is exceedingly disappointed, even disgusted.

As a result of what He has witnessed the past 2,500 years, Yahowah is doing something He has not done previously and may never do again. He has chosen to work through a witness rather than a prophet, and thus a *gowy* – since there are no longer any willing or qualified Yahuwdym.

The difference between the two – a *naby’* and a *mal’ak* – is significant only with regard to the method of their inspiration. The actual message is the same – although a prophet is held to a much higher, indeed, exacting standard. A *naby’*, like Moseh, Dowd, and Yasha’yah, is shown glimpses of the past and future by Yahowah, who speaks audibly to them and through them, such that they reveal things we would not otherwise know. A *Mal’ak*, like the *Choter* and *Nakry*, Yahowah’s *Bashar* | Herald, can explore what God revealed through His prophets and

interpret the message they have previously conveyed such that it resonates with today's audience.

In this rare instance, a *mal'ak* is a better choice than a *naby'* – even though a *naby'* is superior in every other way. Rather than reveal something new regarding His disgust for Judaism and His frustration with His people, Yahowah wants *Yahuwdym* | Jews to realize that He has already excoriated them throughout the prophets, explaining His position so clearly and repetitively that even a *gowy* could figure it out.

Therefore, without the need for a *naby'* or the use of a Yahuwd, Yahowah has dispatched a *Mal'ak* | Messenger to explain His *Mishpat*. He is clearly delineating the path Yahowah is following so that, when God arrives, those who are willing to listen are prepared to approach Him.

Yahowah's Messenger is here to open eyes and minds – and fill both with the truth. He has come to pursue the Harvests, not only of Shabuw'ah and Taruw'ah but also the Homecoming of Kipurym. His mission is to help fill Yahowah's palatial home and royal residence – the Covenant – with the Yahowah-loving and Towrah-observant.

He is also here to announce the arrival of the Upright One, the Master of the House, Yisra'el's most capable leader – the Beloved Mashyach and Melek, Dowd. The Messenger of the Covenant will proclaim the return of the Son of God, of the man who most exemplifies the *Beryth* – our Savior.

Most assuredly, Dowd is returning and Yahowah has chosen a Herald to announce his arrival. But will you be ready for him? Do you understand what God is saying? Will you endure to witness his return? Will you be among those present, standing before him?

Yes, Yahowah is also returning on Yowm Kipurym to

reconcile His Covenant relationship with Yisra'el and Yahuwdah. But He is not coming alone, and it is His nature to share the experience and stage with those He respects, enjoys, and, indeed, loves. On this day, Dowd will not only be the Son serving at God's side, he will also be as God, as brilliant as the sun, representing the ultimate source of Light.

In addressing the questions of why you and why me, Yahowah would like His people to know…

"From the days (*la min yowmym*) **of your ancestors** (*'ab 'atem*)**, you have turned away from** (*suwr min* – you have rejected and forsaken) **My clearly communicated written prescriptions for living** (*choq 'any* – My inscribed recommendations and prescribed thoughts regarding an allocation of a share of the agreement)**. You have not observed them** (*wa lo' shamar* – you have not focused upon or considered them)**.**

Choose to return to Me (*shuwb 'el 'any* – change and come back to Me) **and I will choose to return to you and to restore you** (*wa shuwb 'el 'atem* – I will come back and transform you)**,' promises** (*'amar* – affirms) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* | teaching) **of the spiritual implements** (*tsaba'*)**."** (*Mal'aky* / My Messenger / Malachi 3:7)

This is the report we have read throughout the prophets. They are all speaking with one voice – Yahowah's. The Chosen People have chosen to reject God. They have turned away from Him, avoiding His *Shem* | Name, *Towrah* | Teaching, *Mishpat* | Judgment, *Mitswah* | Conditions, *Choq* | Prescriptions, *Miqra'ey* | Invitations, and *Beryth* | Covenant. And yet, while so many have snubbed the Almighty, and all have denied Dowd, all one must do to be restored to fellowship is to return home. Yahowah will treat every Jew as they have treated Him. Choose Him and He will choose you.

As humans created in the image of our God, we began life in the *Gan 'Eden* | Garden of Great Joy. So *Sukah* | Shelters represents our return to this place and to our God. The path begins with Passover and UnYeasted Bread, where we become immortal and are prepared to meet with our Maker. The Way Home passes through Reconciliations, where Yisra'el's relationship with Yahowah is restored.

The ensuing text continues to denounce Judaism, and especially the rabbis, whom Yahowah calls arrogant, deceitful, money-grubbing, hypocrites. This is followed by God's solution, one which you are likely reading…

"'Then, at that time (*'az* – thereupon, at this distant and vitally important moment)**, those who respect and profoundly value** (*yare'* – those who revere and are inspired by) **Yahowah** (*YaHoWaH*) **will convey the word, speaking and writing** (*dabar* – will communicate the message)**, as an individual** (*'iysh* – a man) **to his countrymen** (*'el rea' huw'* – to his friends and associates as well as against his errant and irrational country)**.**

And (*wa*) **Yahowah** (*YaHoWaH*) **will listen attentively, and accepting what He hears as true, He will respond by assisting this Messenger** (*qashab* – He will receive the entire message, hear everything which is said, and will regard it favorably, acting to enable its dissemination because of its accuracy)**.**

And He will continue to listen (*wa shama'* – He will actually and genuinely, consistently and continually, hear what is said)**, such that** (*wa*) **a book** (*sepher* – a body of literature comprised of written documentation containing the official record) **of remembrance, systematically conveying a word-by-word recollection of the previous communication** (*zikarown* – to recall and bring to mind, to make foremost in one's thinking, commemorating the right inheritance, conveying what is accurate and

important, mentioning and memorializing what should be remembered) **will be written** (*kathab* – will be inscribed and composed as an enduring and indelible statement) **before His appearance** (*la paneh huw'* – to approach His presence) **for those who respect and admire** (*la yare'* – for those who genuinely value and revere) **Yahowah** (*YaHoWaH*) **and who consider, account for, and who have determined the merit of** (*wa la chashab* – who impute meaning and value to thoughtfully contemplating every aspect of) **His name** (*shem huw'* – His personal and proper designation)**.** (*Mal'aky* 3:16)

As a result (*la ma'an* – therefore, it stands to reason)**, they will be Mine** (*wa hayah 'any*)**,' promises** (*'amar*) **Yahowah of the vast array of spiritual implements** (*YaHoWaH tsaba'*)**. 'Approaching that day** (*la ha yowm*) **when, to show the way to receive the benefits of the relationship** (*'asher*)**, I will engage, acting in a demonstrable way, to prepare My most treasured possession, someone whom I value and hold especially dear** (*'asah* – I will do what needs to be done, working to develop and celebrate My affection for that which I treasure)**.**

And so, I will protect and spare them, delivering them from harm, while heaping favor upon them recognizing the scope of the challenges before them (*chamal 'al hem* – I will demonstrate My appreciation and enduring love, even commiserate with them, especially considering the difficult task of showing compassion and under these conditions)**, similar to the way** (*ka 'asher*) **an individual** (*'iysh*) **favors, spares, and protects, assuring the safety while empathizing with** (*chamal 'al* – is especially generous and affectionate toward, even lenient and patient considering the challenging circumstances, demonstrating his appreciation and love, while being responsible for) **His Son** (*ben huw'* – His child) **who works with Him** (*ha 'abad 'eth huw'* – who serves alongside

Him)**.** (*Mal'aky* 3:17)

So return (*wa shuwb* – then come back and be restored) **and you will see** (*wa ra'ah* – and you will witness) **the distinction, and understand the difference, between** (*bayn* – comprehending the dissimilarity of) **the one who is right** (*tsadyq* – the one who is vindicated because he is upright and correct) **as opposed to those who are wrong** (*la rasha'* – compared to those who are incorrect and unrighteous, guilty for having been errant)**, understanding the dissimilarity concerning** (*bayn* – comprehending the distinction between) **the one who works with God** (*'abad 'elohym* – the one who serves the Almighty) **in contrast to the way of** (*la 'asher*) **those who do not serve Him** (*lo' 'abad huw'* – those not working with Him)**.'"** (*Mal'aky* / My Messenger / Malachi 3:18)

Yahowah is concluding His final revelation to His people by explaining how He is going to uphold His last Witness. He, and those serving with him, will write the words His children need to hear. The remnant of Yisra'el, the last generation of Yahuwdym, will be offered one final reminder. Yahowah is announcing that He is a proud Father working alongside a devoted, albeit adopted, son, one engaged in his Father's business.

This prophecy incorporates an interesting blend of singular and plural pronouns, suggesting that one man will inspire others, and that collectively they will engage to communicate the Word of God in advance of Yahowah's return. And should He be addressing *Yada Yahowah*, this is what has occurred. On Taruw'ah in 2001, I was alone, and I continued to work by myself for a number of years. Then there was another, and another, as the Covenant Family began to grow. Soon, we were working together on this project, with editors, fact-checkers, researchers, publishers, web designers, publicists, cohosts, and social media contributors serving our Father on behalf of His people. Just as Yahowah had foretold, one would become

many, and the many would work as one.

Through it all, our mission has been to perceive and understand, then share the distinction between what is right and what is wrong, between working with Yahowah and against Him. Second only to *yada'* | knowing, we are devoted to *bayn* | understanding the Word of our God.

This brings us to the final mention of the Towrah by a prophet. And here we find Yahowah trying to garner His people's attention one last time. What follows are the final words Yahowah would inspire a prophet to share with us. They follow immediately after what we have just read…

"'Pay attention, because indeed (*ky hineh*) **a day is coming** (*ha yowm bow'* – a time is approaching)**, burning** (*ba'ar* – combusting and consuming) **like a blazing light and furnace** (*ka ha tanuwr* – similar to a lamp, a brilliant luminary, even as an oven)**, and then it will transpire** (*wa hayah*) **that all of the presumptuous and arrogant** (*kol zed* – everyone with an inflated view of their worth, the haughty, contemptuous, and disrespectful) **as well as all of those engaging in and acting upon** (*wa kol 'asah* – everyone profiting from and celebrating) **that which is wrong, in violation of the standard, and thus religious** (*risha'ah* – the unethical and immoral who are contemptible)**, will be set ablaze as if they are stubble** (*qash wa lahath 'eth hem* – will be afire, consumed in the ensuing conflagration as useless chaff)**.**

This day which is approaching (*ha yowm ha bow'* – this time which is coming)**,' affirms** (*'amar*) **Yahowah of the heavenly messengers** (*YaHoWaH tsaba'*)**, 'when, as a benefit of those in the relationship** (*'asher*)**, there will be nothing left of their roots and branches** (*lo' 'azab la hem shoresh wa 'anaph* – there will be nothing remaining of their source, their basis, their family line, or what has stemmed from them)**.** (*Mal'aky* 4:1)

However (*wa*)**, for those of you who value, revere,**

and respect (*la ‘atem yare’* – for those of you who appreciate and admire) **My name** (*shem ‘any* – My personal and proper designation)**, the brilliant orb** (*shemesh* – the most illuminating source of light, even akin to the brilliance of the sun) **of righteousness** (*tsadaqah* **–** of being right, of affirming and vindicating, of abundant enrichment and great prosperity, and of honest counsel and enduring salvation) **will rise, ascending and appearing brilliantly** (*zarach* – She will induce growth, beginning in the east, shining brightly (qal perfect third-person feminine singular)) **with healing and restoration in Her wings** (*wa marphe’ ba kanaph hy’* – with renewal and deliverance in the hem of Her garment)**.**

Liberated and withdrawn, you shall come out (*wa yatsa’* – as part of an exodus, you will come forth) **and leap about, frolicking** (*puwsh* – playfully springing about) **like one who has come full circle and who is now encapsulated, acting like a calf** (*‘egel* – like one who has come around and is now shielded) **in the stable** (*marbet* – secure and protected)**.** (*Mal’aky* 4:2)

Then you will provide counsel and advice while trampling (*wa ‘asas* / *‘etsah* – you will issue guidance and a warning while crushing [4QXII reads counsel while the MT says trample]) **the religious criminals** (*rasha’* – the misleading and erroneous, the unGodly and unethical, the vexing and duplicitous)**, for they will be** (*ky hayah*) **ashes under the soles of your feet** (*‘epher tachath kaph regel ‘atem*) **on the day** (*ba ha yowm*) **when, for the benefit of the relationship** (*‘asher*)**, I will act** (*‘any ‘asah* – I will engage, doing what must be done)**,’ says** (*‘amar*) **Yahowah of the spiritual implements** (*YaHoWaH tsaba’*)**.”** (*Mal’aky* 4:3)

These three statements, along with the three which follow, comprise Yahowah’s final declaration to His people prior to His return as a brilliant light, enlightening and empowering His children while devouring His foes.

Then on behalf of the Covenant, and for the wellbeing of His Family, Yahowah will incinerate all vestiges of the religious. Nothing will be left of the individuals and institutions which have tormented His people.

For those taking the opposite approach, for those accepting what is right and forsaking what is wrong, who have come to value Yahowah's name rather than disavow it, they will meet their Mother, the *Ruwach Qodesh*. She will illuminate this world while restoring the lives of those living within it.

Having come full circle, and now having returned to live with Yahowah in 'Eden, encapsulated in the light of the Set-Apart Spirit, the Covenant's children will frolic and play. We have been *yatsa'* | liberated from a degenerative world, having successfully journeyed through these words as part of the final *yatsa'* | exodus. We are home this day, celebrating Yahowah's commitment to make everything right again.

"Remember (*zakar* – choose to recall and proclaim (qal imperative)) **the *Towrah* | Teaching and Guidance** (*Towrah* – the Instructions and Directions) **of Moseh** (*Mosheh* – One who Draws Out)**, My servant** (*'ebed 'any* – coworker and associate)**, who revealed the benefits of the relationship** (*'asher*)**.**

I instructed and directed him (*tsawah 'eth huw'* – I appointed him and placed him in charge, commissioning him) **in Choreb** (*ba Choreb* – upon the knife's edge for cutting and separating, with the sharp engraving tool for writing) **with the clearly communicated written prescriptions on how to live and be allocated a share of the relationship** (*choq*) **and the means to execute good judgment, especially regarding the resolution of disputes** (*wa mishpat*) **on behalf of all** (*'al kol*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God)**."** (*Mal'aky* / My Messenger / Malachi 4:4)

Life is better and it lasts longer when we choose to recall and proclaim Yahowah's *Towrah* | Teaching and Guidance as it was conveyed to us through Moseh. We embrace the *Beryth* | Covenant through the *choq* and are perfected by making the right decision regarding the *mishpat*. It is how we become *Yisra'el* | Individuals who Engage and Endure with God.

Joining the *Mal'ak* | Witness to prepare the way for the arrival of Father and Son, Yahowah and Dowd, is the prophet who convicted *'Iyezebel* | Jezebel along with those representing *Ba'al* | the Lord. It is not a coincidence.

"Behold (*hineh* – pay attention)**, I am going to send out** (*'anoky shalach* – I will dispatch) **to you** (*la 'atem 'eth*) **'ElYah** (*'ElYah* – Yah is God, Elijah)**, the prophet** (*ha naby'*)**, before the arrival and presence** (*la paneh bow'* – in association with the harvest and appearance) **of the greatest and most important** (*ha gadowl* – the most empowering) **as well as the most awesome and respected** (*wa ha yare'*) **day** (*yowm*)**, of Yahowah** (*YaHoWaH*)**."** (*Mal'aky* / My Messenger / Malachi 4:5)

'ElYah will be joining Yahowah's aforementioned Witness on Pesach in year 5997 Yah, doing so three years before God's return on Yowm Kipurym. Yahowah's arrival will mark the single most important day in human history. Hope to see you there.

"Then he will return and restore (*wa shuwb*) **the thinking and judgment** (*leb 'ab* – the inclinations and thought processes) **of fathers toward children** (*'ab 'al benym*) **and the inclinations and thought process of children** (*wa leb benym* – the thinking and judgment of sons) **toward their fathers** (*'al 'ab hem*) **lest** (*pen* – or otherwise if not) **I come** (*bow'* – I arrive) **and momentarily smite** (*nakah* – I strike) **that which is associated with the Land** (*'eth ha 'erets*) **such that the most-set-apart place becomes forbidden to the**

commonplace, because that which was banned for being profane will be destroyed (*cherem* – the place separated and devoted to God would have to be temporarily abandoned)**.”** (*Mal’aky* / My Messenger / Malachi 4:6)

What value is a home without family? And should Yahowah return to an empty house because we failed in our mission to awaken His people, rather than endure Yisra’el abandoned and defiled, God will place it off limits for a while.

Fortunately, that is not how this story ends. There will be a remnant, and Yahuwdym will come home on Shabuw’ah, Taruw’ah, and Kipurym. The relationship will be reconciled, and God’s people will be restored. Some children will listen to their Father at long last. Will you be among them?

5

Shamar Dabar | Observe the Word

Looking Closely…

Understanding is predicated upon evidence and reason. And the best source of information, at least as it relates to the existence of God and the means to forming a relationship with Him, is a complete and accurate translation of Yahowah's testimony – replete with a comprehensive evaluation of the words He selected to communicate to us. That is why this book is dedicated to Yahowah's instructions and guidance.

This will be a continuing conversation with God, not with me or anyone else. Beyond the translations, my role is to provide some illumination, perhaps a handrail, a little contextual framework, for considering and connecting His insights so that they are as revealing as possible. Hopefully, this will encourage you to reflect upon the significance of His words.

To maintain a clear distinction between my observations and Yahowah's, the words God inspired will be **printed in bold font.** Yahowah's terminology (correctly translated) can be trusted. Mine are only there because I want you to think about His.

I do not purport to have all the answers – but fortunately, I don't have to because He does, and He has told us where to find them. Revealing them is the intent of His testimony and, thus, of this book.

The standard Yahowah has set for Himself is perfection. There can be no mistakes or contradictions.

And while that is clear enough, the truth is still filtered through imprecise and evolving languages and millennia of scribal hands. Even as the inspired prophets writing everything from Genesis through Malachi put quill to parchment beginning 3,468 years ago, those words would have been heard and read differently based upon each individual's prior experiences and ability to process the full range of meanings. Among these challenges, or opportunities, is that the more we are exposed to God's words, the closer we look, and to the degree we think, the more we perceive and understand.

As time has passed, occasional scribal errors, some less than judicious religious editing, and changes in language and customs have conspired to rob us of the richness of the message which originally permeated these texts. And these problems were multiplied when the Hebrew manuscripts were translated into Greek, then Latin, en route to being rendered in English to influence a religious audience. This problem was exacerbated by political and religious agendas – all designed to make the flock easier to control and fleece. The result today is that English Bible translations are grossly inaccurate.

In rendering Yahowah's Word in English as completely and accurately as possible, I have favored the preferred meanings of the Hebrew terms unless a different vocalization of the text or a secondary definition provides a better, more consistent fit within the context. Etymological roots will be our principal guide as we explore. If a phrase still begs for elucidation, we'll consider colloquialism and will always be attuned to metaphors. I would characterize this approach as literalistic, with an eye for symbolism.

Hebrew provides a rich linguistic palette – especially for subjects related to human nature and relationships, things Yahowah cares deeply about and about which He had a lot to say. It speaks to mind and soul. But we must

also understand that, when looking to the future, the prophets had no words to describe technologies that are now commonplace. “Televisions and smartphones,” “the internet and personal computing,” “electricity and light bulbs,” “bullets and bombs,” “autos and airplanes” weren’t concepts at all familiar to them. Consider how one would describe Israel’s Iron Dome intercepting Hamas or Hezbollah rockets to a culture in which controlled flight, explosions, and mechanization were unknown. But since the prophets did this very thing, sometimes we will have to extrapolate.

Some say that there may be a deeper, mystical meaning to passages, some esoteric code latent in Gematria and Equidistant Letter Sequences. While there may be merit to these claims, no matter what’s buried between the words, their plain meaning, and the pictures they provide, is primarily what God intended.

Since words comprise the totality of the Towrah and Prophets, it’s important that we render God’s correctly. Words are Yahowah’s most important symbols. They represent God, define Him, and explain His intent and plan. Apart from these words, there is no way to know Him or engage in a relationship with Him – much less be saved – should that be your goal.

Words are the basis of almost everything: communication, thought, consciousness, relationships, learning, and causality. It is even possible that a communication medium lies at the heart of what we consider matter and energy – the very stuff of creation. We think in words. Without language, virtually nothing can be known and a whole lot less would happen. There are no meaningful relationships without words. Written language is considered man’s greatest invention and our most important tool. So, when it comes to the Word of God, we will examine His thoughts thoroughly.

The reason I have chosen to focus on prophetic testimony is because these passages provide assurance of Divine inspiration. Accurately describing the past and foretelling the future is how God proves that He authored the Towrah and Prophets. Only a Spirit existing beyond the constraints of time can know what has and will happen in the distant past and future. When events play out precisely as He said they would, when astronomical and archeological reality demonstrates that what He revealed is trustworthy and true, then faith is replaced by logic, probability, and reason. For example, during this study, I have grown from believing God exists to *yada'* Yahowah – to knowing Him. Given time, you will too.

Proving that His Word is reliable, and thus worthy of our consideration, is one of three ways our Creator uses prophecy. He also uses it to reveal what He is offering and what He expects in return. But more than this, Yahowah is explicit in telling us and reminding us with copious examples of what He perceives as good and bad.

Most every prophecy is designed to teach us something. So, in these volumes, we will dissect fulfilled prophecies, not only to validate the reliability of future predictions, but to better understand Yahowah's overall message to His people. We will then examine yet *un*fulfilled revelations not only to understand what lies in our future, but more importantly, so that we may be prepared to help others deal with what's coming. All along the way, we will analyze the profound lessons attached to God's prophetic proclamations so that more souls will come to *yada'* Yahowah.

The third purpose of prophecy is to let us know how the whole story fits together from man being cast out of the Garden to our return. Prophecy provides us with the skeleton upon which to flesh out the body of information Yahowah has given us regarding our reconciliation. Using it, we can date everything from Creation to 'Adam in

‘Eden, from ‘Abraham and Sarah to Moseh and the Exodus, from Dowd’s reign as Messiah and Son to his as the Passover Lamb and return as King. From Dowd’s fulfillment of the first four Miqra’ey in year 4000 Yah to his role in the three between now and 2033.

Our guidebook on this voyage of discovery will be the Towrah and Prophets, where all history is on display, from the creation of the universe to its rebirth. Outside sources will only be consulted when they are necessary to appreciate the historical or scientific implications of a passage.

You will soon discover that Genesis One lies at the intersection of prophecy, history, and science. It tells three stories in one, all designed to reveal God’s purpose and plan. Yahowah’s opening salvo provides the framework upon which all significant prophetic events are fulfilled. It is accurate scientifically, right down to the specifics. It is also a precise accounting of the order things were manifest, as well as how they were unfurled over the course of six days from the perspective of the Creator. It even provides us with an overview of mankind’s history – past, present, and future. More important still, each verse is laden with guidance and essential insights for continued and better living.

In this regard, the Towrah quickly dispels the misconception that the Earth is 6,000 years old – a myth that is held by the majority of Christians. As a result, the debate between science and creation should never have existed. The first three chapters of the *In the Beginning* Volume of *Yada Yahowah* demonstrate that *both* are correct. The universe is around 15 billion years old, and it took God exactly six days to create it. Properly translated and understood, Bare’syth 1 is more accurate than any science textbook, and yet, the errant Christian interpretations of it make God appear foolish.

We will not be timid. If one passage seems to contradict another, we will examine both without reservation. We will trust God to resolve the apparent inconsistency. When Yahowah says something that is contrary to established religious teaching, we will stop what we were doing long enough to evaluate a sufficient quantity of related passages to understand what is actually being revealed. And if what we find undermines the teachings and credibility of religious and political institutions, so be it. I do not belong to any organization, and I am not advocating any human institution. My only concern is what Yahowah has to say.

We are going to give God the credit He deserves. If He is providing multiple insights in a single account, we will examine all of them (at least as many of them as our minds can grasp). When God decides to ascribe teaching to His predictions, as He most often does, we will contemplate His guidance. When Yahowah broaches a new subject in a prediction, we are going to follow His lead and study related passages to better appreciate His advice.

That leads us to another delightful challenge, one that has caused these volumes to expand in length and complexity. We will not rest until we understand the essential lessons presented throughout the Towrah and Prophets. Consider this example: a score of verses say that some souls, upon death, will experience eternal life in God's presence. Half that number say that some souls will end up eternally separated from God in She'owl as recompense for abusive behavior. Yet hundreds of passages reveal that most souls will simply cease to exist upon their mortal demise. That is to say, when they pass away, such souls will dissipate.

Without a plan of reconciliation or even of salvation, rabbis seldom discuss Shamaym or She'owl. They have no concept of how to get to Heaven and deny Hell exists.

Priests, pastors, and imams, on the other hand, all threaten that there are just two eternal destinations: heaven or hell. Yet eternal anguish is a completely different result than the death and dissipation of a soul. Therefore, for God to be correct in His depictions, as well as fair, trustworthy, and moral, in addition to being lovable, there must be three options: eternal life with God, eternal separation from God, or to fritter away one's soul such that it ceases to exist. This is one of many profound insights you will find in these pages and perhaps nowhere else.

The same is true with the concept of worship. There are a score of verses that seem to suggest, based upon religious translations, that God wants to be worshiped and hundreds that say otherwise – that He wants us on our feet, not on our knees. The truth in this regard is essential to our understanding of the Covenant where we are asked to walk with God, which is to be upright with Him. This perspective lies at the heart of the debate between Yahowah wanting to enjoy a familial relationship with us as opposed to imposing a submissive religion.

In this regard, a superior being who would create an inferior one to worship Him would be mentally deranged, and not worth knowing. So, as we shall learn, the religious misperception is derived from improperly rendering the words Yahowah deployed to depict His desired relationship. And from this perspective, you may be surprised that God never once asks us to pray to Him, preferring that we listen instead.

Similarly, existing translations tell us that God wants to be feared, and yet in Isaiah, Yahowah states that "the fear of God is a manmade tradition." Moreover, one cannot love that which one fears. Once again, the truth is found by closely examining and carefully considering Yahowah's linguistic pallet before we head off in a direction He advises against.

I suspect that my willingness to date Yahowah's prophetic fulfillments – past, present, and future – will be one of the most contentious aspects of this *Introduction to God*. I'm going to tell you exactly when Yahowah is going to return because He told us. All I had to do was contemplate the evidence and then connect the data He has provided.

When we do so, we are immediately confronted by a stark reality: we have very little time remaining. This rewrite of the *Introduction to God* is being composed in the fall of 2024 and Yahowah is returning with Dowd at sunset in Jerusalem on October 2nd, 2033, which is the year 6000 Yah. And between now and then, the world as we know it will continue to disintegrate around us with devastating climatic events and deadly pandemics, economic collapse followed by the great reset, a frightening rise in conspiracy theories and anti-Semitism. Islamic rage will boil over from terrorist acts to regional conflict, with Sunni Islam, the United States, and Europe opposing Shia Islam, China, and Russia. Israel will be forced to abandon the West Bank and will, as a result, become indefensible. Muslims will not honor the agreements they made to achieve Fakestinian statehood and will attack Israel with genocidal intentions. And then there is America's ill-fated proxy war with Russia which will likely end in nuclear conflagration. It will get very dark between now and the return of the Light.

Another point of contention may arise because I am opposed to quoting or commenting on something out of context. What I have found is that the rabbinical and Christian practice of building a theory based on isolated phrases leads to false assumptions which in turn promote incomplete and errant thinking.

Quoting passages out of context is what led to the errant doctrines of heaven *or* hell, to the demeaning notion of Replacement Theology, to the diminished relevance of the Torah, and to disputes over whether the Covenant has

been renewed – and with whom.

There are a few more things you need to know at the outset. I'm nobody special, at least among men. Although I'm not hard to find, for the first ten to fifteen years I was engaged translating the Towrah and Prophets, I remained anonymous and wrote under the *nom de plume* of Yada. At the time, my most relevant qualification for compiling this witness to expose deception and proclaim the truth was my willingness to engage when Yahowah asked.

If that is not sufficient for you, if you are more interested in the messenger than the message, if you are impressed with accomplishments and credentials, find a book written by someone who is religious or political. Such authors will gladly take your money and then reinforce your existing beliefs.

As we approach our study of the ancient Hebrew language and its alphabet, we must go back in time and dig well beneath the surface. Understanding Hebrew requires us to examine the origination of the letters themselves. Each alphabetic character was originally drawn as a picture – one which conveyed the symbol's primary connotation. And it was by combining these forms that each letter supplied additional meaning to the words they were forming.

Not long ago, a 3,500-year-old cup was unearthed in Yisra'el depicting, in alphabetic order, all twenty-two Hebrew letters. As the oldest proof of a phonetic conveyance, it serves to support the idea that Ancient Hebrew is the world's oldest alphabet. Archeologists have also discovered that each character was given a name which described its primary connotation, and each

represented a specific phonetic sound.

For your edification, the following chart has been designed to present the evolution of each of the twenty-two letters which comprise the Hebrew alphabet. It reveals how they were first drawn in Ancient Hebrew. Their progression is to a script most commonly seen on the Dead Sea Scrolls.

The presentation of Hebrew nomenclature then concludes with the Modern Hebrew form. Each letter's English equivalent and phonetic, or transliterated, sound is depicted in addition to the character's current name. The last column describes the image revealed by the original letter.

Five of these twenty-two letters are vowels, representing open-mouth sounds. Their names have been italicized so that they are readily recognizable. The remaining 17 are consonants.

Nine letters lean to the left, which is the direction Hebrew reads. One of them, the Tsade, is directional but could be interpreted leaning either way, making the letter controversial. The Gimal is the bad boy among Hebrew characters. It is the only one moving against the flow and thus is used to write words with less than admirable implications such as *gowy*.

We have discovered that, when directional letters look toward those in Yahowah's name, the word's connotations are positive. If the letters are turned away from His name, these terms are decidedly negative.

Ancient Script	DSS Script	Modern Script	English Script	English Sound	Modern Name	Image Design
𐤀	א	א	A	*a e*	*Aleph*	ram
𐤁	ב	ב	B	*b bh*	*Beyth*	home
𐤂	ג	ג	G	*g*	*Gimal*	foot

	ד	ד	D	*d*	*Dalet*	door
	ה	ה	H	*ah eh*	*Hey*	man
	ו	ו	W	*o u w*	*Wah*	tent peg
	ז	ז	Z	*z*	*Zayin*	plow
	ח	ח	C	*hh ch*	*Chet*	wall
	ט	ט	T	*t th*	*Theth*	basket
	י	י	Y	*y I*	*Yowd*	hand
	כ	כ ך	K	*k*	*Kaph*	palm
	ל	ל	L	*l*	*Lamed*	staff
	מ	מ ם	M	*m*	*Mem*	water
	נ	נ ן	N	*n*	*Nun*	seed
	ס	ס	S	*s*	*Samech*	sign
	ע	ע	E	*e a I*	*Ayin*	eye
	פ	פ ף	P	*p ph*	*Peh*	mouth
	צ	צ ץ	T	*ts*	*Tsade*	reading
	ק	ק	Q	*q*	*Qoph*	horizon
	ר	ר	R	*r*	*Rosh*	head
	ש	ש	S	*sh*	*Shin*	teeth
	ת	ת	T	*t*	*Taw*	signature

Ancient Hebrew predates the earliest Babylonian script by more than one thousand years. The later block script featured a substantially different lettering style which first emerged circa 500 BCE during the Babylonian captivity. A variation of it is found on the Great Isaiah Scroll discovered in the hills above Qumran.

With regard to the Ancient Script depicted in the first column, also called “Early Semitic” and “Proto-Sinaitic,” the timing of this edit of *An Introduction to God* is fortuitous because we now have extant evidence of its use in the form of a lead tablet dating to the Late Bronze Age II (1400-1300 BCE) written using this form or lettering. More than just proving the early existence of the Hebrew alphabet, this tablet’s age, location, and message are

consistent with something Moseh said to the Children of Yisra'el in *Dabarym* / Deuteronomy 11:26-32 which was then confirmed by Yahowsha' ben Nuwn in *Yahowsha'* / Joshua 8:30-35. The parallels are undeniable.

The world first became aware of this tablet on Thursday, March 24th, 2022, when archeologists led by Dr. Scott Stripling and his team of scholars from the Associates for Biblical Research (ABR) held a videotaped press conference at the Lanier Theological Library in Houston, Texas to announce a discovery of enormous consequence. Should their findings be proven accurate through the publication of a peer-reviewed scientific journal article, the discovery of the lead tablet from an altar atop Mount Ebal dating to the time of Joshua when the Children of Israel first entered the Promised Land, will rival the importance of the Dead Sea Scrolls.

Indeed, should they demonstrate the existence of the Ancient Hebrew script inside of the folded tablet, it will not only offer an amazing validation of the earliest phonetic alphabet, and an irrefutable affirmation of the entry into the Promised Land at the conclusion of the Exodus, it will validate something foundational to the Towrah while also obliterating the arrogant and unGodly theories of the most acclaimed Biblical scholars. Their hypothesis suggesting that the Torah was written by a committee comprised of the Jahwist, Elohist, Deuteronomist, and Priestly sources between 950 and 450 BCE, rather than by Moseh between 1447 and 1407 BCE, will be destroyed, especially since it was based upon a long since reputed notion that written Hebrew did not exist at the time.

After watching the ABR news conference, and then reading several articles written about it, I presented the findings during the next episode of Yada Yah Radio, careful to note that they had yet to be proven through a peer-reviewed scientific publication. The implications were of enormous consequence because they validate

much of what I had written about the ancient script while invalidating the opposing scholastic theories. And there was every reason to conclude that Dr. Stripling's assessments were accurate. The altar atop Mount Ebal was built exactly where, how, and when the Towrah proclaims. And the message conveyed in the Tablet matches what the Towrah said would occur at this time and place.

Everything was consistent, affirming the same story, from the style of the letters matching what was expected, the vocabulary used, the message conveyed, the paleography dating to the correct period, the age of the lead and location of the mine, the age, location, and nature of the site it was unearthed, the accompanying pottery shards, and even two scarab seals, both assigned to the reign of Thutmose III who reigned from 1479 to 1425 BCE. Considering all of this, the likelihood of authenticity was astronomically high.

Then on 12 May 2023, *Heritage Science* published the peer-reviewed article "'You are Cursed by the God YHW' an Early Hebrew Inscription from Mt. Ebal" by Scott Stripling along with five co-authors. Their Abstract reads:

"In December 2019, an expedition on Mt. Ebal to examine the discarded material from Adam Zertal's 1982–1989 excavation yielded a small, folded lead tablet. The east dump pile, from which the object emerged, contained the discarded matrix from two structures that he interpreted as altars dated to the Late Bronze Age II and Iron Age I. The earlier and smaller round altar lay underneath the geometric center of the later and larger rectangular altar. The tablet could not be opened without damaging it. A team of scientists performed X-ray tomographic measurements with different scanning parameters. The tomographically reconstructed data were subjected to advanced processing to reveal the hidden text. Epigraphic analysis of the tomographic data revealed a formulaic curse written in a proto-alphabetic script likely dating to Late

Bronze Age II. The inscription falls within the literary genre of Chiastic Parallelism and predates any previously known Hebrew inscription in Israel by at least 200 years."

A tomographic scanner with adjustable geometry was used to X-ray the interior of the tablet. VG software was deployed for XCT three-dimensional reconstruction along with VGStudio Max to suppress the scattering of X-ray photons. Digital photogrammetry contributed to revealing the letters and resulting text.

Collectively they exposed 48 Hebrew letters comprising 14 words in 3 parallel sentences. There are 9 distinctive ram's head renderings of the ancient Aleph. The 4 presentations of the man standing and reaching up which comprise the letter Hey were drawn with great care and are readily identified. The ancient Wah, which was based upon the shape of a tent peg, is seen 8 times. A Yowd, drawn in the form of an outstretched hand, appears twice. The shepherd's staff comprising the Lamed was written 3 times. The Hebrew Mem, drawn as waves on water, is unmistakable in its 3 presentations. The most prevalent letter inside the tablet is a Rosh, drawn in the shape of a human head. It appears 12 times. The resulting inscription declares that YaHoW is *'el* | God.

The published article can be seen at: *heritagesciencejournal.springeropen.com/articles/10.1186/s40494-023-00920-9*. It is marvelously affirming of many of the claims I have made throughout these volumes. Simultaneously, it is devastating to those who have promoted the JEDP Documentary Hypothesis of the Towrah's creation and of the development of the ancient Hebrew alphabet.

We can now be assured that the alphabet used to scribe the initial autograph of the Towrah and the one that Yahowah used to engrave the two tablets of stone is as depicted in the initial column of the previous table under

Ancient Script. This is important because the graphic depictions of the letters tell a story and help define the words in which they appear.

This form of the alphabet is often called “Proto-Phoenician,” which isn’t surprising since these people lived adjacent to the Hebrews. Some scholars also refer to Paleo-Hebrew as “Moabite Stone” since it is the script found on the stele previously thought to be among the oldest inscriptions attesting to Yahowah’s and Dowd’s names.

This Late Semitic script is a millennium older than its Babylonian replacement, and the pictographic form precedes it by as much as five centuries. In the progression of things, it wasn’t until one thousand five hundred years later, around 500 CE, that diacritical signs associated with the Masoretes were first used to depict vowel sounds – ignoring the fact that there were five vowels among the original twenty-two characters. These dots initially appeared in manuscripts of the Torah, Prophets, and Psalms scribed and edited by rabbis circa 1000 CE. Modern Hebrew publications use yet another system, one known as “full spelling.”

The next chart is designed to reinforce the meaning behind each Hebrew character as it was originally scribed nearly 4,000 years ago. I’ve repeated the most common transliterations, or phonetic sounds, for each symbol. This is followed by a description of what the Ancient Hebrew character was designed to depict. In this chart, I’ve added each letter’s numerical value, as well as the meaning behind the original drawing.

Original Form	Babylon Name	Letter Sound	Number Value	Pictograph Name	Pictograph Meaning
𐤀	Aleph	*a e*	1	ram’s head	leadership, authority
𐤁	Beyth	*b*	2	shelter	family, home,

				home	shelter
	Gimal	*g*	3	foot walking	walk, travel
	Dalet	*d*	4	doorway	entrance, doorway
	Hey	*ah eh*	5	man reaching up	observe, behold, grasp
	Wah	*ow u*	6	secure tent peg	secure, increase, add
	Zayin	*z*	7	plow	cultivate, divide, cut
	Chet	*ch*	8	tent wall	to separate, protect
	Theth	*t th*	9	basket container	surround, enclose, sign
	Yowd	*y i*	10	arm and hand	ability, influence
	Kaph	*k*	20	open palm	open, welcome, grasp
	Lamed	*l*	30	shepherd staff	lead, protect, guide
	Mem	*m*	40	waves of water	water, life, cleansing
	Nun	*n*	50	sprouting seed	son, heir, seed, sperm
	Samech	*s*	60	thorn	sign, message, shield
	Ayin	*e a*	70	eye	observe, see, perceive
	Peh	*p ph*	80	mouth	speak, communicate
	Tsade	*ts*	90	man lying down	read, rest, be revived
	Qoph	*q*	100	sun on horizon	time, light, tomorrow
	Rosh	*r*	200	head of a man	see, listen, observe
	Shin	*sh*	300	teeth	language, nourishment
	Taw	*t*	400	pole and beam	signature

As it relates to our transliterations, there are five English letters without an equivalent in Ancient, Paleo-, or Babylonian Hebrew. Therefore, there are no Hebrew words containing the sounds made by the English characters: c (apart from ch), f (apart from ph), j, v, or x. And while an f can be approximated by the ph pronunciation of Peh, every English variant of Hebrew names, like "Jehovah," containing the letters j, v, or both, is irrefutably inaccurate. So are "David" and "Jew." To the linguists' shame, they got *ha Satan* correct.

In both Ancient and Paleo-Hebrew, we find greater similarity in the presentation of the Theth ⊗ and Taw ✝ than we do today, with them appearing as ט and ת. Both letters convey the same "t" and "th" sounds. So, there is every indication that they were once a single letter. Further, while there has always been a Samech (𐤎) and Shin (𐤔), with the former pronounced as an "s" and the latter conveying the "sh" sound, the modern Sin (שׂ) has no discernable antiquity, thereby eliminating the need to have a pointed variation of the current Shin שׁ. These facts are important because, when searching for accurate word meanings, the whole truth can only be discerned when the Samech and Sin, as well as the Theth and Taw, are considered as if they were once one and the same.

While it is less important, there is also some evidence that in Ancient Hebrew, in addition to the letter Gimal, there was also a more guttural Ghah. It was depicted by way of a head and oval body with two short legs (appearing somewhat like the numeral 8 with an upside-down u beneath it (𐤂)). While the letter has been mostly lost to time, evidence for it is retained in Gomorrah and Gaza, whose pronunciation was retained in the Greek *Septuagint*, whereby the Ayin, seen today in the Masoretic Text, was transliterated using the Greek Gamma. When we compare the meanings of the parent roots of terms which were originally spelled with the letter Ghah, we notice a

similarity in meaning with most of these words related to darkness, storms, clouds, blindness, wickedness, goats, and that which is less than forthright. In that the letter's shape bears some similarity to the interwoven fibers of a rope, it also conveyed twisted, confused, and convoluted.

To clarify an earlier statement, in the Modern Hebrew alphabet, the letter Shin ש represents two different sounds: "sh" and an "s." To differentiate between these, a dot is placed above the Shin שׁ on the right side to depict the "sh" sound, and on the left when depicting the "s" sound conveyed by Sin שׂ (thereby changing the Shin to Sin). In most cases, however, words currently spelled with the newly crafted Sin are more closely related in meaning with words which were originally written using the Samech 𐤎 s ס ס. Moreover, Hebrew words currently spelled with the letter Sin are still written with a variation of the Hebrew Samech in other Semitic languages.

This is relevant because, to ascertain the original meaning of the words Yahowah used to convey His *Towrah* | Instructions, we must remove the remnants of masorete and rabbinic tampering. In this case, some of the reasons Yahowah added "*tow*" to "*yarah* – teaching" only become clear when words beginning with Theth and Taw are both considered.

While there is overwhelming and damning evidence that these power-hungry religious zealots deliberately altered the Towrah, changing many words and their meanings by their diacritical marks, the greatest harm perpetrated by the vocalization process was the false impression that the original alphabet lacked vowels and wasn't pronounceable. This gave the Masoretes a license to alter the meaning of almost every word. For example, "*'edown* – the upright pillar and foundation of the tabernacle" and "*'adown* – lord, master, and owner," appear identically in the revealed text, but as a result of the Masoretic vocalization process, they are as different as

light is from darkness. Therefore, to reverse this damage, we will have to consider the definitions of every word written using the same characters, thereby peeling back the religious influence.

There is yet another legacy of rabbinic tampering which has stained the Towrah. Unlike Ancient and Paleo-Hebrew, where all twenty-two characters were clearly differentiated from one another, in Babylonian and Modern Hebrew, the differences between the Hey ה, Chet ח, and Taw ת, are minimal. Written by hand with unrefined implements, using imperfect dyes, on uneven parchment and papyrus surfaces, the distinction between them was routinely lost as scrolls were unfurled over time.

While it is not germane to the etymology of the words themselves, while we are on the subject of the Ancient Hebrew characters which originally comprised the alphabet, I'd like to dispel a common myth. What we refer to as "Arabic Numerals" are actually Hebrew in origin. In their Late Semitic script, the Hebrew Aleph is written almost identically to the numeral 1, especially as it is depicted in Europe with the small diagonal line at the top left. The depiction of the Hebrew Beyth is indistinguishable from the numeral 2 in the Late Semitic evolution of Paleo-Hebrew. The same is true regarding the Late Semitic version of the Hebrew Gimal and our symbol for the number 3, as well as the Hebrew Dalet and the number 4. Similarly, the Late Semitic depiction of the Hebrew Heh is remarkably similar to the numeral 5.

While the Waw represents the number six in Hebrew, its Late Semitic form is the basis for the number 9. The reason for this slide is that the "ow" sound was adopted by the Greeks and Romans using a letter shaped similarly to the English "F" (our sixth letter), but this character was subsequently dropped from their alphabets.

The Late Semitic, pre-Babylonian form of the Hebrew

Zayin was written exactly as the letter Z is now depicted in English and, thus, serves as the basis for the number 7. The Ancient Hebrew horizontal pictograph of the dividing wall representing the letter Hets or Chet was rotated vertically to form a straight-lined depiction of the numeral 8 in its Late Semitic form. And finally, also in its Late Semitic form, the Hebrew Theth was drawn in such a way that it was indistinguishable from our current number 6.

Also, be aware that this pre-Babylonian adaptation of Hebrew preceded the formation of written Arabic by just over one thousand years. This reality thereby destroys the myth that our current representations of numbers are "Arabic Numerals." And that should not be surprising since the Arabic alphabet was modeled after Hebrew.

As we move through our evaluation of Yahowah's Word, we will consistently endeavor to deduce the meanings of God's favorite names, titles, and words using the characters which originally comprised them. In this light, let's consider *dabar* | word. The first letter, known as a Dalet (ד), was drawn as an entrance or doorway 𐤃. Affirming this, even today, *dalet* means "door" in Hebrew.

The second letter of *dabar* is Beyth (ב), which was depicted to reveal the floorplan of a shelter or home: 𐤁. As confirmation, *beyth* still means "family and home" in Hebrew. The *beyth* serves as the basis for Yahowah's *Beryth* | Family-Oriented Covenant Relationship – arguably the single most important word in the whole of God's word.

The third and final letter of the Hebrew word for "word" is Rosh (ר). It was drawn in the shape of a human head 𐤓, and conveyed the ideas of "top, first, and best, in addition to firstborn, leadership, and establishing a priority." So, we should not be surprised that, even today, *re'sh* conveys all of these concepts. Further, a derivative of *re'sh*, namely *re'shyth*, is the first word in the Torah.

Collectively, by examining the pictures drawn by the characters which comprise *dabar* | 𐤃𐤁𐤓, we learn that God's *dabar* | word serves as the "doorway" to the "home and family" comprised of "observant and thoughtful individuals."

Using this same formula, let's see what we can learn about Yahowah's title: *'elohym* | Almighty God. It is the plural of *'el*, which is the contracted form of *'elowah.* Written right to left in the Hebrew form it looks like this: 𐤀𐤋𐤄𐤌. It begins with an Aleph: 𐤀 (א), the first letter of the Hebrew alphabet. In its pictographic form, it represented a ram's head which is symbolic of a strong ram protecting and leading the flock, strength, power, might, and authority.

The second letter, Lamed 𐤋 (ל), was drawn in the shape of a shepherd's staff. As a result, it conveys leadership and guidance, providing direction and assistance, nurturing and protection. Used commonly as a prefix, the Lamed serves as a preposition in Hebrew, communicating movement toward a goal. Of particular interest, the staff is depicted with the crook lowered and, thus, in a position to rescue a fallen lamb.

Collectively, these initial letters show "God" as a Ram among His sheep, caring for, protecting and leading the flock as a shepherd.

The Wah 𐤅 (ו), which designates the "o" sound in *'elowah*, resembles a tent peg, which is important. They were used to enlarge and secure the homes of those who first heard Yahowah's title. These sturdy stakes were also integral to the Tabernacle of the Witness which represented God's home among His people. Today, as then, the Wah is used as a conjunction and conveys the ideas of increasing, connecting, adding, and enlarging. The Wah earns the distinction of being one of the three letters used to write Yahowah's name – 𐤉𐤄𐤅𐤄. The two individuals 𐤄 on either

side of the 𐤉 are joined together by it, such that they are secure and steadfast while being increased and enhanced by the name of God.

The final letter in *‘elowah*, Heh 𐤄 (ה), like the Wah, is also found in Yahowah’s name in addition to His title. The Heh was among the most distinctive letters, in that it was drawn in the form of a person standing up, pointing toward, and reaching up to the heavens. It screams, “Pay attention, be observant, and take notice” of what God has said and done. And it reveals the result: which is to be upright, not bowed down, in Yahowah’s presence. Today, *heh* means “behold.”

Bringing this all together, the characters which comprise *‘elowah*, meaning “Almighty,” paint a picture of God, who is supremely powerful, wanting to live with His flock, of Him serving as a shepherd, caring for, leading, nurturing, and protecting His sheep. By doing so, the benefits of being secure and enriched are enjoyed by those who are observant, walking with their shepherd, looking up to Him while grasping His hand. And if we look closely, the 𐤋𐤏 are both moving in the direction of the 𐤄𐤉 letters which comprise Yahowah’s name. This accentuates the positive aspects of 𐤄𐤉𐤋𐤏.

There are times in which the visual images provided by the Ancient Hebrew characters convey insights we would be hard-pressed to find elsewhere. Such is the case with *‘isheh*, which was used as an example of a particularly challenging word to translate. If you recall, *‘isheh* (אִשֶּׁה) is the feminine noun for fire, and *‘ishah* (אִשָּׁה) means “female individual, woman, mother, and wife.” Prior to the application of the Masoretic *niquwd* system of diacritical signs, these words were indistinguishable in the text.

By being observant and thoughtful, we came to realize that *‘isheh* / *‘ishah* spoke of our Spiritual Mother, the Set-Apart Spirit. But now that we are equipped with another

tool, let's see if the characters which comprise this word agree. The first letter is an Aleph 𐤀 (א), which, as we now know, depicts a ram's head, representing the leader of the flock with the strength, power, might, and authority to protect, nurture, and guide the sheep.

The second letter in *'isheh* is Shin 𐤔 (ש), which was drawn in the shape of teeth. It was symbolic of language and words, of communication, and thus of guidance and instruction, as well as nourishment and the breath of life. The third and final letter is Heh 𐤄 (ה), which, as we have discussed, symbolized humankind standing upright, being observant and reaching up to God.

Therefore, the picture painted by *'isheh*, again written right to left, 𐤄𐤔𐤀, is of God's presence among the sheep, with the power and authority to guide, nurture, and protect the flock through the word of God so that we can stand with God.

𐤄𐤉𐤄𐤁

Now that we have cleared the decks of the clutter the religious have left behind, and as we embark on this voyage of discovery, we should have a better appreciation for the process of translation. But there is something lacking because we have only considered a handful of prophetic passages. So, I'd like to remedy this omission, using the text to advance our understanding.

As we will do again when we commence our discussion of the Covenant, we will begin where Yahowah began, by transforming Himself into the living embodiment of His "*dabar* – word" before 'Abram. And since we are just embarking on this journey, I would like to initiate the process by encouraging you to consider the passage bereft of serious amplification.

"After (*'achar*) **these** (*'el-leh*) **conversations** (*dabarym*)**, the Word** (*dabar*) **of Yahowah** (*Yahowah*) **came to exist as** (*hayah*) **God unto** (*'el*) **'Abram** (*'Abram*) **in the form of a personal, visual, and illuminating manifestation which could be seen and experienced** (*ba ha machazeh*)**: 'Do not be awed** (*'al yare'*) **'Abram** (*'Abram*)**. On your behalf and for you to draw near** (*la*)**, I am** (*'anky*) **your defender, surrounding you, shielding and delivering you from harm** (*magen*) **as your exceedingly** (*ma'od*) **great** (*harbeh*) **reward** (*sakar*)**.'"** (*Bare'syth* / Genesis 15:1)

By way of introduction, this modestly amplified presentation of these two rather long sentences is a good place to start. Once we grasp the essence of God's intent, we will be in a better position to examine the additional insights which may be gleaned by studying each word's etymology as we systematically dissect the message. So that we retain our footing, it is always a good practice to review the bold portions of each passage before attempting to scrutinize the nuances.

This introduction does a good job of explaining the nature and purpose of the "*dabar* – word," surrounded as it is with terms like *machazeh*, '*amar*, *yare'*, *magen*, *ma'od*, *rabah*, and *sakar*. And this is important because the best way to see Yahowah is through His words. So now let's dive deeper into this revelation, deploying the full benefits of amplification.

This narrative takes place during 'Abram's third of seven meetings with Yahowah. After the patriarch's successful journey from Ur to Charan and then to the Promised Land, the man who had shared words with God, and who had walked with God, had been sufficiently responsive to retain Yah's attention – although, it had been a rough road, considering his ill-fated visit with the pharaoh in Egypt.

"After (*'achar* – following and pertaining to while pursuing, and without hesitating or delaying) **these** (*'el-leh*) **conversations** (*dabarym* – communications and statements, recorded messages and accounts)**, the Word** (*dabar*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist as** (*hayah* – He was, He is, and He will be (scribed in the third-person masculine singular, He, addressing the tangible personification of the Word of Yahowah and in the qal perfect, telling us that this representation of the Word was literal and complete at this moment)) **God unto** (*'el*) **'Abram** (*'Abram* – Uplifting Father) **in the form of a personal, visual, and illuminating manifestation which could be seen and experienced** (*ba ha machazeh* – as a revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light; from *mah* – to consider the who, what, where, why, and when implications of *chazah* – seeing and perceiving, beholding and intelligently discerning)**, to say** (*la 'amar* – for the purpose of promising and answering, claiming and avowing, communicating and bringing to light (qal infinitive construct – encouraging a literal interpretation of a verbal noun, and thus especially descriptive while bound to what follows))**: 'Do not be awed** (*'al yare'* – do not be frightened or intimidated, and do not worship Me or feel any anxiety) **'Abram** (*'Abram* – Uplifting Father who Enriches)**.**

On your behalf and for you to draw near (*la* – for you to approach)**, I am** (*'anky*) **your defender, surrounding you, shielding and delivering you from harm** (*magen* – a protective covering; from *ganan* – to defend and safeguard by surrounding and covering) **as your exceedingly** (*ma'od* – your ultimately empowering, energizing, facilitating, abundant, and) **great** (*harbeh* –

increasing and uplifting, making you much more than you currently are, tremendously beneficial) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, fare provided by a generous father, even a reliable doorkeeper offering compensation and recompense by being devoted to serving)**.'"** (*Bare'syth* / In the Beginning / Genesis 15:1)

By stating that the "Word of Yahowah came to exist as a personal and illuminating manifestation before 'Abram," the most reasonable conclusion is that the Towrah is a living document which was being written as these events were unfolding. For God to represent His Word in this way, His Word existed in some form prior to this meeting.

To approach Yahowah intelligently, it is incumbent upon us to view God appropriately and, thus, strip away some of the religious nonsense. In this regard, it is impossible, even for God, to enter a space smaller than Him. For example, an artist cannot enter his painting. The only way for the three-dimensional painter to interact with his or her two-dimensional subjects is by way of the artist's implements: pens, pencils, brushes, and pigments. Yahowah, who is a seven-dimensional being, has implements as well, including His "*mal'ak* – messengers."

Therefore, the manifestation of Yahowah which was revealed to 'Abram, while astonishing, could only represent an infinitesimal aspect of God, set apart from Him in some way. And should the manifestation take the form of a person, then the individual is essentially an avatar – or exceedingly sophisticated probe which is projected from 7D to 3D using Yahowah's *nepesh* | soul. By deploying His *nepesh* in this manner, Yahowah can observe and interact with us as if He were here because His *nepesh* would convey His intellect and personality, His attributes and attitudes, even His interests and intent.

While Yahowah's *nepesh* is infinitesimal compared to all that is God, it is sufficient for Him to introduce Himself to us, interact with us, and communicate. Although it should be obvious, all of God will not fit within the body of a man (sorry, Christians, but Paul lied about this as well), nor on our planet, in our solar system, within our galaxy, or even within the entire universe. As such, "Jesus Christ" could not have been God. Those are the facts, and they are not subject to change.

By stating "the Word of Yahowah came to exist as an illuminating manifestation of enlightening revelation," it means that God can be seen by observing His Word. And this is profoundly important to us because it means that the more I share His testimony, and the insights which can be discerned from it with you, the more clearly you will see the Almighty.

This also affirms that God can reveal Himself to us, and interact with us, through His words. Simply stated: if you want to see God, read His Towrah. You will see Him more clearly and understand Him more completely than any of the Yisra'elites who walked across the desert some 3,450 years ago.

The word for "word," *dabar* (or in the plural, *dabarym*), is presented 2,500 times in the Towrah, Naby', wa Mizmowr. It is used as a noun (usually rendered: "word") 1,400 times and as a verb (describing someone "communicating through the spoken or written word") 1,100 times. More amazing than this frequency is the diversity: there are more than 120 different English words required to properly convey the full wealth of *dabar*'s meanings.

The "*dabar* – Word" of Yahowah is found in the *Towrah*, the book responsible for introducing and describing the Covenant. But beyond this, God's "*towrah* – teaching" permeates every book He inspired, including

the Prophets and Psalms. And every word is in Hebrew.

Recognizing that the Word of God is being conveyed here in the Towrah, any source which fails to measure up or, worse, contradicts what we are reading cannot be inspired by Yahowah. Further, the "*dabar* – Word" of "*Yahowah*" serves as our "*magen* – defender and shield," as our "protective covering." It is our "*ma'od rabah sakar* – exceedingly great reward" – providing our "payment for passage," our "transit fee," which is "remunerated by" God "serving us as a shepherd," as "a generous father" who opens the "doorway" to heaven.

Since we are reading the "*dabar* – word of Yahowah" from His Towrah, it is instructive to know that *towrah* | teaching and guidance, instruction and direction is from: *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity for us to change our thinking, attitude, and direction." The Towrah exists to introduce the Covenant which isn't knowable without it.

Yahowah, God's one and only name, appears within the text. And that is a devastating blow to Judaism, Christianity, and Islam because they either deny it or change it. Even the actionable base of Yahowah's name, *hayah* | to exist, was included so that we would be properly informed.

The fact that "*machazeh* – a personal, visual, and illuminating manifestation which could be seen and experienced" of Yahowah was present, the First Principle

of Judaism, whereby “belief and faith” are expressed in “blessed be His name” is shredded. His name was stated and since He became known, there is no reason to believe.

This statement was also destructive of the Second and Third Principles of Judaism since Yahowah’s expressed purpose was to form a union with ‘Abram and He manifested Himself in corporeal fashion.

While not affected by this declaration, it is nonetheless senseless to call “the Creator, blessed be His name” the “first and last,” as does the 4th Principle, since by definition, the Creator is the initiator and, thus, first, and through the Covenant, we will all be last. And the 5th is torn asunder because Yahowah asked ‘Abram to listen to Him, not pray to Him: “I believe by complete faith that the Creator, blessed be His name, to Him alone is it fitting to make prayer.” Yah never asks anyone to pray, much less “make prayers.”

This revelation from the Towrah invalidates much of the Sixth and all of the Seventh Principles of Orthodox Judaism because it directs attention away from Yahowah to say that “Moses is our teacher.” But that is not true, because Yahowah was and is our Teacher. Moseh was a prophet and, thus, spoke for Yahowah. It is even inaccurate to say of him that “he was the father of all the prophets that were before him and that will be after him.” Moseh did not father a single prophet, much less a one-thousand-year succession of them. Further, ‘Adam, Noach, ‘Abraham, Yitschaq, and Ya’aqob served as prophetic implements many centuries before Moseh was born.

Crediting Moseh with the Towrah (which is the Teaching and Guidance of Yahowah) is the equivalent of ascribing authorship of “the Bible” to the Gutenberg Press. Moseh, like everyone else Yahowah has used over the millennia, was a conduit for communication.

The most hypocritical item on Rabbi Maimonides’ list

is the 9th: “I believe by complete faith that this is the Torah and it shall not be changed and it shall not be replaced with another from the Creator, blessed be His name.” To begin, if faith were complete, one would know, thereby negating the purpose of faith. One need not believe the Towrah exists because we can examine and experience it as did ‘Abram on this day. But what’s so absurd about this claim is that the very essence of Judaism is the replacement of Yahowah’s Towrah with their rabbinical Babylonian Talmud. And in the process, they discarded His name – the antithesis of blessing it.

Opening the window of understanding further, we discover that *machazeh*, which was translated as “a personal, visual, and illuminating manifestation which can be seen and experienced,” is from *mah* – to consider the who, what, where, why, and when implications of *chazah* – seeing and perceiving, beholding and intelligently discerning. *Machazeh* is one of hundreds of Hebrew words comprised of an interrogatory, in this case, *mah* and a concept such as *chazah*. This technique provides us with an even clearer picture of the purpose and nature of this visit. By implication, *machazeh* asks us to consider who is providing this prophetic witness and why they are doing so, hoping that we will understand the personal implications of this visit.

Additionally, *machazeh* encourages us to ponder the nature of the enlightenment provided by this window through which we can view and behold the witness when we perceive Him from the proper perspective. It speaks of “a rational communication by way of a personal discussion.” And that makes this declaration among the most insightful ever scribed.

Especially revealing, Yahowah told ‘Abram that He does “*‘al yare’* – not want to be feared.” He does not want to be worshiped either. This means that the actual God is nothing like the religious one.

Imagine that: the Creator of the universe wants us to be relaxed and comfortable around Him. Rather than commanding ‘Abram to obey Him, Yahowah was offering to serve this man, just as He is prepared to engage on behalf of every child of the Covenant. It is what loving fathers do for their children. And since the world we live in is awash in harmful notions, it is not surprising that, as a loving Father, Yahowah offered to protect ‘Abram from harm.

There are actually many ways to translate *‘al yare’*, each of which is instructive, providing us with further insights into the nature of the relationship our Heavenly Father is enabling through His Covenant.

The Hebrew letters Aleph and Lamed can be vocalized *‘al* (אַל), and thus serve to negate *yare’*, which is how they were presented and translated in this statement. But, there is another option. These same two letters can just as easily be pointed *‘el* (אֵל), and convey the divine title, “God.” And from this perspective, the statement reads: “*yare’ ‘el* – revere and respect God.”

Further, *yare’* can be rendered in two distinct ways: “revere” or “fear.” On the positive side, *yare’* speaks of “showing profound respect for someone who is awesome, of viewing them as worthy and honorable.” Along these lines, it also means: “to refresh and to revitalize someone while they rest.” However, when the context dictates, the negative side of *yare’* can be rendered: “be afraid, be frightened, be distressed, be concerned over a painful or unfavorable circumstance, and be intimidated.”

In this instance, *yare’* was scribed in the second-person masculine singular and, thus, was addressing ‘Abram and what he represents. The qal stem was used to convey a real and actual relationship between ‘Abram and the action of the verb. The imperfect conjugation affirms that the effect of *‘al yare’* will unfold over time and will thus deliver ongoing results. And finally, in the jussive

mood, *'al yare'* is an expression of volition. That is to say, it conveys a wish or desire which may be freely chosen. (In the interests of full disclosure, the jussive can be used to express a negative command and, thus, could simply be saying "Don't be afraid.")

Now that we know the linguistic palette available to us, let's return to the overall focus of this statement and consider the options which simply do not work in the context of our Heavenly Father forming a personal, family-oriented relationship with 'Abram which was designed to "protect" him, "reward" him, and "empower" him. The first of these would be 1) "Fear God (*yare' 'el*)." Or 2) "Show no reverence or respect (*'al yare'*)." Both renditions are completely inappropriate in this context. And as such, the religious control mechanism whereby believers are cajoled into "fearing God" so that they can be manipulated and fleeced is diametrically opposed to Yahowah's intentions regarding the Covenant.

Yahowah does not want us to fear Him, to be intimidated by Him, or to believe that some painful fate awaits mankind as a result of Him. It is Yahowah's desire that we freely, of our own volition, choose to: 1) "*yare' 'el* – Revere God." 2) "*yare' 'el* – Rest, while God renews." 3) "*yare' 'el* – View God as awesome, worthy and honorable." 4) "*'al yare'* – Do not be afraid or frightened," or 5) "*'al yare'* – Do not be distressed or intimidated."

It is our loving Father's wish with regard to His children. It is what the Covenant was created to achieve: "a reverence and respect for God's honorable nature and awesome gift, which allows Him to renew us while we rest." It speaks of God wanting to be approached by His children, wanting to walk and talk with His Family, wanting His children to rely on Him for their protection. Simply stated: Yahowah's Covenant depicts a relaxed, personal relationship with the Creator of the universe. Yah wants us to be at ease around Him. Imagine that.

As is the case throughout this *Introduction to God* and *Yada Yahowah* as well, the commentary surrounding the text will be extensive because each word God chooses serves to color the overall portrait He is painting. And should you want to know where this particular conversation leads, we will pick it up and take it to its conclusion in the *Beryth* | In the Family volume of *Yada Yahowah.*

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Unlike everything which follows throughout the *Yada Yahowah* series, here within this *Introduction to God*, rather than pursuing each statement to see where it leads, we are focused instead on the translations themselves and the insights which can be derived from amplification. With that in mind, these are the first words Yahowah engraved with His own hand upon the first of the two tablets He provided to Moseh and the Children of Yisra'el.

First, here is a synopsis…

"Then Almighty God conveyed, communicating by enabling all of these statements comprised of words in our presence, in association with us and in proximity to us, providing perspective by saying and explaining: (*Shemowth* 20:1)

'I am Yahowah, your God (a ram among the sheep and your shepherd, your doorway to an expansive and abundant life), who, to show the correct and narrow path to get the most out of life, brought you out and delivered you, descending to serve you by doing everything which was required to lead those who respond away from the realm of the crucibles of political and religious oppression, out of the house of slavery, the place of worship and servitude, of bondage

and working for one's salvation, and of governmental authority and religious officials. (*Shemowth* 20:2)

You will not continue to exist with other, different or additional, gods over and above My presence.'" (*Shemowth* 20:3)

More fully amplified, this same introduction reads…

"Then (*wa*) **God** (*'elohym* – the Almighty; plural of *'elowah*) **conveyed** (*dabar* – communicated, spoke, and wrote, provided instruction and direction with (piel imperfect consecutive – the subject, God, causes the object, these words, to be effective, enabling and empowering them with ongoing and unfolding implications over time as a function of His will)) **all of** (*kol* – every one of) **these statements using words** (*ha dabarym* – these announcements and declarations, these accounts and messages) **in our presence** (*'eth* – in association with us and in proximity to us)**, providing perspective** (*ha 'eleh* – from a relatively close vantage point, conveying God's view)**, by saying** (*'amar* – explaining, claiming, answering, counseling, warning, and promising)**:** (*Shemowth* 20:1)

'I am (*'anky*) **Yahowah** (*Yahowah* – from the Hebrew vowels Y aH oW aH, or 𐤉𐤄𐤅𐤄 in the earliest Ancient Hebrew script)**, your God** (*'elohym 'atah* – your shepherd, a ram among the sheep, and your doorway to an expansive and abundant life for those who are engaged, standing up, reaching up, and looking up)**, who, for the benefit of the relationship** (*'asher* – who to show the correct and narrow path to get the most out of life)**, brought you out and delivered you** (*yatsa' 'atah* – descended to serve you, extending Myself to guide you, doing everything which is required to lead those who respond to Me including disseminating the information necessary to broadly, openly, and publicly withdraw you (hifil perfect – at this moment in time God engaged with you in such a way that

you were empowered to come out)) **away from the realm** (*min ‘erets* – out of the land, region, territory, nation, and country) **of the Crucibles of Religious and Political Oppression** (*Mitsraym* – of the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, besieged and assaulted, as if in a concentration camp by those showing great hostility)**, out of the house** (*min beyth* – from the home, household, family, and place) **of slavery** (*‘ebed* – of worship and servitude, of bondage and working for one’s salvation, of governmental authority and religious officials)**.** (*Shemowth* 20:2)

You will not continue to exist with (*lo’ hayah la ‘atah* – you shall not always be, neither function nor move toward, arise, live, nor appear with (qal imperfect – continually and literally)) **other** (*‘aher* – someone else’s, different, extra, another, or additional) **gods** (*‘elohym*) **over and above** (*‘al* – elevated beyond, in proximity to or near, before, or in addition to) **My presence** (*paneh ‘any* – My appearance)**.’”** (*Shemowth* / Names / Exodus 20:3)

God began by introducing Himself, spelling out His name so that we might know it, etching “𐤉𐤄𐤅𐤄” in stone. He said that His Word would provide us with the perspective we would need to exist in His presence. He positioned Himself serving us, working as our savior and guide, personally leading us away from human religious and political oppression. And all He asked in return was to recognize that He alone is God.

His identity is paramount to knowing Him and essential for those seeking to benefit from what He is offering. This is a devastating realization for Judaism and Christianity because both religions disregard and suppress Yahowah’s name.

God has only one name: the one He chiseled in stone. He will not respond to any other designation, including "Jesus" or "Christ," "HaShem" or "'Adonai," the "Lord" or "Allah." Knowing and using Yahowah's name is a matter of life and death.

Let's continue our analysis of this declarative statement by considering a word which has become unnecessarily controversial: *'elohym* | Almighty God or gods. As mentioned previously, it is the plural of the prolonged emphatic, *'elowah*. It is a noun serving as a title, but it is not a name. Keeping in mind that Hebrew does not have lowercase and uppercase variations of its alphabet, its English equivalents are "god," "gods," or "God" depending on who it is addressing.

Religious Jews who have been beguiled into writing "G-d" so as not to sin by speaking the name of a false "*'elohym* – god" are being foolish. Neither "*'elohym*" nor "God" are names, simply titles. Further, Yahowah routinely uses the names of false gods and goddesses, such as Ba'al and 'Asherah, to expose and condemn them.

Moreover, while there has never been a god named God, one was named "Gad." And yet, we are at liberty to say "Gad" because it is the name of one of Ya'aqob's sons. This renders the religious "G-d" approach moot. Additionally, the Canaanites named their supreme deity, *'El*, turning this title into an improper designation – thereby making *'el* a dirty word if we were to follow the rabbinical reasoning.

Religious institutions are wont to call Yahowah's presentation "The Ten Commandments." But according to their Author, He "*dabar* – conveyed and communicated" "*dabarym* – statements using words." These "declarations" are not numbered, and He never refers to them as "commandments" for reasons we will continue to discuss.

Few things are as relevant to developing a relationship

with God than knowing what these statements and instructions convey while coming to appreciate how they apply to the Covenant. The proper approach to living a productive and satisfying life, one that leads to heaven, is presented on these Tablets.

Digging deeper, "*dabar* – conveyed" was scribed using the piel stem which tells us that God's "*dabarym* – words" are actionable. They instruct and direct, guide and teach, influencing the observant. In the imperfect conjugation, we discover that Yahowah is continuing to speak to us through the Towrah and Tablets. Then in the consecutive mood, we recognize that these Statements convey Yahowah's will.

Yahowah, our God, deployed *'asher* to make an astonishingly important point regarding "the benefits of the relationship" He intended along with the "correct path to walk to get the most enjoyment out of life." While *'asher* is dismissed by religious translators with a simplistic "who," it is among the most edifying words in the Hebrew lexicon. Appearing as the fourth term Yahowah wrote on our behalf, *'asher* can be a relative particle, a conjunction, a pronoun, a preposition, a noun, and a name, in addition to a verb. It may be rendered as "which, what, who, when, or where," such that it serves to "establish a relationship between things," including between God and ourselves. As a masculine noun, it depicts "a blessing and benefit, a joyous and happy result or attitude." As a feminine noun, *'asher* speaks of "walking along the correct, albeit restrictive, path to give meaning to life." It describes "the right place to stand to be stable and secure." As a name, 'Asher was Ya'aqob's son and thus delineates one of the twelve tribes.

The actionable, or verbal, form of *'asher* is the most revealing. To *'asher* is "to live an upright life, to walk in a straightforward manner, to be led and then to guide." To *'asher* is "to speak well of someone, commending them,

such that, by making such pronouncements, the recipients are blessed and able to live a happy, productive, and prosperous life." To *'asher* is "to encourage correct thinking and good behavior through accurate teaching."

In the language of relationships, *'asher* makes many of the most important connections – just as it is doing on this occasion. Here it was written to convey that Yahowah has done all that is required to free us from the crucibles of religious and political oppression. All we need to do is recognize who He is and what He expects and then walk away from them with Him. It is the proper path to get the most out of life.

Those who wish to live commendable, prosperous, and joyful lives should follow His lead out of "*Mitsraym* – the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty." *Mitsraym* is any place "where people are confined, restricted, and persecuted." It is the plural of "*matsowr* – to be treated as a foe and besieged during a time of testing and tribulation." And the root of it all is "*tsuwr* – to be bound and constrained by an adversary, besieged and assaulted, even confined and tormented as if in a concentration camp by those showing great hostility." *Tsuwr* is especially relevant because it is used to describe the Time of Ya'aqob's Troubles – and thus depicts the ordeal which will be imposed upon Jews in the years prior to Yahowah's return in 2033. The nation will be restricted in size as all manner of religious, political, and conspiratorial adversaries seek to impose their will on the Chosen People.

Of particular interest, by using *yatsa'* | to withdraw in connection with *mitsraym*, Yahowah is positioning Himself as our liberator – as the one who removes us from danger. And in this case, harm's way is defined as religious and political oppression. Therefore, Yahowah is not the god of religion, but He is instead, the God who frees us from religion.

The verb, "*yatsa'* – I brought you out," was scribed using the hifil stem while bearing the perfect conjugation. With the hifil, the subject of the verb, God, is leading the object, which would be the people being withdrawn, in such a way that they participate in the action, which is to be free of religion and politics. Therefore, to benefit from God's willingness to deliver us from man's control, Yah expects that we will recognize the merit of His offer and then respond appropriately. Such is the nature of the Covenant Relationship where we must engage to participate. It is also the basis of our salvation where we are expected to answer Yah's invitation and walk along the path He has provided.

By using the perfect conjugation, Yahowah is revealing that He has done everything that was required leaving nothing to be done except for us to engage. The perfect denotes a completed action irrespective of time. It reveals that God would, and now has, and even will "descend to serve us, extending Himself to guide us, so that those who respond will be led away from the crucible of human oppression and delivered from judgment." Therefore, when we reflect upon the full implications of the way *yatsa'* was written, God said: "I have done everything to lead those who respond away" from the ill effects of governmental and religious subjugation.

Bringing this all together, Yahowah's words provide critical information we need to know to exist in His presence. First, we need to realize that there is a God; second, that He has a name; and third, that He communicated with us. Fourth, we must recognize that He "*yatsa'* – descended to serve us, extending Himself to guide us, doing what was needed to lead us away from human oppression." This would include "broadly, openly, and publicly disseminating the information needed for us to be free." This means that He positioned Himself serving us, working as our savior and guide, personally leading us

away from works-based salvation schemes. It is a perspective that is monumentally important because it is the opposite of what religions would have the faithful believe. This means that those who are bowing down to God, who are lifting Him up in praise, and who believe they are serving Him have got it all wrong. Yahowah is both willing and able to help us and wants His children to capitalize on what He has done.

Should you be reluctant to accept the symbolism of "*mitsraym* – crucibles of political, religious, economic, and military oppression," and prefer to replace it with the Greek moniker, "Egypt," God explains His intent with "*beyth 'ebed* – the house of slavery and bondage." The means institutionalized human subjugation is the suppression of freewill and the consequence is enslavement and servitude, the loss of liberty and life. It is the difference between God's way and man's way.

The second verb, "*hayah* – to exist," was modified with *lo'*, serving as a form of negation, thereby, nullifying a person's existence who is unwilling to let go of the allure of slogans which bind the masses to human institutions. It was suffixed with *la*, a preposition meaning "to, toward, or concerning," telling us that there is a consequence if we move in one direction or another.

Hayah was written using the qal stem and imperfect conjugation. This stem speaks of that which is genuine and actual and should be interpreted literally as an expression of reality. With meanings which are matter-of-fact rather than nuanced, the qal distinguishes a statement from something which is hypothetical or merely symbolic. It reads: "you literally will not exist." As the voice of relationships, the qal reveals that the subjects of the verb, which would be you and me, are subject to the verb's action which is the termination of our continued existence should we not accept Yahowah's guidance. That is to say that our soul's survival is predicated upon our response to this

statement.

Further, rather than using the perfect conjugation as God did with *yatsa'*, *hayah* was scribed in the imperfect. Therefore, there is an ongoing and unfolding consequence of this statement which will endure throughout time. So, we ought to be careful in our observations and considerations. But here is the good news: since *hayah* was written in the imperfect, the moment we walk away from our devotion to religion and politics, or our affinity toward societal customs or patriotic appreciation of the military, we are no longer at odds with this statement. Said another way, say goodbye to "Jesus" and "HaShem" and hello to Yahowah and your faith will be forgotten.

Hayah is as important as any word in the whole of God's Word. It serves as the basis of Yahowah's name – explaining what 𐤉𐤄𐤅𐤄 means. In Ancient Hebrew, *hayah* was written 𐤄𐤉𐤄. It reveals how we should respond to Yah's outstretched and open "*yad* – hand," thereby determining if we transcend our mortality. Those who observe what Yahowah has revealed to us in this life, who understand and act upon what He has said and done, will get to live with Him in the next.

In addition, *hayah* speaks of time, which is especially relevant in Hebrew where every verb is expressed without limitation – where time exists in the past, present, and future simultaneously. In this light, this verb reads the same way right to left as it does left to right, thereby expressing endless possibilities. Liberated from the ordinary flow of time, *hayah*, just like Yahowah, promises a different form of liberation, one in which we live forever and travel wherever and whenever we desire. Those who choose to accept the God who scribed these words will no longer be as we currently are, slowly moving away from the past into the future while stuck on this rock we call Earth. *Hayah* as light, the universe will be ours to explore.

Since the verb, *hayah*, means "to exist" and speaks of "being" irrespective of time, by negating it as *lo'* does in this case, the statement reveals that those who embrace other gods will "cease to exist." And that is because false gods will never be tolerated in Yah's presence. That is what *She'owl* is for, not *Shamaym*.

It is also telling that *lo' hayah-la 'aher 'elohym 'al-paneh 'any* is a simple statement of fact. It is not a command much less a commandment. Rather than commanding: "You must not go to Venus," it is similar to saying: "You cannot survive on Venus." God is stating that since false notions cease to exist in His presence, the same fate applies to those who hold them.

At this point, Yahowah has only asked that we refer to Him by name, follow His lead away from institutionalized oppression, and recognize that He, alone, is God.

However, considering the extent people have gone to over the ages to corrupt His message, without some help along the way, what chance does someone who has been indoctrinated within our society have of coming to know Yahowah? Because so many have been disingenuous, the truth is now buried under a mountain of institutionalized lies. And as we know, erroneous data leads to invalid conclusions.

While it pains me to share this with you, it is instructive to know that men who falsely claimed that they were authorized by God, and who said that the result of their labors was inerrant, published: "And God spake all these words, saying, (20:1) I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (20:2) Thou shalt have no other gods before me." (Exodus 20:3 KJV)

The arrogance required to copyedit God and then claim His authorization is beyond comprehension. And the gullibility required to believe such nonsense is stupefying.

So how do you suppose Yahowah is going to respond when it comes to holding the religious editors and publishers, scholars and theologians, pastors and priests, accountable for what they have done to make it difficult, if not nearly impossible, to correctly respond to the Creator?

After mislabeling the statements, "Commandments," religious institutions have universally skipped over Yahowah's name, the relationship He established with us, and the role He personally plays in our salvation only to misrepresent *hayah* to say "you shall not have" as opposed to "you will not exist." That is a lot of mistakes considering that we are still dealing with the first twenty Hebrew words Yahowah inscribed on these tablets.

𐤄𐤉𐤄𐤋

In that our object is to better understand the Word of God, and how to correctly render it, let's continue to scan the Towrah and consider some of the many ways Yahowah uses *dabar*.

This next presentation is brought to us by Moseh. In it we have *dabarym* | words, *dabar* | communicated, *kathab* | writing, and *nathan* | provide…

"These are the words (*'eth ha dabarym ha 'eleh* – these specifically are the statements) **Yahowah** (𐤄𐤉𐤄𐤋) **communicated** (*dabar* – spoke and expressed at that time (piel perfect)) **to** (*'el*) **everyone** (*kol* – the entire and whole) **of you assembled** (*qahal 'atah* – of your gathering together, your contingent and community) **beside** (*ba*) **the mountain** (*ha har* – the high and elevated ridgeline)**, from** (*min* – out of) **the midst** (*tawek*) **of the fire and light** (*'esh* – of radiant energy and brilliant flames)**, the darkness** (*choshek* – so as to obscure Himself by reducing the magnitude of His light [from 4QDeut]) **and the dense**

water-laden (*wa ha ‘araphel* – as well as the thick and dark) **cloud** (*‘anan*) **with a great and powerful** (*gadowl* – substantial and magnificent, important and distinguished, even glorious) **voice** (*qowl*)**.**

He did not add anything more (*wa lo’ yasaph*)**. And** (*wa*) **He wrote them, engraving them** (*kathab hem* – He inscribed them using alphabetic letters to form written words) **on** (*‘al*) **Two** (*shanaym*) **Tablets** (*luwach* – slabs, tables, or plates suitable for chiseling and inscribing words) **of Stone** (*‘eben* – solid rock)**, and He gave them** (*wa nathan hem* – He prepared, produced, and handed them as a gift) **to me** (*‘el ‘any* – as God to myself)**.”** (*Dabarym* / Words / Deuteronomy 5:22)

If you are a religious Jew steeped in the Oral Law of the rabbis, a Christian immersed in the poison of Pauline Doctrine, a Muslim misled by Muhammad, or a Mormon deceived by Joseph Smith, take note: “He did not add anything more.”

Speaking of participating in Passover, Yahowah said…

“Then (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will pass over and travel through** (*‘abar ba* – displeased, will cross into, traversing within to alienate in (qal perfect)) **the realm** (*‘erets* – the land and nation) **to defeat** (*nagaph* – to strike, smite, and afflict, to impact and plague) **the religious and political oppressors** (*‘eth Mitsraym* – the cauldrons of military and economic subjugation, the place of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted)**.**

But (*wa*) **when He sees** (*ra’ah* – He notices and considers) **the blood** (*‘eth ha dam*) **on the lintel of the door** (*‘al ha mashqowph* – upper beam of the doorframe)

and on the two (*wa ‘al shanaym*) **upright pillars of the door** (*mazuwzah* – the doorposts and framework of the opening)**, then** (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **will observe Passover, providing immunity while protecting** (*pasach ‘al ‘atem* – will continue to move in a straightforward and linear fashion without stopping to be confrontational, providing more than is necessary and sufficient at) **that doorway** (*‘al ha pethach* – that portal to discernment, opening the way to revelation, disclosing information which when unfurled will lead to understanding regarding the means to open the door)**.**

He will not allow (*wa lo’ nathan* – He will not permit, cause, or bring about (qal imperfect)) **the devastating destruction** (*mashchyth* – the perverse corruption, the death, decay, or putrid decomposition) **to come inside** (*la bow’ ‘el* – to pursue and enter within) **to plague** (*la nagaph* – to afflict) **your homes** (*beyth ‘atem* – your households and families)**.** (*Shemowth* 12:23)

You should observe, closely examining and carefully considering (*shamar* – you should thoroughly scrutinize and diligently evaluate (qal perfect))**, this message** (*‘eth ha dabar ha zeh* – the word, the statement, account, and testimony)**.**

Because this is (*la*) **an engraved prescription for living** (*choq* – an inscribed decree regarding what you should do in life to be cut into the relationship) **for you to approach** (*la ‘atah*) **and** (*wa*) **on behalf of** (*la*) **your children** (*beny ‘atah*)**, providing testimony throughout** (*‘ed* – a witness up to the point of) **eternity** (*‘owlam* – forever, an unlimited duration of time)**.”** (*Shemowth* / Names / Exodus 12:24)

One of the many surprising things we are discovering along the way is just how averse Yahowah is to the oppressive and punitive nature of religion and politics. He

will defeat these foes, striking down mankind's menace.

And part of the problem is that they have hidden the truth, such that most remain unaware that only those who observe *Pesach* | Passover live. All others will die. There is but one door to life and a single entrance into God's Home.

This next prescription is clear. It is also in direct conflict with the central plank of Christendom and its "New Testament" as well as Judaism and its Babylonian Talmud. And it is one of many reinforcing our conclusion that Yahowah strongly prefers knowledge leading to understanding rather than faith in the unseen.

Choq, translated as "an engraved prescription for living," is based upon *chaqaq*, meaning "instruction which is inscribed," literally "cut in stone." Both speak of "providing the guidance required to be cut into the Covenant relationship." That is the central message found in Yah's Word. Passover is God's prescription for life.

As amazing as it may sound, Yahowah has given us an engraved invitation to live forever in His Home. And yet, almost everyone turns their back on Him and looks the other way. Fact is, it is rude.

God's Word and His Towrah were unified in the following declaration. In it, we are encouraged to look up to God and glean the nourishment He is providing…

"And (*wa* – then) **Yahowah** (*YaHoWaH*) **said** (*'amar* – He expressed Himself) **to** (*'el*) **Moseh** (*Mosheh* – One Who Draws Out)**, 'Look at Me** (*hineh 'any* – pay attention to Me and behold)**, I will send down** (*matar* – I will provide so as to rain down (hifil participle – God will cause the nourishment to descend in a demonstrable way))**, to you** (*la 'atem* – for you) **nourishment** (*lechem* – food, and particularly bread; from *lacham* – to prevail and overcome by consuming) **from the heavens** (*min ha shamaym* – out

of the spiritual realm)**.**

And the people (*wa ha ‘am* – kin, related individuals, and family) **should go out** (*yatsa’* – should extend themselves, coming out (qal perfect – should actually be brought out at this time)) **and gather up** (*wa laqat* – and glean by picking up and collecting, bringing together the harvest of (qal perfect)) **the word** (*dabar* – the message and account, the declaration and statement) **of the day** (*yowm*) **at this time** (*ba yowm huw’* – in this moment) **such that** (*la ma’an* – so that and for the express purpose and intent that) **I may test their ongoing motivation to determine if they choose** (*nasah huw’ ha* – I can ascertain and determine the true nature of their desires and inclinations over time to assess whether they want (piel imperfect energic nun jussive – God is continually and emphatically testing our decision-making as we make choices which indicate our intent)) **to walk** (*halak* – to travel, going through life (qal imperfect – actually and consistently going about)) **in My *Towrah* | Teaching and Guidance** (*ba Towrah ‘any* – with My Directions and Instructions; from *yarah* – to provide a source from which guidance, directions, teaching, and instructions flow) **or not** (*‘im lo’* – or to the contrary, without)**.”** (*Shemowth* / Names / Exodus 16:4)

Based upon this statement, we discover that Yahowah wants us to pay attention to Him so that we recognize that, with His *Towrah* | Teaching, He is providing nourishment from *Shamaym* | Heaven. Each and every day we are afforded the opportunity to impress our God, showing Him that we genuinely desire His Teaching and Guidance as we glean as much as possible from His Towrah. This is Yahowah’s litmus test, His means to determine if we are sufficiently interested in knowing Him, appreciating what He is offering and respecting what He is requesting in return to deserve an opportunity to live with Him. Frankly, unless an individual is motivated to observe the written

Towrah, the Towrah of Moseh, to the extent that he or she learns what Yahowah values and disdains, accepts His Covenant's conditions, and replies to His Invitations, there is no opportunity or hope for that soul.

Our fate is determined by our perception of the Towrah and our desire to learn from Yahowah's Guidance.

Fortunately, Yahowah's test is open book. And in this case, a passing grade is afforded to those who are motivated to learn.

The means Yahowah has deployed to "*matar* – send down" "*lechem* – the bread of life" "*la 'atem* – to us" "*min ha shamaym* – out of the spiritual realm" is by inspiring His prophets to convey His "*dabarym* – words" so that we can "*laqat* – pick them up and treasure them." This is why *matar* was scribed in the hifil participle. By doing so, God is revealing that He is able to influence us through the provision He is providing in this highly demonstrable fashion. I share this because, with the hifil stem, the subject causes the object to participate in the action of the verb as a secondary subject. That is particularly relevant since the subject is Yahowah and we are the object.

While *lechem* is typically rendered as "bread," it is from *lacham*. This means that "we can prevail and overcome by consuming what is nourishing."

'Am is used throughout the Towrah and Prophets to address the Children of Yisra'el. It can be translated as "people or family" and speaks of "individuals who are related to one another as kin."

Yatsa' is the operative term of the Exodus, which is a coming-out party of the best kind. Here, in the qal perfect, Yahowah is encouraging His people to "*yatsa'* – literally go out and genuinely extend themselves at this very moment."

Yatsa' is followed by another verb, *laqat* – which is

“a gleaning” where we “pick up and gather a collection” of Yahowah’s words “together.” It is exactly what we are doing here in this *Introduction to God* and throughout the *Yada Yahowah* series. We are not only picking up on each word’s meaning, gleaning what we can from it, we are bringing His *dabar* together so that we can make the connections needed to grow from knowing to understanding.

Yahowah is directly associating His provision of *lechem* with His *dabar* – which means that God wants us to see His words as nourishing, providing what we need to prevail.

Yowm ba yowm is day by day, every day. This is our priority in this life so that we can enjoy the next.

If ever a mood was important, the jussive is to this statement. By modifying *nasah* | to test, to convey volition in the third person, it becomes a measure of our motivation. With freewill, we have been given a choice. And what we decide determines Yahowah’s assessment of us – and thus our fate.

Fortunately, this *nasah* | assessment was scribed in the imperfect. That means that God’s evaluation of us continues over the course of our lives. So, should our religious, political, or conspiratorial allegiances have caused us to favor the Babylonian Talmud or Christian New Testament over the Towrah, Yahowah’s negative evaluation can turn positive the moment we choose to have our steps through life guided by His Towrah.

Orthodox Jews have co-opted the verb, *halak*, which means “to walk,” and have misappropriated it as *Halakhah* to serve as a title for the copious religious laws prescribed throughout the Talmud. Little do they know that they are walking away from God, never to return.

Towrah is defined by its verbal root – *yarah* – which

describes the "source from which guidance and direction, teaching and instructions flow." It does not mean "Law," which makes such renderings deliberately deceptive.

Our next consideration of Yahowah's "*dabar* – word" is also from the Towrah – this time *Shemowth* / Exodus. By way of introduction, some were concerned that Moseh was being overworked. Then, as now, so few people were willing to work with God, it became an all-consuming job for the few who were willing to engage. But what the less devoted may not realize, albeit Moseh would have known, is that working with Yahowah, doing something God wants to be done, is not only the best use of our time, it is exhilarating, both liberating and uplifting, enlightening and enriching.

As we listen in on this conversation, please note that the father-in-law is speaking for himself or, perhaps, for others within the community but not necessarily for Yahowah. And while Moseh would do as his wife's father would suggest, the resulting hierarchy may not have been in Yisra'el's best interest.

"Moseh's (*wa Mosheh* – then the One who Draws Out) **father-in-law** (*chathan* – one who gives away to another; from *chathunah* – wedding and marriage and *nathan* – to offer as a gift) **said to him** (**'***amar 'el huw'*)**, 'It is not good** (*lo' towb* – it is not desirable, productive, appropriate, or beneficial) **for you to reveal the path to the benefits of the relationship** (*'asher 'atah* – for you to show the way to get the most out of life) **as you are doing** (*'asah* – as you are engaging and acting (qal participle)) **with the Word** (*ha dabar* – with the communication of the message)**.** (*Shemowth* 18:17)

You will lose heart, wear out, and wither away (*nabel nabel* – you will wilt under the pressure, shrivel up, and become weary, ultimately looking so foolish in the process you will be treated with contempt (qal infinitive qal

imperfect – if you keep this up you will vividly portray the inadvisable consequence of being overworked))**, you and also** (*gam ‘atah gam*) **the people** (*ha ‘am ha zeh* – the related family members and the kin) **who are with you** (*‘asher ‘im ‘atah*)**.**

Indeed, this is because (*ky*) **the Word** (*ha dabar* – the Message) **from you** (*min ‘atah* – because of you and through you) **is very significant and valuable** (*kabed* – is distinguished and intensely enriching, worthy and weighty, gloriously rewarding and impressive)**, and you are not able** (*lo’ yakol* – you are not capable of continuing or prevailing (qal imperfect)) **to accomplish this** (*‘asah huw’* – engage in and perform this) **all by yourself** (*la bad ‘atah* – by yourself alone)**.** (*Shemowth* 18:18)

So now then (*‘atah*)**, listen to** (*shama’* – hear (qal imperative – actually choose to pay attention)) **that which is associated with my voice** (*ba qowl ‘any*)**.**

I have determined a plan for you (*ya’ats ‘atah* – I have decided upon a course of action for you and I am providing this advice (qal imperfect)) **such that** (*wa*) **God** (*‘elohym*) **will choose to continue to be with you** (*hayah ‘im ‘atah* – in a continued association with, near, and alongside you (qal imperfect jussive – will want to actually and continually exist with you))**.**

You can consistently be yourself in your approach to the people (*hayah ‘atah la ‘am* – you can be you toward the family (qal imperative)) **before** (*muwl* – in front of) **the Almighty** (*ha ‘elohym*)**.**

Then you can come and go bringing (*wa bow’* – so you can be included in bearing (hifil perfect)) **the messages and accounts** (*ha dabarym* – the words) **of the Almighty** (*‘el ‘elohym*) **with you** (*‘atah ‘eth*)**.** (*Shemowth* 18:19)

And you can warn them about ensuing

consequences (*zahar 'eth hem* – you can caution and admonish them, teaching and influencing them at that moment (hifil perfect)) **with the clearly communicated and engraved prescriptions of what one should do in life to be cut into the relationship** (*'eth ha choq* – through the inscribed means to be prepared to be offered a share of what has been apportioned) **along with** (*wa 'eth*) **the *Towrah* | Teaching and Guidance** (*ha Towrah* – the Instruction and Directions) **so that they know and understand** (*wa yada'* – and they will appreciate and acknowledge, be aware of and comprehend (hifil perfect)) **the way forward for them** (*la hem 'eth ha derek* – the path for them with regard to the direction) **to walk** (*halak* – to travel through life (qal imperfect)) **within it** (*ba hy'*)**.**

And they will choose to act upon and engage in (*wa 'asah* – then they will be highly energetic and do (qal imperfect paragogic nun jussive)) **that which, for the benefit of the relationship** (*'asher*)**, they should expend their energy and work upon** (*'eth ha ma'aseh* – they should accomplish and occupy themselves)**."** (*Shemowth*/ Names / Exodus 18:20)

In this case, the bride is Yisra'el, and so, as her Father, Yahowah may be recommending a way to keep her from sabotaging the marriage. At issue was that so few people were willing to contribute to the relationship, Moseh had become more than a liberator, prophet, and messenger. He was now arbitrator, judge, and jury. So, the advice was to focus on the important stuff, which was the revelation and application of the Word of God.

Since Moseh accepted this advice without Yahowah objecting, he was likely mired in the minutia, overly fixated on trying to resolve every problem – no matter how repetitious or mundane. If so, then as Yahowah's premier prophet, his time was best spent conveying and analyzing God's testimony. After all, it was by trying to establish guidelines on what and when to eat to where and how to

poop that got the rabbis sidetracked with their Talmud.

Once upon a time, I was CEO of a company with thousands of employees. Had I become involved in all of their lives, their extended families, personal challenges, and financial dealings, I would have been unable to do the job the shareholders expected. Moseh, in trying to be all things to all people may have worn himself to a nub, even to the point where he had become less effective.

I can share a sense of this because, having retired from business and living on a tiny island in the middle of the sea, there are very few distractions. I can translate and contemplate God's Word from sunrise to sunset and beyond with limited interruptions.

The only thing that really matters is sharing and explaining the significantly enriching and intensely rewarding nature of Yahowah's message. And even then, it takes a team of people, from fact-checkers to editors, from publishers to website designers, from research assistants to co-hosts.

As a witness on behalf of the Almighty, we are tasked with warning those who will listen of the consequences of their current approach to life. And then we are committed to clearly communicating Yahowah's inscribed prescriptions for living. Our focus must always be on God's Towrah, sharing its teaching and guidance in a way which leads to appreciating its instructions and acknowledging its directions. Those who listen will participate in a relationship with God, and as a result, they will engage on His behalf.

Moseh would be establishing judges to resolve disputes between people in accordance with Yahowah's Towrah instructions. There would be no alternative constitution or additional code of conduct. There would be no king, no military, no police, or government. There would be no taxes or entitlements.

This advice worked for four hundred years because the Word of God – His Towrah – served as Teacher and Guide. It was not until the Children of Yisra'el chose to be like the Gentiles and have a king rule over them that it all fell apart. Dismissing the contribution of *Shamuw'el* | Samuel in their lives, the wayward nation rejected Yahowah and chose Sha'uwl as king. Had Yahowah not intervened and inspired a shepherd boy to lead His people out of harm's way, there would be no Yisra'el today.

Fortunately for us, as we watch the world implode around us, and with the nation wavering again with its toxic religion and ineffective politics, the shepherd is returning as Messiah and King.

The following excerpt is from the conclusion of the concluding book of the Towrah. Here we find affirmation that the Word and the Towrah are synonymous and that both can be found in proximity to the Ark of the Covenant.

"And (*wa*) **it came to exist** (*hayah*) **just as** (*ka*) **Moseh** (*Mosheh*) **completely finished** (*kalah*) **writing** (*la kathab*) **the words** (*'eth dabarym*) **of this Towrah** (*ha Towrah ha zo'th*) **upon a written scroll** (*'al sepher*) **such that the eternal and restoring witness was perfect and complete** (*'ad tamam hem*)**, then** (*wa*) **Moseh** (*Mosheh*) **instructed** (*tsawah*) **the Lowy** (*'eth ha Lowym*) **who lifted up and carried** (*nasa'*) **Yahowah's** (*Yahowah*) **Ark** (*'arown*) **of the Covenant** (*Beryth*)**, by saying** (*la 'amar*)**, 'Accept and grasp hold of** (*laqach*) **the written scroll** (*'eth sepher*) **of this, the Towrah** (*ha Towrah ha zeh*)**, and place it** (*wa sym 'eth huw'*) **alongside** (*min sad*) **Yahowah's** (*YaHoWaH*)**, your God's** (*'elohym 'atem*)**, Ark** (*'arown*) **of the Covenant** (*Beryth*)**.**

And it will always exist (*wa hayah*) **there** (*sham*) **with you** (*ba 'atah*) **as an eternal witness of the restoring testimony** (*'ed / 'ad*)**.'"** (*Dabarym* / Words / Deuteronomy 31:24-26)

For those who would protest that the veracity of the Towrah cannot be tested because the copy of the Towrah dictated to Moseh was lost to the ravages of time, this may resolve those concerns. The original autograph of the Towrah resides to this day beside Yahowah's Ark of the Covenant, which itself sits in the shadow of Golgotha under Mount Mowryah in Yaruwshalaim. And as we will discover as we move through the Miqra'ey, a projection of the original autograph will be unfurled for all to see above the two witnesses as we approach the fulfillment of Kipurym in 2033.

This same passage, more fully amplified, reads:

"And (*wa*) **it came to exist** (*hayah* – it came to pass (qal imperfect)) **just as** (*ka* – consistent with when) **Moseh** (*Mosheh* – the One who Draws Out) **completely finished** (*kalah* – concluded (piel infinitive)) **writing** (*la kathab* – inscribing using a written alphabet to more permanently communicate, engraving and inscribing (qal infinitive)) **the words** (*'eth dabarym* – the statements and accounts) **of this Towrah** (*ha Towrah ha zo'th* – of the one and only Towrah Instruction and Teaching, Guidance and Direction) **upon a written scroll** (*'al sepher*) **such that the eternal and restoring witness was perfect and complete** (*'ad tamam hem*)**,** (*Dabarym* / Words 31:24) **then** (*wa*) **Moseh** (*Mosheh*) **instructed** (*tsawah* – directed and appointed) **the Lowy** (*'eth ha Lowym* – those who join together and unite, transliterated: Levites; from *lawah* – to unite and abide) **who lifted up and carried** (*nasa'* – who raised and bore) **Yahowah's** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **Ark** (*'arown* – chest of enlightenment, choice, and gathering together) **of the Covenant** (*Beryth* – of the Family-Oriented Relationship Agreement)**, by saying** (*la 'amar* – by asking and announcing)**,** (*Dabarym* / Words 31:25)

‘Accept and grasp hold of (*laqach* – obtain and receive (qal infinitive)) **the written scroll** (*‘eth sepher* – the written letter and inscribed document designed to recount, relate, rehearse, and declare) **of this, the Towrah** (*ha Towrah ha zeh* – of this Teaching and Guidance)**, and place it** (*wa sym ‘eth huw’* – and put it) **alongside** (*min sad* – near and beside) **Yahowah’s** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, your God’s** (*‘elohym ‘atem*)**, Ark** (*‘arown* – chest of enlightenment, choice, and gathering together) **of the Covenant** (*Beryth* – of the Family-Oriented Relationship Agreement)**.**

And it will always exist (*wa hayah* – it was, is, and actually will be (qal perfect)) **there** (*sham*) **with you** (*ba ‘atah*) **as an eternal witness of the restoring testimony** (*‘ed / ‘ad* – as enduring evidence)**.’”** (*Dabarym* / Words / Deuteronomy 31:26)

The Towrah was complete and perfect when Moseh set down his pen for the final time. This leaves absolutely and unequivocally no room for a Talmud or New Testament.

Using *Strong’s* reference numbers as a guide, here is the definition of Towrah based upon the words which comprise this title: “*Towrah* (H8451) – from *tow* (H8420) – signed, written, and enduring, *towrah* (H8452) – way of treating people, *tuwr* (H8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (H3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (H8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (H2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (H2892) and *tohorah* (H2893) – purifying and cleansing us, *towr* (H8447) – so as to provide an opportunity to change our thinking, attitude, and

direction.”

This is where we find God.

If only there were accurate translations and thoughtful commentaries available, you would be able to take it from here and explore on your own. But alas, all Bibles, including the Masoretic Text with its arbitrary vowel pointing, are overwhelmingly inaccurate, and the problem is irresolvable because there is no motivation to correct them. The religious are too busy burnishing their own words: those found in the Talmud, Zohar, New Testament, and Quran, books which, according to God, should not exist.

6

Shama' Dabar | Listen to the Word

Clearly Conveyed…

By listening to Yahowah, Moseh was equipped to convey what we need to know to live forever in the Promised Land. And while that is sufficient to justify our sojourn back in time to Choreb, by gathering around Yah's liberator, Moseh, with hands cupping our ears so that we do not miss a word, there is something more to what he had to say than anyone was aware of at the time. Speaking to the Children of Yisra'el in 1447 BCE at the conclusion of the *Yatsa'* | Withdrawal, the great prophet was addressing us – you and me – here and now…

"So now at this time (*wa 'atah* – here, now, and henceforth, straightaway without delay)**, *Yisra'el* | Individuals Striving to Engage and Endure with God** (*Yisra'el*)**, choose to listen** (*shama'* – of your own volition, decide to hear, receive the message, and seek to comprehend (qal imperative – desire to literally and genuinely listen as an expression of volition in the second person)) **to the clearly communicated and inscribed prescriptions for living** (*'el ha choq* – to the thoughtful requirements which have been appointed and engraved to cut you into the relationship, to that which has been etched into stone and delineated to allocate a share of what has been allotted for those with the resolve to act upon what has been prescribed; from *chaqaq* – to cut out, inscribe, engrave, mark out, and portray something whereby the proper response is required to receive a share of the allotment)**, and to the means to execute good judgment**

to correctly resolve disputes (*wa ‘el ha mishpat* – to the means to make the right decision about what is good and bad, right and wrong, and so that you can correctly assess what is true and false, deciding upon that which is beneficial and avoiding that which is counterproductive; from *my* – to contemplate the implications of *shaphat* – making good decisions by being judgmental, discerning, and discriminating) **which, to provide the correct path to the relationship** (*‘asher*)**, I am teaching and instructing you** (*‘anoky lamad ‘eth ‘atem* – I have learned to the extent that I can impart the information and provide valuable training for you so that you can respond intelligently (piel participle – so that you can vividly demonstrate that you are learned)) **for the express purpose that you will be able to act upon them and engage based upon them** (*la ‘asah la ma’an* – so that you can do them, profiting from them and capitalizing upon the effort you make regarding them) **to live** (*chayah* – to be restored, revived, and thrive, living forever and flourishing (qal imperfect jussive))**.**

And then (*wa* – as a result)**, you can return and enter, being included within** (*bow’* – you can at this moment come to and abide within (qal perfect))**, even inherit** (*wa yarash* – and come to possess as an heir)**, that which is associated with the Land** (*‘ets ha ‘erets*) **which, as a benefit of the relationship** (*‘asher*)**, Yahowah** (יהוה – the pronunciation of *YaHoWaH*)**, the God of your fathers** (*‘elohym ‘ab ‘atem*)**, is giving to you** (*nathan la ‘atem* – is offering to you and bestowing for you)**.”** (*Dabarym* 4:1)

The *‘Amar* | Promised *‘Erets* | Land serves as a metaphor for the *Gan ‘Eden* | Protective Enclosure of Great Joy and *Shamaym* | the Spiritual Realm of the Heavens. Those afforded entry have come by having *Mishpat* | Exercised Good Judgment regarding the *Choq* | Engraved Prescriptions for Living after *Lamad* | Studying and Learning the Teaching and Guidance necessary to *‘Asah* |

Engage based upon all of this and *Chay* | Live.

That is Yahowah's message, and it is all that matters in this regard. The religious cannot augment it, alter it, or abate it – no matter how shrill their voices are otherwise.

"You should not ever add to (*lo' yasaph 'al* – you should not increase by joining something else unto) **the Word** (*ha dabar* – the statements and message) **which, to reveal the benefits of the relationship** (*'asher* – which, to show the correct way to walk to get the most out of life)**, I am instructing you** (*'anky tsawah 'eth 'atem* – I have told you about by providing directions to you, having appointed and constituted as signs for you by establishing and prescribing the binding terms and instructive conditions of the authorized agreement, thereby enjoining and defining the decreed contract)**.**

Further, you should never subtract (*wa lo' gara'* – also never reduce, decrease, remove, withhold, or diminish) **from it** (*min huw'*)**.**

This is so that you can closely examine and carefully consider (*la shamar* – approaching by observing and contemplating) **the instructive conditions of the authorized agreement** (*'eth mitswah* – the directions to the appointed pact which was constituted with the prescribed terms of the mutually binding covenant, thereby enjoining and defining the contract presented upon this signed arrangement; from *my* – to consider the who, what, why of *tsawah* – the instructions and directions of the terms and conditions of the agreement which has been established) **of Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, your God** (*'elohym 'atem*)**, which leads along the proper path to get the most out of life that** (*'asher* – which reveal the benefits of the relationship that) **I have told you about by providing directions to you, having appointed and constituted these signs for**

you, by establishing the prescribed terms and instructive conditions of the authorized agreement (*'anky tsawah 'eth 'atem* – I am instructing you, thereby enjoining and defining the decreed contract)**."** (*Dabarym* / Words / Deuteronomy 4:2)

Through His prophet, Moseh, Yahowah has given us everything we need to know to live forever. His Word is sufficient to instruct and direct us – then, now, and forevermore. We are advised to observe it.

To receive the benefits of this powerful declaration, we must *shama'* | listen and *shamar* | observe the *choq* | prescriptions for living, the *mishpat* | the means to exercise good judgment, the *lamad* | teaching and instruction of our God so that we can *'asah* | engage based upon them and *chayah* | live. For any of these things to occur, we must recognize that the Towrah scribed by Moseh is the sole source of God's teaching and guidance. And this means we must reject any book or religion which attempts to revise or replace it.

Yisra'el, which is a compound of *'ysh sarah 'el* | individuals who strive to engage and endure with God was and remains the focus of Yahowah's attention. As a *gowy*, we are only included when we embrace the implications of the name and approach Yahowah under the same terms and conditions delineated throughout the Towrah.

Shama' is an easy word to translate and a difficult word to amplify because there are only two English words which convey its intent: "listen and hear." *Shamar*, which means "to be observant," provides greater possibilities because we can render it "closely examine and carefully consider" whatever it is that we are witnessing.

Within this universal directive, there are four things we are asked to focus upon. They are Yahowah's *choq*, *mishpat*, *lamad*, and *mitswah*. *Choq* is from the verbal root, *chaqaq*, and it delineates the "clearly communicated and

inscribed prescriptions for living" contained within the Towrah. These are comprised of "the thoughtful requirements which have been appointed and engraved to cut us into the relationship. It includes those which have been etched into stone and delineated to allocate a share of what has been allotted through the Covenant on behalf of those with the resolve to act upon what has been prescribed."

Mishpat is a compound of *my* – to contemplate the implications of, and *shaphat* – making good decisions by being judgmental, discerning, and discriminating. As such, the *mishpat* include "the means to execute good judgment and correctly resolve disputes," especially those which separate us from God. With an eye to the *mishpat*, we can make the right decision about what is good and bad, right and wrong, because the *mishpat* provide the ability to correctly assess what is true and false so that we can decide upon that which is beneficial and, thereby, avoid that which is counterproductive. The *mishpat* | means to resolve disputes are found within the Mow'ed Miqra'ey.

Lamad is the perfect verb to affirm something we expressed earlier. Moseh learned from Yahowah to the extent that he could teach, imparting the information God had provided. Further, *lamad* reinforces the fact that the Towrah is the source of teaching and instruction.

Moseh defined *mitswah* for us. Not only is it based upon "*my* – to consider the who, what, and why" of "*tsawah* – the instructions and directions pertaining to the terms and conditions of the agreement which has been established," *tsawah* was deployed twice within this statement. Therefore, we can be assured that "*mitswah* – describes the instructive conditions of the authorized agreement as well as the directions to the appointed pact which was constituted with the prescribed terms of the mutually binding Covenant, thereby enjoining and defining the contract presented within this signed arrangement."

The *mitswah* are found among the terms and conditions of the Covenant.

As an interesting aside, *tsawah* and *tsyown* share the same root. This means that the *Tsyown* | Signs Posted Along the Way present the instructive terms which direct us to and teach us about the Covenant.

Further, in this context, and especially when juxtaposed next to *lamad* | to learn and teach and *mishpat* | to exercise good judgment, it is obvious that *tsawah* should be translated as "instruct." And yet inexplicably, every Bible renders *tsawah* as "command." But if we are to "obey a command," why isn't there a Hebrew verb demanding that we "comply with and obey" Moseh or Yahowah? Why bother to *lamad* | teach us if we are to be bossed around? What is the purpose of *mishpat* | exercising good judgment if we do not have freewill? Why would Yahowah liberate Yisra'el from bondage within the Crucibles of Religious and Political Oppression only to treat them like slaves?

To justify their deception, clerics universally refer to the Towrah as "the Law." But as we have discovered, the title *towrah* is based upon "*yarah* – the source of instruction, guidance, teaching, and directions." The purpose of *yarah*, and thus of *towrah*, is to learn. Once we come to know, we can understand and make good decisions. This is how a loving father should raise his children.

However, should you prefer a set of "Laws," then you will need a Judge to enforce them. And under this scenario, each defendant will get what they have requested. If you learn nothing more from this book than that, it will have been worth the investment of your time.

While it should be obvious, the reference to "Yahowah, the God of your fathers," tells us that this story begins with 'Adam and Noach, then becomes a relationship with 'Abraham, Yitschaq, and Ya'aqob. It is their

Covenant relationship which is being developed here in the Towrah.

There isn't a pastor, priest, or rabbi who isn't aware of this declaration by God not to add anything to or subtract anything from the Towrah scribed by Moseh. They are also aware that their New Testament and Talmud are not only supplemental but that they are actually additions by way of subtraction since they direct attention away from the Towrah. As such, they are hypocrites when they claim to be serving the God whose testimony they are openly condescending.

To put this into perspective, of the roughly 33,000 words spoken in Modern Hebrew, fewer than 8,000 were derived from the Towrah, while over 20,000 came from the Talmud – clearly demonstrating the people's preference. Most of the remaining 5,000 are from English due to it being the most common language spoken by Jews and the leader in technological advances, for which there were no Hebrew terms available. As a result, Modern Hebrew is so sullied by the religious pretense of the Talmud that it is no longer the most appropriate language to convey Yahowah's intent throughout the Towrah.

What they have also missed is that their HaShem, Jesus Christ, and Lord God represent the same myth Yahowah has dealt with previously…

"Your eyes have seen (*'ayn 'atem ha ra'ah* – you have witnessed and are able to perceive (qal participle)) **that which, for the benefit of the relationship** (*'eth 'asher*)**, Yahowah** (*YaHoWaH*) **did** (*'asah* – accomplished and caused, performed and accomplished (qal perfect)) **with *Ba'al Pa'owr* | the Lord of Enlightenment and the Popular Way** (*ba Ba'al Pa'owr* – with the false god of the Moabites, Phoenicians, Canaanites, and Babylonians who is open to everyone and appears as light; from *ba'al* – lord and master, one who owns, possesses, and controls, *pa'ar*

– the wide open and broad way of those who talk too much and for those who yawn, and *'owr* – light)**.**

Indeed (*ky* – emphasizing this point)**, all of the men** (*kol ha 'iysh* – every individual) **who followed after** (*'asher halak 'achar* – who formed a relationship with and conducted their life in accordance with another) ***Ba'al Pa'owr* | the Lord of Light and the Open Way** (*Ba'al Pa'owr* – the false god of the Moabites, Phoenicians, Canaanites, and Babylonians; from *ba'al* – lord and master, one who owns, possesses, and controls, *pa'ar* – wide open and broad way of those who talk too much and for those who yawn, and *'owr* – light)**, Yahowah, your God** (*YaHoWaH 'elohym 'atem*)**, exterminated** (*shamad huw'* – destroyed and annihilated him (hifil perfect)) **from among you** (*min qereb 'atem*)**."** (*Dabarym* / Words / Deuteronomy 4:3)

Often missed in this declaration is the meaning of *Ba'al Pa'owr*: the Lord of Enlightenment who Controls the Broad and Open Way. The *ba'al* | lord is not God, but is, instead, Satan. He wants to "*ba'al* – control, possess, own, and lord over" while Yahowah wants to liberate and guide.

Ba'al | the Lord's path away from Yahowah is perceived to be "*'owr* – enlightening." The religious, who preside over the "*pa'owr* – popular, broad, and open ways," a.k.a., religion, even present the Adversary as "Light." It is how *Sha'uwl* | Paul, the founder of the Christian religion, reported seeing him on the road to Damascus. Whether it is the popularity of the perceived enlightenment of the Progressives, Socialists, and Communists or the even greater popularity of the many inviting ways of the religious, they are all paths to extinction.

The way to Yahowah is just the opposite. It is restrictive, not broad, and it remains unpopular – with as few as one in a million finding it. Rather than being commonly known and widely traveled, it is set apart and

distinct from the ways of man.

What Yahowah did to all of those who chose to put their faith in the Lord was kill them. You may want to keep that in mind if your religion pays homage to the Lord, ‘Adony, HaShem, Allah, or Jesus Christ. Turns out, God is not all-loving, accepting, or tolerant.

Surprising to most, God’s approach is actually the most compassionate. It is not unlike segregating those infected with a deadly plague from the rest of the community. Those who were sent away were going to succumb to the disease anyway, but at least this way, there would be hope for those they had not infected.

“And (*wa*) **you** (*‘atem*)**, the ones who stayed in touch, remaining close and steadfast** (*dabeq* – who sought to be part of the relationship, staying together while engaging to continue in association) **with** (*ba*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, your God** (*‘elohym ‘atem*)**, you are all alive today** (*chayym kol ‘atem ha yowm* – every one of you will be restored, continuing to exist, living at this time)**.”** (*Dabarym* / Words / Deuteronomy 4:4)

We “*dabeq* – stay in touch and remain close” to Yahowah by listening to what He says and reading what He has written. Those who do – live.

This is wonderful advice…

“You should choose to look and literally see (*ra’ah* – of your own volition, be observant and perceptive, and of your own freewill actually consider what you have literally been shown (qal imperative))**.**

I have learned and now teach (*lamad* – I gained the information that I am imparting, accepting what I am conveying, a student who became an instructor (piel

perfect – in this moment in time I am teaching the one willing to listen)) **you** (*'eth 'atem*) **the clearly communicated and inscribed prescriptions for living** (*choq* – the thoughtful requirements which have been appointed and engraved to cut you into the relationship, that which has been etched into stone and delineated to allocate a share of what has been allotted for those with the resolve to act upon that which has been prescribed; from *chaqaq* – to cut out, inscribe, engrave, mark out, and portray something whereby the proper response is required to receive a share of the allotment)**, along with the means to execute good judgment and correctly resolve disputes** (*wa mishpat* – the way to make the right decision about what is good and bad, right and wrong so that you can correctly assess what is true and false, deciding upon that which is beneficial while avoiding that which is counterproductive; from *my* – to contemplate the implications of *shaphat* – making good decisions by being judgmental, discerning, and discriminating) **for the express benefit and in a consistent manner as** (*ka 'asher* – in the same way to reveal the path to walk to get the most out of life) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, my God** (*'elohym 'any*)**, instructed me** (*tsawah 'any* – taught me by providing directions, having appointed and constituted as signs to establish the binding terms and instructive conditions of the authorized agreement, thereby enjoining and defining the decreed contract (piel perfect)) **so that you could act accordingly and engage appropriately** (*la 'asah ken* – you could do thusly, thereby capitalizing and profiting) **in the approach** (*ba qarab* – when you are present within) **to the realm** (*ha 'erets* – the Land, serving as a metaphor for God's Home) **which, as a benefit of the relationship** (*'asher*)**, you will be returning to and entering** (*'atem bow'* – you will be coming to, arriving at, and included

within (qal participle)) **there along with the name** (*sham* / *shem* – here and now with this reputation and renown) **to inherit it** (*la yarash hy'* – to gain possession as an heir based upon an ancestral agreement)**."** (*Dabarym* / Words / Deuteronomy 4:5)

We should all look and see what Moseh wrote while inspired by Yahowah. It is yet another reminder that the Towrah was written not oral.

Moseh learned from the Best so that we could be our best. Yahowah imparted this information to him, teaching him, so that he could instruct us. In this same way, I have learned from Moseh so that I might teach you about what Yahowah had him inscribe for our benefit.

Reminding us that Towrah means "Teaching and Guidance, Instructions and Directions," not "Law," Moseh conveyed the *choq* | clearly communicated and inscribed prescriptions for living. Through them, we are allocated a share of the Covenant – that is so long as we respond appropriately. And to do so, we must *mishpat* | exercise good judgment, being especially discerning regarding the correct means to resolve the disputes which have separated so many from the Almighty. As we have learned, *mishpat* is comprised of *my* – to contemplate the implications of *shaphat* – making good decisions by being judgmental, discerning, and discriminating. This reinforces the realization that we think our way to God.

As Yahowah taught Moseh, the prophet *ka 'asher* | consistently revealed the path to walk to get the most out of life. It is achieved through *tsawah* | proper instruction regarding the binding terms and instructive conditions of the authorized agreement, a.k.a., the Covenant.

All of this, from Bare'syth to Dabarym, from 'Adam to Mal'aky, is so that we can *'asah* | engage accordingly and act appropriately. Yahowah is looking for participants, not dependents. Heaven is not an entitlement.

Yahowah is inviting us Home, summoning us to return. He wants us to inherit the universe.

It is as if we were there, standing before Moseh, listening to the most important speech ever articulated by man…

"So then (*wa*)**, you can be observant** (*shamar* – you can closely examine and carefully consider, being focused, vigilant, and circumspect (qal perfect)) **and engage** (*wa 'asah* – and act accordingly, expending the energy and effort to capitalize (qal perfect))**.**

Because indeed (*ky* – then)**, this will provide you with the capacity and expertise to comprehend** (*hy' chakmah 'atem* – this will afford you with the skill and technical ability to process the information sensibly and the acumen to do so wisely, being properly instructed and therefore prepared to teach)**, thereby preparing you to understand** (*wa binah 'atem* – to make the connections between the things you observe, come to know, and learn to appreciate and recognize the truth through the faculty of intelligent design and being discriminating, discerning, perceptive, judgmental, and insightful; from *byn* – to be discerning and perceptive, sufficiently intelligent to distinguish between things, making the proper connections to determine the merit of what is being evaluated, leading to understanding) **in the eyes of the people** (*ba 'ayn ha 'am* – from the perspective of the family) **who** (*'asher* – who, to benefit from this relationship and to walk along the path to get the most out of life) **listen to** (*shama'* – consistently hear (qal imperfect)) **all of these clearly communicated and inscribed prescriptions for living** (*kol ha choq ha 'el leh* – each thoughtful requirement which has been appointed and engraved to cut you into the relationship, and all of that which has been etched into stone and delineated to allocate a share of what has been allotted for those with the resolve to act upon that which has been prescribed; from *chaqaq* – to cut out, inscribe,

engrave, mark out, and portray something whereby the proper response is required to receive a share of the allotment)**.**

Then (*wa*)**, they will confess** (*'amar* – they will say, acknowledging at that moment (qal perfect))**, 'Unlike any other** (*raq* – uniquely, distinctly, exceptionally, and exclusively)**, this family** (*'am* – these people and this community) **is knowledgeable and wise** (*chakam* – have shown the capacity to comprehend and possess the skill and acumen to learn when properly instructed)**, and what's more** (*wa*)**, this gentile** (*ha gowy* – this individual from a different ethnicity and place or nation) **has demonstrated the ability to make the connections necessary to understand so as to convey meaning** (*byn* – he has come to realize and comprehend the information by being diligent and perceptive, deducing insights after receiving and processing the information judgmentally so as to share it and teach it (nifal participle masculine singular absolute – this one man, the *gowy*, actively and demonstrably, as if a verbal adjective, comes to understand so that he can impart understanding)) **to many, doing so loudly and intensely through amplification** (*ha gadowl* – contributing something valuable and important with a great many words on behalf of numerous people; from *gadal* – to grow and do great things, being magnified and amplified) **for them** (*ha zeh*)**.'"** (*Dabarym* / Words / Deuteronomy 4:6)

It is always the best approach: *shamar* | observe and then *'asah* | engage. It is akin to "look before you leap." There are countless claims, but only one is consistently correct: Yahowah's *Towrah* | Teaching and *Naby'* | Prophets.

When we observe Yahowah's Towrah, *shamar* | closely examining and carefully considering the words Moseh inscribed for our benefit, we are *chakmah* | properly instructed. By then using our God-given *chakmah* |

capacity to comprehend, we can diligently and systematically process the information which has been provided sensibly. This then equips us to *binah* | understand. It is achieved by *byn* | making the proper connections which lead the discriminating and discerning to the truth.

Those who *shama'* | listen to what Yahowah inspired Moseh to write and say are prepared to engage in the relationship God intended by capitalizing upon His *choq* | prescriptions for living which cut us into the Covenant Family.

A time will come when *'amar* | they will acknowledge and confess that the Covenant Family is *raq* | unlike any other, distinct, special, and uniquely *chakam* | knowledgeable and wise. And to some extent, in some small measure, this may be as a result of the *gowy* | gentile who pointed the way Home, back to the Family and into the Covenant, by *byn* | imparting the information and sharing the insights derived by making the connections needed to understand what Yahowah is offering and expects in return.

In this regard, *gowy* can represent either a "single individual from a different race and place, distinct from Yisra'el," such as the *nakar* | observant and responsive foreigner, or it can be translated as "nation." The problem with rendering it as a country is that as a nation Yisra'el has been anything but diligent in its desire to understand Yahowah's testimony. They have collectively run from it. Further, *gowy*, and especially in the plural as *gowym*, is used throughout the Towrah and Naby' as the antithesis of what Yahowah intended for Yisra'el.

The declaration being shared with us is best understood when we realized that *byn* was scribed in the nifal stem and participle form, as well as in the masculine singular absolute. This indicates that a lone *gowy* has

actively and demonstrably, as if personifying what it means to understand, strove to comprehend so that he could impart understanding to those seeking to know Yahowah. And while he may remain uncomfortable being acknowledged, there is little doubt that he has been *gadowl* | vociferous and intense and that his preferred method of instruction is through *gadowl* | amplification, magnifying the meaning of one word by expressing its full connotations through many.

Recognizing that *gowy gadowl* is typically translated as "great nation," there are challenges with this rendering that we have not yet raised. First, Hebrew has twenty-five words for "great," many of which are better suited to describe the Children of Yisra'el. *Gadowl* is most accurately rendered: "loud, intense, amplified, magnified, vociferous, valuable, dignified, significant, important, distinguished, verbose, and numerous." It is derived from *gadal* which speaks of "growing, being magnified, and amplified so as to achieve something meritorious."

Those gathered before Moseh on this day were not great in magnitude, power, influence, age, importance, voice, dignity, wealth, or possessions, neither economically, politically, religiously, or militaristically – especially when compared to the nations surrounding them. At this point, they were homeless refugees.

Second, Yisra'el was never a great nation. They were a collection of tribes prior to entering Mitsraym. They came out as evacuees. After 40 years of stumbling in the wilderness, these migrants would not become a nation until they were unified under *Dowd* | David. But it wouldn't last since the Kingdom split apart after Solomon, his son, and was never reunited. And even during that brief time, there were internal insurrections – one led by Dowd's son, 'Absalom.

What was left of Yisra'el would be destroyed by the

Assyrians – with the people hauled away and into slavery. Yahuwdah would be conquered by the Egyptians and destroyed by the Babylonians. It was subsequently controlled by the Greeks – that is until suffering three successive waves of Roman invasions. The last under Hadrian was catastrophic. The languishing land would be claimed by the Byzantines and then the Muslims. Even today, now reestablished, the tiny nation is ransacked by religion – its own which is debilitating, and Islam which is deadly. Struggling to define itself between opposing secular and sectarian influences, Israel has been bereft of a constitution since 1948.

Yahowah intends to reunite Yisra'el and Yahuwdah and then restore His relationship with His people. He will make them *gadowl* – and more. And getting from where they are, wallowing in religious rebellion, to where God can reconcile His relationship with them, is the point of this prophecy.

"For (*ky* – indeed by contrast, emphasizing this point)**, when has there been** (*my* – ask yourself who, when, how, what, or why has there been) **a *gowy* | gentile** (*gowy* – a man of a different ethnicity from a different place or a nation) **this significant, or at least this vociferous and intense, using amplification** (*gadowl* – this devoted to contributing something valuable through magnification while encouraging growth through amplification, achieving something important on behalf of many people using a great many words) **for the benefit of the relationship** (*'asher* – to show the proper path to walk to get the greatest joy out of life)**, such that he has** (*la huw'*) **God** (*'elohym*) **approaching him while forming a close relationship and imminent connection at this distant point in time** (*qarowb 'el huw'* – forthcoming regarding him, near him, and closely affiliated, allied, and associated with him) **consistent with how** (*ka* – similar to and like) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching

regarding His *hayah* – existence)**, our God** (*'elohym 'anachnuw*)**, is with us whenever we call upon Him** (*ba kol qara' 'anachnuw 'el huw'* – is with us anytime we invite and summon Him, calling out to Him)**?"** (*Dabarym* / Words / Deuteronomy 4:7)

It is the question I have asked time and again. Has there ever been someone, is there anyone, another *gowy*, whom Yahowah has approached in this manner? Is there another Gentile this vocal about and devoted to the Towrah Yahowah conveyed through Moseh? Has anyone else composed translations based upon amplification? Has there been anyone as affected by *'asher* | the revelation of the benefits of the relationship as this *gowy*? Is there another Gentile that Yahowah has so demonstratively and prophetically *qarowb* | approached for this purpose and at this time who has been this passionate and vocal, even profuse, in his writing?

The possibility of sweeping this away by rendering *gowy* as "nation" is torn asunder by the conclusion of the statement. There, a comparison is being made, revealing the potential similarity between the way Yahowah approached this individual, forming a relationship with him, and the manner He will respond to His people when they finally call out to Him, inviting and welcoming God back into their lives.

Even *qara'* is telling, because it suggests that this reunification will occur during a Miqra' – indeed during *Kipurym* | Reconciliations. In this way, Yahowah is consistent.

Speaking of the nation or individual, Moseh continues to elaborate using the previous introduction…

"So (*wa* – what's more)**, when has there been** (*my* – ask yourself who, what, where, or why has there been) **a *gowy* | gentile** (*gowy* – a man of a different ethnicity from a different place or a nation) **this vocal and intensely**

devoted to using amplification (*gadowl* – this committed to contributing something valuable through magnification while encouraging growth, achieving something important on behalf of many people using a great many words) **for the benefit of the relationship** (*'asher* – to show the proper path to walk to get the greatest joy out of life) **such that he** (*la huw'*) **clearly communicates the inscribed prescriptions for living** (*choq* – thoughtfully conveying the requirements which have been appointed and engraved to cut us into the relationship which have been etched into stone and delineated to allocate a share of what has been allotted to those with the resolve to act upon that which has been prescribed; from *chaqaq* – to cut out, inscribe, engrave, mark out, and portray something whereby the proper response is required to receive a share of the allotment) **along with the way to execute good judgment regarding the means to correctly resolve disputes** (*wa mishpat* – in addition to the way to make the right decision about what is good and bad, right and wrong so that you can correctly assess what is true and false, deciding upon that which is beneficial while avoiding that which is counterproductive; from *my* – to contemplate the implications of *shaphat* – making good decisions by being judgmental, discerning, and discriminating)**, consistently and correctly conveying everything that is part of** (*tsadyq ka kol* – accurately, constantly, and verifiably standing up for all of this to promote vindication through) **this Towrah** (*ha Towrah ha zo'th* – this singular and unique Source of Teaching and Guidance, Instructions and Directions) **which, to identify the right way to the benefits of the relationship** (*'asher*)**, I have provided, giving it to you in your presence** (*'anoky nathan la paneh 'atem* – I have bestowed before you (qal participle)) **this day** (*ha yowm* – at this time)**?"** (*Dabarym* / Words / Deuteronomy 4:8)

The saddest thing we can say about the nation of Yisra'el is that it has never been *gadowl* | vocal about or

devoted to the *'asher* | relationship Yahowah intended, His *choq* | inscribed prescriptions for living, or His *mishpat* | means to exercise good judgment, especially regarding the Miqra'ey – means to resolve disputes. Worst of all, Yisra'el has made a religion out of incorrectly presenting Yahowah's Towrah – to the extent that the religious have substituted and superimposed their own agenda, referring to their Talmud as the Torah.

After listening to my most recent program on Kipurym, and then hearing my wife's best friend read from one of the Kipurym chapters of the *Mow'ed* | Appointments volume of *Yada Yahowah*, a young Jewish man dating her daughter, shared: "The Talmud is comprised of a bunch of rabbis trying to out-Jew one another." Recognizing that "Jew" and "Judaism" are the result of removing Yahowah from Yahuwd and Yahuwdym, and that the Babylonian Talmud is comprised of rabbinical vomit, I suppose he has a point.

There is nothing more important, or that we should be more passionate and vocal about, than *tsadyq ka kol* | consistently and correctly conveying everything that is part of *ha Towrah ha zo'th* | this Towrah! Our aim in life ought to be to *tsadyq* | stand up for it, while accurately and verifiably sharing the vindication which is provided through Yahowah's *Towrah* | Guidance and Teaching.

While I would not consider myself *tsadyq* | righteous, when it comes to being *tsadyq* | right about Yahowah's Towrah, when compared to the rabbis, I epitomize what it means to be *tsadyq* | correct. I realize that this is a low standard, but it is nonetheless true.

Eleven years ago, when I initially wrote this *Introduction to God* at my son's request to help a Christian girl he was dating at the time, I bypassed everything Moseh stated between what is now called the 4th verse and the 9th. I did not understand it at the time and was in no position to

share its implications with anyone. It was only after becoming so vociferous in today's rewrite that I had to break what was one chapter into three, that I noticed my omission. Now, as uncomfortable as I am with the implications, at least I know better than to skip something God shared and wants us to know.

Next, we find Yahowah teaching us to be concerned about our "*nepesh* – soul," as opposed to our body or the things of this, the material world. As we shall discover, our soul is all that matters to Yahowah and, therefore, should be of great consequence to us.

"Without exception (*raq* – exclusively without reservation)**, you should choose to be observant** (*shamar la 'atah* – you should pay attention, closely examine and carefully consider everything (nifal imperative – of your own volition benefit by being observant))**.**

Pay especially close attention to (*shamar* – very carefully consider (qal imperative – choose to genuinely focus upon)) **your soul** (*nepesh 'atah* – your individual consciousness, your capacity to be observant and responsive)**, being exceedingly diligent** (*me'od* – to the greatest extent possible, being especially contemplative)**, lest you forget** (*pen shakah* – or you may overlook, ignore, and no longer be mindful of, ceasing to care about) **the words** (*'eth ha dabarym* – the written statements and spoken testimony) **which, for the benefit of the relationship** (*'asher* – to show the correct way to get the most out of life)**, you have seen with your eyes** (*ra'ah 'ayn 'atah* – you have been shown and witnessed, having had it revealed in plain sight)**.**

Otherwise (*wa pen*)**, they will not be part of your considerations or inclinations** (*suwr min lebab 'atah* – they will be removed from your heart and rejected from your thinking (qal imperfect))**.**

All of the days of your life (*kol yowmym chay 'atah* –

for the entire duration you are alive)**, you shall make them known** (*yada' hem* – you shall acknowledge, respect, and reveal them, acknowledging them to encourage understanding (hifil perfect)) **to your children** (*la ben 'atah*) **and to your children's children** (*wa la ben ben 'atah*)**."** (*Dabarym* / Words / Deuteronomy 4:9)

There is a profound insight here I do not want you to miss: a *nepesh* | soul is the aspect of our nature which enables us to observe and respond. With a soul, we can grow from our experiences, learn from them, and then engage in more productive ways. A *nepesh* is, therefore, the synthesis of the verbs we have been considering: *shamar* | to observe and *'asah* | to engage. God gave us the means to do as He is suggesting.

To avoid the Lord's fate, we ought to treasure our soul sufficiently to value the Towrah. If today's youth invested a quarter of the 7 hours they waste each day with social media, online gaming, conspiracy, and porn, in nurturing their soul, they would become content, satisfied, and immortal.

Please note, if you are Jewish, God was explicit and spoke of the written word which could be seen with one's eyes. He is, thereby, negating the myth of an Oral Torah.

Yahowah's words are food for thought. They are life assurance. Just as the single most important thing our Heavenly Father could do for us was to reveal His Word, the most important thing we can do for our children is to share it with them.

"The day you were present, standing (*yowm 'asher 'amad* – the time you were upright on your feet) **before** (*la paneh* – in the presence of and facing) **Yahowah, your God** (*Yahowah 'elohym 'atah*)**, in Choreb** (*ba Choreb*)**, in which Yahowah said to me** (*ba 'amar Yahowah 'el 'any*)**, 'Summon and assemble** (*qahal* – gather by calling together (hifil imperative)) **unto Me** (*la 'any* – to approach

Me) **the family** (*la ‘am* – the people) **so that they can hear** (*wa shama’ hem* – so that they may listen to (hifil imperfect)) **My words** (*‘eth dabar ‘any* – to My message) **which, for the benefit of the relationship** (*‘asher* – to show the way to get the most out of life)**, they may learn** (*lamad* – they will be taught and subsequently teach (qal imperfect paragogic nun)) **to respect Me** (*yare’ ‘eth ‘any* – to admire and value that which is associated with Me) **all of the days** (*kol ha yowmym*) **which, as a result of enjoying the relationship** (*‘asher*)**, they shall live** (*hem chayym* – they are alive) **on the earth** (*‘al ha ‘adamah* – upon the ground and soil, and within the material realm)**, and so that they will continually teach** (*wa lamad* – they will consistently share this information with and educate (piel imperfect – their offspring will learn from them with unfolding benefits over time)) **their children** (*‘eth beny hem*)**.’”** (*Dabarym* Words / Deuteronomy 4:10)

It is so obvious; it is baffling that the world’s brightest remain oblivious. With an average IQ fifteen points higher than any other ethnicity, Jews continue to believe that the Torah is comprised of laws they must obey. And yet, the one and only Towrah spoken by Yahowah to the people at Choreb is comprised of God’s “*lamad* – teaching.” He wants us to learn so that we respect the source of life sufficiently to live. And He wants us to follow His example and teach our children as He has sought to educate us.

Had they listened to Yahowah, the Land would have been as welcoming as the Garden of ‘Eden – even to this day. There would have been no menacing Philistines or Fakestinians, no invading Assyrians or Babylonians. Neither Christianity nor Islam would exist. There would have been no Greek or Roman invasions, no Diaspora, no Holocaust. Jews traded it all away for Judaism.

Rather than educating their children in the Towrah, Jews indoctrinate them, poisoning each successive generation with obnoxious religious drivel. And as a result,

rather than returning back to Yahowah to celebrate *Yowm Kipurym* | the Day of Reconciliations, Orthodox Jews, dressed in their ridiculous black mourning suits, torment little birds as they twirl chickens over their heads on this day. They call this moronic and immoral savagery, "Kapparot." Their appalling religious ritual has no basis in the Towrah nor even in their Talmud. Nonetheless, those who have been beguiled by the abomination of the rabbis believe that, by tormenting defenseless birds while they pray to their nameless god, they are transferring their sins to the chicken they are torturing.

Like so much of Judaism, the clownish practice of religious dress-up and the barbaric ritual of abusing animals dates to the Diaspora in Europe during the 16th and 17th centuries – consistent with the birth of Hasidic Judaism under Rabbi *Ba'al Shem Towb* | Lord of the Good Name. Unlike the Passover Lamb, which is not tormented and which is used to nourish the Family, the slaughtered birds are tossed away – not unlike the lives of their children.

Demonstrating a complete lack of empathy, these religious buffoons squash the chickens together in crates for days without protection from the elements, without food or water. Many of them die before they can be religiously abused, with their wings, legs, and necks broken during transport. It is a horrific display of the consequence of religion. Even worse, with all of this debauchery in the name of Judaism, the religious fast on "Yom Kippur," piling up the dead chickens to rot like their souls in plain sight.

It is as if they expect their black suits, beards, hats, and curlicues to hide their hypocrisy. Claiming to be Torah-observant, religious Jews have become the most Towrah-averse people on the planet.

Jewish religious rites, rituals, and rules pertaining to their "High Holy Days" are akin to giving God the "bird,"

the one-finger salute, telling Him to "go #~@< Himself" because they don't want or need what He has to offer.

If you consider this crass, I can assure you, Yahowah's assessment is far more condescending. He calls them "shitheads." Consider…

"'So then (*wa 'atah*)**, this stipulation** (*ha mitswah ha zo'th*) **is directed toward you** (*'el 'atem*)**, the ones performing the religious rituals** (*ha kohen*)**:** (*Mal'aky* 2:1) **If** (*'im*) **you do not listen** (*lo' shama'*)**, and if** (*wa 'im*) **you do not place it on your heart, considering it logically** (*sym 'al leb*) **to give** (*la nathan*) **some significance and dignity** (*kabowd*) **to My name** (*la shem 'any*)**,' says** (*'amar*) **Yahowah** (*YaHoWaH*) **of the spiritual representatives** (*tsaba'*)**, 'then I will dispatch** (*shalach*) **among you** (*ba 'atem*) **a thoughtful curse which keeps you bound to your embittering existence** (*'eth ha ma'erah*)**.**

Thereafter, I will condemn (*wa 'arar*) **your pronouncements and your blessings** (*'eth barakah 'atem*)**. Moreover** (*wa gam*)**, I will denounce them** (*wa 'arar huw'*) **because** (*ky*) **you will not consider this matter responsibly** (*sym 'al leb*)**.** (*Mal'aky* 2:2)

Behold (*hineh* – look here now and see)**, I, Myself, will rebuke and abhor** (*'any ga'ar*) **your offspring and that which you sow** (*la 'atem 'eth ha zera'*) **to such an extent** (*wa*) **that I will spread** (*zarah*) **the fecal matter, viscera, and dung** (*peresh*) **of your feasts and festivals** (*chag 'atem*) **upon your faces** (*'al paneh*)**. Then it will be taken away and you with it** (*wa nasa' 'eth 'atem 'el huw'*)**.'"** (*Mal'aky* / My Messenger / Malachi 2:3) Should you prefer to read Yahowah's condemnation of rabbis and Judaism in context, the first four chapters of *Mal'aky* / Malachi are translated within the context of Yahowah's imminent return throughout the final chapter on Kipurym in the *Mow'ed* | Appointments volume of *Yada Yahowah*.

The preceding denouncement of Judaism is one of hundreds like it, if not thousands, punctuating the Towrah, Naby', wa Mizmowr. Yahowah is overtly and undeniably anti-religious. And while He systematically denigrates Christianity and vilifies Islam, God is most distraught over Judaism – the very religion that gave rise to these villains.

Should you be among the many who believe that exposing and condemning Judaism in this manner is akin to being anti-Semitic and hateful, this book and the Towrah upon which it is based are not for you. Such souls are not salvageable. Such people are not rational. Even God's words are insufficient to awaken them from their stupor.

The reason that rabbis are insistent on unjustifiably equating Judaism (a religion) with being Jewish (which is an ethnicity) is the same reason Muslim apologists falsely equate Islam with being Arab. Since they know that they cannot defend their religions through rational debate, a critic is dispatched and disparaged as a racist and bigot, when the opposite is true in my case and in God's.

There is nothing more compassionate, or more consistent with Yahowah's approach to His people, than excoriating Judaism. Nothing in all of human history has been as harmful to Jews as Judaism. The religion is the principal impediment which separates Yahuwdym from Yahowah. The truth may hurt feelings, but it will save souls.

The realization that Judaism, like Christianity and Islam, are cauldrons of pagan myths and contradictions is obvious, even rationally irrefutable. They are counter to God and harmful to man. And this is why I have devoted the last 23 years of my life, at Yahowah's request, to awakening Yisra'el while calling Yahuwdym away from religion so that they can return home in time for *Kipurym* | Reconciliations. There is nothing anyone could do that is more beneficial for Jews.

And by contrast, it is Orthodox Judaism which is the leading cause of anti-Semitism – which means "Against the Name." To promote the merits of Yahowah and to seek the return of Yahuwdym is the antithesis of anti-Semitism.

Our Heavenly Father revealed His Word to us because He wants His people to learn about Him. He realizes that when we come to know Him, we will come to "*yare'* – respect and revere" Him. Encouraging our children to do the same is the highest and best use of our time.

"Then you approached (*wa qarab* – you came near (qal imperfect paragogic nun)) **and were present, standing** (*wa 'amad* – upright and sustained) **at the base of the mountain** (*tachath ha har*)**. Then the mountain** (*wa ha har*) **was ablaze** (*ba'ar* – burned) **with the fiery light** (*ba ha 'esh*) **as an eternal witness to** (*'ad* – as restoring testimony regarding) **the thinking and desires** (*leb* – the judgment and inclinations) **of the Spiritual Realm of the Heavens** (*ha shamaym* – of nonmaterial, energy-based existence) **concealed within a thick cloud** (*choshek 'anan 'arphah*)**."** (*Dabarym* / Words / Deuteronomy 4:11)

The use of *qarab* | to approach in conjunction with coming into the presence of the *'esh* | fiery light representing the *'ad* | eternal witness of the *shamaym* | spiritual realm leaves no doubt that we have translated the Miqra'ey instructions correctly with regard to *qarab* and *'isheh* | the feminine manifestation of God's enlightenment. This is important because *qarab 'isheh* is the unifying theme among the Mow'ed and is almost always misrepresented in Bible translations. So, just as the Children of Yisra'el were summoned to approach, and were present before, the blazing light representing Yahowah's restoring testimony as He sought to teach His people to respect Him sufficiently to live, we are invited to do the same symbolically each year during the Miqra'ey.

In this way, this *Introduction to God* is teaching us what we need to know to properly translate His words, especially when events like this apply to us and our relationship with Yah.

The reason that the *ba'ar ba ha 'esh 'ad* | the blazing fire of the eternal witness had to be obscured by a cloud is that Yahowah's light is too brilliant for someone not already immersed in the Spirit to endure. For the people at large, it had to be toned down considerably.

"And (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **spoke the word** (*dabar* – communicated the message) **as God to you** (*'el 'atem*) **from the midst of the fire** (*min tawek ha 'esh* – originating out of the radiant energy and light)**, words** (*dabarym* – statements)**, the sound of which** (*qowl* – audible nature of sound waves) **you heard** (*'atem shama'* – you listened to)**.**

However, the appearance of a lifeform (*wa tamuwnah* – but the image, likeness, representation, or material manifestation; from *miyn* – the semblance of a lifeform)**, none of you saw** (*'ayn 'atem ra'ah*) **– only** (*zuwlah* – exclusively) **a voice** (*qowl* – the sound)**."** (*Dabarym* / Words / Deuteronomy 4:12)

While I think that it would have been inspiring to see the veiled light, feel the warmth of Yah's presence, and hear His voice, that was not how the Children of Yisra'el responded. They were so terrified, they actually asked God to not speak to them again. Fortunately, Moseh recorded Yahowah's testimony in the Towrah so that we can read God's words as if He was addressing us today. Indeed, the quality of our experience is vastly superior to being there in person because, with the written word, we can examine every nuance from the perspective only time provides. This affords us the opportunity to learn more and grow faster

than would have been possible on this day.

God cannot fit within the life He has conceived – not even within the universe He created. Such is the unremitting challenge of a seven-dimensional being trying to interact within a three-to-six-dimensional universe. Therefore, Yahowah deployed symbols and implements, fire and words, the means to enlightenment, to convey His message.

The first thing God spoke about was His Covenant. Nothing is more important to our Heavenly Father. It is the reason we exist.

"Announcing it in your presence, He told you all about and explained (*wa nagad la 'atem 'eth* – He conspicuously informed and openly reported to all of you regarding (hifil imperfect)) **His Family-Oriented Covenant Relationship** (*beryth huw'* – His mutually beneficial partnership agreement based upon building a *beyth* | family and home)**.**

Which, to show the correct way to receive the benefits of the relationship and to get the most out of life (*'asher*)**, He instructed and directed, appointing and constituting the prescribed terms and instructive conditions** (*tsawah* – He told you about, providing directions and establishing signs, thereby defining the decreed agreement)**, the Ten Statements and Enriching Words** (*'asereth ha dabarym* – the Empowering Message) **for you to engage in and act upon** (*'eth 'atem la 'asah* – for you to capitalize upon and benefit from by expending the energy to accomplish (qal infinitive))**.**

And He wrote them (*wa kathab hem* – so He inscribed and engraved them in writing, recording them) **on two tablets** (*'al shanaym luwach* – upon two panels with a permanent inscription) **of stone** (*'eben*)**."** (*Dabarym* / Words / Deuteronomy 4:13)

Yahowah's Towrah was written to conspicuously convey the conditions and benefits of the Covenant. Said another way: God's Teaching and Guidance reveal what Yahowah is offering and what He expects in return.

Long ago, I recognized that the benefits of the Covenant were provided through the Miqra'ey while the terms of the Covenant were conveyed upon the first of the two tablets. Yahowah is affirming the latter of these conclusions with this pronouncement. And that means the words He inscribed upon it are essential to life and the relationship.

Etymologists acknowledge that *'asereth*, which is typically rendered as "ten," was used in conjunction with the number of fingers on our two hands. It is why there are five instructive conditions and five eternal benefits associated with the Covenant. Also, *'asereth* is derived from *'ashar* – to enrich. And that is why I incorporated this insight into the declaration.

Yahowah does not have one "commandment" much less ten of them. No matter how many Bibles mistranslate *dabarym*, it does not mean "commandments." Not then, not now, not ever. Writing "Ten Commandments" is as big a lie as is calling the Towrah "the Law." *'Asereth ha dabarym* can be accurately rendered: Ten Statements, Enriching Words, or Empowering Message.

Especially relevant, a relationship requires both parties to participate. Therefore, God has encouraged us to "*'asah* – act upon" His Covenant, and to "*'asah* – actively engage in it." With regard to the Towrah, this is the single most important thing we can "*'asah* – do."

And let's be clear: "*kathab hem 'al shanaym luwach 'eben* – He wrote them, inscribed them in writing, permanently engraving them upon tablets of stone." God does not come equipped with an eraser. He does not chisel over His work. He says what He means, and He means

what He says.

This conversation concluded with these words…

“And (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*) **instructed and guided** (*tsawah* – directed and prescribed the terms and conditions, providing directions to define the agreement for) **me at this time** (*‘eth ‘any ba ha ‘eth* – me in this context, place, and moment) **so that She** (*ha hy’* – speaking of the Set-Apart Spirit, our Spiritual Mother and Heavenly Counselor) **would teach** (*la lamad* – would provide the required information to instruct and guide) **you** (*‘eth ‘atem*) **regarding the clearly communicated prescriptions which cut you into the relationship** (*choq* – the engraved thoughts and inscribed recommendations) **and the means used to achieve justice and resolve disputes** (*wa mishpat* – along with the basis to exercise good judgment and make sound, rational, decisions) **so that you can act upon them and profit from them** (*la ‘asah ‘atem ‘eth hem* – so that you can engage and capitalize from the effort you put into them (qal infinitive))**.”** (*Dabarym* / Words / Deuteronomy 4:14)

Since *luwach* | tablet is a masculine noun, the feminine pronoun *hy’* is either an indication that we can learn from the *Beryth* | Covenant or that our counselor is the *Ruwach Qodesh* | Set-Apart Spirit. Either way, Yah is offering to educate us through His *choq* | clearly communicated prescriptions for living which cut us into the relationship. These engraved thoughts have been inscribed so that even now, three millennia later, we can engage based upon them and profit from them.

When composing the initial draft of this chapter a decade or more ago, I jumped from Dabarym 4:9 to 4:29, unaware of the treasures I had left undiscovered. Now, not wanting to wear you out or deprive you, here is a slightly less amplified presentation of some of what Moseh revealed…

"Therefore, be especially focused, carefully considering (*wa shamar ma'od*) **the nature of your soul** (*la nepesh 'atem*)**.**

For this reason, you did not see (*ky lo' ra'ah*) **any physical form** (*kol tamuwnah*) **during the day** (*ba yowm*) **Yahowah spoke the word** (*YaHoWaH dabar*) **to you at Choreb** (*'el 'atem ba Choreb*) **from the midst of the fire** (*min tawek ha 'esh*)**.** (*Dabarym* 4:15)

Otherwise, had it not been that way (*pen*)**, you may have misinterpreted it and subsequently been perverted and destroyed** (*shachath*) **by fashioning for yourselves** (*wa 'asah la 'atem*) **an object of worship** (*pesal*) **in some form or semblance** (*tamuwnah kol semel*)**, patterned after** (*tabnyth*) **the memorable proclamations of a man, especially someone perceived to be a son** (*zakar*) **or one who has been pierced** (*naqebah* – who becomes notable based upon being denounced and nailed)**."** (*Dabarym* 4:16)

Therefore, the reason Yahowah did not appear as a man before the Children of Yisra'el is that He did not want anyone to worship men – nor a god conceived in man's image. And yet, that is exactly what Jews, Christians, and Muslims have done. Orthodox Jews venerate rabbis and couldn't care less about Yahowah. Christians turned a misnomer and myth into the Son of God and Messiah and now worship the one who was denounced and pierced. And in Islam, Allah is Muhammad's alter ego.

Further, God did not appear overly brilliant, as the sun or moon, either…

"Otherwise (*wa pen*)**, you would consistently lift up your eyes** (*nasa' 'ayn 'atah*) **to the heavens** (*ha shamaym*)**, and when you saw** (*wa ra'ah*) **the sun, the moon, and the stars** (*ha shemesh wa 'eth ha yarach wa 'eth ha kowkab*)**, as well as all of the vast array of implements of the spiritual realm** (*kol ha tsaba'*

shamaym)**, then you would have been enticed and led astray** (*wa nadach*) **by making pronouncements for them and honoring them** (*chawah la hem*)**, even serving and worshiping them** (*wa ‘abad hem*) **while** (*‘asher*)**, Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*)**, apportioned them** (*chalaq ‘eth hem*) **to all people** (*la kol ha ‘am*) **under the heavens** (*tachath kol shamaym*)**.”** (*Dabarym* 4:19)

Throughout the long march of time, humankind has chosen *pen* | otherwise. From notorious civilization to international institution, man has spoken for the sun, moon, and stars, turning the heavenly host into a host of gods.

This is what Yahowah intended…

“Yahowah (*wa Yahowah*) **has reached out and received, grasping hold** (*laqach*) **of you** (*‘eth ‘atem*) **and brought you** (*wa yatsa’ ‘eth ‘atem* – He withdrew and delivered you) **out of** (*min*) **the smelting furnace** (*kuwr* – the forge separating that which is valuable from the dross) **of iron implements** (*ha barzel*), **from the Crucibles of Religious and Political Oppression** (*min Mitsraym*)**, to be near Him, a people** (*la hayah la huw’ la ‘am*) **with an inheritance** (*nachalah*)**, just as you are this day** (*ka ha yowm ha zeh*)**.”** (*Dabarym* 4:20)

With God, there would be benefits coming and going. The Yisra’elites were freed from centuries of slavery and abuse to be with Yahowah and to receive the ultimate inheritance.

One would think that a deal this good would be hard to forget. Nonetheless, with their eyes and minds scrutinizing religious texts rather than the Towrah, Jews have forgotten all about the Covenant.

“Choose to be observant (*shamar*)**, lest you ignore, even forget** (*la ‘atem pen shakah*) **about the Covenant** (*‘eth Beryth*) **of Yahowah, your God** (*Yahowah ‘elohym*

‘atem)**, which, to show the way to get the most out of life** (*‘asher*)**, He cut, establishing with you** (*karat ‘im ‘atem*)**, and fashion for yourself** (*wa ‘asah la ‘atem*) **a religious icon** (*pesel*) **in the form** (*tamuwnah*) **of anything which** (*kol ‘asher*) **Yahowah, your God** (*Yahowah ‘elohym ‘atem*)**, has discussed with you** (*tsawah ‘atem*)**.** (*Dabarym* 4:23)

Imagine what it must be like to be God and to have offered such a favorable arrangement to people who arrogantly threw it back in His face. The Yisra’elites He had liberated and enriched would honor the men who would destroy their relationship. Such is the enigma of Judaism.

“Indeed (*ky*)**, Yahowah, your God** (*Yahowah ‘elohym ‘atah*)**, He is a jealous God with a desire for exclusivity in the relationship and gets angry when cheated upon** (*huw’ ‘el qana’*)**, becoming a consuming fire** (*‘esh ‘akal*)**.** (*Dabarym* 4:24)

Therefore, when (*ky*) **you conceive children** (*yalad ben*)**, and your children have children** (*wa ben ben*)**, and you become sedentary, set in your ways, and less perceptive** (*wa yashen*) **in the Land** (*ba ha ‘erets*)**, and subject to perversions and corruptions** (*shachath*) **by acting on behalf of** (*‘asah*) **religious imagery in any form** (*pesel tamuwnah kol*) **by pursuing that which is inappropriate and wrong** (*wa ‘asah ha ra’*) **in the sight of Yahowah** (*ba ‘ayn Yahowah*)**, your God** (*‘elohym ‘atah*)**, so as to annoy and provoke Him** (*la ka’as huw’*)**,** (*Dabarym* 4:25) **I will be called to testify against you** (*‘uwd ba ‘atem*) **that day** (*ha yowm*) **in concert with the spiritual and material realms** (**‘***eth ha shamaym wa ‘eth ha ‘erets*)**.**

As a result (*ky*) **of wandering away and quickly squandering the opportunity, you will cease to exist** (*‘abad ‘abad mahar*)**… You will not live very long** (*lo’*

‘arak yowm ‘al hy’) **and will be overthrown and decimated** (*ky shamad shamad*)**.** (*Dabarym* 4:26)

Then (*wa*) **Yahowah** (*Yahowah*) **will scatter you** (*puwts ‘eth ‘atem*) **among the peoples** (*ba ha ‘amym*)**, and you will be left as a remnant** (*wa sha’ar*) **of individuals** (*moth*) **measured against the gentiles** (*misphar ba ha gowym*)**, which is where** (*‘asher sham*) **Yahowah** (*YaHoWaH*) **will drive you** (*nahag ‘eth ‘atem*)**.** (*Dabarym* 4:27)

What’s more (*wa*)**, there** (*sham*) **you will serve, becoming indentured to, and even worship** (*‘abad*) **gods** (*‘elohym*)**, the products** (*ma’aseh*) **of human influence** (*yad ‘adam*)**, wood and stone** (*‘ets wa ‘eben*)**, which are not observant or perceptive** (*‘asher lo’ ra’ah*)**, nor can they listen** (*wa lo’ shama’*)**, neither can they eat or devour** (*wa lo’ ‘akal*)**, as they are unable to accept or draw close because they are not spirit** (*wa lo’ ruwach / ryach*)**.”** (*Dabarym* 4:28)

Love should be jealous. No one in their right mind wants to share their husband or wife, even their parents and children, with those who would treat them inappropriately. Love wants to be loved in return.

Yahowah did not create humankind for us to conjure up and then worship a cadre of false gods. He wanted to enjoy a personal, familial, relationship with us. False gods are not part of that picture.

Righteous indignation is always appropriate when directed toward abusive behavior. God gets mad when we abuse the relationship and our children by squandering the opportunity He has so lovingly provided.

And it has been as Yahowah foretold: Yisra’elites have been scattered, leaving only a remnant – comparatively few souls when measured against the billions of *gowym* | gentiles. Fifteen million Jews, should

there be that many, is two for every one thousand Gentiles.

The Jews in Diaspora would be responsible for creating the false gods they would then have to serve to survive. Jews, by the tens of millions, then converted to Christianity and Islam to avoid torture and decapitation.

Like so many others, the Chosen People chose to pursue gods of man's making. They have worshiped objects which can neither listen nor see them, approach or accept them.

Continuing to speak of the future, and not the present, God indicated that the distant descendants of those listening to His booming voice emerging from the fire on this day would lose sight of Him. So, He lets us know that even in the midst of such ignorance and arrogance of our day, there is hope…

"And yet, even from there (*wa min sham* – then within that place and time, by paying attention to the name)**, should you inquire about and seek** (*baqash* – should you extend the great effort required to accomplish the intent of your discovery, you will learn what you need to know through a thorough investigation while seeking to procure the information needed to hold everyone to account, and some responsible for what they have conspired to achieve while rebelling against the relationship (piel perfect – at that moment in time, the object, Yah, is put into action by the subject, the seeker))**, Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, your God** (*'elohym 'atah*)**, you will find Him if you search** (*wa matsa' ky' darash huw'* – then you will discover enough through exploration to meet Him should you be consistent and enduring with your inquiry, caring sufficiently about developing a relationship with Him (qal imperfect energic nun)) **with all your heart, your motivations in harmony with your thinking** (*ba kol lebab 'atah* – with your best judgment and total

commitment, deploying comprehensive analysis while displaying complete resolve) **and with all your soul – your innate ability to be observant and responsive** (*wa ba kol nepesh ‘atah* – with the entirety of your inner nature, your personality and character, your attitude and aptitudes, your accomplishments and experiences)**.”** (*Dabarym* / Words / Deuteronomy 4:29)

God made it possible, not easy. If you want to know Him, you will find Him – so long as you are diligent and search in the right place.

The “*dabar* – word” of God is always important, but never more so as we approach the Time of *Ya’aqob’s Tsar* | Israel’s Troubles. This day lies in our immediate future…

“When you find yourself (*wa matsa’ ‘atah* – when it comes upon you that (qal perfect)) **besieged by adversaries, with distressful oppression and troubling confinement upon you** (*ba ha tsar la ‘atah* – approaching the period of dire straits, of turmoil and tribulation, of harassment and anguish, of you being restricted and demeaned, of affliction and distress, and of you being restrained and impeded) **during the last days** (*ba ‘acharyth ha yowmym* – in the distant future when only a remnant remains to experience the final period of time)**, every one of these words in this particular message** (*kol ha dabarym ha ‘el leh* – this entire account, every word of it)**, will enable you to return and be restored** (*wa shuwb* – to turn around and come back (qal perfect)) **by the eternal witness** (*‘ad* – the restoring testimony) **of Yahowah, your God** (*YaHoWaH ‘elohym ‘atah*) **and by listening to His voice** (*wa shama’ ba qowl huw’*)**.”** (*Dabarym* / Words / Deuteronomy 4:30)

This is one of many reasons that it is obvious that as a prophet, Moseh was speaking to us today. His original audience was 3,460 years removed from the time of Ya’aqob’s Troubles – and yet we are staring it in the face.

This is Yahowah calling His people home – out of Babylon this time, and yet still to the Promised Land. And to our surprise, the message was brought to us by none other than Moseh. It's little wonder he was called a prophet.

Yahowah is committed to reconciling His relationship with His people and restoring the Covenant with them. No matter how far they fall, in the end, it will be His compassion and mercy that will matter most…

"Indeed (*ky*)**, Almighty God** (*'el*) **is compassionate and merciful** (*rachuwm* – loving, affectionate, and kind)**.**

Yahowah (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*'elohym 'atah*)**, will not abandon you** (*raphah 'atah* – will not allow you to become so powerless and feeble, so disheartened, that you falter to the point that you can no longer respond having lost hope (hifil imperfect jussive))**, nor will He allow you to be destroyed** (*wa lo' shachath 'atah* – nor will He allow you to be corrupted such that you become completely useless (hifil imperfect) note: *'atah* – you and your is singular, not plural, in each instance)**.**

Moreover (*wa*)**, He will not ignore, overlook, or forget** (*lo' shakach* – He will remain mindful of, always remembering and caring about (qal imperfect)) **the Covenant** (*'eth Beryth* – that which is associated with the Family-Oriented Relationship Agreement) **with your fathers** (*'ab 'atah*) **which He promised to them for the benefit of the relationship** (*'asher shaba' la hem* – which, to show the way to get the most out of life, He swore a binding oath to them)**."** (*Dabarym* / Words / Deuteronomy 4:31)

This will occur on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – sunset in Yaruwshalaim, 6:22 PM, October 2nd, 2033. Should you not be part of the Covenant at this time, should you

foolishly decide to wait until the last minute, and should you be among the remnant who survive the ensuing onslaught, this is how much time you have left to reject religion and politics and resolve your relationship with the Almighty.

But be aware, while Jews will fare better than the rest of humanity, two of every three will be killed between now and then. The switch from *'atem* | you all to *'atah* | just you was designed to get your undivided attention.

In a history littered with human abuses, nothing will match what the world is about to endure. Acts of terrorism and wars will be more frequent, severe, widespread, and deadly. There will be debilitating pandemics and great depressions. And there will be all manner of natural disasters from volcanic eruptions, earthquakes, tsunamis, hurricanes, tornadoes, firestorms, floods, drought, and even an asteroid strike.

At the center of it all will be Israel because the religious, political, and conspiratorial will continue to blame Jews for what they have done to themselves. And yet, with billions of voices droning on incessantly, complaining about and promoting all manner of meaningless and ridiculous things, and with devastating news burning up the airwaves, one declaration, bold and perhaps verbose, will stand apart – by the relevance of the timing and importance of the message, by the sheer volume of words and the intensity of which they are delivered…

"So now (*ky* – for the purposes of evaluation)**, please, I implore you** (*na'*)**, question and inquire about, the comparison to** (*sha'al* – choose to ask, pondering the implications of (qal imperative)) **that which came to exist before you** (*'asher hayah la paneh 'atah*) **during the first and former days** (*la yowmym ri'shown*)**, from the day God created** (*la min ha yowm 'asher bara' 'elohym*) **'Adam upon the earth** (*'adam 'al ha 'erets*) **to being**

isolated from (*wa la min qatsah*) **the spiritual realm** (*ha shamaym*)**, including the extent of the eternal witness of Heaven** (*wa ‘ad qatsah ha shamaym*)**, has anything occurred which can be compared to** (*ha hayah ka*) **the significance of the amplified words and important message** (*ha dabar ha gadowl* – the great number and extent of the many statements or astonishing insights, even the intense nature of the declarations, or vociferous, even verbose, commentary) **such as this** (*ha zeh*)**?**

Will you choose (*‘ow ha* – given the option, will you want) **to listen to** (*ha shama’* – to hear and take into account (nifal perfect – by listening you will actually benefit from what you will be hearing at this moment in time)) **someone like this** (*kamow huw’* – the likes of him or Him)**?”** (*Dabarym* / Words / Deuteronomy 4:32)

This is the missing ingredient between the promise Yahowah made to reconcile His relationship and restore the Covenant with ‘Abraham, Yitschaq, and Ya’aqob and His fulfillment of it on Yowm Kipurym in 2033 – now, in the fall of 2024, only 9 years remain. In that there were no Yisra’elites, not a single Yahuwd, willing to listen to Yahowah or work with Him to deliver this message, without the gowy’s amplified translations and vociferous commentary, no one would have shown up to capitalize. With no one since *Mal’aky* | Malachi, the last of the Messengers 2,440 years ago, being available to Yahowah to call His people home, with rabbis calling them in the opposite direction, and with so many others poised to denigrate them and deny them, even kill them, what would have changed without these *ha dabar ha gadowl* to go from none to many?

Therefore, what about you; are you going to listen to the likes of him?

In the name of full disclosure, this declaration may have been referring to Moseh delivering the Towrah to the

people. But if that is so, why ask this audience to make a comparison between things they would have known nothing about? While the Bare'syth stories of creation, of 'Adam in 'Eden, Noach during the flood, and the formation of the Covenant with 'Abraham are there for us to read, based upon the narrative we find in the Towrah, Yahowah and Moseh began by speaking to the people about their current situation – about leaving Mitsraym and then living in accord with the Towrah's Guidance. And of course, they would have been unaware of what had or would transpire elsewhere.

Further, beginning with the 25th statement of the 4th chapter, Yahowah's focus has been on future generations. Therefore, based upon the preceding statements in Dabarym, it is only natural to see this one as an extension of God's exposé on the last days.

Also relevant, this *ha dabar ha gadowl* is based entirely upon conveying the words Yahowah revealed to the Children of Yisra'el through Moseh – such that one is a translation of the other.

From then to now, God communicates in the manner He sees fit…

"Did a people ever hear (*ha shama' 'am*) **the voice of God** (*qowl 'elohym*) **speaking words** (*dabar* – communicating a message (piel participle)) **from the midst of the fire** (*min tawek ha 'esh*) **in the manner you have heard** (*ka 'asher shama' 'atah*) **– and live** (*wa chayah*)**?** (*Dabarym* 4:33)

Or, to make a comparison (*'ow*)**, has God ever attempted** (*ha nasah 'elohym* – has the Almighty ever tried, exerting Himself (nifal piel perfect)) **to come to and select, even choose and obtain** (*la bow' la laqach* – to pursue and grasp hold of, then receive, accepting (qal infinitive)) **for Himself** (*la huw'*) **a gowy** (*gowy* – an individual man from a different race and place or a nation)

from the midst (*min qereb*) **of a nation of gentiles** (*gowy* – a gentile people, of a confluence of races) **by getting the correct response** (*ba masah* – by assessing and proving through examination and systematically trying and testing)**, by agreeing to produce a sign and raising a banner** (*ba ‘owth* – by displaying a standard and designating a signal while providing illustrative accounts, vivid illustrations, and clarifying examples which make the message more readily known and easier to evaluate)**, and by conspicuously presenting inspiring revelations of extraordinary past and future events** (*wa ba mowpheth* – through insightful responses, exceptional conclusions, and relevant warnings, all posted as exposed signs replete with symbolic meaning; from *yaphah* – to be brilliant, attractive, and fair)**, even by continuously battling** (*wa ba milchamah* – by being combative, sometimes defending and at others times attacking, always engaging; from *my* – to ponder the implications of *lacham* – engaging in the battle and fighting to survive) **with a powerful hand and capable influence** (*wa ba yad chazaq* – with a bold and courageous approach and fortified arm) **with an outstretched *zarowa’* | one who sows the seeds and shepherds the flock** (*wa ba zarowa’ natah* – by extending the capable arm, reaching out with the prevailing and effective nature, resolve, and ability of the leader and guide, the productive and protective ram, the defender and caretaker engaged as a shepherd among the sheep who is fruitful in accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the influence of God and that of His shepherds)**, along with the awesome nature of the astonishing insights and respectful commentary** (*wa ba mowra’ gadowl* – the significance of the inspiration and important message, even tremendous reverence)**, consistent with all of what** (*ka kol ‘asher*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* –

existence)**, your God** (*'elohym 'atah*)**, did for you** (*'asah la 'atem*) **in the Crucibles of Religious and Political Oppression** (*ba Mitsraym* – within the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty, where the people are confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, besieged and assaulted during times of trouble) **for your perspective** (*la 'ayn 'atah* – to provide a witness for your eyes to see and your mind to understand)**?** (*Dabarym* 4:34)

This was shown to you (*'atah ra'ah* – this witness was provided for you to consider it and be perceptive (hofal perfect – God has had to strongarm you at this time to see it this way)) **so that you might know** (*la yada'* – for you to be aware, acknowledge, and understand (qal infinitive – literally and vividly comprehend)) **that Yahowah** (𐤉𐤄𐤅𐤄𐤋 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, Himself, is Almighty God** (*huw' ha 'elohym*)**.**

There is no other (*'ayn 'owd*) **apart from Him** (*min la bad huw'*)**."** (*Dabarym* / Words / Deuteronomy 4:35)

In all of recorded history, this is the one and only time that God spoke openly and audibly to a large assemblage of people. He approached them as blazing light – visibly conveying His spiritual nature.

As for what follows, I think Yahowah is using His favorite example – that of removing His people from religious and political tyranny – as the paradigm of what He intends to accomplish today through this gowy. Since the full extent of religious and political oppression has never been greater, similar strategies will be deployed.

Just as Yahowah chose to approach 'Abraham and then obtain his offspring for Himself, God found a gowy in

the midst of a Gentile nation from whom He could get the response He desired. And that was to agree to work together – to go where the words would lead and then share them with all who would listen.

After assessing and systematically evaluating His words, this unnamed gowy agreed to produce the sign Yahowah would use to call His wayward children home. It would be replete with illustrative accounts, vivid illustrations, and clarifying examples – all written to make His message more readily known and more easily understood.

God's inspiring revelations chronicling His most extraordinary past and future achievements would be conspicuously presented along with the exceptional conclusions and relevant warnings which can be drawn from them. The gowy would be used to shine a brilliant light upon Yahowah's favorite symbols.

Together they would battle religious, political, and conspiratorial foes, defending God's people while attacking those who would do them harm. Indeed, with an empowered hand and enabling influence, he would sow the seeds of the prophets to feed Yah's flock, shepherding them back home, a caretaker in the absence of the rightful shepherd.

Working together, they would perceive and share astonishing insights into the Word of God and combine it with respectful commentary, underscoring the message Yahowah needs His people to know. Time is fleeting and they must leave mitsraym again – fleeing the religious, political, and conspiratorial schemes of men.

God has done it all and said it all so that we might obtain the proper perspective – so that our view of Him is no longer occluded. You have been shown these words so that you might know that Yahowah alone is Almighty God.

I find the realization that Yahowah inspired Moseh to say these things on behalf of His people gut-wrenching. It reveals that in spite of doing so many wonderful things for Yisra'el, the people have come to ignore and reject God. They revere religious liars and political fools over Him and have replaced His testimony with their drivel.

Twenty-three years ago, a scant three decades from His return, there wasn't a single Yahuwd in the Covenant. And while now there are hundreds, for Kipurym to be as Yahowah intends, there must be a thousandfold increase in the number of responsive souls over the next decade. And there will be no do-over, no more chances after the Day of Reconciliations in year 6000 Yah.

Moreover, we appear to be alone – the lone Voice calling out in the wilderness to prepare the way for Yahowah's return. Therefore, we do not have the luxury of time because we cannot fail God. He has been too good to us to consider disappointing Him.

So thankfully, He has pulled out all of the stops to garner Yisra'el's attention. From Moseh to Yasha'yah, God has told His people where to look to find Him.

At this point in the conversation, we retain the option of discounting Moseh's speech, limiting the implications of it to those who were listening to him 3,450 years ago. Since almost everything he said was spoken to these same people, and in this context, there would have been no reason under such circumstances to refer to him as a "*naby'* – prophet," much less the greatest of them. Further discounting this approach is the realization that as part of his speech on this day he has spoken adroitly of distant generations of Yisra'elites wandering away from Yahowah, even forgetting about Him, and what they must do to rectify that problem. He even speaks of the restoration of the Covenant – something Yirma'yah would describe in great detail – and something which will not occur until year

6000 Yah in 2033 CE.

Therefore, the most sensible approach is to recognize that Yahowah likes to use tangible illustrations of His past performance to teach future generations that we can rely upon Him to do as He has done. When we come to appreciate why God removed His people from *Mitsraym* | the Crucibles of Religious and Political Oppression, we come to understand the lone prerequisite for admission into the Covenant – which is to walk away from these human control mechanisms.

In this regard, there are two *Yatsa'* | Withdrawals, or "Exoduses," with the former serving as a harbinger of the removal of God's people from political, religious, and geographic Babylon today. From this perspective, his every word is as applicable to the distant descendants of these refugees as it was to those listening on this day. Moreover, since there would have been no benefit in recording these words on behalf of those who had heard them, they were written for us…

"From the heavens (*min ha shamaym* – out of the spiritual abode of God)**, He has prepared you to hear** (*shama' 'atah* – He has enabled you to use your sense of hearing to listen to (hifil perfect – God has caused you to be able to listen at this moment to)) **His voice** (*'eth qowl huw'*) **so that He might correct and instruct you** (*la yasar 'atah* – so that He could teach and warn you, imparting information to you about future opportunities and dangers as well as their consequences (piel infinitive energic nun))**.**

And upon the earth (*wa 'al ha 'erets* – within the material realm)**, He made it possible for you to see** (*ra'ah 'atah* – He has enabled you to witness and perceive (hifil perfect)) **the significance of the magnifying nature and overall importance of** (*ha gadowl* – the magnitude and full extent of the many astonishing insights which can be

drawn from, even the intensity of) **that which is associated with His fiery light** (*'eth 'esh huw'* – His blazing fire and radiant energy) **and of His words** (*wa dabar huw'* – in addition to His message and statements) **which you can hear** (*shama'* – you can actually and genuinely listen to at this moment (qal perfect)) **coming out of the midst of the fire** (*min tawek ha 'esh* – from the brilliant light and expression of radiant energy)**."** (*Dabarym* Words / Deuteronomy 4:36)

Listen to Yahowah's voice by reading His words aloud, and He will correct you and teach you. Open your mind while doing so, and you will see just how brilliant He is.

It's subtle, but nonetheless relevant. Once again *'atah* | you individually was written, not *'atem* | you all. This means that God is addressing you, yes you, not them!

Yahowah's story is a continuum. He describes His intent throughout *Bare'syth* / Genesis with 'Adam, Noach, 'Abraham, Yitschaq, and Ya'aqob. It is then reinforced and affirmed through *Moseh* | Moses and blossoms anew with *Dowd* | David. The reversal of fortunes which follows was punctuated by the prophets. But it was not the end of the love story, because it is currently being rekindled.

Of particular interest, 'Abraham was an exceedingly flawed fellow. He was neither intellectually gifted nor particularly moral. And yet, Yahowah loved him – which means that He has the ability and desire to overlook our flaws when we respond to Him.

"And beneath this (*wa tachath* – so underneath and underpinning this) **is the realization that** (*ky*) **He loved** (*'ahab* – He cultivated a friendly and affectionate, family-oriented relationship (qal perfect)) **your fathers** (*'eth 'aby 'atah*)**.**

And He has chosen to favor (*wa bachar* – He has

selected and has preferred, desiring) **their descendants** (*ba zera' huw'* – within their seed and of their offspring) **after them** (*'achar huw'* – next, following them, without hesitation and remaining with them, right to the end)**.**

So (*wa*)**, He extended Himself to withdraw you** (*yatsa' 'atah* – He served you by removing you and bringing you out (hifil imperfect – God is the active and ongoing force behind your removal such that you are withdrawn and can remain free)) **into His presence** (*ba paneh huw'* – with His appearance and within His company) **from the religious and political oppressors** (*min mitsraym* – away from the despots and tyrants within the cauldrons of military and economic subjugation, away from the authority figures in the place of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp) **with His magnifying power, astonishing insights, and distinguishing achievements** (*ba koach huw' ha gadowl* – His keen intellect and great ability, along with the extent and energy of His prowess)**."** (*Dabarym* 4:37)

Christianity is invalidated with statements like this one because God is continually acknowledging that He has not and never will replace Jews with Gentiles or Yisra'el with the Church. And without Replacement Theology, all of Yahowah's promises remain focused upon the Firstborn Son and Chosen People, leaving no possibility of replacing him or them without God, Himself, being invalidated.

To properly translate *mitsraym* | crucible, we must be aware that it is the plural (*ym* suffix) of "*matsowr* – to be delineated as a foe and besieged during a troublesome time of testing and tribulation." *Matsowr* is a compound of *my*, the interrogative which encourages us to question the who, what, why, where, when, and how of something and "*tsuwr* – to be bound and confined by a troubling adversary, besieged, assaulted, shut up, and enclosed as if in a

concentration camp by those showing great hostility."

The human schemes capable of inflicting such abuse and aggravation, persecution, confinement, and oppression are religious and political. And that is why I routinely render Mitsraym as "the Crucibles of Religious and Political Oppression." To render it as "Egypt" is senseless since that name is based upon a Greek misnomer, and the nation refers to itself as Mitsra even to this day.

Just as Yahowah extended Himself to withdraw the Children of Yisra'el out of Mitsraym, He will help you leave Babylon. In this regard, Babylon is from *Babel*, which means "to confound and confuse by commingling and intermixing." Nothing is better at this than religion, which is why we should not be surprised that *babel* shares the same three-letter root as Bible and means "*ba bel* – with the Lord."

Yahowah drew His people out of Mitsraym with a strong and forceful hand – which is to say that He did not give them any choice in the matter. Having been enslaved for 20 generations, they did not know enough about God to make an informed decision – something that Yahowah quickly rectified by providing His *Towrah* | Teaching. Today, however, Yisra'elites are without excuse. Yahowah's *Towrah* | Guidance is readily available – albeit inaccurately translated and inappropriately presented. And that is why Yahowah has intervened by empowering a hand of a different sort – this one striking the keys of a keyboard. Further, this time, and for you, the offer to walk away is being presented entirely through words. The plagues will be of man's doing, not God's.

As a result, your journey, away from religion and politics – today's Babylon – to life within the Covenant, will come "*ba koach huw' ha gadowl* – through the magnifying power and astonishing insights into His distinguishing achievements and intellect."

The best advice is to *yada' Yahowah*…

"Therefore (*wa*)**, at this moment in time, you should actually acknowledge because you genuinely know** (*yada'* – you should be familiar with, be aware of, literally care about, and unequivocally understand (qal perfect)) **this day** (*ha yowm* – today, right now) **that you should return** (*wa shuwb* – that you should come back and be restored (hifil perfect))**, such that you are using your best judgment** (*'el lebab 'atah* – motivated and inclined to respond appropriately, using your conscience to make the correct decision) **in the recognition that, indeed** (*ky* – because surely)**, Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **is Almighty God** (*ha 'elohym*) **in the spiritual realm of the heavens** (*ba ha shamaym*) **above and beyond and in additional dimensions** (*min ma'al*) **and upon the Earth** (*'al ha 'erets* – over the material realm) **in lesser dimensions** (*min tachath*)**.**

There is no other to bear witness, who can respond or restore (*'ayn 'owd*)**."** (*Dabarym* 4:39)

There is a tendency to read Hebrew with an English mindset. Those who do are likely to render *leb* and *lebab* as "heart" and then associate an emotional response. But at this time and among Hebrews, the heart was the seat of judgment, not emotions. The idea of taking something to *leb* was like saying "Think about it and respond rationally and morally, using your best judgment." If someone were seeking an emotional response, they would have spoken of the liver.

For the past 23 years, my principal goal in life has been to encourage all who will listen to *yada' Yahowah*. These books have been published in honor of that objective.

Just as Yahowah has only one name, He alone is God. There is no other who can respond, restore, or bear witness. If you want proof, consider the Talmud, Quran, Christian

New Testament, or Book of Mormon and compare such rubbish to what we are reading. And after holding your nose and doing so, ask yourself if anyone can name a single instance where the gods included therein actually accomplished anything.

As we proceed, you will likely find Yahowah's style consistent and reassuring or a bit tedious. He will continually reinforce what He wants us to know – recognizing that repetition is the best method of filing something important in our long-term memory.

"You should observe (*wa shamar* – you should closely examine and carefully consider, open your eyes and focus upon) **His clearly communicated, inscribed prescriptions of what we should do to be cut into the relationship** (*choq huw'* – His engraved thoughts and recommendations on living to be allocated a share of the inheritance)**, in addition to the instructive conditions of His binding agreement** (*mitswah huw'* – His authorized directions and written instructions, including the designated precepts, stipulations, and terms) **which, to enjoy the benefits of the relationship** (*'asher* – which reveal the proper path to walk to get the most enjoyment out of life)**, I have instructed and directed you** (*'anoky tsawah 'atah* – I have guided you, posting on a sign for you, appointing and stipulating) **this day** (*ha yowm*)**.**

Then, as a result of the relationship (*'asher*)**, He will be good to you and accepting of you** (*yatab la 'atah* – He will favor you and be of benefit to you (qal imperfect))**, and also of your children** (*wa la beny 'atah*) **after you** (*'achar 'atah* – remaining so to the end)**, and** (*wa*) **for the express purpose** (*la ma'an*) **of elongating your days** (*'arak yowmym* – prolonging your time) **upon the earth** (*'al ha 'adamah*) **which, to show the way to get the most out of life** (*'asher*)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH*

– existence and our *ShaLoWM* – restoration)**, your God** (*'elohym 'atah*)**, is giving to you** (*nathan la 'atah* – is bestowing to you as a gift, producing and placing before you (qal participle)) **for all time** (*kol ha yowmym*)**."** (*Dabarym* 4:40)

It ought not take a genius to figure out that there were not two "Torahs" at the time, one in writing covering everything Yahowah and Moseh said to the people and another "by mouth." Moseh is asking Yisra'el to observe the *choq* and *mitswah* communicated on this day – not something said to others on another day.

Throughout this *Introduction to God*, *Yada Yahowah*, *Observations*, and *Coming Home*, we are consistently reminded of four things: what Yahowah is offering, what God expects in return, what He reveals is beneficial, and what He perceives as counterproductive. It is to our benefit, and that of our children, to focus on His prescriptions and instructions. The lives of those who do are prolonged into perpetuity, and they are afforded the opportunity to reside in the Promised Land.

The Towrah affirms that God is good for us. His goal is to make us happy and extend our lives.

"So, this is (*wa zo'th*) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction) **which, to reveal the correct path to walk to receive the benefits of the relationship** (*'asher*)**, He placed before** (*sym la paneh* – He appointed and conveyed in the presence of, He assigned, gave, preserved, and extended through the appearance of (qal perfect – literally providing at this time to)) **Moseh** (*Mosheh* – the One who Draws us Out) **and the Children of Yisra'el** (*beny Yisra'el* – the Offspring who Strive to Engage and Endure with God)**.** (*Dabarym* 4:44)

This is (*'el leh*) **the enduring Witness and restoring Testimony** (*'eduwth* – the written stipulations and requirements regarding the agreement, the evidence which

is validated by the eyewitnesses; from *'ed* – eternal witness and restoring testimony and *'uwd* – to return, renewed and revived to the one bearing witness)**, the clearly communicated prescriptions which were thoughtfully inscribed to allocate a share of the relationship** (*wa ha choq* – meaningful requirements which were appointed and engraved to cut us into the affiliation which have been etched into stone and delineated for those with the resolve to act upon that which has been prescribed; from *chaqaq* – to cut out, inscribe, engrave, mark out, and portray something whereby the proper response is required to receive a share of the allotment) **along with the ways to execute good judgment regarding the means to correctly resolve disputes** (*wa ha mishpat* – in addition to the process to pursue to make correct decisions about what is good and bad, right and wrong to correctly assess what is true and false, deciding upon that which is beneficial while avoiding that which is counterproductive; from *my* – to contemplate the implications of *shaphat* – making good decisions by being judgmental, discerning, and discriminating) **which, for the benefit of the relationship** (*'asher*)**, Moseh** (*Mosheh* – the One who Draws us Out) **spoke to** (*dabar 'el* – communicated using words to, conveying and declaring the message on behalf of) **the Children of Yisra'el** (*beny Yisra'el* – the Offspring who Strive to Engage and Endure with God) **when they came out of** (*ba yatsa' hem min* – when they left, being removed and withdrawn from) **the Crucibles of Religious and Political Oppression** (*Mitsraym* – the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of troubling testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, troubled and assaulted, as if in a concentration camp by those showing great hostility)**."** (*Dabarym* / Words / Deuteronomy 4:45)

According to Yahowah, who ought to know, this is the Towrah. It is clearly not the Talmud. All Jewish protestations otherwise are lies – a grotesque and arrogant perversion of the truth.

There is only one Towrah. This title is always presented in the singular, and it speaks for Yahowah. There are no rabbis mentioned within it. There is no endorsement of Judaism, either.

Yahowah's Towrah contains God's Guidance and Teaching. There are no laws to obey – no commandments, either. Our Heavenly Father is soliciting the eyes and ears of those with an open mind.

For the benefit of the Covenant relationship, Yahowah's Instructions were conveyed to Moseh, who preserved them in writing so that we might live. His audience was and remains the Children of Yisra'el.

By using *'eduwth*, we learn that Yahowah's Towrah contains His "enduring Witness and restoring Testimony." It is comprised of "*'eduwth* – the written stipulations and requirements regarding the agreement" God established through His Covenant. Unlike the Babylonian Talmud, the Towrah provides "evidence which is validated by the eyewitnesses. More telling still, *'eduwth* is a compound of *'ed* – the eternal witness and restoring testimony pertaining to *'uwd* – how to return, be renewed and revived by the One bearing witness." What a marvelous description of Yahowah's Guidance.

We are reminded that Yahowah's Towrah is not a compilation of Laws but is instead: "*ha choq* – the clearly communicated prescriptions which were thoughtfully inscribed to allocate a share of the relationship."

Not only has Yahowah provided us with the evidence required to know Him, His *Towrah* | Guidance enables us to: "*ha mishpat* – execute good judgment regarding the

means to correctly resolve disputes." This method of restoring our relationship with the Almighty is presented within this very same Towrah. Yahowah refers to the process of reconciliation throughout the *Miqra'ey* | Invitations to be Called Out and Meet. And as we have learned, *mishpat* is a compound of *my* – to contemplate the implications of something and *shaphat* – making good decisions by being judgmental, discerning, and discriminating.

Once we walk away from our *mitsraym* | forms of religious, political, governmental, military, economic, and conspiratorial coercion, we are free to benefit from the Covenant relationship. That is what Yahowah conveyed to Moseh. It is what we need to know today.

Periodically through these 28 volumes of *An Introduction to God*, *Yada Yahowah*, *Observations*, *Coming Home*, *Babel*, and even *Twistianity*, you will find an uninterrupted and less amplified presentation of Yahowah's testimony following long periods of analysis. This is one such occasion. Moseh's speech, as it is inscribed for us throughout the 4th chapter of *Dabarym* / Words / Deuteronomy is one of the most important ever spoken…

"So now at this time and henceforth (*wa 'atah*)**, *Yisra'el* | Individuals Striving to Engage and Endure with God** (*Yisra'el*)**, choose to listen** (*shama'*) **to the clearly communicated and inscribed prescriptions for living** (*'el ha choq*)**, and to the means to execute good judgment to correctly resolve disputes** (*wa 'el ha mishpat*) **which, to provide the correct path to the relationship** (*'asher*)**, I am teaching and instructing you** (*'anoky lamad 'eth 'atem*) **so that you will be able to act upon them and engage based upon them** (*la 'asah la ma'an*) **to continually live** (*chayah*)**.**

And then (*wa*)**, you can return, being included**

within (*bow'*)**, even inherit** (*wa yarash*)**, that which is associated with the Land** (*'ets ha 'erets*) **which, as a benefit of the relationship** (*'asher*)**, Yahowah** (*YaHoWaH*)**, the God of your fathers** (*'elohym 'ab 'atem*)**, is giving to you** (*nathan la 'atem*)**.** (*Dabarym* 4:1)

You should not ever add or join something unto (*lo' yasaph 'al*) **the Word and message** (*ha dabar*) **which, to reveal the benefits of the relationship** (*'asher*)**, I am instructing you** (*'anky tsawah 'eth 'atem*)**. Further, you should never subtract** (*wa lo' gara'*) **from it** (*min huw'*)**.**

This is so that you can closely examine and carefully consider (*la shamar*) **the instructive conditions of the authorized agreement** (*'eth mitswah*) **of Yahowah** (*Yahowah*)**, your God** (*'elohym 'atem*)**, which leads along the proper path to get the most out of life that** (*'asher*) **I have told you about by providing directions for you, having appointed and constituted these signs on your behalf by establishing the prescribed terms and instructive conditions of the authorized agreement** (*'anky tsawah 'eth 'atem*)**.** (*Dabarym* 4:2)

Your eyes have seen (*'ayn 'atem ha ra'ah*) **that which** (*'eth 'asher*) **Yahowah** (*YaHoWaH*) **did** (*'asah*) **to *Ba'al Pa'owr* | the Lord of Enlightenment and the Popular Way** (*ba Ba'al Pa'owr*)**.**

Indeed (*ky*)**, all of the men** (*kol ha 'iysh*) **who followed after** (*'asher halak 'achar*) ***Ba'al Pa'owr* | the Lord of Light and the Open Way** (*Ba'al Pa'owr*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atem*)**, exterminated** (*shamad huw'*) **from among you** (*min qereb 'atem*)**.** (*Dabarym* 4:3)

And you (*wa 'atem*)**, the ones who stayed in touch, remaining close and steadfast** (*dabeq*) **with** (*ba*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, you are all alive today** (*chayym kol 'atem ha yowm*)**.** (*Dabarym* 4:4)

You should choose to look and see of your own volition at what you have been shown (*ra'ah*)**.**

I have learned and now teach (*lamad*) **you** (*'eth 'atem*) **the clearly communicated and inscribed prescriptions for living** (*choq*)**, along with the means to execute good judgment and correctly resolve disputes** (*wa mishpat*) **for the express benefit and in a consistent manner as** (*ka 'asher*) **Yahowah** (*Yahowah*)**, my God** (*'elohym 'any*)**, instructed me** (*tsawah 'any*) **so that you could act accordingly and engage appropriately** (*la 'asah ken*) **in the approach** (*ba qarab*) **to the realm** (*ha 'erets*) **which, as a benefit of the relationship** (*'asher*)**, you will be returning to and entering** (*'atem bow'*) **there along with the name** (*sham / shem*) **to inherit it** (*la yarash hy'*)**.** (*Dabarym* 4:5)

So then (*wa*)**, you can be observant** (*shamar*) **and engage** (*wa 'asah*)**. Because indeed** (*ky*)**, this will provide you with the capacity and expertise to comprehend** (*hy' chakmah 'atem*)**, thereby preparing you to understand** (*wa binah 'atem*) **in the eyes of the people who, as family** (*ba 'ayn ha 'am 'asher*) **listen to** (*shama'*) **all of these clearly communicated and inscribed prescriptions for living, each thoughtful requirement which has been appointed and engraved to cut you into the relationship** (*kol ha choq ha 'el leh*)**.**

Then (*wa*)**, they will confess** (*'amar*)**, 'Unlike any other** (*raq*)**, this family** (*'am*) **is knowledgeable and wise, having shown the capacity to comprehend** (*chakam*)**.**

And what's more (*wa*)**, this gentile from a different ethnicity and place** (*ha gowy*) **has demonstrated the ability to make the connections necessary to understand so as to convey thoughtful insights** (*byn*) **to many, doing so loudly and intensely through amplification, contributing something important using a great many words on behalf of numerous people, helping them**

grow (*ha gadowl ha zeh*)**.'** (*Dabarym* 4:6)

For indeed by contrast, emphasizing this point (*ky*)**, when has there been** (*my*) **a man from a different race and place** (*gowy*) **this significant, or at least this vociferous and bold, using amplification** (*gadowl*) **for the benefit of the relationship** (*'asher*)**, such that he has** (*la huw'*) **God** (*'elohym*) **approaching him, forming a close relationship and imminent connection at this point in time** (*qarowb 'el huw'*)**, consistent with how** (*ka*) **Yahowah** (*Yahowah*)**, our God** (*'elohym 'anachnuw*)**, is with us when we summon Him, welcome Him, and meet with Him** (*ba kol qara' 'anachnuw 'el huw'*)**?** (*Dabarym* 4:7)

What's more (*wa*)**, when has there been** (*my*) **a non-Yisra'elite** (*gowy*) **this vocal and intensely devoted to contributing something valuable through amplification on behalf of so many** (*gadowl*) **such that he** (*'asher la huw'*) **clearly communicates the inscribed prescriptions for living** (*choq*) **along with the way to execute good judgment regarding the means to correctly resolve disputes** (*wa mishpat*)**, consistently, correctly, and verifiably conveying everything that is part of** (*tsadyq ka kol*) **this *Towrah* | Teaching and Guidance** (*ha Towrah ha zo'th*) **which, to identify the right way to the benefits of the relationship** (*'asher*)**, I have provided, giving it to you in your presence** (*'anoky nathan la paneh 'atem*) **at this time** (*ha yowm*)**?** (*Dabarym* 4:8)

Without exception or reservation (*raq*)**, you should choose to be observant** (*shamar la 'atah*)**.**

Pay especially close attention to (*shamar*) **your soul** (*nepesh 'atah*)**, being exceedingly diligent** (*me'od*)**, lest you forget or overlook** (*pen shakah*) **the words** (*'eth ha dabarym*) **which, for the benefit of the relationship** (*'asher*)**, you are seeing with your eyes** (*ra'ah 'ayn 'atah*)**. Otherwise** (*wa pen*)**, they will not be part of your**

considerations or inclinations (*suwr min lebab ‘atah*)**. All of the days of your life** (*kol yowmym chay ‘atah*)**, you shall make them known** (*yada’ hem*) **to your children** (*la ben ‘atah*) **and to your children’s children** (*wa la ben ben ‘atah*)**.** (*Dabarym* 4:9)

The day you were present, standing (*yowm ‘asher ‘amad*) **before** (*la paneh*) **Yahowah, your God** (*Yahowah ‘elohym ‘atah*)**, in Choreb** (*ba Choreb*)**, in which Yahowah said to me** (*ba ‘amar Yahowah ‘el ‘any*)**, ‘Summon and assemble** (*qahal*) **unto Me** (*la ‘any*) **the family** (*la ‘am*) **so that they can hear** (*wa shama’ hem*) **My words** (*‘eth dabar ‘any*) **which, for the benefit of the relationship** (*‘asher*)**, they may learn** (*lamad*) **to respect Me** (*yare’ ‘eth ‘any*) **all of the days** (*kol ha yowmym*) **which** (*‘asher*) **they shall live** (*hem chayym*) **on the earth** (*‘al ha ‘adamah*)**, and so that they will continually teach** (*wa lamad*) **their children** (*‘eth beny hem*)**.’** (*Dabarym* 4:10)

When you approached (*wa qarab*) **and were present, standing** (*wa ‘amad*) **at the base of the mountain** (*tachath ha har*)**, the mountain** (*wa ha har*) **was ablaze** (*ba’ar*) **with the fiery light** (*ba ha ‘esh*) **as an eternal and restoring witness to** (*‘ad*) **the thinking and desires** (*leb*) **of the Spiritual Realm of the Heavens** (*ha shamaym*) **concealed within a thick cloud** (*choshek ‘anan ‘arphah*)**.** (*Dabarym* 4:11)

And (*wa*) **Yahowah** (*YaHoWaH*) **spoke the word** (*dabar*) **as God to you** (*‘el ‘atem*) **from the midst of the fire, originating out of the radiant energy and light** (*min tawek ha ‘esh*)**, words** (*dabarym*)**, the sound of which** (*qowl*) **you can listen to** (*‘atem shama’*)**.**

However, the appearance of a lifeform (*wa tamuwnah*)**, none of you saw** (*‘ayn ‘atem ra’ah*) **– only** (*zuwlah*) **a voice** (*qowl*)**.** (*Dabarym* 4:12)

Announcing it in your presence, He told you all

about and explained, conspicuously conveying (*wa nagad la 'atem 'eth*) **His Family-Oriented Covenant Relationship** (*beryth huw'*) **which, to show the correct way to receive the benefits of the relationship and to get the most out of life** (*'asher*)**, He instructed and directed, appointing and constituting the prescribed terms and instructive conditions** (*tsawah*) **– the Ten Statements and Enriching Words** (*'asereth ha dabarym*) **– for you to engage in and act upon** (*'eth 'atem la 'asah*)**. And He wrote them** (*wa kathab hem*) **on two tablets** (*'al shanaym luwach*) **of stone** (*'eben*)**.** (*Dabarym* 4:13)

And (*wa*) **Yahowah** (*YaHoWaH*) **instructed and guided** (*tsawah*) **me at this time** (*'eth 'any ba ha 'eth*) **so that She** (*ha hy'*) **would teach and guide** (*la lamad*) **you** (*'eth 'atem*) **regarding the clearly communicated prescriptions which cut you into the relationship** (*choq*) **and the means used to achieve justice and resolve disputes, as well as to make sound and rational decisions** (*wa mishpat*)**, so that you can act upon them and profit from them** (*la 'asah 'atem 'eth hem*)**.** (*Dabarym* 4:14)

Therefore, be especially focused, carefully considering (*wa shamar ma'od*) **the nature of your soul** (*la nepesh 'atem*)**. For this reason, you did not see** (*ky lo' ra'ah*) **any physical form** (*kol tamuwnah*) **during the day** (*ba yowm*) **Yahowah spoke the word** (*YaHoWaH dabar*) **to you at Choreb** (*'el 'atem ba Choreb*) **from the midst of the fire** (*min tawek ha 'esh*)**.** (*Dabarym* 4:15)

Otherwise, had it not been that way (*pen*)**, you may have misinterpreted it and subsequently been perverted and destroyed** (*shachath*) **by fashioning for yourselves** (*wa 'asah la 'atem*) **an object of worship** (*pesal*) **in some form or semblance** (*tamuwnah kol semel*)**, patterned after** (*tabnyth*) **the memorable proclamations of a man, especially someone perceived to be a son** (*zakar*) **or one who has been pierced** (*naqebah*)**."**

(*Dabarym* 4:16)

"Otherwise (*wa pen*)**, you would consistently lift up your eyes** (*nasa' 'ayn 'atah*) **to the heavens** (*ha shamaym*)**, and when you saw** (*wa ra'ah*) **the sun, the moon, and the stars** (*ha shemesh wa 'eth ha yarach wa 'eth ha kowkab*)**, as well as all of the vast array of implements of the spiritual realm** (*kol ha tsaba' shamaym*) **and you be enticed and led astray** (*wa nadach*) **by making pronouncements for them and honoring them** (*chawah la hem*)**, even serving and worshiping them** (*wa 'abad hem*) **while** (*'asher*) **Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, apportioned them** (*chalaq 'eth hem*) **to all people** (*la kol ha 'am*) **under the heavens** (*tachath kol shamaym*)**.** (*Dabarym* 4:19)

Yahowah (*wa Yahowah*) **has reached out and received, grasping hold** (*laqach*) **of you** (*'eth 'atem*) **and brought you** (*wa yatsa' 'eth 'atem*) **out of** (*min*) **the smelting furnace** (*kuwr*) **of iron implements** (*ha barzel*), **from the Crucibles of Religious and Political Oppression** (*min Mitsraym*)**, to be near Him, a people** (*la hayah la huw' la 'am*) **with an inheritance** (*nachalah*)**, just as you are today** (*ka ha yowm ha zeh*)**."** (*Dabarym* 4:20)

"Choose to be observant (*shamar*)**, lest you ignore, even forget** (*la 'atem pen shakah*) **about the Covenant** (*'eth Beryth*) **of Yahowah, your God** (*Yahowah 'elohym 'atem*)**, which, to show the way to get the most out of life** (*'asher*)**, He cut, establishing with you** (*karat 'im 'atem*)**, and fashion for yourself** (*wa 'asah la 'atem*) **a religious icon** (*pesel*) **in the form** (*tamuwnah*) **of anything which** (*kol 'asher*) **Yahowah, your God** (*Yahowah 'elohym 'atem*)**, has discussed with you** (*tsawah 'atem*)**.** (*Dabarym* 4:23)

Indeed (*ky*)**, Yahowah, your God** (*Yahowah 'elohym 'atah*)**, He is a jealous God with a desire for exclusivity**

in the relationship and He gets angry when cheated upon (*huw' 'el qana'*)**, becoming a consuming fire** (*'esh 'akal*)**.** (*Dabarym* 4:24)

Therefore, when (*ky*) **you conceive children** (*yalad ben*)**, and your children have children** (*wa ben ben*)**, and you become sedentary, set in your ways, and less perceptive** (*wa yashen*) **in the Land** (*ba ha 'erets*)**, and subject to perversions and corruptions** (*shachath*) **by acting on behalf of** (*'asah*) **religious imagery in every form** (*pesel tamuwnah kol*)**, pursuing that which is inappropriate and wrong** (*wa 'asah ha ra'*) **in the sight of Yahowah** (*ba 'ayn Yahowah*)**, your God** (*'elohym 'atah*)**, so as to annoy and provoke Him** (*la ka'as huw'*)**,** (*Dabarym* 4:25) **I will be called to testify against you** (*'uwd ba 'atem*) **that day** (*ha yowm*) **in concert with the spiritual and material realms** (**'***eth ha shamaym wa 'eth ha 'erets*)**.**

As a result (*ky*) **of wandering away and quickly squandering the opportunity, you will cease to exist** (*'abad 'abad mahar*)**… You will not live very long** (*lo' 'arak yowm 'al hy'*) **and will be overthrown and decimated** (*ky shamad shamad*)**.** (*Dabarym* 4:26)

Then (*wa*) **Yahowah** (*Yahowah*) **will scatter you** (*puwts 'eth 'atem*) **among the peoples** (*ba ha 'amym*)**, and you will be left as a remnant** (*wa sha'ar*) **of individuals** (*moth*) **measured against the gentiles** (*misphar ba ha gowym*)**, which is where** (*'asher sham*) **Yahowah** (*YaHoWaH*) **will drive you** (*nahag 'eth 'atem*)**.** (*Dabarym* 4:27)

What's more (*wa*)**, there** (*sham*) **you will serve, becoming indentured to, and even worship** (*'abad*) **gods** (*'elohym*)**, the products** (*ma'aseh*) **of human influence** (*yad 'adam*)**, wood and stone** (*'ets wa 'eben*)**, which are not observant or perceptive** (*'asher lo' ra'ah*)**, nor can they listen** (*wa lo' shama'*)**, neither can they eat or**

devour (*wa lo' 'akal*)**, as they are unable to accept or draw close because they are not spirit** (*wa lo' ruwach / ryach*)**.** (*Dabarym* 4:28)

And yet even from there, as a result of the name (*wa min sham*)**, should you inquire about and seek, expending the enormous effort required to accomplish the intent of your discovery, you will learn what you need to know to hold everyone to account, with some held responsible for what they have conspired to achieve while rebelling against the relationship with** (*baqash*) **Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*)**. You will find Him** (*wa matsa' ky' darash huw'*) **using your best judgment, with your motivations in harmony with your thinking** (*ba kol lebab 'atah*) **and with all your soul – your innate ability to be observant and responsive** (*wa ba kol nepesh 'atah*)**.** (*Dabarym* 4:29)

When you find yourself (*wa matsa' 'atah*) **besieged by adversaries, with distressful oppression and troubling confinement upon you, approaching the period of dire straits, of turmoil and tribulation, of harassment and anguish, of you being restricted and demeaned, restrained and impeded** (*ba ha tsar la 'atah*) **during the last days** (*ba 'acharyth ha yowmym*)**, every one of these words in this particular message, this entire account, every word of it** (*kol ha dabarym ha 'el leh*)**, will enable you to return and be restored** (*wa shuwb*) **by the eternal witness and restoring testimony** (*'ad*) **of Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, and by listening to His voice** (*wa shama' ba qowl huw'*)**.** (*Dabarym* 4:30)

Indeed (*ky*)**, Almighty God** (*'el*) **is compassionate and merciful** (*rachuwm*)**. Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atah*)**, will not abandon you** (*raphah 'atah*)**, nor will He allow you to be destroyed** (*wa lo' shachath 'atah*)**.**

Moreover (*wa*)**, He will not ignore, overlook, or forget** (*lo' shakach*) **the Covenant** (*'eth Beryth*) **with your fathers** (*'ab 'atah*) **which He promised to them for the benefit of the relationship** (*'asher shaba' la hem*)**.** (*Dabarym* 4:31)

So now (*ky*)**, please, I implore you** (*na'*)**, question and inquire about, the comparison of** (*sha'al*) **that which came to exist before you** (*'asher hayah la paneh 'atah*) **during the first and former days** (*la yowmym ri'shown*)**, from the day God created** (*la min ha yowm 'asher bara' 'elohym*) **'Adam upon the earth** (*'adam 'al ha 'erets*)**, to being isolated from** (*wa la min qatsah*) **the spiritual realm** (*ha shamaym*)**, including the extent of the eternal witness of Heaven** (*wa 'ad qatsah ha shamaym*)**: has anything occurred which can be compared to** (*ha hayah ka*) **the significance of the amplified words and important message** (*ha dabar ha gadowl*) **such as this** (*ha zeh*)**? Will you choose** (*'ow ha*) **to listen to** (*ha shama'*) **someone like this** (*kamow huw'*)**?** (*Dabarym* 4:32)

Did a people ever hear (*ha shama' 'am*) **the voice of God** (*qowl 'elohym*) **speaking words** (*dabar*) **from the midst of the fire** (*min tawek ha 'esh*) **in the manner you have heard** (*ka 'asher shama' 'atah*) **– and live** (*wa chayah*)**?** (*Dabarym* 4:33) **Or, to make a comparison** (*'ow*)**, has God ever attempted** (*ha nasah 'elohym*) **to come to and select, even choose and obtain** (*la bow' la laqach*) **for Himself** (*la huw'*) **someone from a different race and place** (*gowy*) **from the midst** (*min qereb*) **of a nation of gentiles** (*gowy*) **by getting the correct response** (*ba masah*)**, by agreeing to produce a sign and raising a banner** (*ba 'owth*)**, or by conspicuously presenting inspiring revelations of extraordinary past and future events** (*wa ba mowpheth*)**, even by continuously battling** (*wa ba milchamah*) **with a powerful hand and capable influence, a fortified hand** (*wa ba yad chazaq*)**, with an**

outstretched *zarowa'* | one who sows the seeds and shepherds the flock (*wa ba zarowa' natah*)**, along with the awesome nature of the astonishing insights and respectful commentary** (*wa ba mowra' gadowl*)**, consistent with all of what** (*ka kol 'asher*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atah*)**, did for you** (*'asah la 'atem*) **in the Crucibles of Religious and Political Oppression** (*ba*) **for you to see and be perceptive, providing a witness for you to understand** (*la 'ayn 'atah*)**.** (*Dabarym* 4:34)

This was shown to you (*'atah ra'ah*) **so that you might know** (*la yada'*) **that Yahowah** (*YaHoWaH*)**, Himself, is Almighty God** (*huw' ha 'elohym*)**. There is no other** (*'ayn 'owd*) **apart from Him** (*min la bad huw'*)**.** (*Dabarym* 4:35)

From the heavens (*min ha shamaym*)**, He has prepared you to hear** (*shama' 'atah*) **His voice** (*'eth qowl huw'*) **so that He might correct and instruct you, teach and warn you** (*la yasar 'atah*)**.**

And upon the earth (*wa 'al ha 'erets*)**, He made it possible for you to see** (*ra'ah 'atah*) **the significance of the magnifying nature and overall importance of** (*ha gadowl*) **that which is associated with His fiery light** (*'eth 'esh huw'*) **and of His words** (*wa dabar huw'*) **which you can hear** (*shama'*) **coming out of the midst of the fire** (*min tawek ha 'esh*)**.** (*Dabarym* 4:36)

And undergirding this (*wa tachath*) **is the realization that** (*ky*) **He loved** (*'ahab*) **your fathers** (*'eth 'aby 'atah*)**. And He has chosen to favor** (*wa bachar*) **their descendants** (*ba zera' huw'*) **after them, remaining with them to the end of time** (*'achar huw'*)**.**

So, He extended Himself to withdraw you (*wa yatsa' 'atah*) **into His presence** (*ba paneh huw'*) **from the religious and political oppressors** (*min mitsraym*) **with His magnifying power, astonishing insights, and**

distinguishing achievements (*ba koach huw' ha gadowl*)**."** (*Dabarym* 4:37)

"Therefore (*wa*)**, at this moment in time, you should actually acknowledge because you genuinely know** (*yada'*) **this day** (*ha yowm*) **that you should return** (*wa shuwb*)**, such that you are using your best judgment** (*'el lebab 'atah*) **in the recognition that indeed** (*ky*)**, Yahowah** (*Yahowah*) **is Almighty God** (*ha 'elohym*) **in the spiritual realm of the heavens** (*ba ha shamaym*) **above and beyond and in additional dimensions** (*min ma'al*) **and upon the Earth** (*'al ha 'erets*) **in lesser dimensions** (*min tachath*)**.**

There is no other to bear witness, who can respond or restore (*'ayn 'owd*)**.** (*Dabarym* 4:39)

You should observe (*wa shamar*) **His clearly communicated, inscribed prescriptions of what we should do to be cut into the relationship** (*choq huw'*)**, in addition to the instructive conditions of His binding agreement** (*mitswah huw'*) **which, to enjoy the benefits of the relationship** (*'asher*)**, I have instructed and directed you** (*'anoky tsawah 'atah*) **this day** (*ha yowm*)**.**

Then, as a result of the relationship (*'asher*)**, He will be good to you and accepting of you** (*yatab la 'atah*)**, and also of your children** (*wa la beny 'atah*) **after you** (*'achar 'atah*)**, and** (*wa*) **for the express purpose** (*la ma'an*) **of elongating your days** (*'arak yowmym*) **upon the earth** (*'al ha 'adamah*) **which, to show the way to get the most out of life** (*'asher*)**, Yahowah** (*Yahowah*)**, your God** (*'elohym 'atah*) **is giving to you** (*nathan la 'atah*) **for all time** (*kol ha yowmym*)**."** (*Dabarym* 4:40)

"So, this is (*wa zo'th*) **the *Towrah* | Teaching and Guidance** (*ha Towrah*) **which, to reveal the correct path to walk to receive the benefits of the relationship** (*'asher*)**, He placed before** (*sym la paneh*) **Moseh** (*Mosheh*) **and the Children of Yisra'el** (*beny Yisra'el*)**.**

(*Dabarym* 4:44)

This is (*‘el leh*) **the enduring Witness and restoring Testimony** (*‘eduwth*)**, the clearly communicated prescriptions which were thoughtfully inscribed to allocate a share of the relationship** (*wa ha choq*) **along with the ways to execute good judgment regarding the means to correctly resolve disputes** (*wa ha mishpat*) **which, for the benefit of the relationship** (*‘asher*)**, Moseh** (*Mosheh*) **spoke to** (*dabar ‘el*) **the Children of Yisra’el** (*beny Yisra’el*) **when they came out** (*ba yatsa’ hem min*) **the Crucibles of Religious and Political Oppression** (*Mitsraym*)**.”** (*Dabarym* / Words / Deuteronomy 4:45)

7

Shem | Name

Determine the Identity…

As you are now aware, this *Introduction to God* makes no accommodation to garner popular support, and it was not designed to appeal to a religious audience. It seeks to reveal, examine, and consider the pictures God has painted in His Word.

One of the more significant factors culling the audience for this material will be the absence of a familiar vocabulary. I have endeavored to avoid most of the brushstrokes people have become accustomed to seeing because they either corrupt or conceal Yahowah's portrait. And since God does not combat deception with delusions, neither shall I. Therefore, if you are searching for "HaShem, 'Adonai, G-d, the Lord, or Jesus Christ," you will not find him here. These manmade monikers which have no association with Yahowah will be methodically disparaged.

The reasons this must be done are many. It is vital that people know they have been deceived by those who have preyed upon their devotion. So, by undermining the building blocks upon which the most popular religions were conceived, we will help advance one of God's most important goals. He wants us to stop trusting people, especially those who preach, so that we might choose to rely on Him.

It is, therefore, essential that we provide valid reasons for the religious to jettison their faith. This, in turn, will

provide them with the opportunity to cleanse their mental palates, preparing the way to know the truth. Equally important, once the religious rubble has been cleared, and God's favorite names, titles, and teachings are able to take root, readers will discover vital insights in every divine revelation and a lesson in every human deception.

There is a marvelous "*Mashal* – Proverb" which is especially relevant to this discussion. So, let's turn to it now to ascertain Yahowah's perspective. It begins with the lyricist, who refers to himself as *'Aguwr ben Yaqah* | Child Burning to Gather and Receive, introducing himself…

"The word (*ha dabar* – the message) **of 'Aguwr** (*'Aguwr* – to be gathered in and received in the harvest (a pseudonym for Dowd's representation of Yahuwdah))**, son** (*ben*) **of Yaqah** (*Yaqeh* – Burning Passion and Blazing Fire (a pseudonym for Yahowah's blazing light and passion for Yahuwdah))**, the One who is Uplifting** (*ha Masa'* – One who Bears Burdens)**."** (*Mashal* / Word Pictures / Proverb 30:1 in part)

The challenge of correctly deducing the meaning of words as well as the names which are derived from them is highlighted when considering the pseudonym *Yaqah* | Burning Passion. And in this case, it takes some doing. Most scholars realize that *Yaqah* is based upon *yaqahah*, but that is where they go wrong because they would have us believe it means "obedience."

By promoting religious nonsense, commentators and translators not only demonstrate their ignorance of the Author's intent, they remain clueless as to who is speaking in this *Mashal* / Proverb and what is being revealed. And that is inexcusable because all we have to do to comprehend who is communicating with us, to appreciate what they represent, and to understand the object and moral of this story is to consider Yahowah's initial use of *yaqahah*. It is only deployed twice, once in *Bare'syth* /

Genesis 49:10 and the other in the 17th verse of this *Mashal* / Proverb. And in both places, "burning passion for the fiery light" serves as a more reasonable rendering.

Since this chapter is devoted to understanding the names Yahowah revealed, let's delve in headfirst to see what we can learn prior to returning to the *Mashal* / Proverb. It is perfect because it is among the most difficult to translate, making it an ideal environment for us to explore using the resources at our disposal.

As we press ahead, we are confronted with a series of words with many meanings, most of which are misrepresented in almost every Bible translation. These include the noun *shebet*, the verb *suwr*, the name *Yahuwdah*, the verb *machoqeq*, the actionable preposition *byn*, the noun *regel*, the preposition and noun *'ad* or *'ed*, and particularly, the title *Shylah* (errantly transliterated Shiloh). And all of that comes before we encounter *yaqahah*.

To set the scene, Ya'aqob, now known as Yisra'el, is telling his sons what will befall their descendants at some point in the distant future. The passage containing *yaqahah* is the 8th pronouncement regarding Yahuwdah, his fourth son with Leah, who was his first wife. It reads…

"The tribes and people, the staff and scepter, and the writing implement of the Branch (*shebet* – the major subdivision of the nation and this clan (used with regard to one of Ya'aqob's 12 sons), the people from the same race (Yahuwdah since it is singular), the walking stick, pen, and rod of the ruler, the implement which is sharpened to inscribe and influence, the leader and his spear (Dowd)) **will not be taken away** (*lo' suwr* – when brought back will not be removed or depart, he will not be abolished, separated, neither rejected nor forsaken (qal imperfect third-person masculine singular)) **from** (*min*) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, son of

Ya'aqob and Leah, Dowd's forefather, inaccurately transliterated Judah and Jew)**.**" (*Bare'syth* / Genesis 49:10, in part)

The primary meaning of *shebet* is "tribe," followed by "subdivision of a nation, family group, clan, and related people" – all addressing Yahuwdah because *shebet* was singular in this context. The tertiary definitions include "branch, writing implement, rod, staff, and walking stick." When these are considered collectively, only Dowd, among all Yahuwdym, wielded each of them on behalf of his people.

Next in priority, we find "scepter as the symbol of a leader, which could be a staff or javelin." And once again, there is only one leader among Yahuwdym who used a staff, scepter, and javelin effectively to lead and protect Yisra'el.

Therefore, by rendering *shebet* simply as "scepter," as is the case with most Bibles, at the exclusion of the other insights which direct our attention to Dowd, and only Dowd, the translation is either ignorant or deliberately misleading. Either way, when a word is inadequately translated, it opens the floodgates to religious misappropriation as is the case with Christianity and this prophecy.

These things known about *shebet,* and followed by the negation of the verb *suwr*, this opening statement suggests that neither the tribe nor people, neither the branch, shepherd's staff, scribal authority, scepter, nor ruler – each serving as symbols for Dowd – will be taken away from Yahuwdah. All of these things, from the Jewish people themselves, from the Branch to Prophetic authority of the one writing the word of God, from the Shepherd to the Protector, will forever remain part of Yahuwdah – and they will always be Dowd's.

The verb *suwr* was negated with *lo'*. It can be

translated as "will not go or will not come, will not turn away or will not leave, will not be removed, rejected, forsaken, or abolished." It was scribed in the qal imperfect which depicts a literal interpretation of an ongoing and continuous outcome. And while there are some considerable differences in potential meanings among these choices, the most consistent thread reveals that this long list of important things will not be removed from *Yahuwdym* | Jews.

That being true, with this prophecy, Yahowah has obliterated the very basis of the world's most popular anti-Semitic cult – Christianity. It crumbles when the prospects of Replacement Theology are removed. Not only isn't this prophetic of "Jesus," it devastates the myths which grew out of his mythological characterization. The promises Yahowah made to Yahuwdah through Ya'aqob | Yisra'el, remain steadfast and unwavering. *Yahuwdym* | Jews have always been and will forever be Yahowah's favorite "tribe," the "subdivision of the nation, family group, clan, and related people" He loves most. And foremost among the Yahuwdym is the man Yahowah called the "Branch." The one man who God chose to shepherd His flock wielded the pen even more effectively than his staff. He remains the one man, God, Himself, chose to hold the "scepter" of the nation. And Yahowah made certain that, when he held his "javelin," he would always prevail in protecting his people.

Yahuwdah, Yahuwdy, and Yahuwdym speak of "Judah, Jew, and Jews" in today's vernacular. They mean "Beloved of Yah and Related to Yah." This, therefore, cannot be a Christian prophecy as the Church so badly desires.

As we move to the next statement, and again negating the Christian insistence that this is addressing "Jesus" rather than *Dowd* | "David," *machoqeq* is not a noun describing a "staff" but, instead, a verb depicting the process of identifying someone who "*choq* – inscribes the

prescriptions for living" which Moseh addresses throughout the 4th chapter of *Dabarym* / Deuteronomy. It is a compound of "*mah* – to consider the who, when, why, and where" of "*chaqaq* – the appointed scribe known for his thoughts." *Chaqaq* is from the root "*choq* – inscribed prescriptions for living which, when clearly communicated, cut us into the relationship and allocate a share."

In this regard, the most prolific essay on the merit of the *choq* was presented in Dowd's famous 119th *Mizmowr* / Psalm. And as Moseh has made clear, the *choq* are inseparable from the Towrah and have no place in the Talmud or New Testament.

An accurate and complete analysis of the opening stanza of this prophetic declaration identifies the subject and the object. Because we have chosen to be observant and thoughtful, we now know where we are headed…

"Therefore (*wa*)**, determining the identity of the one who inscribes the prescriptions for living** (*machoqeq* – contemplating the writing implement, walking stick, and staff of the designated scribe and shepherd who expounds upon the *choq*; from *mah* – to consider the who, when, why, and where of *chaqaq* – the appointed scribe known for his thoughts, which is from the root *choq* – engraved prescriptions for living which cut us into the relationship and allocate a share (participle poel piel – a verbal adjective describing descriptive and demonstrable action, with the verb's effect being brought about in a significantly intensified manner, whereby the object, as a result of the subject, endures the effect of the action)) **is derived from an understanding of his stance** (*min bayn regel huw'* – comes from and is part of making the proper connections between these things and so as to comprehend where he stands) **as an eternal witness to the restoring testimony** (*'ad* / *'ed* – as far as the witness; from *'ed* – eternal testimony and enduring evidence)**."**

(*Bare'syth* / Genesis 49:10 in part)

Following the verb, *machoqeq*, we find one of my favorite Hebrew words: *bayn*. As a preposition, it means "between" and, thus, speaks of "making a connection between things." It is based upon the verb, *byn*, which is spelled identically in the original text. *Byn* means "to understand by being discriminating and discerning." *Byn* reveals that we transition from knowing to understanding by making the proper associations and connections – just as we are doing with this pronouncement from Yisra'el regarding Yahuwdah and his most glorious descendant, Dowd.

Huw' regel can be rendered as "his feet," "his stance," or "where he stands." Within a prophecy this profound, the last two are relevant while the first is not. Further, even if we were to limit *shebet* to "scepter," it is held in one's hand, not between one's feet, making the Christian Bible renditions moronic.

'Ed conveys an exceedingly important concept because it is the Hebrew term Christians have replaced with the Latin-derived "scripture." It means "eternal witness and restoring testimony" – in this case God's as revealed through His prophets. The most prolific were Moseh and Dowd – only one of which was a descendant of Yahuwdah.

Collectively then, after revealing the symbols associated with the object of this prophetic pronouncement regarding what Yahuwdah will bring to God and man, we find Yisra'el introducing *ha Mashyach* | the Messiah, Dowd. As a result of what He has inspired, Yahowah is encouraging us to ascertain and affirm the identity of the one who explained the *choq* and whose stance on the Eternal Witness is well-known. And just in case we needed another clue, God gives us *shylah*…

"Indeed (*ky* – surely and for this reason, at a point in

time)**, *Shylah* | the Singer and Songwriter** (*Shylah* – the vocalist and lyricist who is consistent and successful, happy and prosperous, safe and secure, used as an epithet of the Messiah (Dowd), from *shalah* – to prosper, to be kept safe, and remain happy, *shyr* – singer and songwriter, and *shyth* – one who performs based upon a consistent mindset) **will arrive** (*bow'* – will come, he will return to pursue the harvest (qal imperfect))**."** (*Bare'syth* / Genesis 49:10 in part)

It is incriminating that Christian Bible translators, after inadequately conveying the meaning *shebet* and the verb *suwr*, then errantly transliterate the name *Yahuwdah*, turn the verb *machoqeq* into a noun, and fail to appreciate *byn*. Then even after missing the purpose of *'ed*, they all simply gave up and transliterated *shylah* – rendering it Shiloh – because they were all clueless as to its meaning.

And yet, in the very dictionaries these institutions published, we find that *shyr* addresses a "singer and songwriter" and *shyth* speaks of "one who performs based upon a consistent mindset." Yahuwdah has but one singer and songwriter of note: the consistent, prosperous, and happy, Dowd – the King of Yisra'el. And it is Dowd, writing the 30th *Mashal* / Proverb under the pseudonym, 'Aguwr ben Yaqah, in order to present himself as Yahuwdah. The pieces of the puzzle are now all fitting together.

Ya'aqob, who became Yisra'el, is addressing the most important man who ever lived – the ultimate Yahuwd – the Son of God and Messiah, the Shepherd and King, the Prophet and Savior who wrote and sang the songs Yahowah cherishes. The prophecy says that he is returning. And that means there is no "Second Coming" for Guess Who. Albeit the third of three magnificent lives is awaiting Dowd.

This brings us to the first of two times *yaqahah*, which

serves as the basis of the name Yaqah, ‘Aguwr’s father, is used in the Towrah and Prophets. Without any corroborative justification etymologically, Bible publishers are wont to render it “obedience.” So here it is in the concluding line of Bare’syth 49:10 for your consideration…

“Then (*wa* – and so) **directed toward him** (*la huw’* – concerning him, approaching him, and for him) **will be the burning passion which is kindled and ablaze** (*yaqahah* – the fiery flame; the dual feminization of *yaqad* – to kindle a fire and burn with passion) **of the family** (*‘am* – of the people and nation)**.”** (*Bare’syth* / In the Beginning / Genesis 49:10)

We should expect no less. The Yahuwd Yahowah chose, His anointed Messiah, the King of all Yisra’el, the Shepherd leading and protecting God’s flock, the Branch from which we grow, the brilliant prophet and lyricist, Dowd, is returning to be King of Kings over the jubilant Family of the reunited Yahuwdah as part of the reconciliation of Yisra’el. And this, his third of three lives among his people, will not be his most remarkable, because in his second, Dowd fulfilled Pesach and Matsah leading to Bikuwrym – becoming our Savior.

Yaqahah speaks of “fanning the flames by kindling a fire” and, thus, metaphorically of “burning with passion.” Dowd more than anyone in the Towrah and Prophets embodies these characteristics. Under passion in the dictionary, we ought to see Dowd’s smiling face under his flaming red beard. So now on this, the 2nd day of October, during Yowm Kipurym in 2033, the Children of Yisra’el will be embodying the characteristics of their favorite Son as he returns to lead them within the Promised Land. They were blind, but now they see.

Having spent the last 23 years translating Yahowah’s Enduring Testimony, I can affirm that we were meant to

find this connection between the meaning behind the pseudonym, Yaqah, and its use in Yisra'el's prophetic portrait of Yahuwdah and his Beloved Son, Dowd. By peeling back the meanings of the words to their original intent, we have discovered the first of many prophecies which Christians pilfered from Dowd to make their "Jesus" appear credible. There will be hundreds more, as we find the reprehensible religion building the myth of Jesus Christ out of prophecies misappropriated from *Dowd* | David.

And from the perspective of a *Yahuwd* | Jew, the message here is that Dowd, your long-awaited *Mashyach*, is returning with Yahowah. This will be concurrent with the reconciliation of Yisra'el with Yahuwdah – which was the intent of Ya'aqob's prophecy.

Returning now to the 30th *Mashal* / Proverb, we should view 'Aguwr as Dowd writing on behalf of Yahuwdah. From this perspective, Yaqah is right at home serving as a metaphor for Yahowah. It reaffirms that they are Father and Son as Dowd returns to conduct the harvest of those who are lifted up as God bears their burdens…

"The word (*ha dabar* – the message) **of 'Aguwr** (*'Aguwr* – to be gathered in and received in the harvest (a pseudonym for Dowd's representation of Yahuwdah))**, son** (*ben*) **of Yaqah** (*Yaqeh* – Burning Passion and Blazing Fire (a pseudonym for Yahowah's blazing light and passion for Yahuwdah))**, the One who is Uplifting** (*ha Masa'* – One who Bears Burdens)**.**

This is the prophetic pronouncement (*na'um* – the revelation of a prophet in advance of it occurring) **of the empowered individual** (*ha geber* – the mighty defender and strong man; from *gabar* – to prevail, to confirm, and to strengthen) **as *'Iythy'el* | I Am a Man of God** (*la 'Iythy'el* – regarding I Am an Individual approaching the Almighty; from *'iysh* – individual, *y* – I or my, and *'el* – God) **on behalf of *'Iythy'el* | the Individuals Approaching My**

God (*la ‘Iythy’el* – regarding the Men of My God) **who *‘Ukal* | Devour** (*wa ‘Ukal* – who consume)**.”** (*Mashal* / Word Pictures / Proverb 30:1)

So that we are clear, there was no prophet named ‘Aguwr ben Yaqah. This is a pseudonym for Dowd’s representation of Yahuwdah and of his and Yahowah’s burning passion for their people. Likewise, neither ‘Iythy’el nor ‘Ukal are names but, instead, represent the author of this declaration and the remnant of Yisra’el.

There were only forty prophets, Dowd being among the most prolific of them. He, alone, among Yahowah’s prophets, was a *geber* | strong and mighty defender of Yisra’el. The Messiah and King was an *‘Iythy’el* | Man of God predicting a time when the Men Approaching God will *‘ukal* | devour and consume their foes.

Since the prophecy regarding the future of Yahuwdah served to explain the meaning of Yaqah, what follows makes the most sense when ‘Aguwr is seen as a pseudonym for Dowd metaphorically representing Yahuwdah. The brightest man who ever lived is not calling himself stupid, but is, instead, revealing that Yahuwdah has been senseless for a very long time.

As for what they are *‘akal* | devouring, we’ll find out as we approach the 14th statement of the Mashal. But suffice it to say for now, Dowd is not impressed with what his descendants have become nor with what they have done to one another.

Speaking for them as if he were one of them…

“Indeed, my understanding is insufficient (*ky ba’ar ‘anoky* – Truly, I am senseless) **as an individual** (*min ‘iysh* – as a person)**.**

I am (*la ‘any*) **unable to deduce the connections needed to understand** (*lo’ bynah* – lacking insights and devoid of discernment, failing to comprehend failing to

respond appropriately; from *byn* – to consider insights and intelligently discriminate to comprehend) ***'Adam* | humankind** (*'Adam* – the name of the first man created in God's image and who lived in 'Eden)**."** (*Mashal* / Word Pictures / Proverb 30:2)

It is the essence of the problem – the very thing which separates Jews from Yahowah. Pretending to be Torah scholars, rabbis are clueless about God and so are the Haredim. Pretending to be wise, they have become fools.

"I have not learned how to be perceptive or to think prudently (*wa lo' lamad chakmah* – I have not received instruction, nor have I acquired the information needed to comprehend (qal perfect)) **so I do not know, acknowledge, or understand** (*wa da'ath yada'* – I have no awareness of and no relationship with, I do not appreciate or recognize) **the Set-Apart Things** (*Qadowsh* – that which is Separate and Distinguished)**."** (*Mashal* / Word Pictures / Proverb 30:3)

The things which are set apart unto Yahowah include His name, His Spirit, His Covenant, His Towrah, His Mow'ed Miqra'ey, His Shabat, His people Yahuwdah and Yisra'el, Yaruwshalaim, Mowryah, the Spiritual Realm – and His Son, Dowd. These things do not include anything which is common to man: religion, politics, conspiracy, social customs, or caste systems.

Appreciating what it means to be set apart from the things men embrace so that we can be set apart unto Yahowah is essential to developing the kind of relationship Yahowah intended. We need to know what He values to be valued by Him.

"Who (*my* – where, when, why, and how) **has actually ascended** (*'alah* – has gone up, been withdrawn and carried away, lifted up (qal perfect)) **to the Spiritual Realm of the Heavens** (*shamaym*) **and then descended** (*wa yarad* – come down (qal imperfect))**?**

Who (*my* – where, when, why, and how) **has gathered the harvest** (*'asaph* – has brought together and withdrawn) **of the Spirit** (*Ruwach* – of the Spiritual Mother, Counselor, and Power of God) **within the hollow of His hands** (*ba chophen huw'*)**?**

Who (*my* – where, when, why, and how) **has enclosed and confined** (*tsarar* – has wrapped up) **the waters** (*maym* – the source of life and cleansing) **in a garment** (*ba ha simlah* – a feminine noun meaning apparel which covers and adorns)**?**

Who (*my* – where, when, why, and how) **finally comes onto the scene, stands upright for everyone, completes the mission to restore, enabling all to stand without ceasing, establishing the entire** (*quwm kol 'ephes* – in the end, takes a stand to fulfill the promise to lift up the (hifil perfect)) **Earth and Material Realm** (*'erets*)**?**

What is (*mah*) **His name** (*shem huw'* – His personal and proper identification)**?**

And what is (*wa mah*) **His Son's** (*ben*) **name** (*shem*)**? Surely** (*ky*) **you know** (*yada'* – you recognize and understand, you are acquainted and acknowledge it)**."** (*Mashal* / Word Pictures / Proverb 30:4)

Since these rhetorical questions are laden with profound insights, let's consider them one at a time. As we begin, it is instructive to know that both "*yarad* – descends" and "*'alah* – ascends" were scribed in the qal relational stem which speaks of things which are real, actual, and genuine, as opposed to symbolic or hypothetical. And both, like every verb throughout this list of rhetorical inquiries, were written to include the third person, masculine, singular pronoun, "He," which is obviously addressing God.

It is interesting to note, however, the differences between the grammatical forms found in the first query.

Yarad was conjugated in the imperfect waw consecutive, which is the only Hebrew tense which can be interpreted to denote time. It suggests, at least at the time of this writing, that the subject of this question had already descended. Further, God's willingness to come down to our level would be ongoing with implications unfolding throughout time. Whereas *'alah* was conjugated in the perfect, which says His ascent would be finite in time. And that, of course, confirms that He will be returning.

God is telling us that His support of Dowd's willingness to serve as the Passover Lamb was not His only interaction with his people. Yahowah had walked in the Garden and talked with 'Adam. (*Bare'syth* 3:8) He enjoyed many discussions and meals with 'Abraham and joked with Sarah at the initiation of the Covenant. (*Bare'syth* 17 and 18) He may have blessed Ya'aqob, perhaps renaming the father of His children, "Yisra'el." (*Bare'syth* 32) Before conveying the words of the Towrah, God took the time to eat and drink with Moseh. (*Shemowth* 24) And He revealed Himself to *Shamuw'el* – Samuel in connection with the Ark of the Covenant. There we read: "Yahowah came, stood, and spoke to Shamuw'el…appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah." (1 *Shamuw'el* 3)

But now comes the especially interesting part. Sometimes God predicts the future using the imperfect waw consecutive. I suspect He does so because it infers He has already witnessed our future, and thus rather than predicting it, He is simply reporting it as fact. As such, these prophecies, rather than having a probability of occurring, are so certain, God describes them as if they have already occurred.

As soul and Spirit, Dowd, with a mighty assist from Yahowah, fulfilled the promises of *Pesach*, *Matsah*, and *Bikuwrym*, in the year 4000 Yah (33 CE). Collectively, these represent the first six of seven essential visits – all for

relationship, revelation, and redemption – with reconciliation still in the offing.

God's seventh *yarad* | descent will be the most imperfect – that is to say, ongoing and continuous. His return on Yowm Kipurym to reconcile His relationship with Yisra'el and Yahuwdah is on our horizon, and it will transpire in the *Yowbel* year 6000 Yah (at sunset, 6:22 in Yaruwshalaim, October 2nd, 2033). The date has been set. How will you respond?

So, then God asked: **Who** (*my*) **has gathered the harvest** (*'asaph*) **of the Spirit** (*Ruwach*) **within the hollow of His hands** (*ba chophen huw'*)**?** This *'asaph ruwach* | spiritual harvest was also penned in the qal perfect. And that means this gathering will actually occur on behalf of the Covenant Family during the *Miqra'* of *Shabuw'ah* on May 22nd, 2026 when the Time of Israel's Troubles commences. Seven years thereafter, in 2033, the ultimate one-and-done spiritual reunion of Yowm Kipurym will transpire on schedule. It will be celebrated as a single moment in time – never to be repeated and it will not be extended. It is the last opportunity for God's people to awaken from their religious stupor.

The "remnant" aspect of *'asaph* is also telling, in that two of every three *Yahuwdym* | Jews will die separated from their God prior to these spiritual harvests and homecoming. The surviving remnant of Yisra'el, having survived the *'Eth Tsarah Ya'aqob* | Time of Israel's Adversity, will finally come to recognize and accept Yahowah. With their change in mindset, their relationship with God will be restored. On this day, we are told in *Zakaryah* / Zechariah 12:9-10 that they will look up to Him whom they have pierced as God pours out upon them the Spirit of acceptance.

Transitioning to the next query, God asked: **Who** (*my*) **has enclosed and confined** (*tsarar*) **the waters** (*maym*) **in**

a garment (*ba ha simlah*)**?** If we are to project this into the past, it may represent creation when the fluidity of quark plasma following the big bang coalesced into matter beginning the flow of time. It may describe the retreating waters of the flood which provided a safe harbor for the Ark. Those familiar with the *Yatsa'* | Exodus may see it as the parting of waters which gave the Children of Yisra'el the means to escape Pharaoh's pursuit. And if projected into the future, Yahowah will stem the surge of millions of Islamic jihadists who will flood into Israel during the Time of Ya'aqob's Troubles.

There is an aspect of *tsarar* we ought not to miss. As a noun, it is used to describe *'Eth Tsarah Ya'aqob* | the Time of Israel's Troubles. Therefore, it is from tumultuous and troubling waters that Yahowah is offering to protect His people. From this perspective, symbolically, with water serving to convey its life-giving and cleansing properties, the Set-Apart Spirit adorns the Covenant's Children in such a garment to purge us of the nastiness of religion and governance so that we can live with God.

In the next question, we read: **Who** (*my*) **finally comes onto the scene, stands upright for everyone, completes the mission to restore, enabling all to stand without ceasing, establishing the entire** (*quwm kol 'ephes*) **Earth and Material Realm** (*'erets*)**?** Again, because Yahowah is consistent, we have a number of options. God took a stand on behalf of His people during the flood, while liberating them from Mitsraym, protecting them in the Promised Land, and supporting Dowd's fulfillment of Chag Matsah.

While the operative word is obviously *quwm*, *'ephes* serves as an adverb to modify it in important ways. It reveals that this act "will come at the end of His mission and that He will complete it, leaving nothing else to be done." Collectively, these words speak of Father and Son working together to fulfill the Miqra'ey of Passover, UnYeasted Bread, and Firstborn Children, when "He stood

up for us so that we could stand with Him" at the culmination of His mission.

Since we are being thorough in our investigation, you should know that *quwm* was scribed in the hifil stem and perfect conjugation. The hifil speaks of the relationship of the verb's subject on the verb's action, which has a causative effect on the verb's object. What all that means is that by Yahowah supporting Dowd's sacrifice for us on Passover and UnYeasted Bread, He enabled us to stand with Him on Firstborn Children. By coming onto the scene and completing His mission, God restored and established us.

Now that the identity of the individual who was the subject of the initial questions has been established, let's consider the rhetorical queries. **"What is** (*mah*) **His name** (*shem*)**? And what is** (*wa mah*) **His son's** (*ben*) **name** (*shem*)**? Surely** (*ky*) **you know** (*yada'*)**."**

Sadly, there have only been a few brief moments in time in which a significant number of Yisra'elites have been aware of Yahowah's name. The Children of Yisra'el came to know it during the *Yatsa'* | Exodus as they were fleeing religious and political oppression. A united Yisra'el would have celebrated it under Dowd's stewardship and while *Shalomoh* | Solomon was dedicating the Home of Yahowah. And while it would have been exclusively Yahuwdah, there was a brief moment of lucidity to forestall the Assyrian assault on Yaruwshalaim under *Yachizqyah* | Hezekiah.

By its proper pronunciation, YaHoWaH remained unspoken and unwritten until we began publishing the *Yada Yahowah* series, coupled with producing *Yada Yah Radio* and *Shattering Myths.* And while God's name is being celebrated once again, even now, twenty-three years later, less than one in a million of the nearly eight billion souls who currently occupy our planet acknowledge it. In

an informed and rational world, on a planet without religion, we would expect the opposite to be true – with as few as one in a million not knowing God's name. But what's so appalling today, multiple billions will profess the wrong name, swearing on their lives that either Jesus or Allah is God.

Again, apart from those who have come to benefit from what we have learned during our prolonged journey through Yahowah's word, very few individuals would know the correct answer to the last question. And that is surprising because Yahowah openly identifies the name of His Son for us. In fact, second only to Yahowah's designation, the name of God's beloved appears more often than any other.

By an errant transliteration, this man is well-known, not as God's Son, but as the king of Israel. And yet even then, very few individuals credit him with being the anointed *Mashyach* | Messiah, even though Yahowah makes this distinction abundantly clear too.

The answer is *Dowd* | David. He epitomizes the value of the Towrah and the purpose of the Covenant.

With this in mind, it becomes evident why Ya'aqob spoke of Yahuwdah's future Songwriter and Singer. And now we know why the lyrics of this Mashal were cryptic regarding the identity of the prophet and who he represented. God is rewarding those with a desire to learn.

While these questions provide an ideal introduction to this section, let's delve deeper into this *Mashal* | Proverb to see what more we can learn. The next statement reads…

"Every (*kol*) **instructive word** (*'imrah* – declarative saying and reliable promise, communicated teaching and trusted utterance) **of God** (*'elowah*) **refines, removing impurities** (*tsraph* – is tested and pure, is worth examining, proves and purges)**.**

It is a shield (*magen huw'* – He is a defender; from *ganan* – covering and surrounding to protect) **for those who seek protection** (*la ha chasah* – for those who take refuge, finding comfort by trusting) **in it and Him** (*ba huw'*)**."** (*Mashal* / Word Pictures / Proverb 30:5)

'Imrah is based upon *'amar* | to say. It is an expansive expression of *dabar* | word in that it shades toward "the promise to instruct and teach in a reliable and trustworthy manner."

In this case, the title *'elowah* | God was scribed using its root. This spelling provides yet another affirmation of the proper pronunciation of the Hebrew Wah. Further, it explains why we pronounce *'elohym* with the vowel "o" even though it is not supplied.

While we are on this subject, much is made of the fact that Yahowah uses *'el*, *'elowah*, and *'elohym* to depict His title as God. The first two are singular while the last is plural. A plural rendering is not uncommon, as we see it in *chayym* | lives, *maym* | waters, and *shamaym* | heavens which routinely use the plural form to depict a singular entity.

In Yahowah's case, He is Spirit and yet He has a soul which can be used to animate a body and project His persona when He so desires. He is our Heavenly Father and Spiritual Mother. He is Creator and destroyer.

And since God's Word provides the answer to every important question…

"You should not add to (*'al yasaph 'al* – you should not augment, increase, or create a new or additional variation of, nor join something to as if an extension) **His words** (*dabar huw'* – His message, communication, and revelation)**, lest beware** (*pen* – or otherwise)**, He will argue against you, judge and convict you** (*yakach ba 'atah* – He will adjudicate against and rebuke you,

demonstrating that you are wrong, pushing you away (hifil imperfect))**, and you shall be proven a liar for having promoted delusions** (*wa kazab* – you shall be disappointed and will fail in your vanity, either ceasing to exist or arriving at an unsatisfactory condition and conclusion for having communicated that which was not true and for having deceived (nifal perfect – the subject carries out and receives the consequence of the action))**.”** (*Mashal* / Word Pictures / Proverb 30:6)

This means that the rabbis responsible for the Talmud, and Paul, the inspiration behind the New Testament, are liars who will be judged and condemned by God. Seeking to understand God’s words and sharing them is commendable while supplementing them with an adjoined text is condemnable.

Something we find a great deal of within the Towrah and Prophets and not a peep of in the Talmud and New Testament are Yahowah’s words. It is one of many things that separate the genuine article from the counterfeits.

All who change God’s Word, adding their own ideas, as rabbis and Paul have done will be judged. They will be found guilty of having consciously promoted delusions and will be convicted. Yahowah will not tolerate those who replace His words with their own. And yet, it is by rejecting Yahowah’s warning that the religions of Christianity, Islam, and Judaism were born. Don’t say you haven’t been warned.

This message reflects the intent of the third of three statements found on the first of two tablets that Yahowah wrote with His own hand. He said He would not forgive those who promote deceptive and deadly dogmas in His name.

Proverbs 30:6 also devastates the notion that the Church has the right to establish doctrine, to replace the Shabat with Sunday, Passover with Good Friday, Firstborn

Children with Easter, Reconciliations with Halloween, Tabernacles with Christmas, Dowd with Jesus, or Yisra'el with the Church.

Based upon the context, Dowd is asking these things of Yahowah on behalf of Yahuwdah…

"Two things (*shanaym*) **I ask of You** (*sha'al min 'eth 'atah*)**. Do not withhold them** (*'al mana'* – do not deny or refuse them, depriving them) **from me** (*min 'any*) **before** (*ba terem* – prior to the point) **I pass away** (*muwth*)**.** (*Mashal* 30:7)

That which is denigrating and beguiling (*showa'* – (errantly transliterated *shav'*) that which is worthless and vain, debilitating and destructive, ruinous and idolatrous, dishonest and nullifying, ineffectual and futile)**, in addition to** (*wa*) **deceptive and delusional words** (*dabar kazab* – a false message which encourages the deceived to worship pagan gods)**, I want You to disassociate from me** (*rachaq min 'any* – I am asking that you keep far away from me (hifil imperative))**.**

Not having what is needed (*rysh* – being impoverished) **and** (*wa*) **the pretense of being rich** (*'ashar* – an overabundance of possessions)**, do not allow to approach me** (*'al nathan la 'any* – do not cause or give me (qal imperfect jussive))**.**

Of Your own volition, please provide me (*taraph 'any* – nourish me with that which is sufficient and satisfying (hifil imperative)) **with bread** (*lechem* – with food) **which is prescribed for me** (*choq 'any* – which cuts me into the relationship because it is clearly communicated and inscribed for my life and benefit)**."** (*Mashal* / Word Pictures / Proverb 30:8)

Dowd was immersed in Yahowah's *Ruwach Qodesh* | Set-Apart Spirit when he was anointed *ha Mashyach* | the Messiah at eight years of age. The counsel and protection

of the Spirit would never leave him. Therefore, he was not without what he required. Further, as a prophet, his words were inspired and thus always accurate.

But such could not be said for Yahuwdah. Jews have "*showa'* – denigrated" Yahowah's name, Towrah, Covenant, and Miqra'ey while "*showa'* – beguiling" Yisra'el. Doing so is a death sentence – an unforgivable crime – one which will cause every rabbi to be judged and condemned. This is not my opinion but, instead, a conclusion Yahowah etched in stone using the same verb…

"You should not continue to deceive, nor should you tolerate or support delusions (*lo' nasha'* – you should not habitually deploy or advance clever tricks to enrich yourself by indebting others, and you should avoid actually beguiling people on an ongoing basis by consistently lifting up, promoting, or forgiving that which causes them to miss the way by forgetting (qal imperfect)) **associated with** (*'eth* – through or by way of the) **the name and reputation** (*shem* – the renown and proper designation) **of Yahowah** (*YaHoWaH*)**, your God** (*'elohym*)**, thereby advancing worthless and lifeless deceptions** (*la ha showa'* (errantly transliterated *shav'*) – deploying that which advances devastating dishonesty, nullifying one's existence, leading to emptiness and nothingness, so as to advance deceitful and lifeless lies which are ineffectual, futile, and ruinous)**.**

For, indeed (*ky* – because)**, Yahowah** (*YaHoWaH*) **will not forgive or leave unpunished** (*lo' naqah* – as an ongoing admonition unconstrained by time, He will not purify nor pardon, He will not acquit nor free from guilt, He will not exempt from judgment nor sentencing, nor will He consider innocent nor release (piel imperfect)) **those who** (*'eth 'asher* – in association with others) **consistently deceive, actually beguile, and habitually delude, promoting or accepting trickery so as to forget** (*nasha'* – religiously using deception to continually mislead, lifting

up and advancing a clever, albeit dishonest, ruse (qal imperfect)) **His name** (*'eth shem* – renown, reputation, and proper designation)**, thereby advancing and promoting** (*la* – bringing into effect accordingly) **vain and ineffectual lies which lead to lifelessness, nullifying one's existence** (*showa'* – devastating deceptions which denigrate and destroy, leading to emptiness, worthlessness, and nothingness, futilely deceiving in a ruinous manner)**."** (*Shemowth* / Names / Exodus 20:7)

Even though *showa'* | 𐤔𐤅𐤀 serves as the common thread between Mashal 30:8 and Shemowth 20:7, you will not find it written this way in any lexicon. It is usually transliterated *shav'* even though that is wrong on three accounts. There was no letter or sound "v" in the Hebrew alphabet. The Wah is a vowel, and it conveys either the "o" or the "u" sound. And the concluding Aleph is pronounced "a" or "e." Therefore, it is properly transliterated *showa'*.

With *showa'*, we have stumbled onto something exceedingly important. Back in the 6th century BCE, during their Babylonian captivity, Yahuwdym made a series of decisions regarding Yahowah's name which would haunt Jews for the next 2,500 years. They conceived the Sheva System, based upon their errant vocalization of *showa'*, to artificially assign the vowel sound "e" following every occurrence of the Yowd, while misrepresenting the "o" sound of the vowel Wah as a "v." By doing so, they *showa'* | denigrated Yahowah's name and beguiled Yahuwdym into believing that it could not be pronounced.

The unforgivable sin associated with *showa'* is "negating the value of" God's name by deceptively "removing it," such that it "no longer exists" in the text of His testimony. This is the most diabolical crime Jews have ever perpetrated – with the most denigrating, deceiving, and deadly results.

If you'll indulge me a moment longer regarding the

nature and consequence of this crime, let's turn to the Prophet *'Amowts* | Amos. He was a slightly older contemporary of Yasha'yah and Howsha' and wrote these words, foretelling the fate of Yisra'el, around 750 BCE…

"Those who lie down and lounge around (*ha shakab*) **on beds of sharpened teeth and biting words** (*mitah shen*) **and are unrestrained** (*wa saruwach*) **upon their reclined couches** (*'eres hem*) **while devouring** (*wa 'akal*) **the sheep of the flock** (*kar min tso'n*)**…** (*'Amows* / Amos 6:4) **who carelessly ad-lib and improvise contrived lyrics** (*ha parat*) **to mouth the sounds of the harp** (*'al peh ha nebel*) **associated with Dowyd** (*ka Dowyd*)**, inventing and scheming while crediting themselves** (*chashab la hem*) **with the object** (*kily*) **of the lyrics to this song** (*shyr*)**,** (*'Amows* / Amos 6:5) **who consume intoxicating** (*ha shathah*) **wine from ceremonial vessels** (*mizraq yayn*) **and anoint themselves** (*wa mashach*) **first and foremost** (*re'shyth*) **with the finest olive oils** (*shemen*)**.**

And yet (*wa*)**, they are not grieved** (*lo' chalah*) **over the crippling destruction and downfall** (*'al sheber*) **of *Yowseph* | the Divided Kingdom of Yisra'el** (*Yowseph*)**.** (*'Amows* / Amos 6:6)

Now, therefore, as a result (*la ken 'atah*)**, let it be known, they will be the first to be removed as exiles and deported as captives** (*galah ba ro'sh*) **among those who are exposed and sent away** (*galah*)**.**

Then the fasts and feasts of the unrestrained which are part of their indulgence in cultic celebrations (*wa marzeach*) **shall be removed, rejected, and taken away** (*suwr sarach*)**.** (*'Amows* / Amos 6:7)

Yahowah (*YaHoWaH*)**, My Upright One** (*'edown 'any*)**, has sworn an oath** (*shaba'*) **with His soul** (*ba nepesh huw'*)**. Yahowah** (*Yahowah*)**, the God of the vast array of spiritual implements** (*'elohym tsaba'*)**,**

prophetically announces (*na'um*)**, 'I abhor** (*ta'ab 'anoky*) **the arrogance** (*'eth ga'own*) **of Yisra'el** (*Ya'aqob*)**.**

Furthermore (*wa*)**, I hate** (*sane'*) **his elevated positions and prominent infrastructure** (*'armown huw'*)**. I will isolate and hand over** (*sagar*) **the population** (*'iyr*) **along with their accumulation of things** (*malo' huw'*)**.** (*'Amows* / Amos 6:8)

And should it come to be (*wa hayah 'im*) **that ten individuals remain** (*yathar 'asarah 'iyshym*) **in one house** (*ba beyth 'echad*)**, then they will die** (*wa muwth*)**.** (*'Amows* / Amos 6:9)

And so when (*wa*) **those who love them, those of a kindred spirit** (*Dowd huw'*)**, show respect and exalt them, honoring them** (*nasa' huw'*) **by preparing their bones for a privileged burial** (*wa saraph huw'*) **by removing the skeletons from the house** (*yatsa' 'estem min ha beyth*)**, then** (*wa*) **he will say** (*'amar*) **to others who by association are in the depths** (*la 'asher ba yarekah*) **of the house** (*ha beyth*)**, "Can anyone besides you continue to serve as a witness** (*ha 'owd 'im 'atah*)**?"**

And (*wa*) **he will say** (*'amar*)**, "No! It is finally over** (*'ephes*)**." Then** (*wa*)**, he will say** (*'amar*)**, "Choose to keep silent** (*has*)**, because indeed** (*ky*)**, we will never mention or proclaim, nor even remember** (*lo' la zakar*) **the name of Yahowah** (*ba shem YaHoWaH*)**!""** (*'Amows* / Amos 6:10)

Therefore, behold (*ky hineh*)**, Yahowah** (*YaHoWaH*) **has directed** (*tsawah*) **that the large and extensive, even verbose, house** (*ha beyth ha gadowl*) **be struck and beaten** (*wa nakah*) **to fragments, becoming rubble** (*rasys*)**, and the smaller and less significant house which is no longer readily known** (*wa ha beyth ha qaton*)**, reduced to ineffective and recalcitrant debris** (*baqya'*)**."** (*'Amows* / Carrying a Burden / Amos 6:11)

It would all transpire exactly as Yahowah had foretold. And yet, even with God exposing the scheme and documenting the consequences centuries before Yisra'elites would commit the crime of the millennia, they did it anyway. And the legacy of their plot to beguile their brethren remains for all to see in the Sheva System.

After *showa'* | denigrating Yahowah's name and beguiling Yisra'elites, the religious among the people would profess a litany of "*dabar kazab* – deceptive and delusional words." Today, this reservoir of duplicity and deceit is called the Babylonian Talmud. Enriched by pretense, the religious remain deprived of what is required to engage in the Covenant.

The alternative was so readily available, so credibly endorsed, and so enormously proficient, why would anyone turn up their nose at Yahowah's clearly communicated and inscribed prescriptions for living? And yet, that is what Yisra'elites have foregone for millennia.

Twenty-four pages ago, we began our analysis of the 30th *Mizmowr* / Proverb because we were seeking answers to the questions Dowd posed regarding the name of God. Our journey has taken us back in time to *Bare'syth* / Genesis to consider what Yisra'el had to say about the future of Yahuwdah, to the conclusion of the Exodus and revelation of the Tablets of Stone, and then forward to an amazing prophecy recorded by *'Amows* / Amos regarding the avoidance of Yahowah's name among those who were once His people. Along the way, we have become more proficient in correctly rendering Yahowah's testimony and have garnered insights germane to our mission.

This then leads us to Dowd, as the embodiment of Yahuwdah, revealing his concern for his descendants…

"Lest (*pen* – or otherwise) **I become too comfortable and content with having met my own needs** (*saba'* – I become satisfied and satiated) **and I am disowned,**

becoming insignificant (*wa kachash* – I am deceived, feigning obedience to become unfaithful, bow in submission, and devalue the relationship, dissipating into nothingness (piel perfect)) **by questioning** (*wa ‘amar* – by wondering, thinking, boasting, avowing, asking, answering, or declaring)**: ‘Who is** (*my*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤀𐤋𐤄𐤉 - יהוה – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**?’**

And lest (*wa pen* – otherwise, turning away) **I be disinherited** (*yarash* – I become impoverished and dispossessed, I become destitute and destroyed, driven away)**, and I am caught in the act, arrested, and incarcerated for** (*taphas*) **removing without permission and carrying away by stealth** (*ganab* – for secretly stealing and clandestinely removing, doing away with such that it is no longer known) **the personal and proper name** (*shem*) **of my God** (*‘elohym ‘any*)**.”** (*Mashal* / Word Pictures / Proverb 30:9)

The piel stem, in which *kachash* was scribed, tells us that we bring its ill effects upon ourselves. If we are “disowned,” it is because we “were unfaithful.” Those who “do not value the relationship” with God, “will not be valued” by God.

There are two outcomes delineated here. Both are bad, but one is infinitely worse than the other. To be disinherited by Yahowah is to be destitute of life. Such souls will cease to exist. But those who purposely deceive, those who remove Yahowah’s personal and proper name from the Word and from His testimony and theirs, will be incarcerated. And that’s not good because it means that Yahowah has deemed such people to be in league with the Adversary. For this crime, they will spend an eternity separated from God in She’owl.

The translators of the KJV, NKJV, ESV, IV, NIV, ASB, NASB, NLT, and the JPS Tanakh have all done this very thing – committing this crime irrespective of Yahowah's warning. Even in this *Mashal* / Proverb devoted to the importance of knowing Yahowah's name, religious clerics replaced it with: "Who is the LORD?"

This chicanery isn't a victimless crime – which is why the penalty is so severe. Clandestinely removing Yahowah's name by stealth leads to souls being disinherited. According to the Word of God, those who do such things will be caught; they will be arrested and incarcerated.

As we delve deeper into Yahowah's testimony, we will discover that all those who are incarcerated will endure the perpetual anguish of eternal separation. Their fate will be to spend all eternity in She'owl with the Adversary. It is a place devoid of light where nothing escapes – similar to a black hole. And since this crime is perpetrated by almost every religious scholar and theologian, by rabbis, pastors, priests, and imams, She'owl will be a very religious place.

As for their victims, this statement affirms that they will be disinherited and, thus, become destitute of life. As such, they have been murdered by the perpetrators of religion, thereby affirming why the punishment for those who victimized them was deserved. Their victims' souls will simply cease to exist. While that theme isn't developed here, Yahowah will cover this topic on many occasions, each time adding to the body of knowledge needed to be properly informed. But rest assured: God is serious about His name and His Family, even if mankind is not.

When confronted with the reality that religious men have copyedited God and have purposely altered His revelation, many dismiss the evidence by saying "I can't believe God would allow such a thing." But these individuals haven't thoughtfully considered the Genesis

account regarding the Garden of ‘Eden, where God allowed Satan to do this very thing. The fact is, God has no alternative but to permit men and women to choose poorly and to allow the repercussions of their errors to reverberate. The moment Yahowah interferes with freewill, the act of choosing to rely on God becomes irrelevant, love becomes impossible, and our very existence becomes contrived.

Therefore, in this *Introduction to God*, and eventually throughout *Yada Yahowah*, *Observations*, *Coming Home*, *Babel*, and *Twistianity*, you will find Yahowah’s name accurately transliterated each of the 7,000 times it appears in His *Towrah*, *Naby’, wa Mizmowr* | Teaching, Prophets, and Psalms. You may be more accustomed to reading “LORD,” but that name and title should never be associated with God. Lord is synonymous with Ba’al, which is Satan’s designation. It describes the Adversary’s ambition, which is to rule over God, to lord over men, and to control the messages pontificated by clerics and kings so that the masses submit to him. Moreover, the nature and ambitions of a lord are inconsistent with those of a father.

And speaking of Fathers, Dowd is admonishing Yahuwdah to take a different approach to God.

“Generations (*dowr* – those related by birth) **continually disdain, trivialize, and despise** (*qalal* – will recede from by consistently slighting and disregarding, showing contempt for (piel imperfect)) **their Father** (*‘ab huw’*)**. And their Mother** (*wa ‘eth ‘em huw’*)**, they do not commend** (*lo’ barak* – they do not speak of favorably, lifting Her up lovingly)**.** (Mashal 30:11)

A generation (*dowr* – a litany of descendants) **perceives itself as clean and pure in its eyes** (*tahowr ba ‘ayn huw’* – is seen as morally superior)**, but from their excrement** (*wa min tso’ah huw’* – from their feces)**, they are not washed** (*lo’ rachats* – they are not bathed, remaining filthy (pual perfect))**.”** (*Mashal* / Word Pictures

/ Proverb 30:12)

He was right. Orthodox Jews, whether Haredim or Hasidic, are universally opposed to speaking of God as their Father. The only fathers religious Jews revere are those who wrote their God-forsaken scriptures. They are not only unwilling to acknowledge Yahowah, but they also despise His name and His role as Father of the Covenant Family. And in the male-dominated misogynist religion, you can be assured there is no accommodation for the *Ruwach Qodesh* | Set-Apart Spirit as their Spiritual Mother in their lives.

The rabbis are venerated as righteous by the religious, while Yahowah views them as if covered in their own feces. It is a graphic portrayal of how utterly disgusting God perceives Judaism.

And now speaking of rabbis, and recognizing that the title means "great, exalted, and lofty," Dowd is bringing them back down to Earth…

"Why do (*mah*) **generations** (*dowr* – a litany of descendants over an indefinite period of time) **perceive themselves** (*'ayn huw'*) **exalted** (*ruwm* – lofty and proud)**, with their gaze** (*wa 'aph'aphym huw'* – their eyes) **raised** (*nasa'* – lifted up)**?** (*Mashal* 30:13)

A generation (*dowr* – lineages over long periods of time) **whose teeth are like swords and whose speech is biting** (*chereb shen huw'* – whose words are weapons and declarations are cutting) **and whose incisors** (*matalaowth huw'*) **are akin to knives** (*ma'akeleth*) **used to devour** (*la 'akal*) **the oppressed and harassed** (*'any* / *'ony* – the unfortunate and suffering) **of the Earth** (*min 'erets*) **along with** (*wa*) **those willing to consent** (*'ebyown* – those who yield; from *'abah* – to be accepting) **from among humankind** (*min 'adam*)**."** (*Mashal* / Word Pictures / Proverb 30:14)

Religious leaders typically project themselves to be holier than thou, as is the case with rabbis, but the promoters of Judaism have taken conceit into a new stratosphere by calling themselves "*rabbi* – I'm great."

"The leeches (*la 'aluwqah* – the bloodsucking parasites and invertebrate worms) **have two daughters** (*shanaym bath*)**: Choose Me and Provide for Me** (*yhab y-hab* – Come to Me, Take Me, Give to Me (*yhab* is an Aramaic verb indicative of the Babylonian Talmud while y-hab says: come on, give to me in Hebrew) (qal imperative))**.**

These three are never fulfilled or satisfied (*shalosh henah lo' saba'* – the leech and her daughters are never content, satiated, or satisfactory)**.**

The four (*'arba'* – the Leech, Take Me, Give Me, and the self-exalting and biting generation) **never say** (*lo' 'amar*)**, 'Enough wealth** (*hown* – that is sufficient, we don't need to possess any more)**.'"** (*Mashal* / Word Pictures / Proverb 30:15)

Inspired by Yahowah, Dowd has stated that future generations of *Yahuwdym* | Jews will be "shitheads" and "bloodsucking parasites" with gluttonous wives and self-indulgent daughters. The fellas are trying to garner your attention by keeping it real.

We scrutinized the *nom de plume* under which this *Mashal* / Picture Drawn with Words was scribed and determined that the only prophet qualified and available to write it was Dowd – the author of the *Mizmowr* / Psalms. And then it was by seeking to understand his Father's identity that we discovered Dowd was writing as if he was Yahuwdah. And that is important because everything which follows, especially God's perception of the rabbis, is a reflection of then-future generations of religious Jews.

And Yahowah is going to cleanse by incinerating and

then incarcerating the trash…

"She'owl (*She'owl* – the Dark and Desolate Void, a Place of Questions, Hell, equivalent to Sha'uwl – the disastrous first king of Yisra'el and the apostle *Sha'uwl* | Paul, the deceitful inspiration behind the Christian New Testament; from *she'own* – a deep hole filled with the lifeless and destructive corruption of the uproarious and confused and *sha'al* – to question**) is a prison for the troublesome and oppressive** (*'otser* – is a place of confinement for the barren and lifeless, the coercive and constraining, the obligating and controlling) **– the womb** (*rechem* – the matrix) **of the material realm** (*'erets*) **where no one is ever content or satisfied** (*lo' saba'* – of discontent)**.**

Water and fire (*maym wa 'esh* – fluidity and radiant energy) **never say** (*lo' 'amar*)**, 'Enough substance** (*hown* – that is sufficient, no more)**.'"** (*Mashal* / Word Pictures / Proverb 30:16)

She'owl is akin to a black hole – a lightless prison that sucks in everything headed in its direction. It is a singularity, a one-dimensional monster in a 6-D universe – where only time exists forever.

Fully amplified and properly attested, She'owl is the black hole into which the corrupting nature of those professing the destructive politics of King Sha'uwl and the lifeless religion of the Apostle Sha'uwl are interned. It is located in the opposite direction of *Shamaym* | Heaven and, thus, represents eternal separation from God.

Judaism's rabbis are destined for this "*'otser* – prison for the troublesome and oppressive." It is a barren and lifeless womb, controlling the coercive in her matrix. It is the place of discontent.

And akin to a black hole, there is no end to the amount of stretched and superheated fluid plasmas and radiant

energy that can be sucked inside the vortex.

Yes, I realize that telling someone that they are going to hell is impolite. It is also considered unenlightened and bigoted to expose and condemn the religious, no matter how counterproductive or savage they have become – even if it is to warn them that their faith is misplaced. But beware: it was God who inspired this blistering attack, using the most hateful and deprecating words in the Hebrew lexicon to reveal His revulsion. By having come to appreciate the debilitating and deadly consequence of the rabbis, I concur with Yahowah's and Dowd's assessment.

Judaism is responsible for turning *Yahuwdym* | the Beloved of Yah into Jews who are viewed as they perceive God – as an annoyance. Yahowah is opposed to anyone and anything harmful to His people, making rabbis and Judaism hateful in His sight.

Presented without commentary, here is Dowd's assessment of future generations of his people…

"The word (*ha dabar*) **of *'Aguwr* | Gathered in the Harvest** (*'Aguwr* – a pseudonym for Dowd's representation of Yahuwdah)**, son** (*ben*) **of *Yaqah* | Burning Passion** (*Yaqeh* – a pseudonym for Yahowah)**, the One who is Uplifting** (*ha Masa'*)**.**

This is the prophetic pronouncement (*na'um*) **of the empowered individual** (*ha geber*) **as *'Iythy'el* | I Am a Man of God** (*la 'Iythy'el*) **on behalf of *'Iythy'el* | the Individuals Approaching My God** (*la 'Iythy'el*) **who *'Ukal* | Devour** (*wa 'Ukal*)**.** (*Mashal* 30:1)

Indeed, my understanding is insufficient, as I am senseless (*ky ba'ar 'anoky*) **as an individual** (*min 'iysh*)**.**

I am (*la 'any*) **unable to deduce the connections needed to understand, I lack the insights needed to respond appropriately regarding the nature of** (*lo'*

bynah) ***'Adam*** **| humankind** (*'Adam*)**.** (*Mashal* 30:2)

Without proper instruction, I have not learned how to be perceptive or to think prudently (*wa lo' lamad chakmah*) **so I do not know, acknowledge, or understand** (*wa da'ath yada'*) **the Set-Apart Things** (*Qadowsh*)**.** (*Mashal* 30:3)

Who (*my*) **has actually ascended** (*'alah*) **to the Spiritual Realm of the Heavens** (*shamaym*) **and then descended** (*wa yarad*)**?**

Who (*my*) **has gathered the harvest** (*'asaph*) **of the Spirit** (*Ruwach*) **within the hollow of His hands** (*ba chophen huw'*)**? Who** (*my*) **has enclosed and confined** (*tsarar*) **the waters** (*maym*) **in a garment** (*ba ha simlah*)**?**

Who (*my*) **comes onto the scene, stands upright for everyone, completes the mission to restore, enabling all to stand without ceasing, establishing the entire** (*quwm kol 'ephes*) **Earth and Material Realm** (*'erets*)**?**

What is (*mah*) **His name** (*shem huw'*)**? And what is** (*wa mah*) **His Son's** (*ben*) **name** (*shem*)**? Surely** (*ky*) **you know** (*yada'*)**.** (*Mashal* 30:4)

Every (*kol*) **instructive word, declarative statement, enduring promise, and trusted teaching** (*'imrah*) **of God** (*'elowah*) **refines, removing impurities** (*tsraph*)**.**

It is a shield (*magen huw'*) **for those who seek protection** (*la ha chasah*) **in it and Him** (*ba huw'*)**.** (*Mashal* 30:5)

You should not add to, creating an additional variation or extension of (*'al yasaph 'al*)**, His words** (*dabar huw'*)**, lest beware** (*pen*)**, He will argue against you, judge and convict you** (*yakach ba 'atah*)**, and you shall be proven a liar for having promoted delusions** (*wa kazab*)**.** (*Mashal* 30:6)

Two things (*shanaym*) **I ask of You** (*sha'al min 'eth*

‘atah)**. Do not withhold them** (*‘al mana’*) **from me** (*min ‘any*) **before** (*ba terem*) **I pass away** (*muwth*)**.** (*Mashal* 30:7)

That which is denigrating and beguiling, debilitating and destructive, ruinous and idolatrous, dishonest and nullifying, ineffectual and futile (*showa’*) **in addition to** (*wa*) **deceptive and delusional words – a false message which encourages the deceived to worship pagan gods** (*dabar kazab*)**, I want You to disassociate from me** (*rachaq min ‘any*)**.**

Not having what is needed (*rysh*) **and** (*wa*) **the pretense of being rich** (*‘ashar*)**, do not allow to approach me** (*‘al nathan la ‘any*)**.**

Please provide me (*taraph ‘any*) **with bread** (*lechem*) **which is prescribed for me** (*choq ‘any*)**.** (*Mashal* 30:8) **Otherwise** (*pen*)**, I may become too comfortable and content meeting my own needs** (*saba’*) **and be disowned, becoming insignificant for having been deceived into feigning obedience** (*wa kachash*) **and questioning** (*wa ‘amar*)**: ‘Who is** (*my*) **Yahowah** (YaHoWaH)**?’**

And lest by turning away (*wa pen*) **I am disinherited** (*yarash*)**, and I am caught in the act, arrested, and incarcerated for** (*taphas*) **removing without permission and carrying away by stealth** (*ganab*) **the personal and proper name** (*shem*) **of my God** (*‘elohym ‘any*)**.”** (*Mashal* 30:9)

“Generations (*dowr*) **continually disdain, trivialize, and despise** (*qalal*) **their Father** (*‘ab huw’*)**. And their Mother** (*wa ‘eth ‘em huw’*)**, they do not commend** (*lo’ barak*)**.** (*Mashal* 30:11)

A generation (*dowr*) **perceives itself as clean and pure in its eyes, even as morally superior** (*tahowr ba ‘ayn huw’*)**, but from their excrement and feces** (*wa min tso’ah huw’*)**, they remain filthy** (*lo’ rachats*)**.** (*Mashal*

30:12)

Why do (*mah*) **generations** (*dowr*) **perceive themselves** (*'ayn huw'*) **exalted** (*ruwm*)**, with their gaze** (*wa 'aph'aphym huw'*) **raised** (*nasa'*)**?** (*Mashal* 30:13)

A generation (*dowr*) **whose teeth are like swords such that their words are biting** (*chereb shen huw'*) **and whose incisors** (*matalaowth huw'*) **are akin to knives** (*ma'akeleth*) **which devour** (*la 'akal*) **the oppressed and harassed, the unfortunate and suffering** (*'any* / *'ony*)**, of the Earth** (*min 'erets*) **along with** (*wa*) **those willing to consent** (*'ebyown*) **from among humankind** (*min 'adam*)**.** (*Mashal* 30:14)

These leeches, the bloodsucking parasites and invertebrate worms (*la 'aluwqah*)**, have two daughters** (*shanaym bath*)**: Choose Me and Provide for Me** (*yhab y-hab*)**. These three are never fulfilled or satisfied** (*shalosh henah lo' saba'*)**. The four** (*'arba'*) **never say** (*lo' 'amar*)**, 'Enough wealth** (*hown*)**.'** (*Mashal* 30:15)

She'owl (*She'owl*) **is a prison for the troublesome and oppressive, constraining, the obligating and controlling** (*'otser*) **– serving as the womb** (*rechem*) **of the material realm** (*'erets*) **of discontent where no one is ever satisfied** (*lo' saba'*)**.**

The fluidity or radiant energy (*maym wa 'esh*) **never say** (*lo' 'amar*)**, 'Enough substance** (*hown*)**.'"** (*Mashal* / Word Pictures / Proverb 30:16)

As a word of advice, we would all fare a lot better if we were less like them and more like Dowd.

God is averse to being called "the Lord." It is why upon His return on the Day of Reconciliations, when the

Covenant is renewed, He says that He will never again tolerate its use…

"'And (*wa*) **it shall be** (*hayah* – it will happen and come to exist) **in** (*ba* – during) **that specific day** (*ha yowm huw'* – His day)**,' prophetically declares** (*na'um* – predicts, reveals, and promises long before it occurs) **Yahowah** (*Yahowah*)**, 'you will encounter and welcome** (*qara'* – you will invite and summon, meet with and recognize) **Me as an extant individual** (*'iyshy* – as your marriage partner, as a husband, as living and existent person, present as an adult male in your midst)**; and** (*wa*) **you will not call Me** (*lo' qara' la 'any* – you will not summon Me or designate Me) **my Lord** (*Ba'al 'any* – my Master, the one who owns and possesses me) **ever again** (*'owd* – now or forevermore)**.** (*Howsha'* 2:16)

For I will remove (*wa suwr* – then I will get rid of and reject, separating Myself from, and revolt against, renounce and repudiate)**, accordingly** (*'eth*)**, the Lords'** (*ha Ba'alym* – the masters, owners, possessors, and false gods) **names** (*shem*) **out of** (*min* – from) **her mouth** (*peh* – speaking of the lips and language of Yisra'el)**.**

And (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo' zakar* – they will not be proclaimed, memorialized, or be brought to mind) **by** (*ba*) **their name** (*shem hem*) **ever again** (*'owd* – any longer)**.'"** (*Howsha'* / He Saves / Hosea 2:17)

The message is clear, even emphatic: Yahowah does not want to be called "my Lord" or "the Lord." But since most people are unaware of God's preference, let's take a moment and consider some of the options which were available to translators when it came to rendering these words.

Qara', for example, is a verb with a host of important connotations. It is the root of the title *Miqra'*, describing the seven Invitations to be Called Out and Meet with God

which provide the means to our immortality, perfection, adoption, enrichment and empowerment, even reconciliation and access. By *qara'* | reading and reciting God's testimony, we find Him *qara'* | summoning and inviting us to *qara'* | meet with Him. Yah *qara'* | welcomes the Covenant's Children into His presence.

The etymological breadth of this word is a product of the fact that *qara'* carries five distinct, yet related, connotations. The first is "to call out and to be called out." The second is "to summon and to invite." The third is "to proclaim and to announce." The fourth is "to read and to recite." And the fifth connotation conveys *qara's* intent, which is "to move toward a meeting whereby we are welcomed into God's company." Along these lines, *qara'* can be rendered as "to be chosen, to be invited as a guest, and to be mentioned by name."

Underscoring these ideas, we find that *qara'* serves as the root of *qarab*, which means "to approach, to be present, and to come near." So, we should not be surprised that these concepts are used collectively to describe the purpose of the day referenced in the Howsha' passage – the *Miqra' of Yowm Kipurym* | the Invitation to be Called Out and Meet during the Day of Reconciliations. This is when Yisra'el and Yahuwdah will be reunited with Yahowah, finally recognizing Him for who He actually is.

Qara' was scribed in the qal relational stem in Howsha' 2:16, affirming that this encounter will actually take place as it is described. And since it was conjugated in the imperfect, we know that this meeting will produce ongoing results which will continue to unfold over time.

This then brings us to another word with a number of related connotations: *'iysh* (אִישׁ). It is a common Hebrew term used to describe an "individual or person," usually human, but sometimes, God. For example, when Yahowah met with 'Abraham at the initiation of the Covenant, He

described His presence using *'iysh*. Therefore, we are being encouraged to see Yahowah as 'Abraham did, as an individual with whom we can relate.

This is one of the many reasons why there are multiple Hebrew words which can be deployed to describe the nature of an individual. *'Adam*, by contrast, is only used in connection with "humankind" created in God's image. *'Enowsh* depicts "mankind being mortal." *Nepesh* speaks of our "unique consciousness or soul." *Zakar* is usually translated as "male," even though it also carries the connotation of "remembrance." *Geber* is a "strong man," and *'elem* is a "young man," while *ben* is a "male child or son."

At times, it is appropriate to translate *'iysh* as "husband," but as is the case with "man," there are other Hebrew words filling that role such as *chathan, 'enowsh,* and *ba'al*. But here, since *ba'al* appears in the very next phrase, and because it is presented as something which is inappropriate, this context negates any possibility of us deploying the "husband" connotation in this case.

To provide some additional perspective, of the 1,639 times *'iysh* appears in the Tanakh (a Hebrew acronym for *Towrah* | Instruction, *Naby'ym* | Prophets, and *Kathabym* | Writings), it is translated as "man" or "men" 1,140 times, as "any or each individual" 220 times, as "one" 188 occurrences, but as "husband" just 64 times. Moreover, *chathan*, *'enowsh* and *ba'al* are all rendered as "husband," a much higher percentage of the times they are used, further negating the appropriateness of translating *'iysh* as "husband" in this particular passage.

Moreover, as a common word, and not a name or a title, *'iysh* should never be transliterated (replicating its sound) in any translation. There is literally no justification or excuse for doing so. And yet that is what we find in most English Bibles. The rule is simple in this regard. All

common words, like *'iysh*, must be translated, which is to properly convey their meaning using the words of another language. And all names, like Yahowah, for example, must be transliterated, which is to properly convey their pronunciation using the letters of the new language. Titles, like *ba'al*, can be translated or transliterated from the original language, while doing both is actually preferable to choosing one approach while ignoring the other.

One of the ways we can determine if a word is being used as a title is that titles are typically preceded by the definite article, *ha* in Hebrew. For example, we speak of "the President," "the King," "the Pope," and "the Czar." In this case, *Ba'al*, which is commonly used as a name and as a title, was written "*ha Ba'al* – the Lord," and *'iysh*, which is never used as a title was not preceded by the definite article. Moreover, it is not uncommon to associate the Hebrew personal pronoun "*y* – my," with titles, referring to the individual as "my king," "my pope," or "my lord." In the third instance, "*ba'al* – lord" was suffixed in this manner as *ba'aly*.

I share this with you because almost every English Bible transliterated *'iysh* and *ba'al* as if they were both titles, precluding readers from garnering any appreciation for their meaning. They did this because they recognized that they could not translate *'iysh* as "man" in this context because *'iysh* was referring to God. And they could not translate *'iysh* as "husband" either, which would have been their second option, because that would have required rendering *ba'al* as "lord" (which would have discredited every English Bible translation which changed Yahowah's name to "the Lord").

This became an especially embarrassing problem because, had Bible publishers rendered *ba'al* as "lord," which is its primary meaning, they would have exposed their most heinous crime, that of replacing Yahowah's name with "the Lord" in this verse, and on every other

occasion. So, had they translated *ba'al* correctly as "lord," following their inappropriate replacement of Yahowah's name with "the Lord," the passage would have read: "The Lord said, 'You shall not call Me, my Lord.'"

To hide their malfeasance, every publisher committed a litany of crimes in desperate anticipation that multiple deceptions would conceal the truth by confusing their audience – an audience that had already been conditioned to believe that their translations were somehow inspired by God. As such, almost every English translation of this passage serves as a witness to the perversion of theologians, religious institutions, and publishers. But more on this in a moment.

It's not as if scholars don't know that *ba'al* means "lord." As proof, you'll find *ba'al* rendered as "lord, master, or owner" on more than two hundred occasions in various Bible translations. Also, these same scholars know that "*ba'al* – lord" is the most commonly attributed title for false gods, especially those influenced by Satan, throughout the Towrah and Prophets.

However, *ba'al* (בַּעַל) isn't the only Hebrew title for "Lord." There is another, and it has served as the clerical means to ascribe the title "the Lord" to Yahowah. This title is *'adown* (אָדוֹן). It is commonly used to describe ambitious and covetous men engaged in politics and religion, as well as merchants and military leaders who have schemed to "lord over" the masses, becoming their "masters." But nonetheless, this arrogant and oppressive human title was pointed to read "*'adonay* – my Lord," so that it could be used to replace Yahowah's name all seven thousand times 𐤉𐤄𐤅𐤄 - 𐤀𐤃𐤍𐤉 - יהוה - YHWH appears in the Tanakh. In fact, according to Yahowah, in *Yirma'yah* / Jeremiah 23, the passage we will review next, it is the crime which put religion in conflict with God.

As bad as this seems, there is more to the story than

this. And that is because the commonly contracted form of *‘adownay*, אדן, can be pointed to read *‘eden* or *‘adon*. An *‘eden* is an “upright pillar rising up from an established foundation.” It is used to describe the upright, strong, and reliable nature of Yah’s legs in the Song of Solomon 5:15. In *Yowb* / Job 38:6, *‘eden* is the “foundation” upon which the “cornerstone is laid.” *‘Eden*, which is more accurately transliterated *‘edon* because it is a contraction of *‘edown*, emphasizes something which is “firm, strong, and solidly reliable,” as in “an expertly designed and constructed support system.” As such, *‘eden* / *‘edon* is used to depict the “base into which tent pegs were inserted to hold the upright pillar of the Tabernacle of the Witness, whereby the tent, which is symbolic of Yahowah’s home, was enlarged and secured.

In this light, you will find the Hebrew letters אדן vocalized as *‘eden* fifty-seven times in the Tanakh. And all but two of these instances were used to describe an aspect of the Tabernacle of the Witness. Moreover, all are found in the Towrah.

Once Yahowah’s testimony is scrubbed of the most obvious Masoretic copyedits – that of writing *‘adonay* (the contracted form of *‘adownay*) above 𐤉𐤄 - יה - YH and 𐤉𐤄𐤅𐤄 - יהוה - YHWH some 6,873 times, and another 127 times where the Dead Sea Scrolls reveal that the Masoretes actually replaced YaHoWaH with *‘adonay*, you will find the root אדן – correctly deployed on 307 occasions throughout the remainder of the Masoretic Text. But in each occurrence, the context dictates that the first common singular suffix variation of אדן, which is יאדן, should have been vocalized *‘edownay*, and translated as “my Upright One,” “my Upright Pillar,” or “my Foundation,” each time it applies to Yahowah. And while I understand that “my Upright One” doesn’t roll off the tongue as smoothly as “my Lord,” this is simply the result of us being conditioned over many generations to accept,

even to become partial to, the most sinister of human deceptions.

As evidence that *'adown* is descriptive of men, not God, it shares the same root as *'adam*, the Hebrew word for "man." Further, all 335 times the contracted form, *'adon*, appears in the Tanakh, it is used to describe men. And in two-thirds of these instances, we find *'adown* translated as "lord," with the remaining one-third rendered as "master."

Strong's defines *'adown* and its contracted form, *'adon*, as "a reference to men" who are "owners, strong lords, or masters." This lexicon suggests that it may be derived from an unused root meaning: "to rule." As such, it also describes the Adversary's ambition: to be called Lord by men, to rule over mankind, and to be the master of human souls, to control, intimidate, and overpower humankind.

Therefore, it is completely appropriate to attribute the Towrah's definition of *'eden / 'edon* to Yahowah. He is the "Upright One," the "Foundation," and the "Upright Pillar of the Tabernacle." He stood up for us so that we could stand with Him. But, it is not appropriate to associate Satan's egotistical ambitions with God. Our Heavenly Father is not our "Lord." His Covenant is based upon an entirely different kind of relationship – that of Father and child. Lord is inconsistent with the concepts of freewill and family.

At this point, I'd like to compare what Yahowah actually said with what English Bibles have promoted in their translations.

God revealed: **"'And** (*wa*) **it shall be** (*hayah*) **in** (*ba*) **that specific** (*ha huw'*) **day** (*yowm*)**,' prophetically declares** (*na'um*) **Yahowah** (יהוה)**, 'you shall encounter and welcome** (*qara'*) **Me as an individual** (*'yshy*)**. And** (*wa*) **you will not call Me** (*lo' qara'*) **my Lord** (*ba'aly*)

ever again (*ly 'owd*)**. For I will remove** (*wa suwr*)**, accordingly** (*'eth*)**, the Lords'** (*ha Ba'alym*) **names** (*shem*) **out of** (*min*) **her mouth** (*peh*)**, and** (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo' zakar*) **by** (*ba*) **their name** (*shem*) **ever again** (*'owd*)**.'"** (*Howsha'* 2:16-17)

And yet the *King James Version* published: "And it shall be at that day, saith the LORD, [that] thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

The Hebrew word for "says / saith" is *'amar*, but it cannot be found in this passage. God used *na'um* instead so that we would know that this was a "prophetic proclamation, an inspired revelation, and an authorized promise." There isn't a "*ha* – the" before Yahowah's name, and "the LORD" isn't a transliteration or translation of YaHoWaH. "Ishi" is a common Hebrew word, and not a title, so it should not have been capitalized or transliterated. But since they didn't bother to consider the secondary connotation of *qara'* as "encounter and welcome," and since the primary definition of *'iysh* is "man," and *'iyshy* is "my man," the KJV should have published: "Thou shalt call me 'my man.'"

The "y" suffix at the end of *ba'al* similarly denotes the pronoun "me or my," making "*ba'aly* – my Lord." Since it is simply a function of Hebrew grammar without an English equivalent, it shouldn't have been included in the transliteration. Further, by failing to translate *ba'aly* "my Lord," the value of this extremely important prophetic pronouncement was completely squandered.

The *New American Standard Bible*, which promotes itself as being the most "literal," composed: "'It will come about in that day,' declares the Lord, 'That you will call Me Ishi. And will no longer call Me Baali.'"

They too replaced Yahowah's name with a translation of a title that did not appear in this portion of the text and then failed to translate the title, *ba'aly*, "my Lord" when it was actually written in this passage. Such a wanton manipulation of the Divine Writ could only be considered appropriate if three wrongs make a right.

As bad as that was, the *New Living Translation's* paraphrase is worse: "When that day comes,' says the LORD, 'you will call me "my husband" instead of "my master." O Israel, I will wipe the many names of Baal from your lips, and you will never mention them again."

Translating *hayah* "comes" isn't appropriate. They also ignored the prophetic aspects of *na'um* – a crime we will consider in a moment. Then, they replaced Yahowah's name with "the LORD," in the same statement in which they failed to translate *ha Ba'al* as "the Lord."

While *ba'aly* can be accurately translated as "my master," by doing so they obfuscated its connection with "*ha Ba'alym* – the Lords and Masters" at the conclusion of this prophetic statement. And by translating the first reference to *ba'al*, and then transliterating the second, they negated the entire purpose of God's admonition, as it disassociates the repeated words. Further, since *ba'al* is appropriately translated as "husband" a much higher percentage of its uses than is the case with *'iysh*, this contrast between "husband" and "master," while religiously convenient, isn't reasonable considering the words which were chosen. And it becomes downright absurd following "says the LORD."

Further, "O Israel" cannot be found in this declaration, and yet the NLT felt comfortable placing this phrase on "the LORD's" lips. *Suwr* does not mean "wipe away." And there is no reference to "the many" in this passage.

Turning to the popular paraphrase marketed under the title, "*New International Version*," we find the source text

for the previous paraphrase: "'In that day,' declares the LORD, 'you will call me "my husband;" you will no longer call me "my master." I will remove the names of the Baals from her lips; no longer will their names be invoked.'"

Rather than revealing Yahowah's disdain for being referred to as "*ha Ba'al* – the Lord," each publisher convoluted God's message. Their translators recognized that, if they had accurately revealed Yahowah's prophetic pronouncement, they would have undermined their religion and thus decreased the popularity of their Bibles.

As we shall soon discover, according to Yahowah, the principal ploy used by religious leaders to facilitate their deceptions and lure God's people away from Him was the substitution of "*ha Ba'al* – the Lord" for His name "Yahowah." So, this is no small matter to Him.

This reality is highlighted in *Howsha'* / He Saves / Hosea 13:4, which when translated from the Dead Sea Scrolls reads:

"And (*wa*) **I am** (*'anky*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה - *Yahowah*)**, your God** (*'elohym*)**, who brought you** (*yatsa'* – who led you) **out of** (*min*) **the realm** (*'erets*) **of the crucible of oppression and judgment** (*mitsraym* – serving as a metaphor for human political and religious malfeasance and divine judgment)**.**

So (*wa*) **you are to know and acknowledge** (*yada'* – you are to respect and consider) **no other** (*lo'*) **gods** (*'elohym*) **besides Me** (*zuwlah* – exclusively and without exception)**. There is no** (*wa 'ayn*) **Savior** (*yasha'*) **except Me** (*bilthy* – or in addition to Me)**."**

YaHoWaH | 𐤉𐤄𐤅𐤄𐤋 is God's one and only name. Yahowah | 𐤉𐤄𐤅𐤄 alone is God. When this realization is obfuscated, as it is in every Bible translation by their replacement of Yahowah for "*ha Ba'al* – the Lord," a

different god emerges – one unrelated to Yahowah.

8

Shem | Renown

Scattering the Flock…

One of the most extraordinary passages to consider relative to the religiously inspired substitution of Lord / *Ba'al* for Yahowah's name is found in the 23rd chapter of *Yirma'yah* / Yah Teaches and Guides / Jeremiah. This pronouncement is also prophetic of Yahowah's return.

So that we comprehend God's perspective on religious and political leaders, so that we are aware of why He was addressing this specific audience, and so that we understand His message, we are going to invest the time required to properly evaluate our Heavenly Father's teaching on the consequence of religious rhetoric, especially as it relates to the substitution of His name, Yahowah, with the adversarial title, "*Ba'al* – Lord." Over the course of the next twenty pages, your eyes will be opened to a perspective you may not have otherwise considered. What follows is a wholesale repudiation of religion, its means and consequence.

Through His prophet, *Yirmayahuw* | Yah Raises and Lifts Up, Yah Teaches and Guides, so Respect and Revere Yah (commonly transliterated Jeremiah), Yahowah offered the following indictment of Yisra'el's religious and political leadership…

"'Woe (*howy* – alas, consider this a warning, garnering your undivided attention) **to the shepherds** (*ra'ah* – to those who tend to, care for, feed, and shear the flock) **who have led astray and destroyed, causing**

irreparable damage (*'abad* – who have ruined by misleading others, causing them to die, perishing, such that they cease to exist, and whose actions have caused things of value to be squandered and wasted (piel participle – a verbal adjective whereby the object suffers the effect of being misled))**, because** (*wa*) **they have scattered** (*puwts* – they have chaotically displaced, attacking, dashing, and dispersing (hifil participle – a verbal adjective whereby the subject, the bad shepherds, have caused the object, the misled sheep, to go astray, becoming like their evil leaders in the process)) **the flock** (*'ets ts'on* – the sheep) **from My shepherding and nurturing** (*mari'yth 'any* – of My guidance, leadership, protection, and company; from *my* – to consider the purpose of *ra'ah* – pasturing, grazing, guiding, feeding, associating with, befriending, teaching, tending to, and shepherding a flock of sheep)**,' prophetically declares** (*na'um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**."** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:1)

Since the role of a shepherd is to lead and protect the sheep, when projected onto human beings, we find that the role has been misappropriated by religious and political leaders. And here, as it is throughout the Towrah and Prophets, God is warning His people that their rabbis and politicians have led them astray, causing irreparable harm.

By using *na'um* | to declare in advance of it occurring, we know that God's pronouncement against Israel's shepherds is addressing future generations. By using *'abad* | to mislead and *mari'yth 'any* | My shepherding, the crime the political and religious Jews have committed is to lead their brethren away from Yahowah's company and care. Rabbis, in particular, have deprived Jews of God's leadership and protection – a crime for which She'owl is

prescribed.

If you are a Jew seeking to become *Yahuwdah* | Beloved of Yah again, it is likely that you have not embarked upon Aliyah – but that you are aware of the process. I say this because proof of Judaism (Ultra-Orthodox is the only variety accepted), signed by a rabbi recognized by the Chief Rabbinate of the Haredim, determines if an applicant is entitled to Aliyah as a Jew. The document is required for any applicant who wants to immigrate to Israel and receive Israeli citizenship based on the religious interpretation of the Law of Return. It is not only an expensive and burdensome religious bureaucracy, but the Haredim also play dirty and blacklist rabbis who are less than Ultra-Orthodox and deny citizenship – and thus the ability to vote – to anyone who isn't exactly like them.

While the Law of Return simply states that a qualified applicant must demonstrate that they have been born to a Jewish mother (which is another rabbinical test and not from the Towrah (although it was enacted because so many Jewish women were raped by Christian and Muslim men that it became a survival mechanism)) or that they have converted to Judaism. It does not specify that they must be Haredim, nor does it delineate which rabbis are qualified to provide a certificate of proof of Judaism. There are no official guidelines explaining any of this. Capitalizing upon the ambiguity, and unduly empowered under Netanyahu's ruling coalition, rabbis made themselves the sole authority, even requiring a personal endorsement from the rabbi at the synagogue the individual attended in their home nation – thereby excluding ethnic Jews (the only ones Yahowah desires) in favor of religiously observant Jews (the ones Yahowah despises). For spouses, a marriage certificate is also required, and the only ones which are recognized are signed by Ultra-Orthodox rabbis.

The only reason that most Israelis are secular Jews

under such circumstances is that, while the Law of Return was passed in 1950, prior to former Prime Minister Netanyahu giving the Haredim rabbis absolute control over Aliyah so that they would support his ruling coalition, over a million secular Jews through the 1990s, especially from Russia, immigrated to Israel.

As a result of Netanyahu's backroom political malfeasance, the majority of American Jews, who are either secular or Reformed, are not welcome. The affidavit of a Reform or Orthodox rabbi in the United States, where over 7 million Jews reside, is automatically disapproved because they are not conservative enough for the Haredim Rabbinate in Israel. Making matters worse, the Haredim Ultra-Orthodox do not even recognize Israel as a state and they do not support the nation. Most are parasites, receiving Netanyahu-sponsored entitlements to play religion all day without paying taxes or defending the nation in the IDF.

If that were not bad enough to assure that Israeli Jews remain estranged from Yahowah and excluded from the Covenant, there is something worse – indeed, heartbreaking. The term Aliyah is not based upon *'alah* | to rise as the Haredim claim. It is a compound of *'al* | over, above, or against and Yah! *Aliyah* means "Over, Above, and Against Yahowah." And not so coincidentally, Yahowah's *'al* | opposition to the rabbis is the operative phrase in God's next statement.

Aliyah is a rabbinic term describing the person who is offered the distinction of the Torah reading in a synagogue or at a bar mitzvah. The religious designee is the one chosen to be *'Aliyah* | Over Yah.

In the name of full disclosure, the feminine noun, *'aliyah* (*Strong's* H5944), appears 20 times in the Tanakh. But its definition does not resemble the rabbinic usage. *'Aliyah* is defined as a "roof-room or chamber" and is

typically translated as "parlor."

Should you wonder why Yahowah is so vehemently opposed to rabbis and Judaism, the *'aliyah* | over and above Yah inference is as good as any. And should you wonder why religious Jews wrote Yahowah's name out of their religion, Aliyah does a fine job of exposing their attitude toward God.

"So consequently (*la ken* – therefore accordingly, in return, rightfully and assuredly as a result)**, this is what** (*koh* – focusing our attention on what will follow) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**, the God** (*'elohym* – Mighty One) **of Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, or engage and endure with, *'el* – God)**, has to say** (*'amar* – promises (qal perfect)) **in opposition to** (*'al* – over, above, and against) **those acting as shepherds** (*ha ra'ah* – those tending to, feeding, and shear the flock)**,**

'Those leading, feeding, and shearing (*ha ra'ah* – the shepherds tending to and guiding, ruling over and herding) **My people** (*'eth 'am 'any* – My family)**, you** (*'atem* – the many of you)**, yourselves, have led astray, pushed away, and scattered** (*puwts* – you have chaotically displaced, attacking, dashing, and dispersing, even besieging and separating (hifil perfect – the subject, in this case the rabbis, have caused the object, the misled sheep, to go astray for a period of time, causing them to be like their evil shepherds in the process)) **My flock** (*'eth ts'on 'any* – My sheep)**, and** (*wa*) **you have consistently driven them away by continually seducing them** (*nadach hem* – you have compelled and enticed them, leading them astray, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast down (hifil imperfect – the religious leaders have continually seduced and harassed God's sheep and thereby

caused them to become outcasts for a prolonged period of time, just like themselves))**.**

Therefore (*wa* – in addition)**, you have not been concerned about them** (*lo' paqad 'eth hem* – you have not taken them into account, attended to them, or considered them (qal perfect))**.**

So behold (*hineh* – at this moment, right here and now, pay attention to this, look up, this point is being emphasized)**, I** (*'any*)**, Myself, will hold you accountable and will reckon this against you** (*paqad 'al 'atem* – I will consider what you have done and take it into account, I will take inventory of this opposition, retaining a record regarding your accountability, even summon and punish you (qal participle – a descriptive verb which presents an actual time of reckoning against the rabbis)) **because of** (*'eth*) **the willful misconduct and unethical nature** (*roa'* – the harmful effect, the displeasing and injurious result, the corrupting and perverting aspects, and the evil and improper intent; from *ra'a'* – the evil and bad, willfully wrong, corrupting, perverting, injurious, and shattering consequences) **of your foolish deeds and wanton abuses** (*ma'alal 'atem* – defiling actions and abusive practices; from *'alal* – ruthless behaviors, malevolent dealings, deceptive practices, foolish acts, and childish tendencies)**,' prophetically declares** (*na'um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**."** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:2)

This is so important, Yahowah has removed all doubt. He has stated that He is the God of Yisra'el, naming His flock. He said that the shepherds are misleading His *'am* | people, affirming that He was not addressing sheep. He called the rabbinical malfeasance *roa'* | willful misconduct

– letting us know that the impropriety has been deliberate. He even called their practices *ma'alal* | wanton and malevolent.

Affirming that I was right about Aliyah, Yahowah said: "*'Any paqad 'al 'atem* – **I, Myself, will hold you accountable and will reckon this against you."** This is the consequence of revering rabbis over and above Yahowah.

This prophetic indictment, like so many others, is directed against the leadership of Jewish political and religious institutions. Rather than guiding, protecting, and nurturing Yah's flock, concerned only with themselves, they have become unethical, harmful, ruthless, wanton, and deceptive. Religion and politics remain the root of much evil. They are the most deceptive, destructive, deadly, and damning institutions on Earth.

So, for Yahowah to be fair, to be a worthy Shepherd of His people, He will hold them accountable. He will treat the rabbis as they have treated their victims. And that is why *She'owl* – the place of separation – will be a very religious and political place, a prison filled with rabbis competing with one another to see who can make the most rules and earn the distinction of Chief Warden.

Yahowah has just revealed one of life's greatest ironies. Religious establishments such as Ultra-Orthodox Judaism, whose rabbis claim to be serving "G-d," are actually driving people away from God.

Israeli politicians, like former Prime Minister Netanyahu, who claim to be concerned about their people, who sought the opportunity to lead them and protect them, exploited Israelis for their own personal gain. God has put us on notice that religious and political rulers are not only counterproductive hypocrites, but they are also "*roa'* – wicked, harmful, injurious, unethical, and downright evil." Although to be fair, Benjamin Netanyahu isn't nearly as

self-serving as the sniveling progressive, Yair Lapid.

While God's interests outside of Yisra'el are negligible, suffice it to say that the amalgamation of church and state has also "*nadach* – exerted enormous societal, cultural, economic, militaristic, political, and religious pressure to forcibly impel and seductively seduce" those these institutions have sought to control, effectively "exiling and banishing" billions from God, "thrusting them aside and casting them down." The Pope even carries a staff as a symbol of his presumptuous authority.

This is *Babel* | the confounding nature of Babylon, personified, exemplifying the oppressive nature of human institutions. It is indicative of the very things Yahowah wants us to walk away from before we walk to Him.

The simple and, indeed, obvious truth is that Yahowah chose these people and this place to make Himself known to everyone. Most of what He says to and of Yisra'el is true for all of the rest of us. Yahuwdym and Yisra'el are God's chosen paradigms. There is one Towrah and one Covenant.

So now that we know that Almighty God is addressing Jewish political and religious leaders and that He is angry with them for having separated His flock from Him, let's see if we can ascertain any additional insights regarding the timing of this prediction. The discussion continues by telling us that God will gather up and restore the sheep who have been dispersed and misled. (I suppose He'll forego the rabbinic endorsement currently required for Aliyah in the process.)

"'Then (*wa* – and so) **I** (*'any*)**, Myself, will obtain and gather up** (*qabats* – I will collect, harvest, pick up, engage relationally with, then assemble (piel imperfect – the flock will be put into action by Yahowah with ongoing consequences)) **the remnant** (*'eth sha'eryth* – the rest and remainder of the descendants, even the residue which is left) **of My flock** (*ts'on 'any* – My sheep) **from** (*min* – out

of) **all** (*kol*) **of the lands** (*ha ‘erets* – the realms, places, and nations) **where** (*‘asher* – in which as a result of the relationship and to show the way home) **I have temporarily scattered them** (*nadach ‘eth hem* – I have driven and exiled them for a time, cast and banished them (hifil perfect)) **there by name** (*shem* – where their presence is of renown and they have developed a reputation)**.**

But (*wa*) **My desire is to return and restore them at this time** (*shuwb henah ‘eth henah* – with a contingency which must be met, I have decided to gather them up, bring them back, turn them around, and completely renew them (hifil waw perfect (waqatal consecutive) – should they be ready, I will choose to engage at this time in a manner which transforms them, causing them to be more like Me)) **upon their pasture, abode, and home** (*‘al naweh henah* – over their beautiful dwelling place and campground, upon their residence and settlement)**.**

And (*wa*) **they will be fruitful and flourish** (*parah* – they will reproduce, branch out, grow, and live abundant lives (qal perfect consecutive – during this time I want them to actually bear fruit))**. And** (*wa*) **they will increase and become great, living a long and abundant life** (*rabah* – they will be tremendously empowered, their status will be substantially elevated, their lives will be prolonged, they will multiply, and they will grow exponentially (qal perfect consecutive – during this time it is My desire that they become numerous, are actually empowered, and thrive))**.’”** (*Yirma’yah* / Yah Raises and Lifts Up / Jeremiah 23:3)

There will be no laws or affidavits, no religious rulings, no involvement from the office of the Chief Rabbinate, and no Aliyah in the rabbinic sense. God will dispense with the red tape and bring His people home – Yisra’el and His sheep and He will tend to His flock.

Shuwb | return was scribed in the waqatal, or waw

perfect, which is called the consecutive perfect. It addresses a time-limited action which is either conditional, and thus contingent upon something occurring, or volitional – expressing desire in the first person (serving as an equivalent of the cohortative). Therefore, Yahowah's choice to bring Yisra'elites back home is contingent upon them acknowledging Him and accepting His conditions. With the hifil stem, He is offering to develop a productive relationship with these immigrants such that He provides the certification of their acceptance. Written in this way, Yahowah is telling us that He will assuredly bypass the rabbis and their approach to Aliyah.

Depending upon how one deals with *sham* | place or *shem* | name, God's concern may be that His flock has been driven away from His name – Yahowah, such that Jews are no longer Yahuwdym. So, what's inferred is that He will restore them by returning them to His name. Therefore, He is underscoring the consequence of removing his name, Yahowah, from His Word, and from our collective awareness.

Jews will become Yahuwdym again. And Yaruwshalaim will once again reside within Yahuwdah.

A precursor to the prediction listed at the end of this passage occurred in 1948 when Israel became a nation. For the first time since the Roman destruction of *Yahuwdah* | Judea in 133 CE, the *Yahuwdym* | Jews they exiled and enslaved throughout the world were allowed to return to their homeland. And yet, these seven million Israelis were not the "*sha'eryth* – remnant" of whom Yahowah was speaking because Yah's flock has not yet been "*shuwb* – restored or renewed." They still remain in many nations and have not yet "*parah* – flourished" nor "*rabah* – become great," at least to the extent required by this promise. Therefore, this prophetic pronouncement is directed toward the remnant which will greet Yahowah by name upon His return on the Day of Reconciliations. It depicts

the time when He will renew His Covenant with Yahuwdym and Yisra'el.

On that day…

"'Then (*wa*) **I will raise up and establish** (*quwm* – I will take a stand on their behalf, and I will confirm and fulfill My promise to confirm and honor (hifil perfect)) **over them** (*'al hem*) **those who serve as** s**hepherds** (*ra'ah* – those who tend to, nurture, guide, and protect) **so that** (*wa*) **they will do what is required to nurture, guide, and protect them** (*ra'ah hem* – it is My desire for them to lead, direct, and feed them at this time (qal waqatal perfect))**.**

And (*wa*) **they shall not be afraid** (*lo' yare'* – they shall not be intimidated or terrorized, dread or venerate anyone) **ever again** (*'owd* – any longer)**.**

And they will not be dismayed or discouraged (*wa lo' chathath* – they shall not be confused or abused, shattered or falter)**, nor will they be discounted or disregarded** (*wa lo' paqad* – and they will not be inventoried as merchandise as a result of not being properly considered or appropriately evaluated)**,' prophetically declares** (*na'um* – promises) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**."** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:4)

Ra'ah | to shepherd is always a verb in Hebrew and not a noun as it is typically rendered in English. Therefore, the act of *ra'ah* | shepherding necessitates actively engaging with the sheep to guide, protect, and nurture them.

Doing this job well is something Yahowah values to such a degree that He afforded this distinction to His Son, Dowd. He is the *Ra'ah* of Yisra'el in addition to being the *Melek*, *Mashyach*, and *Yatsa'*.

Also interesting, while Dowd will be the lead Shepherd, he will encourage others to assist. In this way,

he will be like his Father who prefers to act with us rather than alone.

Our Heavenly Father provides many contrasts for us to consider. In this one, man scatters and defrauds and Yahowah gathers and enriches. Man misleads while God guides.

What little question there may have been as to whether Yahowah was judging the political and religious leadership of Yisra'el 2,700 years ago or in the days prior to His return, is resolved by the concluding line. Between Muslims and Progressives, Catholics and Communists, especially Conspiratorialists, Jews remain the most discounted and abused people on Earth. And as is typically the case with deceivers such as these, they are guilty of the crimes they falsely ascribe to others.

Speaking of falsely ascribing, I've done it too, albeit inadvertently. And importantly, in the way of *Moseh* | Moses, the worst thing I have ever done prepared me for the best. While a Christian, I was conditioned to read every prophetic reference to *Dowd* | David as if it applied to "Jesus Christ." When I stopped doing so, my religion lost its credibility – something faith cannot afford.

Sadly, I fell victim to the absurd notion that God wasn't bright enough to keep His names straight and that He spoke of "David" when He actually meant to say "Jesus." But since there are no prophecies that address the arrival or role of "Jesus," how was one to believe he was the most important person in God's story?

The Christian answer is Replacement Theology. When the "nameless and antiquated old god" anointed "David," we were told that He was actually christening Jesus. When "the Lord" revealed that "David" was returning with Him, well…what He meant to say was that there would be a "Second Coming of Jesus Christ," which took some faith considering there was no "first coming." When the "God

of the Old Testament" announced that "David" was His Son and He was his Father, and when He proclaimed that a child would be born and a son would be given, we were taught to ignore the name He provided. After all, our new and improved man-god had come to save us from the senile and archaic creator. But then, why were we so entertained by the stories and prophecies of the "Old Testament," and why were we so desperate to tie them to our guy if the "Old God" couldn't be trusted?

Since there isn't a single statement pertaining to Yahowah replacing Yahuwdym with Gowym, or Dowd with Jesus, and thousands which say otherwise, Christians contrived a religion out of making $#!+ up. If it required that God suffer from Alzheimer's and Dementia, it no longer mattered because they replaced Yahowah with Jesus. The world's most popular religion would be nothing more than a shell game of hidden truths and obvious replacements.

Although I had become an agnostic prior to engaging with Yahowah, as there were too many conflicts and conundrums in Christianity to persist as a believer, I remained imprinted by many of the religion's myths, including the way I misinterpreted prophecies pertaining to *Dowd* | David such as the one which follows. I initially wrote my introduction to Yahowah's next statement as if the Shepherd was symbolic of "the Ma'aseyah Yahowsha'." As a mission statement, this was an accurate assessment. As a name and title, not so much.

Correcting this error in judgment, while striving to remain consistent with what Yahowah actually promised, is the reason I began rewriting every volume of the *Yada Yahowah* series. Improving the translations and correcting the commentary would consume my every waking moment for three years.

While it was my mistake to clean up, in typical

fashion, Yahowah transformed these days into the most enjoyable, enlightening, and productive of my life. So, since it took me the better part of two decades to fully appreciate the role of Father and Son in our redemption, finally accepting Yahowah's and Dowd's testimony at face value, I am empathetic, knowing that what you are now reading may be a jolt to your soul. What took me decades to ascertain, you are now confronting within the first hours of your journey.

Since you are entitled to know, I gradually came to the realization that Yahowah really was speaking about *Dowd* | David as I translated and retranslated, contemplated and came to more fully appreciate, the first prophecy I encountered twenty-three years ago: *Shamuw'el* / 2 Samuel 7. Each time through its words, I moved closer to the truth, to Yahowah's and Dowd's perspective and intent. And then, while composing *Observations*, it was as if a ton of religious rubble was finally being tossed aside as I came to realize that *Yasha'yah* / Isaiah 9 was also addressing Dowd, not my stand-in, the Ma'aseyah Yahowsha'. In that this was my former religion's most important prophecy, it was cathartic to recognize that Dowd's name was inscribed in the midst of it for a simple reason – it was all about him.

From there, I began rewriting the first two volumes of *Coming Home*, motivated to present the Son of God and the Messiah correctly. For *Yahuwdym* | Jews, this was a watershed moment, because it means that they were correct when they realized that the misnomer "Jesus" could not have been the Messiah. It also meant that the rabbis were wrong because the returning Mashyach is not only known, he is Yahowah's *Ben* | Son, the *Melek* | King and *Ra'ah* | Shepherd who is the *Tsemach* | Branch. All of this and more became irrefutable when translating the first 25 *Mizmowr* / Psalms which serve as the basis of *Coming Home*.

It was a cause for celebration because I was now closer to the truth than anyone had been in two thousand years.

And yet, even then, I missed the most important revelation in human history when it was right before my eyes. Just as there was no Jesus Christ, there was no Ma'aseyah Yahowsha' either. The reason the Christian New Testament avoids attributing the fulfillment of Pesach, Matsah, and Bikuwrym to Jesus is because their misnomer was a counterfeit and had nothing to do with them. By contrast, the reason Dowd speaks of fulfilling them in first person is because he did. The reason Dowd's name and his titles are mentioned in every prophecy regarding the fulfillment of the Mow'edym, is because Father and Son would support one another throughout.

My awakening to what is now obvious, indeed irrefutable, came when translating Mizmowr 26 through 30 for the 3rd volume of *Coming Home – Dowd* | Beloved. When the prophet explained that this was his decision, one Yahowah supported, I found myself asking why Father and Son decided to fulfill the seven Miqra'ey together. Why, for the love of God, would anyone volunteer to suffer as the Pesach 'Ayil and then endure a trip to *She'owl* | Hell during Matsah – especially knowing that Yahuwdym would deny and denigrate him while Gowym would rob him of his sacrifice and acclaim?

The answer is that he was the foremost expert on the Towrah – the very book the religious scholars deny existed at the time. Dowd knew that Moseh had been the perfect paradigm, a man of exemplary intelligence and character, and that he had performed the most magnanimous and selfless acts ever experienced by his people. Nonetheless, the Children of Yisra'el treated Moseh as if he had leprosy, as if he had dragged them into slavery as opposed to freedom. The Yisra'elites were reprehensible ingrates – and nothing had changed over the ensuing centuries.

So, Dowd, knowing that he, unlike Moseh, had made his share of lamentable mistakes, realized that for him to prevail as the eternal King of Yisra'el, something would

have to change. And the most effective way for him to transform his reputation and his people's attitudes would be to become their Savior. He wouldn't just volunteer to fulfill Pesach and Matsah, he would insist upon it – making a case for doing so that his Father would appreciate and accept. It would be two days of hell, one on earth being tortured by the Romans and one in She'owl to deposit our guilt. But as a result, at least for those saved by his sacrifice, he would enjoy an eternity of gratitude and respect.

That is not only the truth, it is the whole truth so help me, God. Dowd would live three lives. While the outcomes and events would differ, in each, he would be the Son of God, His Firstborn, the Messiah and King – the Savior of his people.

This being the truth, all thirty-five books would need to be rewritten to accurately reflect it. But what an honor to not only have found the greatest treasure in human history but, also, be afforded the privilege of sharing it for the benefit of God's people and with Yahowah's overt blessing.

My wife had been right, when moments after completing the initial two volumes of *Coming Home*, and starting the third before writing a fourth, she, a *Yahuwd* | Jew, acknowledged that while she came to know Yahowah and engaged in the Covenant by reading the original series, based upon what we had learned, the original books were no longer accurate with regard to the identity of the Messiah and Son of God. She asked me to rewrite all of them, realizing that accuracy was essential to awakening fellow Yahuwdym. Ten hours a day, six to seven days a week, and two years later, I finished doing as my wife had requested. And it was then that I learned from the Mizmowr that there was far more to make known about Dowd's role in the lives of the Covenant's children.

Yes, Dowd will soon return on Yowm Kipurym to provide reconciliation, but he has been here twice previously. He and his Father had taken a stand to enable the proper path home…

"'Now pay attention (*hineh* – behold, look now right here and see) **to the days** (*yowmym* – the time) **which will have come for inclusion** (*bow'* – which will have arrived in a moment in time to pursue a return and a harvest (qal participle – a genuine verbal adjective))**,' prophetically declares** (*na'um* – reveals long before it occurs) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**, 'when** (*wa* – in addition) **I will have enabled restoration through Dowd by raising up and establishing with Dowd** (*quwm la Dowd* – I will have made it possible for Dowd to fulfill the promise to restore (hifil perfect first-person singular – Yah will enable Dowd to fulfill and restore by taking a stand)) **the correct and proper** (*tsadyq* – the rightful and righteous, the just and vindicating, the justified, right, and acquitting) **means to life and growth** (*tsemach* – branch from which the living bud and blossom, sprout and grow)**.**

And so (*wa*)**, he will have provided counsel about his reign as king after having pondered the implications** (*malak melek* – he will have provided authorized advice to consider pursuant to his sovereignty (qal perfect)) **because** (*wa*) **he obtained the insights needed to understand, the skill to succeed, and the capacity to instruct** (*shakal* – he developed the proper focus and the knowledge from sound instruction and teaching, the intellectual capacity, and cerebral acumen to prudently prosper by offering that which is proper (hifil waqatal perfect – enabling ongoing insights subject to volition))**.**

Then (*wa*) **he will be motivated to act and engage in** (*wa 'asah* – he will perform, work at, and profit from (qal waqatal perfect)) **the way to exercise good judgment regarding the means to fairly resolve disputes** (*mishpat*

– the basis upon which sound decisions are made and judgment is executed to achieve justice; from *my* – to ponder the implications of *shaphat* – making thoughtful decisions regarding what is just, appropriate, logical, and fair) **and correctly providing vindication** (*wa tsadaqah* – by being upright, righteous, just, proper, moral, and acquitting) **in the Land** (*ba ha 'erets* – within the material realm and on Earth)**.'"** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:5)

It is hard to overstate the relevance of this prophecy – especially within the context of Dowd's three lives and what he and Yahowah have accomplished together. The "days which would arrive for inclusion, this time of restoration and return" of which "Yahowah prophetically spoke," would play out over Pesach, Matsah, and Bikuwrym in year 4000 Yah, 700 years after this was announced. God would enable His Son, "Dowd" to "take a stand which would restore" his people.

The "means to life and growth provided by the Branch" would be "correct and proper, justifiable, right, and vindicating." This is the express purpose of the Mow'edym. And for this to occur as promised, Father and Son would work together, with Yahowah enabling Dowd.

More than anyone who has ever lived, Dowd, through his Mizmowr and Mashal, revealed that "he had pondered the implications and then provided counsel pursuant to his future reign as king." And it is by closely examining and carefully considering what he wrote 3,000 years ago that we have deduced a more complete and accurate assessment of his contributions to our redemption and reconciliation.

Dowd "obtained the insights he needed to understand" by listening to Yahowah and reading the Towrah. As a result, he came to rely upon his Father and was "afforded the ability to succeed and the capacity to instruct." Simply said, he told us what he was going to do and then he did it.

And all the while, he explained his rationale and resulting benefits.

The Messiah was "motivated and eager to engage" because he was committed "to do what was required to justifiably resolve the disputes" separating Yahuwdym from Yahowah. For those "exercising good judgment regarding this resolution" there would "be vindication."

With Yahowah's support, Dowd would become our Savior.

Yahowah never works alone. It isn't in His nature and would be contrary to His purpose. He created us because He wanted to enjoy a working relationship with humankind. The universe – especially at six dimensions – is ginormous – and there is a lot to oversee. Then beyond the Material Realm is the Spiritual Realm – extending into eternity in the 7th dimension. Dowd just happens to be His favorite Son.

Therefore, Yahowah is sharing His Son's crowning achievement – the most joyous moment since creation. As we approach eternity with the same mindset and resolve, pursuing what is right by doing what is correct, we will benefit from what they accomplished by fulfilling the Mow'edym.

Let's be clear: in this prophecy, and all others like it, including *Yasha'yah* | Isaiah 9 and *Shamuw'el* | 2 Samuel 7, there are only two names presented – Yahowah's and Dowd's. This is about them, their relationship, and what they have achieved.

Dowd | David is *tsadyq* | correct and thus acquitted and vindicating. He is *tsadyq* | right with God because he is *tsadyq* | right about God. The man who, by his own admission, had more faults than hairs on his head, was seen as *tsadyq* | innocent as a result of the *Towrah*, *Miqra'ey*, and *Beryth*.

One of Yahowah's favorite metaphors for Dowd is *Tsemach* | Branch. It, and therefore, he, embodies a means to grow out of the rootstock of Yisra'el, making a connection between us and the Tree of Lives.

As God's Firstborn Son, Dowd has "*melek* – royal lineage and supreme sovereignty." And as a result of being immersed in Yahowah's Set-Apart Spirit as a prophet, Dowd is "*malak* – thoughtful, considerate, and responsive." He was and remains Yisra'el's ideal shepherd and king.

One of the many reasons the Messiah is perfect for the job is because he is the most "*shakal* – insightful" of men. His "*shakal* – desire for understanding" is unsurpassed. When we combine his "*shakal* – intellectual capacity and cerebral acumen" with the "*shakal* – instruction and teaching" he derived from the Towrah, he remains perfectly positioned to "*shakal* – guide" Yahowah's sheep.

The Towrah provides the "*mishpat* – ability to exercise good judgment and the means to justly resolve disputes." The path to this ideal result is laid out in the *Miqra'ey* | Invitations to be Called Out and Meet with God. They are for our benefit. And when we engage and act upon them, we are deemed "*tsadaqah* – upright and righteous, correct and justified, approved and vindicated" in the eyes of God.

The day which Yahowah seeks to celebrate above all is *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah. It will begin at sunset in *Yaruwshalaim* | Jerusalem, 6:22 PM, October 2nd, 2033. Five chapters of the *Mow'ed* | Appointments volume of *Yada Yahowah* are devoted to exploring the magnificent nature of this day…

"'In his day (*ba yowm huw'*)**, Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah, Jews) **will be liberated and saved** (*yasha'* – will be rescued and delivered (nifal imperfect)) **and** (*wa*) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – engage and

endure with *'el* – God, Israelites) **will live and dwell** (*shakan* – will camp out and reside (qal imperfect)) **in confidence, expressing their trust and reliance** (*la betach* – totally assured and worry-free, safe and secure)**.**

And thus, this is (*wa zeh*) **his name** (*shem huw'* – his personal and proper designation and renown) **which, as a benefit of the relationship** (*'asher* – which to show the way to get the most out of life)**, he will be called** (*qara' huw'* – He will be summoned, invited, met with, and encountered, He will be proclaimed, read about, and recited (qal imperfect – literally and eternally))**: "Yahowah Is Right about Our Vindication** (*Yahowah Tsadeq 'Anachnuw* – Yahowah is the Means to be Right, Yahowah is our Acquittal, Yahowah is our Righteousness)**.""** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:6)

It is as it should be. Yahowah is acknowledging Dowd while the Son is acknowledging his Father. They are great individually, but better together. Dowd volunteered to serve in this way and Yahowah delivered the desired result.

Dowd is our *Yatsa'* | Savior because Yahowah is *Tsadeq* | Right. Yahuwdah will be rescued and liberated and Yisra'el will thrive and remain by trusting in and relying upon what Dowd has done – albeit not alone. This is possible because *Yahowah Tsadeq 'Anachnuw*!

With these words, Yahowah has destroyed the credibility of Christianity and Judaism. Peter, Paul and their stooges, Luke, Mark, and Matthew, claimed that, for allegedly having conspired to kill Jesus, Jews had forfeited the opportunity to be saved. Not so. They also claimed that "David" was dead and buried. Not accurate either.

The Chosen People will be liberated from the oppressive nature of religion and saved by Father and Son. A remnant will live forevermore. And just so there is no mistaking the object of God's devotion, His flock bears the

names Yahuwdah and Yisra'el.

God's people are never called Hasidic or Haredim, never called Christians or Muslims, they are never referred to as Babylonians, Assyrians, Philistines, Egyptians, Greeks, Romans, Druids, Mayans, Incas, Aztecs, Animists, Africans, Asians, Indians, Europeans, Russians, or Americans, much less Hindus, Roman Catholics, Orthodox Christians, Protestants, Muslims, Mormons, or Secular Humanists. God is not returning for a "church," because He has no interest or association with any such institution. He is not returning for "believers" or the "faithful," because it is only those who know, trust, and rely upon Him who will endure.

Therefore, Dowd is not bringing salvation to any religious or political organization. To be saved, and to live with Yah, we must become: "*Yahuwdah* – Beloved of Yah" or "*Yisra'el* – Individuals who Engage and Endure with God." Or both. And we must recognize that Dowd is our Savior and King, Yahowah is our God and Father, the Towrah is our source of Guidance and the Beryth is our Family.

There is no room for Replacement Theology here, the unsupported notion that the promises made by God to Yahuwdah and Yisra'el were somehow transferred to the "Christian Church." There is no accommodation here for the absurd notion of a "Jesus Christ." Just as *Dowd* | David is the antidote for Christianity and Replacement Theology, he is what is prescribed to remedy the localized pandemic of Judaism.

Moving on to our next illustration of God's plan, we find that the *Yatsa'* | Exodus from *Mitsraym* | the Crucibles of Religious and Political Oppression served many purposes – one of which was to provide a prophetic portrait of the *Yatsa'* | Exodus from *Babylon* | Religious and Political Commingling and Confusion which will occur as

we approach Yowm Kipurym in year 6000 Yah. God is a Liberator and mankind's most formidable foe is religion, followed by politics and conspiracy.

This realization that Yahowah is an engaged and active advocate of freedom from all manner of human control mechanisms is the first step toward rejecting the religious notion that God must be feared and obeyed. It is also the first step toward the Covenant and serves as its lone prerequisite.

The first statement Yahowah etched in stone upon the first of the Two Tablets underscores this unpopular reality…

"Then Almighty God conveyed all of these statements in our presence, providing perspective, saying and explaining: (*Shemowth* 20:1)

'I am Yahowah, your God, who, relationally and beneficially, to show the correct path to get the most out of life, brought you out of and delivered you from the place of political and religious oppression, out of the house of slavery, the place of worship and servitude, of bondage and working for one's salvation. (*Shemowth* 20:2) **You will not continue to exist with other, different or additional, gods over and above My presence."** (*Shemowth* / Names / Exodus 20:3)

In His Second of Three Statements, Yahowah overtly condemns religion, telling us that it is the way fathers corrupt their children. The religious pandemic would be so pervasive and deadly, at the conclusion of this, the middle statement on the first of two tablets, God revealed that thousands, and not millions, would be saved. Thousands among billions are just one in a million. Should you choose to be one of them, Yahowah wants you to know that, while He was once known for having rescued His people from Mitsraym, upon His return, He will be celebrated for having rescued His Family from a different locale…

"'Therefore (*la ken*)**, behold** (*hineh*)**, a time is coming** (*yowmym bow'*)**,' prophetically declares Yahowah** (*na'um YaHoWaH*)**, 'when they will no longer say** (*wa lo' 'amar 'owd*)**, "Yahowah lives who raised** (*chay Yahowah 'asher 'alah*) **the Children of Yisra'el** (*'eth ben Yisra'el*) **out of the realm of religious and political oppression** (*min 'erets mitsraym*)**,"** (*Yirma'yah* 23:7) **but instead as** (*ky 'im*)**, "Yahowah lives who raised** (*chay Yahowah 'asher 'alah*) **and who, for the benefit of the relationship, returned** (*wa 'asher bow'*) **for the descendants** (*'eth zera'*) **of the Family of Yisra'el** (*Beyth Yisra'el*) **from the land to the north** (*min 'erets tsaphown* – out of the realm of the hidden treasures those who are observant; from *tsaphan* – to be valued, *tsaphah* – to closely examine and carefully consider and *own* – all things pertaining to) **and away from** (*wa min*) **all of the places** (*kol ha 'erets*) **where I had scattered and banished them there by name** (*'asher nadach hem shem*)**."**

Then they shall live and remain (*wa yashab*) **upon their own soil** (*'al 'adamah hem*)**.'"** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:8)

Therefore, let it be known: there will be a second *Yatsa'* | Exodus, this one occurring during the Time of Ya'aqob's Troubles. As was the case 3,468 years ago, Yahowah is coming to liberate the Children of Yisra'el from the places they are being oppressed by religion, politics, and conspiracy.

The overwhelming preponderance of Diaspora Jews currently reside north of Yisra'el (over 95%), particularly in the United States, Canada, Europe, and Russia. Moreover, there are hundreds of thousands of ethnic Yisra'elites around the Caspian Sea which is where the ten lost tribes were taken by the Assyrians long ago. However, beyond geography, by using *tsaphown*, God may also be saying that those who return will be "highly valued hidden treasures who are observant."

That is the good news, but it comes with a strong dose of reality. The reason Yahowah revealed that there would only be as few as one in a million souls sufficiently liberated from religion, politics, and conspiracy to be saved is that Mal'aky was the last of the prophets. Without a Yahuwd to work with and through, there has been no communication with Yisra'el in 2,450 years. We are doing our best to make up for lost time and are hopeful that Yahuwdym will start paying attention.

This is now *Yirma'yah* | Jeremiah reacting to what he has seen while witnessing the future…

"Concerning the prophets (*la ha nab'ym* – regarding those who speak for God)**, my thoughts are grieved, and my heart is broken** (*shabar leb 'any* – I am distressed and crushed) **within me** (*ba qereb 'any*)**.**

My essential essence (*kol 'etsem 'any*) **is shaken** (*rachaph*)**. I am like** (*hayah ka*) **an inebriated individual** (*'iysh shikowr*)**, similar to a man** (*wa ka geber*) **intoxicated by wine** (*'abar huw' yayn*) **because of the appearance** (*min paneh* – from the presence) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **and because of the presence** (*wa min paneh*) **of His set-apart words** (*dabar qodesh huw'* – the special and unique, separating, statements and message)**."** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:9)

One of the last prophets was grieved that there would be no more prophets. The realization that the entire community would turn away from Yahowah to pursue personal interests, politics and religion, was so disorienting, so difficult to process, he equated the effect it was having on him as inebriating and intoxicating.

I understand his bewilderment and frustration. God revealed Himself to Yisra'el and Yahuwdah in their language, miraculously intervening on their behalf, and in response, they chose to act like Gentiles. Yahowah proved

His existence and the reliability of His Towrah and Prophets by detailing every important aspect of Yisra'el's remote past and distant future, only to have His people compose their own Talmudic Torah and forget His name. From Mal'aky to the present day, there would not be a single Yahuwd willing to engage with God on behalf of the people. It got so bad, Yahowah chose a Gowy to convey and clarify the message the Hebrew prophets had shared long ago – making their words pertinent today.

Nonetheless, no matter how well intended and spiritually supported, the success of *Yada Yahowah* will be measured by the quality, not the quantity, of qualified individuals. I say this based upon the prophet's portrait of what he is seeing in Yahowah's presence upon His return. The Set-Apart Words of the prophets, even when amplified and explained, will not have awakened enough Yahuwdym to elicit a positive response from Yirma'yah – although I suspect the opposite is true with Yahowah. From the beginning, He has consistently chosen one over many.

With rare exceptions, when the prophets speak of *na'aph* | adultery, they are bemoaning the nation's propensity to cheat on God by being religious and chasing after gods of man's making. They are not criticizing marriage, monogamy, or sexuality. The marriage vows we are most familiar with, "forsaking all others and till death do us part," are unsupported in the Towrah, where there are no vows, polygamy is common, and divorce is as simple as writing a letter.

"'Indeed (*ky*)**, the Earth** (*ha 'erets* – the Land and material realm) **is filled with** (*male'* – is replete, satisfied, and content with (qal perfect)) **religious adultery** (*na'aph* – with those who are unfaithful to the Covenant, engaging in illicit relationships with false deities (piel participle – the object of the religious adultery is being demonstrably cheated upon))**.**

Therefore, because of (*ky min*) **the presence of this curse** (*paneh ‘alah* – the appearance of the harmful nature of these binding oaths and lamentable sworn testimony)**, the Earth** (*ha ‘erets* – the Land and material realm) **is despondent** (*‘abel* – is drying up, dejected and languid)**.**

The dwelling places (*naweh* – the pastures, settlements, and abodes) **where the word is questioned** (*midbar* – the desolate wilderness of the questionable message; a compound of *my* – to question and *dabar* – word) **are paralyzed and withering away** (*yabesh* – are shriveling up and desolate (qal perfect))**.**

And (*wa*) **their course of action, whereby they use oppression and extortion to facilitate their wayward lifestyle while running away** (*maruwtsah hem* – their illicit financial dealings where money is stolen by those in power [read: religious and political authorities] to fund misguided and impulsive ways of living)**, was, is, and continues to be completely** (*hayah* – exists as (scribed in the qal stem which tells us that the subject, which is the oppressive extortion, has and will actually occur, and imperfect waw consecutive which affirms that this choice of behavior will eventually cease even though its consequences will endure)) **wrong** (*ra’ah* – evil, wicked, distressful, disastrous, troubling, misfortunate, and harmful)**, and their use of power, influence, and authority** (*wa gebuwrah hem* – their religious supremacy, political, economic, and military might) **is not right, honest, or trustworthy** (*lo’ ken* – is not valid, correct, just, or justified)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:10)

God is criticizing religious leaders as well as the institutions which empower them. He is upset that they are promoting false gods and says that, as a consequence, the world has become a wasteland in which most people shrink away from His Word. Of special interest, we must recognize that God is particularly displeased with the

propensity of religious leaders to fund their often-lavish lifestyles by extorting money from the masses and by oppressing those they claim to serve.

God has put us on notice. Their illicit financial dealings and way of life are not right, honest, or trustworthy. And this problem is not partial or limited but, instead, pervasive and complete. Pay them, listen to them, and follow them at your own risk.

That said, there is a subtle truth revealed in this passage. One of the reasons the masses buy into religion is that most promise that they will see their loved ones again in heaven. So, it is in the "mourning for the dead" that the living are beguiled.

In that *na'aph* | adultery is a common metaphor, it is instructive to see that it is wielded against religion, not sexuality. The "*'alah* – curse" which has filled the Earth is "*'alah* – illicit relationships with false gods," especially Allah and Jesus Christ. The oaths of allegiance, so common among the religious and political, the patriotic and militaristic, are lamentable according to God.

Midbar is routinely translated as "wilderness," but there is more to this desolate environment. The realization that *midbar* is a compound of *my* – to question and *dabar* – word explains why such places are lifeless. And according to God, such religious curses are "*yabesh* – paralyzing, causing the faithful's soul to shrivel up and wither away."

Reinforcing the realization that Yahowah is continuing to bemoan religion, He speaks of it as being "*maruwtsah* – oppressive and extortionary" – which is something only the empowered can accomplish. And in this regard, Jews have been extorted and persecuted by Christianity and Islam for centuries. But the fact remains, when it comes to illicit financial dealings, nobody holds a candle to the rabbis. They are especially good at being

"*ra'ah* – bad." Their abuse of power and authority has always been wrong. There is no justifying anything they have done.

But should you suspect that singling out religious leaders in particular but also political potentates was unjustified, consider this…

"'Indeed (*ky* – surely and truly)**, the prophet** (*naby'* – the person who claims to speak on behalf of a deity) **in addition to** (*gam*) **the priest** (*kohen* – the religious official and ruler, the cleric and minister, the royal advisor and priesthood) **are defiled and Godless** (*chaneph* – are filthy, morally corrupt, internally polluted, crooked, spineless, wavering, and unGodly)**.**

And even (*gam*) **in** (*ba*) **My house** (*beyth 'any* – My home [speaking of the Promised Land])**, I have found** (*masa'* – I have discovered sufficient evidence to determine that) **they are evil** (*ra'ah hem* – they are wrong, wicked, and disastrous, troubling, miserable, and harmful)**,' prophetically declares** (*na'um* – affirms in advance of it occurring) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**."** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:11)

There is no denying that these false "prophets" and irresponsible "priests" are religious leaders. Therefore, God's indictment is focused upon the sectarian establishment. That, however, does not exonerate politicians because, for most of human history, religious and political power has been inseparable. Even today, in nations which feign separation of church and state, most candidates draw their support from religious constituents. In America, the Republican Party and Christianity are wed, just as Socialist Secular Humanism has become ingrained within the Democratic Party, and Progressives are

Marxists.

We must therefore conclude, at least according to God, that those most intent upon appearing Godly are unGodly. Those who pretend to be moral are among the most immoral. Religion, rather than being a source of good which leads believers to God, is a bastion of evil, where the foolish and faithful are led astray.

According to Yahowah, religion is wrong. God views the beliefs of man as detestable and miserable.

"'As a result, likewise (*la ken* – so much more so then)**, their way** (*derek hem* – their path) **will be for them** (*hayah la hem* – will continuously come to exist for them (qal imperfect)) **like** (*ka*) **the promise of empty and unfulfilled words, nothing but false hope** (*chalaqlaq* – a slippery slope and a treacherous walk into the realm of falsehood and flattery; from a repetition of *chalaq* – dividing a spoil while reallocating something stolen, redistributing wealth by plundering others)**.**

Away from the light and into the darkness (*ba ha 'aphelah* – concealed and disappearing, ceasing to exist while coming to a calamitous and misfortunate end)**, they will be thrust down as a punishment** (*dachach* – they will be cast down (nifal imperfect)) **while being diminished** (*wa naphal* – going from a higher position to a much lower one, losing control and falling prostrate) **by it** (*ba hy'*)**.**

Yes (*ky* – rest assured)**, I will bring** (*bow'* – I will return and pursue (hifil imperfect)) **misfortune upon them** (*ra'ah 'al hem* – distress, misery, and suffering over them and their evil companions, errant associates, misleading shepherds, and depraved citizens) **the year** (*shanah* – the time of change and transformation) **of their appointed judgment and punishment** (*paqudah hem* – of reckoning, of exercising authority and assigning responsibility which results in imposing a penalty whereby they are placed into custody)**,' prophetically declares** (*na'um* – affirms in

advance of it occurring) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**."** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:12)

God is fair. Those whose empty words and slimy ways have caused so many to fall will stumble into the pit of darkness. The clerics and kings who have forced others to bow down before them will ultimately find themselves prostrate before God in judgment. Those who sought to elevate themselves by demeaning others will be cast down. The miserable misfortune of Divine punishment awaits the advocates of religion and politics – their just recompense for having misled so many for so long.

God is light, so "*ha 'apelah* – the darkness" represents total separation from Yah. She'owl is, therefore, exceedingly similar to a black hole.

And because being separated from God is the greatest plague of all, *ha 'apelah* was used to describe the final judgment before Passover: "There will be a darkness (*'apelah*) over the land of religious and political oppression, a darkness (*'apelah*) which will be felt…in the realm of Mitsraym for three days."

The fact that this statement began with *la ken* makes the punishment fit the crime – a *quid pro quo*. This is simply the consequence of religion.

Chalaqlaq is a telling term. By using it, God is affirming that religion is nothing more than false hope – and thus the squandering of one's life. Judaism, like Christianity, is predicated upon a litany of "*chalaqlaq* – empty and unfulfilling words." Faith is the "slippery slope" into the darkness.

The realization that *chalaqlaq* is based upon a repetition of *chalaq* demonstrates Yahowah's adversity to "redistributing wealth," as opposed to creating it, as well

as to "plundering the productive." Advancing these notions is what fuels liberal politics.

Being thrust down into the darkness and diminished as a punishment is the fate of all who promote or impose their religion. Their victims will cease to exist while the perpetrators will get an eternity to consider the consequences of their crimes.

The time of Judgment is quickly approaching. Mankind's reckoning with God will occur between October 2nd and 7th, 2033. And you do not want to be among those judged. At that point, there will be only two options, the cessation of one's soul or its eternal incarceration. Should you be interested in the third option, that of life within the Covenant, you will need to act before it's too late.

You and I have been afforded three options. We can follow the religious and political to our mutual demise. Men and women have done so through compulsion or choice for the past 6,000 years, all without benefit. We can step aside and listen to Yahowah, then accept what He is offering and asking in return. Or we can promote the abhorrent foolishness Yahowah detests and earn His condemnation for having misled His flock…

"'Among the prophets (*wa ba naby'* – with those who claim to speak for God) **of Shomarown** (*Shomarown* – those who are observers, capital city of the Northern Kingdom, transliterated Samaria; from *shamar* – to observe and *own* – all things pertaining to it)**, I have seen** (*ra'ah* – I am witnessing) **something repulsive, foolish, and abhorrent** (*tiphlah* – an unseemly and stupid prayer, an attempt to whitewash something offensive and criminal in nature, an unsavory smear campaign, a fool's folly and impious proposition)**.**

They claim to be divinely inspired (*naba'* – they convey messages on behalf of their gods) **by the Lord** (*ba*

ha Ba'al – by the Master, Controller, Owner, and One who Possesses, the god of Babylon)**.**

They have led My people, Yisra'el, astray, deceiving the nation (*wa ta'ah 'eth 'am 'any 'eth Yisra'el* – they have misled My family, those I'm seeking to liberate and empower, causing them to vacillate, err, and wander away (hifil imperfect))**.'"** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:13)

Tiphlah was rendered correctly. God views the religious as "repulsive and abhorrent," indeed, "stupid and foolish, offensive and unsavory." Should you count yourself among them, and should you be offended by Yahowah's assessment, you may want to think this through.

The title *naby'* | prophet is similar to *'elohym* | gods in that some are authentic, but most are fraudulent imposters. Clerics and kings have claimed Divine inspiration and authorization for as long as there have been communities of people to deceive and control. They have promoted a continuum of manipulative and demanding, intrusive Lords by a plethora of names: Ba'al and Bel, Amen Ra and Osiris, Adonis and Dionysus, Mithras and Christus, Zeus and Jesus. Common among these myths has been the need to obey and worship these gods, to submit to them and bow before them, to pray to them and pay them. A lot has been given, indeed taken, and nothing ever returned.

Among the least credible to have been afforded the title Prophet is Muhammad on behalf of his wannabe god, Allah. And yet, Islam's pedophile and rapist, warmongering terrorist and thief, failed to offer a single accurate prediction.

And that is the common thread among all false prophets. Accurately predicting future events has never been the strong suit of Lords and their stooges. Even the most infamous of them, Paul and Muhammad, never got so

much as one right. The same can be said for the long legacy of rabbis, including Akiba, Shammai, Judah ha-Nasi, Saadia Gaon, Shimon bar Yochai, Hillel, Nappaha, Rav Ashi, Maimonides, Nahmanides, or the infamous Baal Shem Tov who is Rabbi Israel ben Eliezer.

Fact is, apart from the forty men and women who spoke for Yahowah, and who wrote down what God inspired them to reveal between 3,450 and 2,450 years ago, there are no other actual prophets. There is not another credible example of a religious deity inspiring any cleric to accurately present something which occurred in the distant past or remote future. Not one. The landscape is instead littered with laughable fables and foolish myths.

And yet with Yahowah, there are thousands of prophetic statements, all precisely detailed, all committed to writing, all of which have materialized as predicted or are on the cusp of occurring before our very eyes. Thousands of credible affirmations without a single miscue.

This comparison is so stark it requires a level of stupidity beyond credulity to favor the myths over reality. And yet, as a testament to mankind's propensity to mislead, even in the best of times, those who knew and trusted the One telling the truth were outnumbered a million to one by those who acquiesced to the lies.

Very few people have known and loved Yahowah. Throughout the history of religion, even to the present day, speaking for and praying to *ha Ba'al* | the Lord has been the common denominator of human belief systems. But why? Lords are not worth knowing.

Lords seek status; they lord over others. They own and control. They possess. It is for these reasons that Yahowah affords this distinction to *ha satan* | the Adversary. Satan, known to God as *ha Ba'al* | the Lord, wants to be worshiped as a god, seen as above God. His desire is to control

people's lives, to deceive them and lead them away from Yahowah and to himself. *Ha Ba'al* | the Lord is the god of religion, and always has been, from Mitsraym to Assyria, from the Philistines to the Babylonians, from the Greeks to the Romans, and then from the Roman Catholics to the Muslims.

The Lord has consistently taken everything and offered nothing. Yahowah takes nothing and offers everything. And so, God bemoans…

"Among those who claim to speak for God (*wa ba naby'*) **of Shomarown, the capital of Yisra'el** (*Shomarown*)**, I have seen** (*ra'ah*) **something repulsive, foolish, and abhorrent, unseemly stupid prayers, an attempt to whitewash that which is offensive, an unsavory smear campaign, a fool's folly, and impious proposition** (*tiphlah*)**. They claim to be divinely inspired** (*naba'*) **by *ha Ba'al* | the Lord** (*ba ha Ba'al*)**. Thereby, they have led My people, Yisra'el, astray, deceiving the nation** (*wa ta'ah 'eth 'am 'any 'eth Yisra'el*)**."** (*Yirma'yah* 23:13)

While there is no excuse for being religious, at least there is a glimmer of hope in these words. Even to the bitter end, Yahowah is concerned for His people – for Yisra'el. He has not abandoned them, although they have abandoned Him.

Replacing Yahowah's name with *ha Ba'al* | the Lord is the single most deceptive, destructive, deadly, and damning crime ever perpetrated by those claiming to speak on behalf of God. But this malady was not limited to Samaria, Yisra'el. It was also occurring in the heart of Yahuwdah, as cleric and king formed an unGodly alliance…

"'Also among (*wa ba*) **Yaruwshalaim's** (*Yaruwshalaim* – Source of Teaching and Guidance on Restoration and Reconciliation (transliterated Jerusalem))

prophets (*naby'* – those who claim divine authorization and inspiration)**, I have seen** (*ra'ah* – I witness) **an abomination which is horrible and shocking** (*sha'aruwrah* – something terribly defiling akin to a ravaging and tempestuous storm)**.**

They are unfaithful and commit religious adultery (*na'aph* – they engage in illicit relationships with false deities (qal infinitive – they are defined by having actually and demonstrably cheated on the Covenant))**, and they walk** (*wa halak*) **in the lie** (*ba ha sheqer* – in fraudulent and misleading deception, by vainly and egotistically uttering false and useless delusions without merit or reason)**.**

So they become powerful by empowering (*wa chazaq* – they use extremely harsh and severe tactics to gain control by strengthening) **the hands** (*yad* – the influence and control) **of miserable and errant coconspirators** (*ra'a* – of evil associates and harmful countrymen, of the vexing and injurious, displeasing and hurtful who are good for nothing) **such that not a single** (*la bilthy* – so that without exception, through disassociation, there isn't one) **individual** (*'iysh* – person) **turns away** (*shuwb* – is willing or able to change (qal perfect)) **from his perverse countrymen and errant associations** (*min ra'ah huw'* – from his ruinous and corrupt companions)**.**

To Me (*la* – according to Me)**, all of them** (*kol hem*) **have become** (*hayah* – they were, are, and continue to be) **like** (*ka* – the same as) **Sodom** (*Sadom* –Scorched) **and they live** (*wa yashab hy'* – they dwell and remain) **like** (*ka* – similar to) **Gomorrah** (*'Amorah* – where tyrants manipulate the people, treating them as merchandise and slaves)**.'"** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:14)

Throughout time, religious and political leaders have

allied to authenticate and empower one another. The cleric claims that the king was authorized by God and the king forces everyone to submit to the cleric's religious authority. There is no better example of this unGodly abomination than Catholicism's Holy Roman Empire.

It's sad but nonetheless true: many of the world's most popular religions flow out of Jerusalem. Judaism, Christianity, Islam, and Socialist Secular Humanism are all examples of doctrines inspired by Jewish religious leaders. Collectively, they have embittered and poisoned the world with their insincere hypocrisy and unGodliness.

Speaking specifically of religious leaders, God compares their dissatisfaction with His Covenant, their lies, their quest for power, and their wicked behavior as He saw Sodom and Gomorrah. And you know what He did to them. But now that you know that God is always consistent, you may not want to stand too close to a church, synagogue, or mosque.

Yaruwshalaim | Jerusalem is a compound of *yarah*, the verb which defines *towrah* as guidance and teaching, and *shalowm*, addressing the reconciliation and restoration of a relationship. It is the only city on Earth that God values and claims as His own.

Men have also set their sights on Jerusalem as it became the prize of religious aspirants and political tyrants – including those seeking the status of High Priest and King. No doubt it caught the attention of Vespasian, Titus, and Hadrian and gave rise to Paul and Akiba.

Muhammad's claims are easily the most entertaining. Following the Satanic Verses, Muhammad, after accepting sex, power, and money to recognize the leading goddesses of the rock pile of rock gods known as the Ka'aba, excused his sojourn into paganism by announcing in the Quran that all of Allah's prophets speak on behalf of Satan. While that was true, it was a little sketchy, so Allah's Messenger,

needing to bolster his fledgling credibility, came up with the following story – one which inspires Satan's dimwits to this day.

Muhammad claimed, no doubt sober, that while sleeping with a child (he was 53 and the girl was 6), this bastion of morality was flown atop a wild ass from his bedroom in Mecca to the Temple in Jerusalem. Mind you, asses don't fly, there was no Temple in Jerusalem at the time, and there hadn't been one since it was destroyed by the Romans 540 years earlier. But let's not let the facts get in the way of a bad story.

Once in Jerusalem following the Night's Journey, the Mighty Mo scheduled appointments with all of the Hebrew bigwigs of the past, including Adam, Noah, Abraham, Moses, David, and Issa, whom he claimed was Jesus – unaware that he never existed. After the powwows, the Prophet saddled the Winged Ass and leaped up to the Heavens, leaving a hoofie-print to mark the spot that the Dome of the Rock would commemorate as a trophy to Muslim gullibility.

No doubt telling the truth, Allah's preferred pedophile and terrorist passed through Hell on the way to Heaven. When he asked why it was filled with women hanging from meat hooks placed lovingly through their breasts (methinks he may have had mommy issues), he was told that they were insufficiently grateful to the Muslim men who had abused them.

Then leaping aboard *'el Baraq* | the Winged Ass, Islam's most acclaimed asshole made his way through the heavens, from the first to the seventh, with inspiring stories told all along the way. Once there, Allah's messenger boy was granted an audience with his god, Satan, known to Muslims as Allah. Doing his best to impersonate *ha Ba'al*, the Islamic Lord said that he wanted every Muslim to bow to him fifty times a day, nose in the dirt and asses in the air.

To which, Allah's Messenger argued was too big a burden for Muslims – tasked as they would be terrorizing the world and murdering Jews. So, he asked for a reduction in prostrations.

That is the story. It is the reason Muslims claim Jerusalem as their third-holiest site today and are eager to masquerade as Fakestinian terrorists in Fakestine – ever ready to murder anyone who denies their claim to Jerusalem based upon their prophet's totally rad adventure.

With an ego as big as Satan, Sha'uwl – whom Christians know as Paul – wouldn't need the flying ass. But nonetheless, he too would claim to have visited the seventh heaven. His remarkable story is told at the conclusion of his second letter to the Corinthians. It is actually worth the read because the wannabe Apostle, like Allah's Messenger, admitted to being demon-possessed – affirming that they knew that their Lord was, indeed, Satan.

Methinks both of these tall tales serve as worthy candidates for "*sha'aruwrah* – a shocking and senseless abomination." And yet, between Islam and Christianity, 4 billion people prefer the stalwart testimony of these charlatans to anything Yahowah has to say.

Perhaps that is why "*na'aph* – committing religious adultery" is akin to "*halak ba ha sheqer* – walking in a lie following egotistical delusions without reason or benefit." The realization that billions have been willing to die and kill for such utter nonsense is bewildering, especially since they won't invest a moment to consider what Yahowah, who just so happens to be God, had to say.

As a result, a "*ra'a* – evil association" was formulated between "*chazaq yad* – those empowering one another." The result was so vexing and injurious, so debilitating, that "*la bilthy 'iysh* – no one, not a single solitary soul," was "*shuwb* – willing or able to turn away" from the "*ra'ah* – perverse and corrupting notions of their fellow

countrymen." The *ra'ah* | conniving coconspirators, the Lord's legions, prevailed over the Almighty, corrupting the Earth such that it would come to resemble Sodom and Gomorrah. And that is why it will all be incinerated upon Yahowah's return – leaving nothing, including their stigma and stench.

It should be obvious, but let's not take any chances with this one since it did not turn out favorably for Sodom or Gomorrah. There is only one paradigm capable of corrupting everyone the world over: religion.

This known, while I am saddened for Yahowah, as He deserves better, I am grateful for the opportunity to reverse the damage. Even if we only make a small dent in the overbearing façades of Judaism, Christianity, Islam, and Socialist Secular Humanism, it will have been worth the effort. And had there been a Yisra'elite willing to engage on behalf of the Almighty, God would likely have chosen him or her over a gowy.

Just guessing, but I suspect that this is not what you expected to hear from the Almighty when you picked up this *Introduction to God* – especially if this is the first volume of the *Yada Yahowah* series that you have read. But at least now, you know that what I've shared with you, as unpopular as it may be, is consistent with Yahowah's appraisal of His creation.

The very people who would have the faithful believe that they have earned a special place with God will be judged and condemned by Him.

"As a result, therefore (*la ken*)**, this is what** (*koh*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **of the vast array of spiritual envoys** (*tsaba'* – of the command and control regime of implements who serve by following orders) **says** (*'amar*) **in opposition to** (*'al* – against and over) **those who claim to speak for God** (*ha*

naby' – the prophets)**,**

'Behold, I (*hineh 'any* – be aware, I) **will cause them to consume** (*'akal 'eth hem* – will feed and destroy them with (hifil participle)) **this unpleasant and bitter curse** (*la'anah* – the degrading nature of their response and the affliction associated with their answers)**.**

Then I will cause them to drink (*wa shaqah hem* – I will furnish a portion of (hifil perfect)) **poisonous** (*ro'sh* – venomous and deadly, depicting that which comes from the head of the snake) **water** (*maym*)**.**

This is because (*ky*) **from** (*min* – and out of) **these prophets** (*'eth naby'*) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **comes forth** (*yatsa'* – is brought out and emerges) **wicked profanity, vile corruption, insincere hypocrisy, and complete Godlessness** (*chanuphah* – that which is unclean, defiled, polluted, unreliable, and hypocritical) **to all** (*la kol*) **the Earth** (*ha 'erets* – the material world)**.'"** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:15)

Recompense is real. Yahowah intends to hold the religious accountable. And to do so, He will feed them what they have asked others to consume – drinking down their own medicine.

In *'Amows* | Amos 5:7, Yah presents a transition from "judgment" to "*la'anah* – unpleasant bitterness" for those who "walk away from that which is right, righteous, and vindicating." It is the consequence of what they have done to poison others. More telling still, in *Dabarym* / Deuteronomy 29:18, we read a warning which conveys the result of turning to fake gods, like those found in Mitsraym and Babylon, even in Islam and Christianity: **"Let there not be among you a man, woman, family member, or tribe whose heart turns away this day from Yahowah, our God, to go and to serve the gods of these foreign nations; lest there be among you a root which bears**

poison (*ro'sh*) **and unpleasant bitterness** (*la'anah* – that which is irritating, noxious, and poisonous)**."**

The benefit of being enlightened by the Towrah, engaging in the Covenant, and answering Yahowah's Invitations to Meet is being adopted into His Family and living forever with our Heavenly Father in His home. But the consequence of leading people away from this wonderful outcome by embittering and poisoning them with "*chanuphah* – wicked profanity, vile corruption, insincere hypocrisy, and complete Godlessness" of religion will be to consume the poison which has been doled out and thereby endure a steady diet of unpleasantness and bitterness. God is just, so He will and must punish those who have led His people astray – those who have poisoned them with vile religious notions.

And while that is fair, this penalty does not provide restitution nor reconcile those whom they have misled away from God. So don't let them separate you. Walk away from them. Don't listen to them. Never rely upon their promises. Leave all traces of your religion behind.

But don't take my word on this; listen to Yah…

"This is what (*koh*) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*) **of the spiritual implements** (*tsaba'*) **says** (*'amar*)**, 'Do not listen** (*lo' shama'* – do not pay any attention (qal imperfect – speaking of the actual and unfolding consequences of this advice)) **concerning the words, speeches, statements, and messages** (*'al dabar*) **of those prophets** (*ha naby'*) **who claim to speak for God and prophesy** (*ha naby'* – who insist they are authorized and inspired by God regarding their message) **to you** (*la 'atem*)**.**

They (*hem*) **are vain, worthless, and delusional liars arrogantly providing false hope** (*chabal* – the presumptuous promote that which is untrue and unreliable, making them of no value, as their promises are utterly

meaningless, empty, and futile) **to you** (*'eth 'atem* – for you all)**.**

Their words and the statements they speak (*dabar* – their communications and messages) **reveal** (*chazown* – provide a window into) **their hearts and minds, their character and thinking** (*leb hem* – their inner nature, attitude, judgment, desires, motivations, and ambitions) **and are not from** (*lo' min*) **the mouth of** (*peh*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**.'"** (*Yirma'yah* / Revere and Respect Yah / Jeremiah 23:16)

There is no more apt depiction of a religious cleric than this. Too bad Martin Luther didn't nail God's declaration to the church door. And while that is a valid assessment, Yahowah was actually describing rabbis and denouncing their Talmud. It is just that one-shoe-fits-all of those who trip up the unsuspecting. And in truth, Martin Luther was too busy being an anti-Semitic pig to be bothered citing something Yahowah revealed about him and his ilk.

Religious faith has always been, and will forever be, nothing more than false hope. God does not want His people to listen to anything a religious person has to say – ever!

And then, after telling us that we should never listen to a religious cleric, God tells us why: they speak for themselves, revealing their hearts and minds, and not for Yahowah. If you want to know what God thinks, consider what Yirma'yah or Yasha'yah have to say, or Moseh or Dowd if you prefer.

Those who insist that they speak for God, don't. Examples include Rabbi Akiba, the founder of Judaism, Paul, the founder of Christianity, and Muhammad, the founder of Islam. Today's popes, who claim to be infallible as God's authorized agents, are delusional liars. God speaks for Himself, and quite articulately, I might add. He

revealed the Towrah in His own voice, and His prophets scribed the words which came from His mouth.

And since it is germane to what you are reading, I do not speak for God but, instead, of God. His prophets spoke for Him, and I strive to convey their message such that it resonates today.

Still speaking of religious leaders, Yah says…

"They continuously say (*'amar 'amar* – they preach and they promise, they declare and they pontificate, and they boast without ceasing (qal participle qal infinitive)) **to those who spurn and slander Me, who disregard and despise Me** (*la na'ats 'any* – to those who treat Me with contempt, who demean My status, who treat Me disrespectfully and who discard what I have to say, who blaspheme Me and act as if I no longer matter (piel participle)) – **regarding the very word and the message of** (*dabar* – the instructions, accounts, and promises of) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, '*Shalowm hayah la 'atem* | Peace be unto you** (*shalowm hayah la 'atem*)**!'**

But they all walk (*wa kol halak*) **in the stubbornness of their heart** (*ba sharruwth leb huw'* – devoted to their ambitions, resolutely adhering to their own ideas, and in the firmness of their convictions, refusing to change)**.**

They claim (*'amar* – they say)**, 'Miserable suffering from such associations** (*ra'ah* – the consequence of evil shepherding) **will not come upon you** (*lo' bow' 'al 'atem* – you will not be included in or return to)**.'"** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:17)

When a Hebrew word is repeated, as is the case with *'amar 'amar*, the meaning and message is intensified exponentially. So, this is "preaching, promising, and

pontificating *ad nauseam*." Moreover, in the first instance, *'amar* was scribed in the qal stem, which affirms that this problem is real, not hypothetical. Then by using the participle form, which serves as a verbal adjective, we learn that the preacher and his preaching, the rabbi and his rant, the priest and his promises, the pope and his pontifications, and the imam and his instructions are all inseparable. God is exposing and condemning the men as well as their message.

Further, in the second instance, the reality of the qal stem is underscored, as is the association between the perpetrator and their pontifications. This time *'amar* was scribed using the infinitive absolute which serves as a verbal noun. This conjugation thereby subjects both the cleric and their claims to Yahowah's judgment. It serves as an indictment of Jew and Judaism, Christian and Christianity, Muslim and Islam, as well as the secular politician and their Socialist Secular Humanist agenda.

It is worth noting: Yahowah commends those who *shama'* | listen. He ignores those who do not. And God condemns those who *'amar 'amar* | talk as if their words matter.

Na'ats, translated as "those who spurn and slander, disregard and despise," God, was written using the piel stem. This tells us that there is a relationship being implied between the subject, in this case, "those who reject" Yahowah's testimony, and the action of the verb which is "being spurned and disregarded." The message: if a person devalues Yahowah's Towrah, as Christians do with their New Testament, as Jews do with their Talmud, and as Muslims do with their Quran, then that person will be spurned and rejected by God. It's fair. A true *quid pro quo*.

Na'ats is an all-encompassing verb and, thus, conveys the full array of inappropriate responses to Yahowah. Most people simply disregard Him in favor of more popular and

accommodating gods. But many consciously reject Him because His testimony has to be discarded for their religion to prevail. However, there are those who actually despise Yah sufficiently to openly compete against Him. The Talmud, New Testament, and Quran are all classic examples of tomes where men's accounts take precedence over Yahowah's Word.

Up to this point, God has been overtly critical of religious leaders, particularly the shepherds and spokesmen of Judaism. But now He is also indicting the faithful because the rabbis are "speaking to those who spurn and slander Me."

Knowing that these wayward people would greet one another by saying "*shalowm hayah la 'atem* – peace be unto you," as is the custom between Jews, God revealed that their religion would bring the opposite result: "*ra'ah* – misfortune and misery." According to God, religion is the opposite of what it pretends, bringing the opposite result of what it promises.

Even though Yahowah is continuing to express His disdain for Judaism to encourage His people to walk away from it and trust Him instead, this indictment is also suited for Islam. While Muslims errantly protest that Islam means "peace" when it actually means "submission," theirs is mankind's deadliest religion. Additionally, they habitually repeat, "Peace be unto him" after every reference to Muhammad when Islam's founder was a ruthless terrorist and warmonger. Unable to give Muslims a reason to live, he gave them reasons to die.

Returning to the ills of Judaism for a moment, the Haredim claim that there is no *She'owl* | Hell. But God is saying the opposite. Those who provide false hope will suffer in association with other evil shepherds. There will be recompense.

By excluding Yahowah from their lives, by listening

to rabbis instead of God, religious Jews remain isolated and estranged.

"By contrast (*ky* – rather instead)**, which** (*my* – who) **of them was present** (*'amad* – of them was appointed, assigned, or could even endure standing) **in the counsel of** (*ba sowd* – in the company and council so as to be confided in, intimately trusted by, consulted with and relied upon, developing an intimate fellowship with through a close personal relationship as a confidant of) **Yahowah** (𐤉𐤄𐤅𐤄𐤋 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **and has seen** (*wa ra'ah* – has been shown, witnessed, perceives, has considered, finds delight in (qal imperfect – actually and consistently viewing)) **or heard** (*shama'* – and listened to (qal imperfect)) **His Word** (*'eth dabar huw'* – His message)**?**

Who (*my*) **among them has paid attention and responded to** (*qahsab* – of them was sufficiently alert and attentive to perceive) **His word** (*dabar huw'* – His message, communication, and testimony) **and** (*wa*) **has genuinely and consistently listened** (*shama'* – has actually and consistently paid attention (qal imperfect))**?"** (*Yirma'yah* / Respect Yahowah / Jeremiah 23:18)

Those Yahowah calls into His confidence, those He confides in and trusts, all share something in common: we "*ra'ah* – look at" and "*shama'* – listen to" the "*dabar* – word" of God before we "*'amar* – speak." And because we strive to "*qashab* – be alert, attentive, and perceptive," we are motivated to "*shama'* – listen all the more."

To an infinite degree, God is smarter and more experienced than the best of us. So, between now and the time He empowers, enlightens, and enriches us exponentially as a result of the Covenant, ultimately placing His *towrah* | guidance within us, the relationship works best when He teaches and we learn.

And yet, this disparity between the qualifications of God and man has not been sufficient to dissuade religious men from pretending to speak on behalf of God. But be aware, God is aware. And He is not pleased with the arrogance and insolence of the religious.

"Behold (*hineh* – pay attention)**, the storm** (*sa'arah*) **of Yahowah's** (*Yahowah*) **displeasure and fury** (*chemah* – hostility and antagonism, anger, wrath, and rage) **shall go forth** (*yatsa'* – will be brought out)**.**

A swirling (*wa chuwl* – a rotating whirlwind of) **storm of destructive force** (*sa'ar*) **will be brought to bear** (*chuwl* – will whirl around) **against the leaders who are the source** (*'al ro'sh* – upon the heads, inception, and sum total) **of that which is wrong** (*rasa'* – of the unrighteous and unGodly, evil, the errant and condemned)**.** (*Yirma'yah* 23:19)

Yahowah's (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **anger** (*'aph* – frustration and resentment) **will not return** (*lo' shuwb* – will not materialize or come back) **until** (*'ad*) **He is actually done working** (*'asah huw'* – He has acted and engaged and has reliably completed doing everything which needs to be done (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are demonstrable and inseparable))**, and until** (*wa 'ad*) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm* – honors and fulfills (hifil infinitive)) **the decisions and plans** (*mazimah* – the purposes, discretion, and thoughts, in addition to the careful, prudent, and judicious choices) **of His heart** (*leb huw'* – of His inner nature and character, of His thinking and judgment)**.**

In (*ba*) **the last** (*'acharyth*) **days** (*ha yowm*)**, free of all competing influences, you will come to this**

realization and comprehend (*byn* – on your own initiative, you will have the capacity to grasp this instruction, processing this information independently and intelligently, thinking freely and prudently (hitpael stem and imperfect conjugation – speaking of how this realization will have unfolding consequences for those who think independently)) **this by** (*ba hy'*) **making the proper associations and connections to grow from knowing to understanding by being discerning and discriminating** (*bynah* – by thoughtfully and rationally evaluating these revelations and insights)**.'"** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:20)

God is going to allow man, through his religious schemes, to corrupt His Word and fool the unwary right up until the last day, and then, and only then will He respond. This destroys the notions that God is engaged in protecting the reliability of Bible translations, and that God is actively judging, even punishing, those He does not respect. While He will do both things, He's not doing either now. Both realizations are devastating blows to religion and those who advocate them.

But more than debunking these pervasive religious myths, Yahowah has told all who would listen that He, working alongside His Son, is going to do all of the work required to validate and fulfill His plans and promises. Moreover, these acts and this result will be wholly consistent with His character and nature and will unfold on His schedule, on a timeline which includes a period of time known as "the last days." We are on the cusp of it now.

With these words, we discover that, during the Last Days, God's people will finally come to realize and understand His plan, His timeline, and the stand He took to achieve His purpose. Moreover, we achieve this result by carefully observing the information He has provided, then processing it logically. We not only can know; we will know.

When we consider this in context, making the kinds of connections *byn* encourages, we realize that God is saying that we will eventually appreciate the reasons He is opposed to religion and the religious. After all, Judaism's advocates have been the subject of His ire for quite some time. Rest assured, Yahowah is going to come down hard against the rabbis and those who have supported them.

Byn and *bynah* are spectacular Hebrew concepts, revealing that the process we should use to grow from knowing to understanding is to make the proper associations and connections. This includes being discerning and discriminating such that we recognize common characteristics and ascertain common denominators. To be rational, we must learn how to filter truth from fiction, good from bad, and right from wrong and then apply those lessons to the bigger picture of life itself.

An example would be to see how the Covenant's benefits are fulfilled by the first four Invitations. Then we can associate the fulfillment of the Miqra'ey to Yahowah's timeline and know when Father and Son will return. Another would be to perceive how the conditions of the Beryth are underscored by the three statements Yahowah wrote on the first of two tablets. Making the connection between *beyth* | family and *beryth* | Covenant is also telling as is developing an appreciation of how *my* and *qara'* work together to explain Miqra'ey.

If you go to a synagogue, church, mosque, or classroom expecting to be told the truth, beware…

"'I did not send (*lo' shalach* – I did not authorize or dispatch) **these prophets** (*'eth ha naby'* – these individuals who claim that they were inspired to speak for God)**, and so they** (*wa hem*) **will be quickly dispatched and driven away** (*ruws* – they will be pursued and chased away)**.**

I did not speak to them (*lo' dabar 'el hem* – I did not

communicate My Word to them)**. And yet, they** (*wa hem*) **spoke as if they were inspired** (*naby'* – acted as if they were prophets, claiming to reveal God's message)**.** (*Yirma'yah* 23:21)

But (*wa*) **if** (*'im*) **they had been present** (*'amad*) **in My council** (*ba sowd 'any* – engaged in an intimate fellowship with Me, coming to trust and rely upon Me and My counsel)**, then they would have heard** (*wa shama'*) **My words** (*dabar 'any* – My message) **to** (*'eth* – for and alongside) **My family** (*'am 'any* – My people)**.**

They would have returned, having turned them away from (*wa shuwb hem min*) **their wicked ways and evil compatriots** (*ha ra' derek hem* – their harmful associates and troubling paths)**, as well as from** (*wa min*) **their immoral and improper deeds** (*roa' ma'alal hem* – their corrupting and perverting endeavors)**."** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:22)

If ever a man was guilty of this, that man was Paul. He spoke and wrote as though he had been authorized by God to contradict God. But most rabbis are only marginally better with their deference to the Talmud.

It is hard to imagine how different the lives of Jews would have been if those who claimed God's authority actually knew Him and had listened to Him. There would have been no Assyrian or Babylonian, Greek or Roman invasions. Neither Christians nor Muslims would have persecuted Jews because the religions would never have taken root or grown. There would have been no Diaspora, no Inquisition, or Holocaust. The people endured the worst man could deliver because they were unwilling to listen to Yahowah.

God is approachable. That is the purpose of His Covenant and His Invitations to Meet. If you want to know Him, He has facilitated and published the way. So, if you are estranged from Him, you can blame the errant nature of

religious rhetoric.

"'Am (*ha* – as an interrogative) **I** (*'any*) **a God** (*'elohym*) **who is near and approachable, forming close, personal relationships** (*min qarowb* – who provides the means to intimate associations)**?' prophetically asks** (*na'um*) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**, 'as opposed to** (*wa lo'*) **a God** (*'elohy*) **who is distant, alienated, and disassociated** (*min rachowq* – from long ago and far away)**?'"** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:23)

The question is rhetorical. Yahowah is approachable. He is personable. He desires above all else close, intimate relationships. Those who reject the moronic drivel of their religious leaders, and honestly search for Him, find Him waiting for them with open arms.

Rachowq is a slap in the face to both Christianity and Judaism – where both religions are wont to keep the "God of the 'Old Testament'" tucked away in the past. Long ago, He was replaced by either Jesus or the rabbis depending upon a person's preferred poison.

"'Can a man (*'im 'iysh* – an individual) **conceal himself** (*sathar* – hide himself by operating clandestinely) **in a covert location** (*ba ha misthar* – to promote conspiracies) **such that I am not able to see him** (*wa 'any lo' ra'ah huw'* – so am I not able to examine and expose him)**?' prophetically asks** (*na'um*) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**.**

'Was I not the One (*ha lo' 'eth*) **who filled up and completed** (*ha male'* – who provided all of the necessary matter to completely satisfy the requirements of, thereby endowing) **the spiritual and material realms** (*ha shamaym wa 'eth ha 'erets*)**?' authoritatively asks** (*na'um*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His

ToWRaH – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**.”** (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:24)

Can you imagine being God, looking down on pathetic individuals scurrying around in the Vatican and in Mecca as they plot their revolting religious schemes and not being totally disgusted? Religious and political men think that they are so clever, so enlightened, so entitled, and yet they are nothing in comparison to Yahowah or even to that which God has created.

The message remains: Yahowah has a long memory and does not intend to forgive those who have hurt His children. They cannot hide – not in a synagogue of the comatose or even in death.

While God pays no attention to those who pay no attention to Him, He is fully aware of those who scheme against Him. After all, to be a just Judge, He must base His convictions on the evidence.

“‘For the benefit of the relationship, I have heard that which (*shama’ ‘eth ‘asher*) **those who claim to speak for God** (*ha naby’*) **have and will say** (*‘amar* – will claim, promise, and declare)**, especially those who claim to have been inspired to speak** (*ha nab’ym*) **lies, promoting mistaken beliefs** (*sheqer* – that which is misleading and invalid, that which betrays, deceives, and disappoints) **in My name** (*ba shem ‘any* – in association with My designation, reputation, and renown)**, claiming** (*la ‘amar* – so as to infer and declare)**, “I have received a divine revelation** (*chalam chalam* – I have received a communication from God)**.”””** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:25)

The worst of these men is Paul, the founder of the Christian religion. The man who claimed to have been trained as a rabbi is the wolf in sheep’s clothing. Having professed to have been an apostle sent by the command of

God, he consistently contradicted God with his, "But I say…" Likewise, Muhammad, the founder of the Islamic religion, was also a "*sheqer* – liar."

Take note: Yahowah did not say that "*some* of those who have claimed to have received a divine revelation were liars," but that those who have made the claim were liars. That would be all of them.

So that we are clear; while Yahowah asked me to do this for you, while we enjoy a close and productive relationship, and while I am routinely inspired by His words and Spirit, this *Introduction to God*, and indeed all of *Yada Yahowah*, is based upon the revelation God has made available to all of us in His Towrah, Prophets, and Psalms. I translate and comment. I do not dream and rant.

Considering the inappropriateness, arrogance, and consequence of religious malfeasance, it must pain Yah to ask this question, especially since He has already provided the answer:

"'How long (*mataу* – until when)**, meanwhile** (*'ad*)**, will this exist** (*ha yesh*) **in the hearts** (*ba leb* – in the character and ambitions) **of the prophets** (*ha naby'*) **who profess** (*naba'*) **vain lies** (*sheqer* – misleading deceptions and falsehoods, including mistaken beliefs and false hopes)**, and who promote** (*wa naby'* – claiming God's authority) **the delusions and deceit** (*tarmyth* – the fraudulent and treacherous deceptions) **of their thinking and judgment** (*leb hem* – of their desires, motivations, and ambitions)**?'"** (*Yirma'yah* / Revere and Respect Yah / Jeremiah 23:26)

He has already given us the answer. Religious leaders will continue to deceive until Yahowah personally intervenes to stop them during the last days. And this is because God cannot intervene and micromanage the world without destroying the viability of freewill and, with it, the validity of His Covenant Relationship.

We turned to this prophecy expressly for this next statement. It is among the most riveting revelations ever uttered regarding the underlying scheme which makes religious deception possible.

"Their plan is (*ha chasab* – they have cunningly devised and fabricated a scheme, having calculated and decided that by weaving together a plot they are determined (qal participle)) **for My people** (*'eth 'am 'any* – for My family) **to overlook, forget, and to cease to properly value** (*la shakach* – to ignore, to be unmindful of, to lose sight of the significance of, and to no longer respond to (hifil infinitive)) **My personal and proper name** (*shem 'any* – My designation, reputation, and renown) **by way of their revelations** (*ba ha chalowm hem* – with their dreams, thoughts, and feelings, their altered state of awareness, and their claims to having received inspired insights) **which** (*'asher*) **they recount to and record among, proclaiming to** (*saphar* – they write, making a written record after telling (piel imperfect)) **one another** (*la 'iysh*) **and to their revolting countrymen and evil associates** (*la rea' huw'* – to others in their race and company who are similarly corrupt)**.**

In the same manner while in a relationship (*ka 'asher*) **with the Lord** (*ba ha Ba'al* – with the one seeking to lord over, possess, and control)**, their forefathers** (*'ab hem* – their ancestors) **overlooked, ignored, and forgot** (*shakach* – were not mindful of and ceased to appreciate the significance of (qal perfect)) **My name** (*'eth shem 'any* – My personal and proper designation)**."** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:27)

As we now know, the title "*ha Ba'al* – the Lord" describes "*ha Satan* – the Adversary." Satan's ambition is to lord over everyone, including God. He wants to control and possess the souls of all humankind – and thereby keep them from knowing Yah. He accomplishes his goal by twisting, corrupting, misinterpreting, and counterfeiting

Yahowah's Word. So, as you might expect, religious clerics are the Adversary's favorite tools. Through them, he controls every religious institution on Earth.

Since God has been unequivocal, consider this extrapolation: had it not been for the religious ploy of replacing Yahowah's name with "*ha Ba'al* – the Lord," the religions of Judaism, Christianity, and Islam would not exist. Those who conceived Judaism recognized this which is why they made it a crime punishable by death to speak or write Yahowah's name.

The Roman Catholic Church recognized this which is why they saw to it that their god was called "the Lord" throughout the text of the New Testament. And, of course, "the Lord Jesus Christ" bears no resemblance to Yahowah. All the while, Muhammad remained so ignorant of Yahowah's name, had it been used by the rabbis in Yathrib, he would not have been able to fool anyone with his preferences for "the Lord, Ar Rahman, Ar Rahim, and Allah" especially since the Quran draws its credibility from the Towrah and Prophets – bastardizing them for Muhammad's benefit.

This statement demonstrates that Yahowah considers the plan to replace His name to be premeditated, a cunningly devised scheme. It was "*chasab* – calculated." And the express purpose of depriving billions of this vital information was because religious Jews wanted *Yahuwdym* | Jews to "*shakach* – to overlook and then forget, ultimately ceasing to care about or value" Yahowah's name. Without it, there would be no relationship, no revelation, no protection, and no salvation. It was the most heinous crime ever perpetrated in the name of religion.

As for the motive: religious Jews preferred their "*chalowm* – revelations, thoughts, and feelings" to God's testimony. It is as simple and sinister as that.

Recognizing that they would do so, Yahowah

disclosed the nature of their plan 1,200 years prior to rabbis working against Him when they compiled the Babylonian Talmud. He said that they would "*saphar* – recount and record" their diabolical scheme, "creating a written record" in conjunction with their revolting associates. It is an apt depiction of the text the Haredim revere over the Word of God.

But their malfeasance would not stop there because this plot lies at the very heart of every religious deception on Earth. It is the first of many steps away from God.

The crowning achievement of *Yada Yahowah*, including this *Introduction to God*, is to restore what has been forgotten. While there are thousands of wrongs to be righted, foremost among them is to correct anything which precludes *yada' Yah*.

Because freewill is an essential component of a loving relationship, Yahowah will not intervene to stop religious clerics from changing and corrupting His Word, even from lying in His name – at least prior to His return. Therefore…

"'Let the prophet (*ha naby'*) **who associates himself with these revelations, thoughts, and feelings** (*'asher 'eth huw' chalowm* – who derives similarly altered realizations) **continue to recount and record, choosing to write, publish, and communicate** (*saphar* – proclaim (piel imperfect jussive – by continuing, the prophet is choosing to influence others)) **these thoughts, dreams, and altered revelations** (*chalowm*)**.**

And, to reveal the way to receive the benefits of the relationship (*wa 'asher*)**, My Word** (*dabar 'any* – My message) **will be effectively communicated by him** (*dabar dabar 'eth huw'*)**, truthfully and reliably** (*'emeth* – dependably and accurately, honestly and verifiably, with certainty and integrity, unwaveringly and boldly, unvaryingly and consistently)**.**

What does (*mah*) **the straw** (*la ha teben* – the chaff, the light, dry, brittle stubble which is easily blown by the wind) **have in common with that which is purifying and enlightening** (*'eth ha bar* – as brilliant as the chosen and favorite son)**?' prophetically asks** (*na'um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**."** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:28)

Satan has always had his advocates. And that will not change between now and Yahowah's return. Choice remains paramount. And therefore, the religious will babel on until there is nothing left to say.

We are all given the opportunity to trust men or God, place our faith in religion or engage in the Covenant Relationship. As was the case in the Garden of 'Eden, God allows the advocates of options which are opposed to Him to have their say. If people can't distinguish between what is valuable and what is worthless, then that is their loss.

It is perplexing that Yahowah remains so unpopular considering who He is and what He has done. Nonetheless, the self-serving religious pontificators reveal their personal ambitions and altered sense of reality are many, while few reliably and accurately convey Yahowah's Word. But the good news is that, according to God, he is dependable and unwavering, consistent and verifiable.

The religious lies are being compared to chaff, brittle stubble of little value which is tossed away and blown by the wind. Whereas the Word of God is purifying and enlightening – as brilliant as the chosen and favorite Son. And that would be Dowd, the prophet and psalmist, the Messiah and King.

When I began with Yahowah twenty-three years ago, I was of the opinion that Islam was in a dead heat with Scientology and Mormonism for the world's dumbest religion, while recognizing that it was far and away the most murderous and misogynous. At the time, I saw the

Roman Catholic Church as having the most destructive influence on humankind. While those conclusions are largely intact, I have come to see the stupefying effects of Progressives, Conspiracy, and Judaism as even more debilitating relative to God's people. They are mentally incapacitating and anti-Semitic.

Progressives, as neo-Marxists, are incapable of rational thought, learning from history or processing evidence. And their idiocy is contagious as they are quickly coming to control what can be discussed in public, what can be said on the internet, presented on social media, and reported in the news. Worse, progressives, including the Jews in their ranks, have made Israel their common foe – to such an extent that they embrace the most racist, terroristic, sexist, and fascist religion in human history.

My concern with Progressives is that between the technology firms they own, politicians they influence, and their dramatic rise in popularity among those under thirty, sharing the truth will soon be forbidden. We are, therefore, racing against the clock to provide Yahowah's message while we are able. Should you wonder why God is providing two witnesses beginning on Passover in 2030, it is because there will be no other way to convey His testimony.

One last thought on Progressives: they want more government involvement and control over people's lives. God wants less human interference.

Conspiracy has become the fastest-growing and most mentally debilitating religion today. As many as forty percent of people worldwide ascribe to one or more conspiracies. These include being anti-vax, anti-news, and anti-Semitic. They believe that Covid-19 is a government plot, and the vaccines to stop it are control mechanisms. They see jet condensation trails as chemtrails, 9/11 as an inside job, mass shootings as staged, news as faked,

elections as stolen, and Jews as manipulative. Some even believe in shapeshifters, reptilian overlords, and a flat planet. They are impervious to evidence and reason. And they are not only vicious toward those who disagree with them – to ally with them is to lose all credibility.

Surprisingly, conspirators cross every racial divide and come from all walks of life. They are black and white, rich and poor, religious and secular, young and old, liberal and conservative. Their only common denominator is the need to blame someone else for their miserable lives – most often Jews.

Black Lives Matter is an example of an exceedingly popular conspiracy. It's true that young black men are being killed at an alarming rate, but 93% of the time, it is at the hand of another black man. Unwilling to accept responsibility for their own lives, BLM seeks to blame police and racism for this horrible reality. They want to tear down the least racist nation on earth, the very place with the fewest constraints on upward mobility and economic opportunity.

Speaking of Jews, the religious have done to themselves the opposite of what is claimed of them. Rather than manipulating the world to their advantage, the Hasidic are debilitating themselves. Ultra-Orthodox Judaism is overwhelmingly isolating, mentally incapacitating, economically depressing, socially debilitating, and so misogynist, women have become possessions. Judaism is a greater hindrance to Jews than Islam or Christianity, Progressives or Conspirators – and likely more degrading than these menaces combined. Moreover, Judaism is the most anti-Semitic religion ever conceived in that it was the first to degrade Yahowah's *shem* | name, removing it from His testimony and concealing it from the people.

In this light, Yahowah reveals…

"'Is not (*ha lo'*) **this** (*koh*)**, My Word** (*dabar 'any*)**,**

similar to (*ka*) **fire** (*'esh* – that which enlightens and consumes, is brilliant and radiant)**?' authoritatively questions** (*na'um*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, 'and similar to** (*wa ka*) **an implement which** (*patysh* – a tool which) **breaks apart** (*patsas* – divides, separates, and disperses the pieces of) **earthen material** (*sela'* – of the hardest matter and strongest defense)**?'"** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:29)

'Esh | fire has been a useful metaphor throughout the ages. Fire provides light, which is not only symbolic of Yahowah's Spiritual nature, it can lead to enlightenment. Fire provides the energy to empower. It is nourishing in that we can use it to remove the pathogens that would otherwise contaminate our food and water. It provides warmth, like a loving relationship. It has always served as the heart of a home. Most relevant, fire is transformative in that it can do as Yahowah promises – convert physical organic matter into radiant energy and light.

Likewise, fire can also consume that which is not properly prepared and protected – incinerating the rubbish. It is fire, after all, which provides the energy upon which a crucible functions as it separates that which is valuable from the dross.

It is little wonder that Yahowah presented Himself to His people in what they would describe as *'esh* | fire. Yah's Word has the power to enlighten, empower, and enrich those who value it appropriately. Further, it serves as the basis of judgment for those who corrupt it.

Since I have long seen God's Word as the most important implement which we can wield, it makes sense that Yahowah considers His testimony as something which breaks apart the strongest defenses man can muster. He is using it, after all, to crush Judaism in advance of His return.

From this perspective, we should all be grateful that our Heavenly Father has provided and then directed our attention to this prophecy. The words conveyed through Yirma'yah are exquisitely tailored to God's target audience at this moment in time.

"'So likewise (*la ken* – all of this considered)**, look up and pay attention** (*hineh* – please note here and now)**: I am against those who claim to speak for Me** (*'al ha naby'* – I am over and opposed to those who reveal religious notions)**,' prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**.**

'These individuals (*'iysh* – the people) **steal, taking without permission** (*ganab* – who clandestinely conspire to rob, deceiving by sweeping away)**, My Words** (*dabarym 'any* – My message, testimony, witness, and discourse) **away from** (*min*) **their fellow countrymen** (*'eth rea' huw'* – their companions, race, and neighbors)**.'"** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:30)

There were men and women through whom Yahowah spoke. He did so by name and often in first person. And He demonstrated His inspiration of the words He spoke to them through prophecy. Their message is as consistent as their Maker's – never varying over the millennia.

Those who claim to speak for God, but who are not among those the Almighty selected, typically forego using Yahowah's name and they are inept prophetically. Their words, like Paul's, Akiba's, Maimonides, and Muhammad's, are in constant conflict with God's testimony. An exception would be Ezekiel who states Yahowah's name frequently because his Lord craves it. It is a desperate ploy for credibility in a book otherwise devoid of it.

This distinction is so clear, exposing and condemning

Muhammad in *God Damn Religion*, Paul in *Twistianity*, and the rabbis throughout the *Mow'ed* | Appointments volume of *Yada Yahowah* and in *Babel*, was so simple a *gowy* could do it.

Yahowah is also condemning the translators and publishers of Bibles who have clandestinely conspired to rob His people of His message without His permission by removing the value of the words which comprise His testimony, while leaving valueless ones in their place. Corruption is a very serious crime with egregious consequences.

If you want lies, look to men, especially religious clerics. If you want truth, look to God.

And speaking of God, according to Yahowah, He is opposed to any and all religious pontifications and practices which take His Word away from His people. Those who would conspire to rob souls of Yahowah's testimony by removing anything from it or replacing it with something else are in serious trouble. And make no mistake: this is precisely what the religions of Christianity, Judaism, Islam, and even Socialist Secular Humanism have done.

There was a profound insight associated with Yahowah's last statement I do not want you to miss. God is coming down hard against Jewish religious leaders because they have deprived His people of His name and testimony. They not only replaced both, but they also stole the title, Torah, ascribing it to their Talmud. The Towrah was then put under wraps, dressed up like a whore in their synagogues – replete with a tightly wrapped binder and gilded shield.

As I was translating God's follow-on statement, I found myself searching to find the most accurate way to render *naby'* | prophet. When used in reference to Moseh, Shamuw'el, Dowd, Yasha'yah, or Yirma'yah, it is an

exceptionally high and noble calling. But here, *naby'* has been exceedingly and consistently derogatory. So, when I questioned why Yahowah didn't define these religious leaders as "false prophets," I realized that there was actually no reason to do so. Since *Mal'aky* | Malachi and *Zakaryah* | Zechariah over 2,400 years ago, there has been a cavalcade of imposters, but not one whom God engaged. Saying "false prophet" is like saying "false religion." They are inseparable and deceptive.

"'Pay attention (*hineh* – behold)**, I am against** (*'any 'al* – I am opposed to) **the inspired pontifications of those who prophesy on behalf of the gods** (*ha naby'* – the founders of religions and those who promote them; from *naba'* – to prophesy)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence)**, 'who select their tongues and speeches** (*ha laqach lashown hem* – who are carried away with their language) **and who persistently and emphatically speak as if under divine influence** (*wa na'um na'um* – whose declarations are considered inspired and Godly (qal imperfect))**.** (*Yirma'yah* 23:31)

Right here and right now (*hineh* – behold)**, I am against** (*'any 'al* – I am opposed to) **the continuous prophetic pronouncements of those who speak on behalf of the gods** (*ha naba'* – the founders of religions and those who promote them (nifal imperfect – by continually promoting religious misconceptions the false prophet is stained with the consequence)) **along with the mistaken beliefs, false hope, deceptive notions, and fraudulent nature** (*sheqer* – the dishonest and errant lies, breach of faith, and false dealings, trickery, and disappointing delusions) **of the revelations, impressions, and feelings** (*chalowm* – of the disparate messages, altered reality, suppressed awareness, interpretations and dreams)**,' declares** (*na'um* – prophetically reveals)

Yahowah (*YaHoWaH*)**, 'in addition to** (*wa*) **those who recount, write, and profess them** (*saphar hem* – who proclaim them, record them, celebrate them, number them, or take them into account) **and thereby** (*wa 'eth*)**, wander away, misleading** (*ta'ah* – because they are wrong, deceive and misdirect) **My people** (*'am 'any* – My family) **through their lies and falsehoods** (*ba seqer hem* – with their deceptive, misleading, and fraudulent statements, and their vain and disappointing accounts)**, and through their rude and impertinent, arrogant and reckless, self-willed and stubborn speech** (*wa ba pachazuwth hem* – their self-serving and self-motivated, wanton and conceited extravagance and boasts)**.**

I (*wa 'any*) **did not send them** (*lo' shalach hem* – I did not dispatch or authorize them) **and I did not instruct, appoint, ordain, direct, or authorize them** (*wa lo' tsawah hem* – I did not constitute them or provide them with any guidance or authority (piel perfect))**.**

And so they are of absolutely no value or benefit whatsoever (*wa ya'al lo' ya'al* – their contribution is worthless and they accomplish nothing which is useful, positive, profitable, or good because these goats are to no avail (hifil infinitive hifil imperfect)) **to the family** (*la ha 'am ha zeh* – on behalf of the people)**,' declares** (*na'um*) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*)**."** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:32)

God has stated the obvious and yet it's seldom considered or appreciated. Yahowah is opposed to religion because the religious mislead His people and cause them to go astray – wandering away from Him. And since there is no religious institution on Earth which conveys Yahowah's Word accurately, completely, or truthfully, every faith falls under this condemnation. According to God, religion is valueless, completely and totally worthless. Such institutions speak for man, not for God.

Yahowah is universally opposed to those who claim His authority. He is against those who prefer their words over His – affirming that God is not in favor of the Talmud, New Testament, Quran, Zohar, or Book of Mormon. God is averse to all of those who persistently and emphatically speak as if under divine influence, putting Him at odds with rabbis, priests, popes, pastors, and imams.

The beliefs professed by Paul, Akiba, Muhammad, and Maimonides are "*sheqer* – mistaken, deceptive, and fraudulent." The New Testament is rife with disappointing delusions while the Talmud is a reservoir of false accusations.

However, be careful because this sweeping condemnation was not limited to the instigators. It also includes the "*saphar hem* – those who recount, write, and profess such things, who proclaim, record, celebrate, or take" religious deceptions "into account."

The reason is simple: they cause God's people to be "*ta'ah* – misled and misdirected." His truth is replaced with their "*seqer* – lies."

Yahowah finds the religious "*pachazuwth* – rude and offensive, impertinent and reckless. He did not instruct them, appoint them, authorize them, or ordain them. God has nothing to do with the religious other than He will judge and condemn them.

God's perception of religion and the religious is, therefore, the opposite of mankind's viewpoint, where faith is valued and religions are esteemed. Yahowah says: "*wa ya'al lo' ya'al* – and so they are of absolutely no value or benefit whatsoever." Rather than being a force for good, "their contribution is worthless." Rather than a positive influence, religion "accomplishes nothing useful, positive, profitable, or good." It is to no avail to His people or anyone else.

That is God's view of religion – of Judaism, Christianity, Islam, Secular Humanism, and Conspiracy. What's yours?

In this next passage, apart from the context of this discussion, we would have two otherwise equally viable options when it comes to translating *masa'*. It can be a "burden which is carried" or it can be an "inspired revelation, authorized promise, and prophetic declaration." And yet in this discussion, since God has been focused upon contrasting His Word with man's religious messages and has said nothing whatsoever about His burdens – should they even exist – the choice becomes rather obvious.

"'And so should one of these people (*wa ky ha 'am*) **ask you** (*sha'al* – question you, inquiring) **about this** (*ha zeh*)**, or alternatively** (*'ow*) **the prophet** (*naby'* – the one who claims inspiration) **or even** (*'ow*) **the priest or minister** (*kohen* – government advisor, policy maker, and teacher)**, so as to say** (*la 'amar*)**, "What is** (*mah*) **Yahowah's** (*Yahowah*) **prophetic pronouncement about lifting up and carrying away** (*masa'* – inspired revelation and authorized promises regarding assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away)**?" and you respond to them** (*wa 'amar 'el hem*)**, "What** (*'eth mah*) **prophetic revelation about lifting up and carrying away** (*masa'* – authorized promises and inspired declaration regarding assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away)**?" then** (*wa*) **I will reject, forsake, and abandon you** (*natash 'eth 'atem* – I will reject and withdraw from you, separating Myself from you, disassociating with you)**,' prophetically declares** (*na'um* – reveals in advance by way of inspiration in an authorized message) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence)**."** (*Yirma'yah* / Respect Yah / Jeremiah 23:33)

I suspect that the reason *masa'* is errantly rendered as "burden" is an artifact of its root, *nasa'*, which means "to lift up and carry away." But it isn't God's "burden" which is being removed but, instead, ours should we avail ourselves of the process. Therefore, if we remain ignorant of the way God *nasa'*, which is through the Miqra'ey, we are dead men walking. The Mow'ed Miqra'ey provide the lone, authorized, and credible path to Yahowah. Every other route and promise lead in the opposite direction and, thus, to *natash*.

Therefore, if someone doesn't care enough about God or what He has to say to read and listen to His testimony, to observe, to examine, and to consider His prophetic declarations, especially on how to cultivate a relationship, then they should not be surprised that Yah wants nothing to do with them. And while that is stated unequivocally, as it is what "*natash* – reject and forsake" means, what's implied in this context is that, if a person is more comfortable with, if they prefer, or have put their faith in the message promoted by a religious institution, there is no hope of them ever associating with Yahowah.

Demonstrating their inability to properly convey Yahowah's Word, Christian publishers have made a mess of this verse. In Roman Catholicism's Vulgate, we find that the only reasonable translation of *masa'* in this context was forsaken. Yahowah's "*masa'* – inspired revelation, authorized promise, and prophetic declaration regarding being lifted up and carried away" became a "burden" in Jerome's mind. But more than this, he precluded Roman Catholics from understanding that those who are clueless as to the existence and relevance of Yahowah's *masa'* will be rejected by God.

And while that is tragic, this malfeasance does not end with the Vulgate. The *King James Version* replicated the same mistake. Uninspired by Yahowah's *masa'*, they published: "And when this people, or the prophet, or a

priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD."

The *New American Standard* wrote "oracle" in place of "burden," which is closer, but the concept of an oracle comes to us from Greek paganism. And the context here in this discussion is competing prophetic revelations.

Turning to the *New Living Translation*, they transformed prophecy into a burden with this bizarre twist: "Suppose one of the people or one of the prophets, or priests asks you, 'What prophecy has the Lord burdened you with now?' You must reply, 'You are the burden! The Lord says he will abandon you!'" They were, thereby, perpetrating the very crime Yahowah has been condemning. And they did so because they want the "Old Testament" to be considered "a burden," for if it isn't, then Paul, their patron saint, lied when he claimed that it was.

In the Jewish Publication Society's 1917 rendition of "*THE HOLY SCRIPTURES ACCORDING TO THE* MASORETIC TEXT" of Jeremiah 23:33, we read: "And when this people, or the prophet, or a priest, shall ask thee, saying: 'What is the burden of the LORD?' then shalt thou say unto them: 'What burden! I will cast you off, saith the LORD."

In a case of garbage in, garbage out, I suppose, Bible translators want us to believe that *paqad*, which means "to value something to the extent that one takes inventory and stock of it, caring enough to examine it and trust it to the point he or she is mobilized and summoned by it," really means "to punish."

"'But the prophet (*wa ha naby'* – and yet the one who makes claims of inspiration and authorization)**, as well as the priest** (*wa ha kohen* – the advisor and teacher)**, and the people** (*wa ha 'am* – the family) **who, for the benefit of the relationship** (*'asher* – who to show the proper path to

walk to get the most out of life)**, consistently and actually speak about** (*'amar* – genuinely respond to, inquire about, share, focus upon, literally and continually declare, and proclaim (qal imperfect)) **the prophetic pronouncement regarding lifting up and carrying away** (*masa'* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration)**, I will pay attention to and attend to, will value and accept, taking stock of and looking after** (*paqad*) **that closely aligned and unique individual** (*'al ha 'iysh ha huw'*) **as well as his Godly family and home** (*wa 'al beyth huw'* – and also for his household)**.'"** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:34)

The one and only thing which differentiates a person who is rejected by God from one who is accepted by Him is a person's response to Yahowah's prophetic pronouncements regarding the means to be lifted up and carried away. Therefore, it is in our interest, in our family's interest, that we "*'amar* – speak about, respond to, inquire about, share, focus upon, declare, and proclaim" Yah's prophetic promises as they are presented in the Towrah regarding the Mow'ed Miqra'ey.

When the time comes, and should you be interested in them, there are three volumes of *Yada Yahowah* devoted to this process: *Miqra'ey* | Invitations, *Qatsyr* | Harvests, and *Mow'ed* | Appointments. They present *Pesach* | Passover, *Matsah* | UnYeasted Bread, *Bikuwrym* | Firstborn Children, *Shabuw'ah* | Seven Sevens, *Taruw'ah* | Trumpets, *Kipurym* | Reconciliations, and *Sukah* | Shelters such that you can appreciate how Yahowah goes about lifting us up and carrying us away from man's foibles.

It is particularly reassuring and comforting to hear

Yahowah promise to "*paqad* – look after and care about" the "*beyth* – family and home" of those who value and share His Word. There is nothing better in this life than to be "*paqad* – to be attended to, valued, and accepted" by Yah, for God "to look after us, be concerned about us, and trust us sufficiently to summon and mobilize us."

This pronouncement only makes sense when *masa'* is synonymous with the Word of God. When it is rendered as a "burden," as it is in the Vulgate, KJV, and JPS, the corrupted message is counterproductive. This Roman Catholic rendition is not only inaccurate, it's senseless: "And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house." But so is the *King James Version*: "And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house." In fact, it is considerably worse.

Faltering again, the *New American Standard* repeated their "oracle" reference before following the lead of the *King James* and mistakenly translated *paqad* as "punishment" as opposed to "attending to and accepting."

Taking a novel approach, the *New Living Translation*, showing a lack of consistency, dropped the "burden" rendering of *masa'* and then conceived a supposed translation that makes no sense whatsoever when juxtaposed against the previous verse. How do you get from: "Suppose one of the people or one of the prophets, or priests asks you, 'What prophecy has the Lord burdened you with now?' You must reply, 'You are the burden! The Lord says he will abandon you!'" to: "If any prophet, priest, or anyone else says, 'I have a prophecy from the Lord,' I will punish that person along with his entire family?"

Moving from man's corruptions to Yahowah's

revelation, we find:

"'This is what (*koh*) **you should actually say** (*'amar* – you should respond to, consistently inquire about, share, speak regarding, focus upon, declare, proclaim, promise, answer, and respond)**, each individual** (*'iysh*) **on behalf of** (*'al*) **his fellow countryman** (*rea' huw'* – his friends, companions, associates, members of his race, and neighbors) **and** (*wa*) **each individual** (*'iysh*) **on behalf of** (*'al*) **his brethren** (*'ah huw'*)**, "What** (*mah*) **has Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **answered and replied** (*'anah* – provided as a witness, responded to, and declared)**, and what** (*wa mah*) **has Yahowah** (*YaHoWaH*) **communicated in His Word** (*dabar* – spoken and verbalized, announced and conveyed)**?"""** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:35)

You may be entitled to your opinions, but when it comes to surviving this life, all that matters is Yahowah's answers and testimony. We should know it, act upon it, and share it.

But sadly, rather than focus on Yahowah's testimony, most have placed their faith in religious corruption. Therefore, after the previous commendation, we have the following condemnation…

"'However (*wa*)**, the prophetic pronouncement regarding lifting up and carrying away** (*masa'* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support; from *nasa'* – to lift up and carry away) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, you no longer mention, memorialize, or even remember** (*lo' zakar 'owd* – you do not recall, discuss, invoke, or proclaim any more)**.**

By contrast (*ky*)**, for each individual** (*la 'iysh* –

according to each man)**, there exists his own** (*hayah*) **revelation regarding forgiveness and assistance** (*masa'* – proclamations about being lifted up and receiving support)**, his own word** (*dabar huw'* – his message and account)**.**

You change and twist, perverting and convoluting (*chaphak* – you invert and overturn, you distort and upend)**, the words** (*dabar* – the message and testimony) **of the living, existing, and renewing** (*chayym* – the animated, lively, robust, reviving, and growing) **God** (*'elohym*)**, Yahowah** (𐤉𐤄𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence)**, of the spiritual implements** (*tsaba'* – of the heavenly messengers)**, our God** (*'elohym 'anachnuw*)**.'"** (*Yirma'yah* / Respect and Revere / Jeremiah 23:36)

It's true; if you were to ask a religious Jew to describe the meaning or purpose of any of Yahowah's seven Miqra'ey, they wouldn't have an answer. They have replaced most of them, and the ones they still observe are convoluted to the point that they no longer serve any value. For example, rather than recognizing that Pesach is part of Chag Matsah, *matsah* has been relegated to one of many ingredients during Passover, a meal that no longer provides a meaningful portion of lamb. Yowm Kipurym is a day of affliction rather than a time to celebrate the relationship with Yahowah being reconciled.

And as we know, the religious have their own scriptures, from Talmud to Zohar, from New Testament to Quran. The words of the living God revealed in the Towrah, Naby' wa Mizmowr are distorted and perverted, convoluted and overturned, such that they no longer resemble the original intent.

While people claim that we should respect everyone's religion, and that everyone is entitled to their own opinion, all God is saying here is that most everyone has both –

having placed their faith in their opinions – not caring that their beliefs are inconsistent with Yahowah's message. And while that is indeed a waste of glorious potential, God has not given up on His people. Like a loving Father encouraging His wayward kids, Yahowah continues to provide us with the best possible advice.

"'So, this is what (*koh*) **you should actually say** (*'amar* – you should respond to, inquire about, share, speak about, focus upon, and ask) **to the prophet** (*'el ha naby'* – the person who claims to speak on behalf of God)**,**

"What was (*mah*) **Yahowah's** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **response to you, and answers for you** (*'anah 'atah* – reply to you as a witness)**, and** (*wa*) **what has** (*mah*) **Yahowah** (𐤉𐤄𐤅𐤄 – the pronunciation of *YaHoWaH*) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared)**?""** (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 23:37)

God has repeated His advice because far too few people heed it, and this is a matter of life and death. The only answers which count when it comes to forming a relationship with God and living forever with Him are found in Yahowah's *dabar* | word.

The testimony is always self-evident. We can quickly and easily discard those who are lying about what they claim God has told them. Moreover, Yahowah has been clear; there have been no prophets since the last of them 2,400 years ago.

The fact is, Yahowah's answers never change. His response to us remains consistent. If someone claims anything which fails to affirm the message He has already provided, the revelation is false. If Yahowah's name is not included, someone is lying. If there is no prophecy, or if any aspect of a prediction proves invalid, the entire message is unreliable.

In the next verse, we are greeted by a magnificent and yet gut-wrenching prophecy. After communicating the benefits of "*'amar* – affirming, accepting, and proclaiming" Yahowah's "*masa'* – prophetic pronouncements regarding being lifted up and carried away," Yah informs His people that He will dispatch His Word to them by way of a witness who affirms His *masa'*. But then He tells us that His people will reject him, and that as a result, they will be rejected.

God says in essence: if we acknowledge and accept His prophetic declarations regarding being lifted up and carried away, we ought to seriously consider why He was announcing that He would be sending someone to explain the importance of *masa'*. We should also contemplate the consequence of so many people rejecting this affirmation of His Word. After all, He is putting us on notice, He will have no remembrance of those who discount or pervert His testimony.

The bottom line here is that God is not into partial credit. Man's religious corruptions have no value whatsoever in His eyes. There is no compromise or wiggle room here.

What follows is complicated. So, let's give this prophetic pronouncement the credit it deserves…

"But with (*wa 'im* – so if and upon the condition of) **you proclaiming** (*'amar* – declaring and answering (qal imperfect)) **the prophetic pronouncement of Yahowah lifting up and carrying away** (*masa' Yahowah* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support of Yahowah; from *nasa'* – to lift up and carry away)**, then as a result** (*la ken koh* – likewise so then here and now) **Yahowah says** (*YaHoWaH 'amar*)**, 'Because** (*ya'an* – as a result of) **you have acknowledged this, saying these words** (*'amar 'atem 'eth ha dabarym ha zeh*)**, "this is the**

prophetic pronouncement of Yahowah lifting up and carrying away (*masa' Yahowah* – the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support of Yahowah; from *nasa'* – to lift up and carry away)**," then when I reached out to you and dispatched you** (*wa shalach 'el 'atem*) **to explain it** (*la 'amar*)**, you did not renounce or question** (*lo' 'amar*) **the inspired revelation and authorized promises about assistance, sustenance, forgiveness, and support of Yahowah** (*masa' Yahowah* – the prophetic pronouncement of Yahowah lifting up and carrying away)**.** (*Yirma'yah* 23:38)

Otherwise (*la ken*)**, here and now** (*hineh* – behold)**, I, Myself, would forget about you** (*'any nashah 'eth 'atem*)**, and would cast you away** (*wa natash 'eth 'atem* – and reject and abandon you, thrusting you away) **from My presence** (*min 'al paneh 'any*) **because of your trickery and deception** (*nasha'* – your delusions and money-grubbing which have led so many astray) **along with the inhabitants of the city** (*wa 'eth ha 'iyr*) **which, to provide the benefits of the relationship** (*'asher*)**, I gave to you** (*nathan la 'atem*) **and to your forefathers** (*wa la 'aby 'atem*)**.'"** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:39)

This revelation lived up to its billing: it was complicated. And yet, because of what preceded it, it is apparent that the message is that Yahowah expects us to know what He has done for us. He wants us to appreciate His *masa'*, particularly as His support for us is enabled through the Miqra'ey. We cannot capitalize upon that which we do not know, which is why God is so disappointed in His people for corrupting His message in this regard.

That said, translating *masa'* was not difficult – especially when we consider that its root, *nasa'*, is among the Towrah's most prevalent verbs. Recognizing how

Yahowah lifts us up and carries us away is also readily apparent because the Beryth and Miqra'ey serve as the heart and soul of the Towrah.

We were designed with the capacity to be observant and thoughtful, and with the mental acuity to make these kinds of connections because they lead to understanding. This God-given capability is Yahowah's gift to us, as is His willingness to lift us up and carry us away from the mess men have made.

Addressing that mess, with so much at stake, those who pontificate and promote the words of man over the Word of God will find…

"And (*wa*) **I will bestow** (*nathan* – I will place) **upon you** (*'al 'atem* – over and against you) **an everlasting** (*'owlam* – an eternal and enduring, perpetual and never ending) **censure and reprimand** (*cherpah* – ignominious condemnation and denunciation, insulting criticism and accusation, dishonorable shame and disgrace, reproach and contempt) **and also** (*wa*) **an eternal** (*'owlam* – a perpetual, never-ending, and enduring) **humiliation and ignominy which leads to a diminished and lowly status** (*kalimuwth* – perception of being shameful, insignificant, dishonorable, and unworthy) **which, to affirm the narrow and correct path to the benefits of the relationship** (*'asher*)**, cannot be ignored** (*lo' shakach* – cannot be overlooked or forgotten (nifal imperfect))**.'"** (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:40)

This is as it must be. It is inconsiderate and rude for men and women to ignore Dowd's *masa'* | uplifting sacrifice on our behalf during Pesach and Matsah – deserving of censure and reprimand. But to remove Yahowah's and Dowd's names from their explanations of what they have done for us, and then to misrepresent their words, diverting our attention to the minutiae of men with the likes of the Talmud, transcends disrespectful and

becomes dishonorable and ignominious – a crime which cannot be overlooked.

While God has no memory of those who do not remember His Word, He will not forget or forgive what others have done in the name of religion to deprive His people of His *masa'*. For those who promote their own testimony as if it were authorized and inspired by God, there will be an eternal consequence. The advocates of religion will find their souls diminished to a very low status, humiliated and censured forever for their crimes.

Rabbis and those who have supported them will endure what they were wont to deny. They will receive a well-deserved share of their just desserts for denying what God was wont to provide.

The ploy Paul used to establish Christianity was to disassociate Dowd from his accolades and accomplishments, depriving the gullible of the *masa'* resulting from Pesach, Matsah, and Bikuwrym. As a result, Paul, and all who promote the false apostle's faith, will endure the consequence delineated in this closing statement. Don't allow yourself to be victimized by them, as have several billion souls.

Similarly, one hundred years thereafter, another rabbi, this one named Akiba, disassociated God's people from His Towrah by insisting upon a religious substitution: a false Messiah and beguiling Talmud comprised of rabbinical arguments and apologetics. The Diaspora was the result. It is time to reject him and come back home.

And so it would be that in the seventh century, Muhammad, having bought Talmud stories from rabbis in Yathrib, twisted them to his liking to create his Quran – conceiving a religion from *babel* that would turn Jews into prey. Even today, over a billion Muslims, given the opportunity, would sacrifice their lives to kill Jews, believing that this pathetic plagiarizer was a prophet.

Considering the popularity of man's words, especially as they are pontificated in Christianity, Judaism, and Islam, as opposed to Yahowah's words that are conveyed in the Towrah, Prophets, and Psalms, there are few more compelling or confirming prophetic declarations than those found in this chapter of Yirma'yah. It has served as the perfect introduction. And to think it was inspired by Yahowah, the very God so many have erroneously come to associate with religion. And yet in these words, we find God damning the institution. That is sobering.

I will readily admit the obvious: translating Yirma'yah 23:38-39 was not easy. And while I think that I have rendered the words transparently, correctly, and consistently, I apologize if I failed to convey Yah's full intent. However, what I know for certain is that our appreciation of Yahowah's *masa'* is vital to our survival – and, therefore, it cannot be a "burden." It is, instead, the means God deployed to remove burdens from us.

While I have no idea what the following rendering of the 38th and 39th verses means, I still thought sharing this would be beneficial. The statement we found meaningful became so convoluted in the *King James Version*, it lost all meaning: "But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence."

While no better, by reading the Roman Catholic Vulgate, we discover that the KJV is little more than a revision of it: "But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord: Therefore behold I will take you away carrying you, and will forsake you,

and the city which I gave to you, and to your fathers, out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten." It's little wonder Christians protest that they can't even understand the "Old Testament" of their Bibles.

Let's lay out the prophetic tapestry Yahowah has unfurled before our eyes so that we are aware of what is going to occur as we approach the Last Days…

"'Woe (*howy*) **to the shepherds** (*ra'ah*) **who have led astray and destroyed, causing irreparable damage** (*'abad*)**, because** (*wa*) **they have scattered** (*puwts*) **the flock** (*'ets ts'on*) **from My shepherding and nurturing** (*mari'yth 'any*)**,' prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**.** (*Yirma'yah* 23:1)

So consequently (*la ken*)**, this is what** (*koh*) **Yahowah** (*YaHoWaH*)**, the God** (*'elohym*) **of Yisra'el** (*Yisra'el*)**, has to say** (*'amar*) **in opposition to** (*'al*) **those acting as shepherds** (*ha ra'ah*)**, 'Those leading, feeding, and shearing** (*ha ra'ah*) **My people** (*'eth 'am 'any*)**, you** (*'atem*)**, yourselves, have led astray, pushed away, and scattered** (*puwts*) **My flock** (*'eth ts'on 'any*)**, and** (*wa*) **you have consistently driven them away by continually seducing and compelling them** (*nadach hem*)**. Therefore** (*wa*)**, you have not been concerned about them** (*lo' paqad 'eth hem*)**.**

Behold (*hineh*)**, I** (*'any*)**, Myself, will hold you accountable and will reckon this against you** (*paqad 'al 'atem*) **because of** (*'eth*) **the willful misconduct and unethical nature** (*roa'*) **of your foolish deeds and wanton abuses** (*ma'alal 'atem*)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**.** (*Yirma'yah* 23:2)

'Then I (*wa 'any*)**, Myself, will obtain and gather up** (*qabats*) **the remnant** (*'eth sha'eryth*) **of My flock** (*ts'on 'any*) **from** (*min*) **all** (*kol*) **of the lands** (*ha 'erets*) **where** (*'asher*) **I have temporarily scattered them** (*nadach 'eth*

hem) **there by name** (*shem*)**.**

But My desire is to return and restore them at this time (*wa shuwb henah 'eth henah*) **upon their pasture, abode, and home** (*'al naweh henah*)**. And** (*wa*) **they will be fruitful and flourish** (*parah*)**, increasing and becoming great, living long and abundant lives** (*wa rabah*)**.** (*Yirma'yah* 23:3)

Then I will raise up and establish (*wa quwm*) **over them** (*'al hem*) **those who actually serve as shepherds** (*ra'ah*) **so that** (*wa*) **they will do what is required to nurture, guide, and protect them** (*ra'ah hem*)**. And they shall not be afraid of being terrorized** (*wa lo' yare'*) **ever again** (*'owd*)**.**

They will not be dismayed or discouraged (*wa lo' chathath*)**, nor will they be discounted or disregarded** (*wa lo' paqad*)**,' prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**.** (*Yirmayahuw* 23:4)

'Now pay attention (*hineh*) **to the days** (*yowmym*) **which will have come for inclusion** (*bow'*)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**, 'when** (*wa*) **I will have enabled restoration through Dowd by raising up and establishing with Dowd** (*quwm la Dowd*) **the correct and proper** (*tsadyq*) **means to life and growth** (*tsemach*)**.**

And so (*wa*)**, he will have provided counsel about his reign as king after having pondered the implications** (*malak melek*) **because** (*wa*) **he obtained the insights needed to understand, the skill to succeed, and the capacity to instruct** (*shakal*)**.**

Then (*wa*) **he will be motivated to act and engage in** (*wa 'asah*) **the way to exercise good judgment regarding the means to fairly resolve disputes** (*mishpat*) **and correctly providing vindication** (*wa*) **in the Land** (*ba ha 'erets*)**.** (*Yirma'yah* 23:5)

In his day (*ba yowm huw'*)**, Yahuwdah** (*Yahuwdah*) **will be liberated and saved** (*yasha'*) **and** (*wa*) **Yisra'el** (*Yisra'el*) **will live and dwell** (*shakan*) **in confidence, expressing their trust and reliance** (*la betach*)**. And thus, this is** (*wa zeh*) **his name** (*shem huw'*) **which, as a benefit of the relationship** (*'asher*)**, he will be called and encountered** (*qara' huw'*)**: "Yahowah Is Right about Our Vindication** (*Yahowah Tsadeq 'Anachnuw*)**."** (*Yirma'yah* 23:6)

Therefore (*la ken*)**, behold** (*hineh*)**, a time is coming** (*yowmym bow'*)**,' prophetically declares Yahowah** (*na'um YaHoWaH*)**, 'when they will no longer say** (*wa lo' 'amar 'owd*)**, "Yahowah lives who raised** (*chay Yahowah 'asher 'alah*) **the Children of Yisra'el** (*'eth ben Yisra'el*) **out of the realm of religious and political oppression** (*min 'erets mitsraym*)**"** (*Yirma'yah* 23:7) **but, instead, as** (*ky 'im*)**, "Yahowah lives who raised** (*chay Yahowah 'asher 'alah*) **and who, for the benefit of the relationship, returned** (*wa 'asher bow'*) **for the descendants** (*'eth zera'*) **of the Family of Yisra'el** (*Beyth Yisra'el*) **from the land to the north due to the value of the observant** (*min 'erets tsaphown*) **and away from** (*wa min*) **all of the places** (*kol ha 'erets*) **where I had scattered and banished them there by name** (*'asher nadach hem shem*)**." Then they shall live and remain** (*wa yashab*) **upon their own soil** (*'al 'adamah hem*)**.'** (*Yirma'yah* 23:8)

Concerning the prophets (*la ha nab'ym*)**, my thoughts are grieved, and my heart is broken** (*shabar leb 'any*) **within me** (*ba qereb 'any*)**. My essential essence** (*kol 'etsem 'any*) **is shaken** (*rachaph*)**. I am like** (*hayah ka*) **an inebriated individual** (*'iysh shikowr*)**, similar to a man** (*wa ka geber*) **intoxicated by wine** (*'abar huw' yayn*) **because of the appearance** (*min paneh* – from the presence) **of Yahowah** (*Yahowah*) **and because of the presence** (*wa min paneh*) **of His set-apart words** (*dabar qodesh huw'*)**.** (*Yirma'yah* 23:9)

Indeed (*ky*)**, the Earth** (*ha ‘erets*) **is filled with** (*male’*) **religious adultery** (*na’aph*)**. Therefore, because of** (*ky min*) **the presence of this curse** (*paneh ‘alah*)**, the Earth** (*ha ‘erets*) **is despondent** (*‘abel*)**. The dwelling places** (*naweh*) **where the word is questioned** (*midbar*) **are paralyzed and withering away** (*yabesh*)**.**

Their course of action, whereby they use oppression and extortion to facilitate their wayward lifestyle while running away (*wa maruwtsah hem*)**, was, is, and continues to be completely** (*hayah*) **wrong** (*ra’ah*)**, and their use of power, influence, and authority** (*wa gebuwrah hem*) **is not right, honest, or trustworthy** (*lo’ ken*)**.** (*Yirma’yah* 23:10)

‘Indeed (*ky*)**, the prophet** (*naby’*)**, in addition to** (*gam*) **the priest** (*kohen*)**, is defiled and Godless** (*chaneph*)**. And even** (*gam*) **in** (*ba*) **My house** (*beyth ‘any*)**, I have found** (*masa’*) **they are evil** (*ra’ah hem*)**,’ prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*)**.** (*Yirma’yah* 23:11)

‘As a result, likewise (*la ken*)**, their way** (*derek hem*) **will be for them** (*hayah la hem*) **like** (*ka*) **the promise of empty and unfulfilled words, nothing but false hope** (*chalaqlaq*)**. Away from the light and into the darkness** (*ba ha ‘aphelah*)**, they will be thrust down as a punishment** (*dachach*) **while being diminished** (*wa naphal*) **by it** (*ba hy’*)**.**

Rest assured (*ky*)**, I will bring** (*bow’*) **misfortune upon them** (*ra’ah ‘al hem*) **the year** (*shanah*) **of their appointed judgment and punishment** (*paqudah hem*)**,’ prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*)**.** (*Yirma’yah* 23:12)

‘Among those who claim to speak for God (*wa ba naby’*) **of Shomarown, the capital of Yisra’el** (*Shomarown*)**, I have seen** (*ra’ah*) **something repulsive, foolish, and abhorrent, unseemly stupid prayers, an**

attempt to whitewash that which is offensive, an unsavory smear campaign, a fool's folly, and impious proposition (*tiphlah*)**. They claim to be divinely inspired** (*naba'*) **by *ha Ba'al* | the Lord** (*ba ha Ba'al*)**. Thereby, they have led My people, Yisra'el, astray, deceiving the nation** (*wa ta'ah 'eth 'am 'any 'eth Yisra'el*)**.** (*Yirma'yah* 23:13)

Also, among (*wa ba*) **Yaruwshalaim's** (*Yaruwshalaim*) **prophets** (*naby'*)**, I have seen** (*ra'ah*) **an abomination which is horrible and shocking** (*sha'aruwrah*)**. They are unfaithful and commit religious adultery** (*na'aph*)**, and they walk** (*wa halak*) **in the lie** (*ba ha sheqer*)**.**

So, they become powerful by empowering (*wa chazaq*) **the hands, influence, and control** (*yad*) **of miserable coconspirators and errant countrymen** (*ra'a*) **such that not a single** (*la bilthy*) **individual** (*'iysh*) **turns away** (*shuwb*) **from his perverse and errant cultural associations** (*min ra'ah huw'*)**.**

To Me (*la*)**, all of them** (*kol hem*) **have become** (*hayah*) **like** (*ka* – the same as) **Sodom** (*Sadom*) **and they live** (*wa yashab hy'*) **like** (*ka*) **Gomorrah, where tyrants manipulate the people, treating them as merchandise and slaves** (*'Amorah*)**.'** (*Yirma'yah* 23:14)

As a result, therefore (*la ken*)**, this is what** (*koh*) **Yahowah** (*Yahowah*) **of the vast array of spiritual envoys** (*tsaba'*) **says** (*'amar*) **in opposition to** (*'al*) **those who claim to speak for God** (*ha naby'*)**, 'Behold, I** (*hineh 'any*) **will cause them to consume** (*'akal 'eth hem*) **this unpleasant and bitter curse** (*la'anah*)**. Then I will cause them to drink** (*wa shaqah hem*) **poisonous** (*ro'sh*) **water** (*maym*)**.**

This is because (*ky*) **from** (*min*) **these prophets** (*'eth naby'*) **of Yaruwshalaim** (*Yaruwshalaim*) **comes forth** (*yatsa'*) **wicked profanity, vile corruption, insincere**

hypocrisy, and complete Godlessness (*chanuphah*) **to all** (*la kol*) **the Earth** (*ha 'erets*)**.'** (*Yirma'yah* 23:15)

This is what (*koh*) **Yahowah** (*YaHoWaH*) **of the spiritual implements** (*tsaba'*) **says** (*'amar*)**, 'Do not listen** (*lo' shama'*) **concerning the words, speeches, statements, and messages** (*'al dabar*) **of those prophets** (*ha naby'*) **who claim to speak for God and prophesy** (*ha naby'*) **to you** (*la 'atem*)**.**

They (*hem*) **are vain, worthless, and delusional liars arrogantly providing false hope** (*chabal*) **to you** (*'eth 'atem*)**. Their words and the statements they speak** (*dabar*) **reveal** (*chazown*) **their hearts and minds, their character and thinking** (*leb hem*) **and are not from** (*lo' min*) **the mouth of** (*peh*) **Yahowah** (*Yahowah*)**.** (*Yirma'yah* 23:16)

They continuously say (*'amar 'amar*) **to those who spurn and slander Me, who disregard and despise Me** (*la na'ats 'any*) – **regarding the very word and the message of** (*dabar*) **Yahowah** (*YaHoWaH*)**, "*Shalowm hayah la 'atem* | Peace be unto you** (*shalowm hayah la 'atem*)**!" But they all walk** (*wa kol halak*) **in the stubbornness of their heart** (*ba sharruwth leb huw'*)**.**

They claim (*'amar*)**, "Miserable suffering from such associations** (*ra'ah*) **will not come upon you** (*lo' bow' 'al 'atem*)**."** (*Yirma'yah* 23:17) **By contrast** (*ky*)**, which** (*my*) **of them was present** (*'amad*) **in the counsel of** (*ba sowd*) **Yahowah** (*YaHoWaH*) **and has examined** (*wa ra'ah*) **or heard** (*shama'*) **His Word** (*'eth dabar huw'*)**? Who** (*my*) **among them has paid attention and responded to** (*qahsab*) **His word** (*dabar huw'*) **and** (*wa*) **has genuinely and consistently listened** (*shama'*)**?'** (*Yirma'yah* 23:18)

Behold (*hineh*)**, the storm** (*sa'arah*) **of Yahowah's** (*Yahowah*) **displeasure and fury** (*chemah*) **shall go forth** (*yatsa'*)**.**

A swirling (*wa chuwl*) **storm of destructive force** (*sa'ar*) **will be brought to bear** (*chuwl*) **against the leaders who are the source** (*'al ro'sh*) **of that which is wrong** (*rasa'*)**.** (*Yirma'yah* 23:19)

Yahowah's (*Yahowah*) **animosity** (*'aph*) **will not return** (*lo' shuwb*) **until** (*'ad*) **He is actually done working** (*'asah huw'*)**, and until** (*wa 'ad*) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm*) **the decisions and plans** (*mazimah*) **of His heart** (*leb huw'*)**.**

In the last days (*ba 'acharyth ha yowm*)**, free of all competing influences, you will come to this realization and comprehend** (*byn*) **this by** (*ba hy'*) **making the proper associations and connections to grow from knowing to understanding by being discerning and discriminating** (*bynah*)**.** (*Yirma'yah* 23:20)

I did not send (*lo' shalach*) **these prophets** (*'eth ha naby'*)**, and so they** (*wa hem*) **will be quickly dispatched and driven away** (*ruws*)**. I did not speak to them** (*lo' dabar 'el hem*)**. And yet, they** (*wa hem*) **spoke as if they were inspired** (*naby'*)**.** (*Yirma'yah* 23:21)

But (*wa*) **if** (*'im*) **they had been present** (*'amad*) **in My council** (*ba sowd 'any*)**, then they would have heard** (*wa shama'*) **My words** (*dabar 'any*) **to** (*'eth*) **My family** (*'am 'any*)**.**

They would have returned, having turned them away from (*wa shuwb hem min*) **their wicked ways and evil compatriots** (*ha ra' derek hem*)**, as well as from** (*wa min*) **their immoral and improper deeds** (*roa' ma'alal hem*)**.** (*Yirma'yah* 23:22)

Am (*ha*) **I** (*'any*) **a God** (*'elohym*) **who is near and approachable, forming close, personal relationships** (*min qarowb*)**?' prophetically asks** (*na'um*) **Yahowah** (*YaHoWaH*)**, 'as opposed to** (*wa lo'*) **a God** (*'elohy*) **who**

is distant, alienated, and disassociated (*min rachowq*)**?** (*Yirma'yah* 23:23)

Can a man (*'im 'iysh*) **conceal himself** (*sathar*) **in a covert location** (*ba ha misthar*) **such that I am not able to see him** (*wa 'any lo' ra'ah huw'*)**?' prophetically asks** (*na'um*) **Yahowah** (*Yahowah*)**.**

'Was I not the One (*ha lo' 'eth*) **who filled up and completed** (*ha male'*) **the spiritual and material realms** (*ha shamaym wa 'eth ha 'erets*)**?' authoritatively asks** (*na'um*) **Yahowah** (*Yahowah*)**.** (*Yirma'yah* 23:24)

'For the benefit of the relationship, I have heard that which (*shama' 'eth 'asher*) **those who claim to speak for God** (*ha naby'*) **have and will say** (*'amar*)**, especially those who claim to have been inspired to speak** (*ha nab'ym*) **lies, promoting mistaken beliefs** (*sheqer*) **in My name** (*ba shem 'any*)**, claiming** (*la 'amar*)**, "I have received a divine revelation** (*chalam chalam*)**."** (*Yirma'yah* 23:25)

How long (*matay*)**, meanwhile** (*'ad*)**, will this exist** (*ha yesh*) **in the hearts** (*ba leb*) **of the prophets** (*ha naby'*) **who profess** (*naba'*) **vain lies, misleading deceptions, and false hope** (*sheqer*)**, and who promote** (*wa naby'*) **the delusions and deceit** (*tarmyth*) **of their thinking and judgment** (*leb hem*)**?** (*Yirma'yah* 23:26)

Their plan, this cunningly devised and fabricated scheme which has been calculated and fabricated by weaving together the plot they determined, is (*ha chasab*) **for My people** (*'eth 'am 'any*) **to overlook, forget, and to cease to properly value** (*la shakach*) **My personal and proper name** (*shem 'any*) **by way of their revelations** (*ba ha chalowm hem*) **which** (*'asher*) **they recount to and record among, proclaiming to** (*saphar*) **one another** (*la 'iysh*) **and to their revolting countrymen and evil associates** (*la rea' huw'*)**.**

In the same manner while in a relationship (*ka ‘asher*) **with the Lord** (*ba ha Ba’al*)**, their forefathers** (*‘ab hem*) **overlooked, ignored, and forgot** (*shakach*) **My name** (*‘eth shem ‘any*)**.** (*Yirma’yah* 23:27)

Let the prophet (*ha naby’*) **who associates himself with these revelations, thoughts, and feelings** (*‘asher ‘eth huw’ chalowm*) **continue to recount and record, choosing to write, publish, and communicate** (*saphar*) **these thoughts, dreams, and altered revelations** (*chalowm*)**. And, to reveal the way to receive the benefits of the relationship** (*wa ‘asher*)**, My Word** (*dabar ‘any*) **will be effectively communicated by him** (*dabar dabar ‘eth huw’*)**, truthfully and reliably** (*‘emeth*)**.**

What does (*mah*) **the straw** (*la ha teben*) **have in common with that which is purifying and enlightening** (*‘eth ha bar*)**?’ prophetically asks** (*na’um*) **Yahowah** (*Yahowah*)**.** (*Yirma’yah* 23:28)

‘Is not (*ha lo’*) **this** (*koh*)**, My Word** (*dabar ‘any*)**, similar to** (*ka*) **fire** (*‘esh*)**?’ authoritatively questions** (*na’um*) **Yahowah** (*YaHoWaH*)**, ‘and similar to** (*wa ka*) **an implement which** (*patysh*) **breaks apart** (*patsas*) **earthen defenses** (*sela’*)**?** (*Yirma’yah* 23:29)

So likewise, and this considered (*la ken*)**, look up and pay attention** (*hineh*)**: I am against those who claim to speak for Me** (*‘al ha naby’*)**,’ prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*)**.**

‘These individuals (*‘iysh*) **steal, taking without permission** (*ganab*)**, My Words** (*dabarym ‘any*) **away from** (*min*) **their fellow countrymen** (*‘eth rea’ huw’*)**.** (*Yirma’yah* 23:30)

So please take note (*hineh*)**, I am against** (*‘any ‘al*) **the inspired pontifications of those who prophesy on behalf of the gods** (*ha naby’*)**,’ prophetically declares** (*na’um*) **Yahowah** (*Yahowah*)**, ‘who select their tongues**

and speeches (*ha laqach lashown hem*) **and who persistently and emphatically speak as if under divine influence** (*wa na'um na'um*)**.** (*Yirma'yah* 23:31)

Right here and right now (*hineh*)**, I am against** (*'any 'al*) **the continuous prophetic pronouncements of those who speak on behalf of the gods** (*ha naba'*) **along with the mistaken beliefs, false hope, deceptive notions, and fraudulent nature** (*sheqer*) **of the revelations, impressions, and feelings** (*chalowm*)**,' declares** (*na'um*) **Yahowah** (*YaHoWaH*)**, 'in addition to** (*wa*) **those who recount, write, and profess them** (*saphar hem*) **and thereby** (*wa 'eth*)**, wander away, misleading** (*ta'ah*) **My people** (*'am 'any*) **through their lies and falsehoods** (*ba seqer hem*)**, and through their rude and impertinent, arrogant and reckless, self-willed and stubborn speech** (*wa ba pachazuwth hem*)**.**

I (*wa 'any*) **did not send them or authorize them** (*lo' shalach hem*)**, and I did not instruct, appoint, direct, or authorize them** (*wa lo' tsawah hem*)**. And so, they are of absolutely no value or benefit whatsoever** (*wa ya'al lo' ya'al*) **to the family** (*la ha 'am ha zeh*)**,' declares** (*na'um*) **Yahowah** (*YaHoWaH*)**.** (*Yirma'yah* 23:32)

'Therefore, should one of these people (*wa ky ha 'am*) **ask you** (*sha'al*) **about this** (*ha zeh*)**, or alternatively** (*'ow*) **the prophet** (*naby'*) **or** (*'ow*) **the priest** (*kohen*)**, so as to say** (*la 'amar*)**, "What is** (*mah*) **Yahowah's** (*Yahowah*) **prophetic pronouncement about lifting up and carrying away, His inspired revelation regarding assistance, forgiveness, and support** (*masa'*)**?" and you respond to them** (*wa 'amar 'el hem*)**, "What** (*'eth mah*) **prophetic revelation about lifting up and carrying away** (*masa'*)**?" then** (*wa*) **I will reject and abandon you** (*natash 'eth 'atem*)**,' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*)**.** (*Yirma'yah* 23:33)

'But the prophet (*wa ha naby'*)**, as well as the priest**

(*wa ha kohen*)**, and the people** (*wa ha ‘am*) **who, for the benefit of the relationship** (*‘asher*)**, consistently and actually speak about** (*‘amar*) **the prophetic pronouncement regarding the assistance, forgiveness, and support** (*masa’*) **of Yahowah** (*Yahowah*)**, I will pay attention to and attend to, value and accept, taking stock of and looking after** (*paqad*) **that closely aligned and unique individual** (*‘al ha ‘iysh ha huw’*) **as well as his Godly family and home** (*wa ‘al beyth huw’*)**.** (*Yirma’yah* 23:34)

This is what (*koh*) **you should actually say** (*‘amar*)**, each individual** (*‘iysh*) **on behalf of** (*‘al*) **his fellow countryman** (*rea’ huw’*) **and** (*wa*) **each person** (*‘iysh*) **on behalf of** (*‘al*) **his brethren** (*‘ah huw’*)**, “What** (*mah*) **has Yahowah** (*Yahowah*) **answered and replied** (*‘anah*)**, and what** (*wa mah*) **has Yahowah** (*YaHoWaH*) **communicated in His Word** (*dabar*)**?”** (*Yirma’yah* 23:35)

However (*wa*)**, the prophetic pronouncement regarding lifting up and carrying away** (*masa’*) **by Yahowah** (*YaHoWaH*)**, you no longer mention, memorialize, or even remember** (*lo’ zakar ‘owd*)**. By contrast** (*ky*)**, for each individual** (*la ‘iysh*) **there exists his own** (*hayah*) **revelation regarding forgiveness and assistance** (*masa’*)**, his own word** (*dabar huw’*)**.**

You change and twist, perverting and convoluting (*chaphak*) **the words** (*dabar*) **of the living** (*chayym*) **God** (*‘elohym*)**, Yahowah** (*YaHoWaH*)**, of the spiritual implements** (*tsaba’*)**, our God** (*‘elohym ‘anachnuw*)**.** (*Yirma’yah* 23:36)

So, this is what (*koh*) **you should actually say** (*‘amar*) **to the alleged prophet** (*‘el ha naby’*)**, “What was** (*mah*) **Yahowah’s** (*Yahowah*) **response to you, and answers for you** (*‘anah ‘atah*)**, and** (*wa*) **what has** (*mah*) **Yahowah** (*YaHoWaH*) **communicated in His Word**

(*dabar*)**?"** (*Yirma'yah* 23:37)

But with (*wa 'im*) **you proclaiming** (*'amar*) **the prophetic pronouncement of Yahowah lifting up and carrying away** (*masa' Yahowah*)**, then as a result** (*la ken koh*) **Yahowah says** (*YaHoWaH 'amar*)**, 'Because** (*ya'an*) **you have acknowledged this, saying these words** (*'amar 'atem 'eth ha dabarym ha zeh*)**, "this is the prophetic pronouncement of Yahowah lifting up and carrying away** (*masa' Yahowah*)**,"' then when I reached out to you and dispatched you** (*wa shalach 'el 'atem*) **to explain it** (*la 'amar*)**, you did not renounce or question** (*lo' 'amar*) **the inspired revelation and authorized promises about the assistance, forgiveness, and support of Yahowah** (*masa' Yahowah*)**.** (*Yirma'yah* 23:38)

Otherwise (*la ken*)**, here and now** (*hineh*)**, I, Myself, would forget about you** (*'any nashah 'eth 'atem*)**, and would cast you away** (*wa natash 'eth 'atem*) **from My presence** (*min 'al paneh 'any*) **because of your trickery and deception** (*nasha'*) **along with the inhabitants of the city** (*wa 'eth ha 'iyr*) **which, to provide the benefits of the relationship** (*'asher*)**, I gave to you** (*nathan la 'atem*) **and to your forefathers** (*wa la 'aby 'atem*)**.** (*Yirma'yah* 23:39)

And (*wa*) **I will bestow** (*nathan*) **upon you** (*'al 'atem*) **an everlasting** (*'owlam*) **censure and reprimand** (*cherpah*) **as well as** (*wa*) **eternal** (*'owlam*) **humiliation and ignominy, leading to a diminished and lowly status** (*kalimuwth*) **which, to affirm the narrow and correct path to the benefits of the relationship** (*'asher*)**, cannot be ignored** (*lo' shakach*)**.'"** (*Yirma'yah* / Jeremiah 23:40)

God is forthright. He loves His people but hates their religion. Judaism will soon be extinct, along with Christianity and Islam, Socialism and Conspiracism.

Before we move on, I'd like to share two additional thoughts. I have come to realize that to properly convey God's word, we must know God. Further, the most

important considerations for achieving an accurate and reliable rendition of His testimony are context, research, and consistency.

From the beginning, this has been a prophetic discussion – one focused upon Dowd's contribution to our lives. We have witnessed a time when Yahowah is no longer silent regarding religion. He will demand recompense from the rabbis for having misled His people, for having spoken on behalf of the Lord, for having lied, and for having forgotten about the means He has ascribed to lift us up and carry us away.

The moment any portion of this chapter is removed from this context, the moment we get lazy and stop considering word roots, the moment we slack in our rigor to do His thoughts justice, the resulting translations and conclusions become inaccurate and arbitrary, and much of this discussion's meaning is squandered.

The second thought I'd like to leave you with is that the words Yahowah has revealed, to the degree that they have been accurately retained by scribes (which for the Hebrew text is very high), to the degree that our lexicons of ancient Hebrew are reasonably precise (and when they are questionable, we consider the first use of the word), and to the degree that I have properly used the full array of resources at our disposal to render His testimony correctly and completely, the words Yahowah revealed can be trusted and relied upon. My commentary, however, which is often substantial, while often inspired, is potentially fallible.

This known, my comments are based upon what God is saying in His testimony. I enjoy the resulting insights so much; I find that I'm unable to restrain myself from sharing what I can glean from His words with you.

However, if, based upon your own careful observation of Yahowah's Testimony, you come to a different

conclusion from time to time, wonderful. Rather than argue with you, I applaud you. Yah's Word is comprised of much more than I'm capable of comprehending, and I'm certain that there are messages that I'm missing.

All of which encourages us to observe the Towrah, Prophets, and Psalms so that we become enlightened. It is the most rewarding endeavor a person can undertake.

9

Shem | Personal Designation

I Am Who I Am…

Now that God has affirmed that He does not like being referred to as "the Lord," and now that English Bible translations have shown that they cannot be trusted, let's consider the way God introduced us to His name. At the same time, we will learn that He even told us how to pronounce it.

The most telling passage in this regard is found in the book Yahowah entitled *Shemowth* – Names (which is certainly appropriate). You may know it as "Exodus."

"Moseh was (*wa Mosheh hayah* – the One who Draws Out existed) **shepherding** (*ra'ah* – leading, protecting, guiding, and nourishing) **the flock** (*'eth tso'n* – the sheep) **of his father-in-law** (*chothen huw'*)**, Yithrow** (*Yithrow* – the Remnant; from *yathar* – to remain)**, the Midyan priest** (*kohen Midyn* – one who ministers to the Contentious)**. He led** (*nahag* – he guided) **his sheep** (*ha tso'n huw'* – his flock) **to the end** (*'achar* – to the conclusion of spacetime, the last and hindermost part) **of the desert wilderness** (*ha midbar* – of barren wasteland where the word is questioned; from *my* – to ponder the implications and *dabar* – the word which is spoken) **and came to** (*bow' 'el* – he arrived at) **Choreb** (*Choreb* – knife's edge, a sharp sword which cuts and separates)**, the mountain** (*har*) **of the Almighty** (*ha 'elohym*)**.** (*Shemowth* / Names / Exodus 3:1)

And the Spiritual Messenger (*wa mal'ak* – the

heavenly envoy, representative, and ambassador) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **appeared** (*ra'ah* – became visible and was shown) **to him** (*'el huw'*) **by means of** (*ba* – in and with) **flaming** (*labah* – a spear of burning, the sharpened tip of a point of; from *lahab* – a gleaming blade of a sword of) **fire** (*'esh* – radiant heat and light) **from the midst** (*min tawek* – out of the center or middle) **of the rocky crag** (*seneh* – a high and shimmering rocky cliff)**.**

He looked (*ra'ah* – he was observant) **and beheld** (*hineh* – paid close attention, noticing) **that the rocky summit** (*ha seneh* – the high and sharp crag) **was ablaze** (*ba'ar* – kindled and illuminated) **with the fire** (*ba ha 'esh* – with the blazing light) **but the crag** (*wa ha seneh* – the high cliff of the shimmering rocky place) **was not consumed** (*'ayn huw' 'akal* – it was not eaten away or destroyed)**."** (*Shemowth* / Names / Exodus 3:2)

Sanah, "thorny shrub or prickly bush," and *seneh*, "high rocky place" and "elevated and shining crag or cliff," are indistinguishable in the Hebrew text. However, like many who have searched maps of the land of Midian and have examined pictures taken in the region, I have seen the burnt rocky heights of Mount Choreb. And since this is the Mountain of God and Yahowah is the "Rock of our Salvation," I would opt for "shimmering high rocky crag" over "thorny bush" on this day and any day. Moreover, the spectacle was magnificent, making a crag a more reasonable venue than a shrub.

"Moseh said (*wa Mosheh 'amar*)**, 'I want to** (*na'* – it is my desire to urgently) **change direction and go** (*suwr* – alter my orientation and take off toward) **to witness** (*wa ra'ah* – to see and consider, observing) **this phenomenally massive sight** (*'eth ha mar'eth* – this enormous spectacle; from *mah* – to question the implications of *ra'ah* – that

which can be seen, inspected, and considered) **which is so enormous, extensive, and intense** (*ha gadowl ha zeh* – which is so powerful, elevated, and majestic; from *gadal* – growing, magnifying, empowering, vital, and amplifying)**.**

But how and why (*maduwa'* – what is the reason or cause)**? There is nothing to burn** (*lo' ba'ar* – there is no cause for a fire and nothing to consume) **on the high, shimmering, rocky crag** (*ha seneh*)**?'** (*Shemowth* / Names / Exodus 3:3)

When (*wa*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **saw** (*ra'ah* – noticed) **that indeed** (*ky*) **he changed direction to draw near and see** (*suwr la ra'ah* – he altered his orientation to take off toward and approach what he was witnessing)**, God called out to him, inviting him to meet with Him** (*wa qara' 'el huw' 'elohym* – the Almighty summoned him to welcome him) **from** (*min* – out of) **the midst** (*tawek* – middle or center) **of the rocky heights** (*seneh* – the high and shimmering crag)**.**

He said (*wa 'amar* – He announced and proclaimed)**, 'Moseh, Moseh** (*Mosheh Mosheh* – one who was drawn out and who will draw out; from *mashah* – to draw out)**!'**

And so, he responded and said (*'amar* – he answered)**, 'Look now and see, here I am** (*hineh 'any* – behold, notice that I am here)**.'"** (*Shemowth* / Names / Exodus 3:4)

Qara' is the operative term of *Miqra'* and, in the plural, *Miqra'ey* | Invitations to be Called Out and Meet. It is the first word Yahowah spoke to Moseh. *Qara'* would define his mission and their relationship.

Moseh was slow in speech, not deaf, so there is a reason Yahowah repeated his name. I suspect that it was to

draw our attention to the mission he was about to undertake which was to draw the Children of Yisra'el out of Mitsraym.

God can manifest Himself in any form He chooses, but light, which is eternal in time, enlightening, and empowering, is His favorite. However, we mortals can only come so close to this much energy without the source of life becoming too intense for us in our present state. Such may have been the case here.

I say "may" because there are different ways to translate the Hebrew letters, Aleph-Lamed (אַל). They can convey *'el* | God, *'el* | power, *'el* | to or toward, or *'al* | not, nothing, or none.

So it is either: **"And He said** (*wa 'amar*)**, do not** (*'al* – do not be negated, reduced to nothing by the intensity of the powerful physical force) **come near** (*qarab* – approach by getting closer to) **this place** (*halom* – in proximity to here)**…"** Or: **"Then** (*wa*) **God** (*'el* – the Almighty) **said** (*'amar*)**, 'Approach and draw near** (*qarab* – be present next to) **this place** (*halom* – in close proximity)**…"**

The first rendition, while consistent with almost all English translations, does not work in this context because the last speaker was Moseh, and this is clearly God speaking to him. Therefore, *'el* reveals the change of voice from man to God. Moreover, in His last statement, "*wa qara' 'el huw' 'elohym* – God called out to him, inviting him to meet with Him." The Almighty was summoning Moseh into His presence and welcoming him. *Qarab* not only means "to approach and draw near," it is something Yahowah asks of us during the celebration of the Miqra'ey. Additionally, *halom* speaks of "being in close proximity."

Further, not only would it have been inconsistent with Yahowah's purpose to send Moseh away since He intended to spend eternity with him, Moseh would spend 40 days and nights with Yahowah on Mount Choreb upon his return

to this place. God was there to introduce Himself and meet with Moseh. They were about to become inseparable.

And then there is the issue with the "*na'al* – sandals." Why take them off if he was being sent away? How would the ground away from God be special?

Even if we were intent on leaving Aleph-Lamed as *'al* rather than *'el*, God could have been saying that, in spite of the evidence to the contrary, "you will not be negated and thus reduced to nothing by the intensity of this powerful force" by approaching.

All things considered, I think this is correct…

"Then (*wa*) **God, Almighty** (*'el*) **said** (*'amar*)**, 'Approach and draw near** (*qarab* – be present next to) **this place** (*halom* – in close proximity)**.**

Take off (*nashal* – slip off and remove, loosen and detach) **your** (*'atah*) **sandals** (*na'al* – shoes) **from upon** (*min 'al*) **your feet** (*regel 'atah*) **because** (*ky* – for the reason that truly) **this place** (*ha maqowm* – this home, dwelling, office, and source of direction in life; from *ma* – to ponder the implications of *quwm* – rising up and taking a stand, being upright and empowered, to be established and confirmed) **which, to show the benefits of the relationship** (*'asher* – which, to reveal the correct path to get the most out of life)**, you are standing** (*'amad* – present, remaining and enduring) **upon** (*'al*)**, it is set-apart and special** (*huw' qodesh* – it is separated from that which is common and ordinary, unlike that which is corrupted by humanity) **ground** (*'adamah* – soil)**.'"** (*Shemowth* / Names / Exodus 3:5)

Yahowah wants us to approach Him and to be comfortable around Him. So, God said, "slip off your sandals because this place is home."

Mount Choreb, the Mountain of God, was chosen because it had not been contaminated by men. It was still

special and set apart, and could serve as Yahowah's "*maqowm* – office, the place where He would provide directions for life." And that instruction would include being "*quwm* – upright" in His presence, not bowed down, while ready and willing to "*quwm* – take a stand" against that which is common and corrupt.

Everything important to God and essential for us is "*qodesh* – set apart." If something is ordinary or popular, it is not of God.

"He said (*wa 'amar* – He continued by communicating)**, 'I am** (*'any*) **the God** (*'elohym*) **of your fathers** (*'ab 'atah*)**, the God of 'Abraham** (*'elohym 'Abraham*)**, the God of Yitschaq** (*'elohym Yitschaq*)**, and God of Ya'aqob** (*wa 'elohym Ya'aqob*)**.'"**

He is the God of the Covenant with Yisra'el.

Yahowah could have simply stated, "*'any 'elohym* – I am God" and left it at that. But He didn't. It is, therefore, essential that we recognize the implications. The beneficiaries of the Covenant with 'Abraham and the descendants of Ya'aqob, who became Yisra'el, matter most to Yahowah. They are His people. And that is why He was in this place meeting with Moseh – a Yisra'elite from the tribe of Lowy.

All of this must have been a bit overwhelming…

"So (*wa*)**, Moseh** (*Mosheh* – One who Draws Out) **concealed** (*sathar* – hid) **his face** (*paneh huw'* – his presence)**, because** (*ky*) **he was awestruck** (*yare'* – he was respectful and a bit too intimidated) **from** (*min* – as a result of) **looking at** (*nabat 'el* – gazing upon, having such high regard for, and caring about) **the Almighty** (*ha 'elohym* – the Mighty One)**."** (*Shemowth* / Names / Exodus 3:6)

In His office on Mount Choreb, Yahowah got down to business. He laid it on the line, telling Moseh what he already knew.

“Then (*wa*) **Yahowah** (*Yahowah* – a transliteration of 𐤉𐤄𐤅𐤄, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (*‘amar* – expressed by conveying)**, ‘I have witnessed and surely seen** (*ra’ah ra’ah* – I have observed and perceived, inspected and understand) **the oppression and persecution** (*‘ony* – affliction and suffering, the harassment, poverty, misery, and humiliation) **of My people** (*‘am ‘any* – people) **who are in** (*‘asher ba* – who need to be led along the correct path to the benefits of relationship) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation, the cruelty experienced in Egypt where the people are confined and restricted by religious and political persecution; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility, and *metsar* – to be aware of a state of troubling hardship and persecution during imposition of anguishing distress)**.**

And I have heard (*wa shama’*) **their cry of distress** (*tse’aqah huw’* – their painful and despairing wailing, even the summons they are screaming) **because of** (*min*) **the presence** (*paneh*) **of their oppressive taskmasters who are exploiting them** (*nagas hem* – the tyrannical rulers who are manipulating and abusing them)**.**

Indeed (*ky*)**, I recognize and personally know** (*yada’ ‘eth* – I am aware of, acknowledge, and I am familiar with) **their pain and suffering** (*mak’ob hem* – their sorrow and grief, emotional and mental anguish and physical pain)**.”** (*Shemowth* / Names / Exodus 3:7)

This is why Yahowah chose Moseh. He was the only man on Earth who had witnessed what Yahowah had seen and agreed with God’s assessment. There would be a lot that Yahowah would have to teach Moseh for him to

prevail, but there was one subject in which their abhorrence was already shared.

Yahowah despises religion and politics because they are used to "*'ony* – oppress and persecute" others, "afflicting them and causing many to suffer." Man impoverishes while God seeks to enrich. With man, there is misery, but with God, mercy.

Yahowah was rolling out some of the most telling words in the Hebrew vocabulary to convey His dismay with the consequence of human "oppression and persecution." He does not want His people victimized.

God was familiar with the anguish His people were suffering because He would endure the agony of witnessing His beloved Son be tortured by the most ruthless empire during Passover. He would suffer as His Son carried his people's religious and political guilt into She'owl to remove this fungus during UnYeasted Bread.

"So (*wa*)**, I have descended** (*yarad* – I have come down and have diminished this aspect of Myself) **to deliver them** (*la natsal hem* – to defend and spare them, rescuing and saving them by snatching them away) **from** (*min*) **the influence** (*yad* – the hand, power, and control) **of *Mitsraym* | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of persecution and cruelty)**, and to lift them out of** (*wa la 'alah hem min* – to carry them away from) **that land** (*ha 'erets hy'* – that realm and nation) **to** (*'el*) **a good** (*towb* – prosperous and beautiful, pleasing and agreeable, productive and beneficial) **Land** (*'erets* – realm)**, a spacious land** (*rachab 'el 'erets* – roomy and agreeable place) **flowing with** (*zuwb* – abundant in) **milk** (*chalab*) **and honey** (*wa dabash*)**, to the place** (*'el maqowm*) **of the Canaanite** (*ha Kana'any* – those who will be subdued)**, the Hittite** (*wa ha Chity* – the shattered and broken)**, the Perizzite** (*wa ha Parizy* – the overly open)**, the Amorites** (*wa ha 'Emory* – the boastful)**,**

the Hivite (*wa ha Chiwy* – the declarative)**, and the Jebusites** (*wa ha Yebuwsy* – the rejected)**."** (*Shemowth* / Names / Exodus 3:8)

This would be a rescue mission. Yahowah was committed to lifting His people out of man's oppressive religious and political influence. And God was offering to take them to a very good place.

What follows is repeated thrice. God's point is that human political and religious schemes burden their subjects. They are works-based, making them suppressive. Yahowah's solution, which is liberating and uplifting, is the antithesis of man's program.

"And so now at this time (*wa 'atah*)**, it is My desire that you choose to go, electing to walk as an expression of My will** (*halak* – let's go (qal imperative paragogic cohortative – genuinely travel within the relationship of your own volition, while also emphatically expressing My desire))**.**

I will send you out (*shalach 'atah* – I am dispatching and extending you, sending you off) **to Pharaoh** (*'el Phar'oah*) **to bring out** (*yatsa'*) **My people** (*'am 'any* – My family)**, the Children of Yisra'el** (*Beny Yisra'el* – sons who engage and endure with God)**, from** (*min*) **the Crucibles of Oppression** (*Mitsraym* – the cauldrons of religious and governmental, military and economic subjugation)**."** (*Shemowth* / Names / Exodus 3:10)

In Hebrew, moods speak volumes. This is one of the rare occasions where a verb is subject to volition in the first and second person. The cohortative and imperative reveal that, while this mission was subject to freewill, meaning Moseh was being given a choice, not an order, it also conveyed the desire of God.

Everyone who has served the Almighty will empathize with Moseh. I have often asked the same question

regarding my role in sharing what God revealed through His prophets, and through Moseh in particular. Surely, God could find someone better…

"But (*wa*) **Moseh** (*Mosheh*) **said to the Almighty** (*'el ha 'elohym*)**, 'Who** (*my*) **am I** (*'anoky*) **that** (*ky*) **I should go** (*halak* – I should walk) **to** (*'el*) **Pharaoh** (*Phar'oah*) **and actually** (*ky*) **bring out** (*yatsa'* – deliver) **the Children of Yisra'el** (*'eth Beny Yisra'el*) **from** (*min*) **the Crucibles of Oppression** (*Mitsraym*)**?'"** (*Shemowth* / Names / Exodus 3:11)

Having lived in and subsequently left Mitsraym, Moseh was the only qualified and available person to perform this mission. Yes, he was really old and had a speech impediment; he was an alleged murderer with a death sentence hanging over his head too, but none of that mattered. God does not work alone, and His criteria are considerably different than ours.

By himself, or even with the entire Midyan army, Moseh recognized that he was wholly inadequate. This accurate self-assessment, along with his appreciation for the plight of his people, made him an ideal implement. And he had character too – demonstrating that he was ready to risk his own life to protect the oppressed.

In Moseh's case, he wasn't just the best choice, there simply were no other options. God told us as much when He explained why Moseh had left Mitsraym. We can learn from, but we ought not argue with, Yahowah's rationale.

So why after working with some 40 receptive Yisra'elites since that time, each of whom God inspired as prophets, did Yahowah choose a *gowy*, especially one who appears so unqualified to share these insights with you? Obviously, there were thousands of scholars and theologians better educated and equipped to perform this mission of calling His people out of Babylon by more accurately and completely presenting His testimony to His

people.

Others were not called to do so for a host of reasons – all of which are worth considering. First, theologians with Ph.D.s in biblical languages are engrossed in religion and earn a living from it. By definition, they are not liberated from this plague – as is required by God.

Second, for a scholar to maintain a standing in academia, they must ultimately profess what God detests – a politically correct, inclusive, multicultural, and exceedingly liberal agenda. They cannot serve as liberators because Yahowah's words lead in the opposite direction. Simply stated, theologians and scholars cannot do as God requests without undermining their careers and standing in their religious and academic communities.

Third, there is the tendency for the acclaimed and credentialed to remain self-reliant and entrenched. They are far less likely to rely upon God. Yahowah works with us by enlightening and empowering those who are open and receptive.

With the distortions promoted by Progressives throughout politics, academia, and the media with rampant Anti-Semitism, Cancel Culture, Critical Race Theory, Black Lives Matter, Multiculturalism, Feminism, Non-Binary Genders, Misandry, Democratic Socialism, LGBTQIA+, SWERFs, TERFs, and being Woke, I long for the time when the relative stupidity of Political Correctness was the extent of our issues. Slightly ahead of his time in *1984*, George Orwell wrote: "Every record has been destroyed or falsified, every book rewritten, every picture has been repainted, every statue and street building has been renamed, every date has been altered. And that process is continuing day by day and minute by minute. History has stopped. Nothing exists except an endless present in which the Party is always right." And it is the willingness to bow to the revisionist mandates of the

politicized left along with the madness of the religious right that narrowed the field, such that Yahowah was left with a lone, flawed, but serviceable, *gowy*.

While I have long assumed that I was offered the job *per defaltam*, having studied Yahowah's preferences, it is also likely that I possessed some attributes Yahowah wanted to develop. In addition, I had met His prerequisite because, like Moseh, I had experienced and rejected religion and politics at the time.

Such inquiry and introspection, even curiosity, are essential components of our interaction and communication with God. We should question everything and strive to appreciate why the narratives which comprise the Towrah and Prophets have been provided. Our goal ought to be to understand the insights and lessons which can be deduced from every discussion and then ascertain how they apply to us today.

Considering the Speaker, this assurance should have been sufficient…

"So then, He responded (*wa 'amar* – He promised)**, 'Indeed** (*ky* – be assured)**, I will be** (*'ehayah* – I was, I am, and I always will be (qal imperfect – actually and literally on an ongoing basis I will continue to exist)) **with** (*'im* – alongside and in association with, in an interactive relationship beside) **you** (*'atah*)**.'"** (*Shemowth* / Names / Exodus 3:12)

I cannot help but laugh. Even in this most telling of passages, Yahowah has inserted something I find funny, especially in light of my personal inadequacies. While the primary meaning of *'im* is as I have rendered it, "with, alongside, near, and in an associated interactive relationship," it also means "in spite of," which I take to mean: God will complete His mission in spite of Moseh's failings…or yours, or mine. It is something I have long known, but it is nice to see it in writing, nonetheless.

Yahowah prefers to do things, even the big things, with us and through us, rather than alone. Sure, He could have blasted the Egyptians and then paved a yellow-brick road for His people to follow home. But instead, He went with Moseh.

Also, God could have written His Word on an enormous tablet and held it up in the sky. Or He could have deployed a *mal'ak* | spiritual implement to scribe a Word.doc on a universal hard drive, putting it on the internet for all to see. But that isn't His style. In spite of us, He seems to enjoy our company. It is, after all, the reason we exist.

"'And this (*wa zeh*) **is your sign** (*la 'atah ha 'owth* – the signal and symbol, the illustration for you) **that indeed** (*ky*) **I, Myself, have sent you** (*'anoky shalach 'atah* – I have dispatched you, reaching out through you)**.**

When (*ba*) **you come out** (*yatsa' 'atah* – you deliver, coming forth) **with the people** (*'eth ha 'am*) **from** (*min* – from) **the Crucibles of Egyptian Oppression** (*Mitsraym*)**, you will work with** (*'abad 'eth* – you will productively engage on behalf of (qal imperfect paragogic nun – you will actually and literally with ongoing implications throughout time do the will of)) **God** (*ha 'elohym*) **upon** (*'al*) **this specific mountain** (*ha har ha zeh*)**.'"** (*Shemowth* / Names / Exodus 3:12)

And that is precisely what happened. Moseh, with considerable assistance from God, led his people out of Egypt, directly across the Red Sea, into Arabia, and back to Mount Choreb. Having returned to this place, Moseh continued to work with Yahowah. Together they would reveal God's *Towrah* | Teaching and Guidance.

The affirmation that God was going to accompany Moseh on this mission was evidently good enough for the reluctant liberator, as it should be for us. Therefore, there was only one thing left that had to be resolved. The Egyptians, like the Canaanites, Hittites, Phoenicians, Minoans, Carthaginians, Babylonians, and Assyrians, had a plethora of gods – all of which had names – and all of which had been credited for all manner of human endeavors. Moseh knew the first question that he would be asked.

"And (*wa*) **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – withdraw) **said** (*'amar*) **to God** (*ha 'elohym* – the Almighty)**, 'Now look, if** (*hineh*) **I go** (*'anoky bow'* – I return) **to the Children** (*'el ben* – to the sons) **of Yisra'el** (*Yisra'el* – Individuals who Strive and Struggle with the Almighty and those who Engage and Endure with God)**, and I say** (*wa 'amar*) **to them** (*la hem*)**, "The God** (*'elohym*) **of your fathers** (*'ab 'atah*) **sent me out** (*shalach 'any* – reached out through me) **to you** (*'el 'atem*)**, and they ask** (*wa 'amar* – they question) **me** (*la 'any*)**, 'What** (*mah*) **is His personal and proper name** (*shem huw'*)**,' what** (*mah*) **shall I say** (*'amar* – should I consistently and actually reply (qal imperfect)) **to them** (*'el hem*)**?""** (*Shemowth* / Names / Exodus 3:13)

It is the most important mission a man or woman can undertake: reaching out to the Children of Yisra'el at God's behest. It is the most important question: a man or woman can ask: what should I tell them is God's personal and proper name?

Many may seek the will of God for their lives and yet here it is for the accepting. Many declare that they want to know God, and yet here is an engraved invitation.

While God would give Moseh a direct answer, He did not do so immediately. This is His approach to almost everything. His preference is to teach so that we go beyond

knowing to understanding.

Not willing to invest the time to go to the next step, we humans have come to know many things, but understanding remains elusive. And without the proper perspective, without making the appropriate connections, and without a discriminating filter, too much information can be distracting and disorienting, even misleading. This is the undercurrent supporting religion, politics, patriotism, militarism, and conspiracy.

Yes, God wants us to know His name. But far more than this, He wants us to understand His name. There was a bigger difference between Amen Ra, Amun, Aten, Horus, Seb, Isis, Osiris, Sobek, *et al*, and Yahowah than His name. Yahowah is for real. He created man and man created each of these imposters.

By revealing the basis of His name, Yahowah explained its meaning – as well as how to pronounce it.

"So (*wa*)**, God** (*'elohym*) **said** (*'amar* – answered, explaining) **to** (*'el*) **Moseh** (*Mosheh* – One who Draws Out)**, 'I Am** (*hayah* – I Was, I Exist, and I Always will Be (qal imperfect first-person singular)) **showing the way to the benefits of the relationship because** (*'asher* – leading along the correct path to get the most out of life toward) **I Am** (*hayah* – I Was, I Exist, and I Always will Be (qal imperfect first-person singular))**.'"** (*Shemowth* / Names / Exodus 3:14 in part)

YaHoWaH is based upon the vowels which comprise HaYaH. Meaning "to exist," it provides all but one of the four letters in God's name, even replicating the presentation of the two Heys. The order is different, with the opening Hey moved to the conclusion of His name – which essentially makes Yahowah's name feminine.

There is only the addition of the Wah in their midst. It is the most commonly used letter in the Towrah and also

the first word in God's answer. *Wa* means "and, then, so, in addition to, to increase, to include, and to associate the next in a series of related things." A *wa* is about "making connections," which lead to profound insights. It is by "*wa* – bringing related things together" that comprehension becomes possible as we "move from knowing to understanding."

Hayah can be translated as "has been, was, am, will be, and become, to exist, to occur, to happen, and to transpire, to take place, come about, and abide." *Hayah* appears over 3,500 times in the Hebrew text, almost always in the qal stem, denoting a genuine relationship which should be interpreted literally.

'Asher is one of the most intriguing words in the Hebrew lexicon. It can be translated as simply as "who, which, with, where, when, or so that," but it is best understood when rendered as it was in God's declarative statement. My preference is to translate *'asher* as "to show the steps along the way which lead to the benefits and blessings of the relationship" and as "to guide us along the correct, albeit narrow and restrictive, path to get the most enjoyment out of living an upright life." As is the case with the *wa*, *'asher* exists to "establish a relationship between things, making a comparison." It conveys a "relevant and relative reference," resulting in a better understanding of Yahowah's message. *'Asher* can serve as a particle, conjunction, noun, name, and as a verb. *'Asher* is devoted to the relationship, is for our benefit, exists to show the way, and serves as a blessing.

Yahowah's answer conveys all of the following: "I Exist." "I was, I am, and I always will be." "I am God." "I am responsible for your very existence." "I am the source of your continued existence." "I am exactly who I say I am (and not what men say of me)."

Therefore, by using these words, Yahowah told us: 1)

He actually exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) He told us how to pronounce His name (Yahowah from *hayah*).

"And then (*wa* – also, in addition**), He said** (*'amar* – He responded and answered, sharing and communicating)**, 'Tell this to** (*koh 'amar la* – this is what you should express in words to (qal imperfect – literally and consistently)) **the Children of Yisra'el** (*Beny Yisra'el* – the Descendants who want to Engage and Endure with God)**, "I Am** (*'ehayah* – first-person singular of *hayah*: I Was, I Exist, and I Always will Be) **has sent me** (*shalach 'any* – has at this moment in time reached out with me, dispatching me) **to you** (*'el 'atem*)**."""** (*Shemowth* / Names / Exodus 3:14)

There is no higher authority or greater calling. The source of our existence, the only God who actually exists, would travel from Mount Choreb in Arabia to the Nile Delta and back again with an eighty-year-old stuttering shepherd to rescue His wayward children from the most oppressive religious, political, and military power man had yet conceived. This would be interesting.

It has been said so many times that we can be certain Yahowah wants everyone to know that He was on a mission to liberate His people – the Children of Yisra'el – from institutionalized religious and political persecution. God was not saving Orthodox Jews, faithful Christians, or deadbeat Muslims, through their religion, but would instead mock religion while shattering its controlling consequences. Rather than blessing nations, He would destroy one and then many more.

God was not issuing commands, delineating a set of laws, or asking anyone to obey Him. He was instead freeing Yisra'el from bondage. And that is a stunning blow to Orthodox Jews, Christians, and Muslims. They have all sought to oppress Yahuwdym, either with their debilitating

laws, ruthless persecution, or genocidal rage. When such institutions stand in direct opposition to Yahowah, we can be assured that God despises them and will destroy them.

Those who promote the myth that God's name isn't known, that it isn't important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking. Moreover, *Shemowth* / Names 3:13 and 3:14 are Yahowah's marvelous ways of telling us exactly how to spell and speak His name – even understand His name. This was not a random diatribe. *'Ehayah 'asher 'ehayah* reveals the basis of Yahowah's name, the meaning of Yahowah's name, and even the proper pronunciation of Yahowah's name. He has already left us without excuse. And yet, He was not done talking.

It is with profound animosity that I bring you this next statement. My frustration is not with God but with His creation. It matters not if you read the KJV, NKJV, IV, NIV, ASB, NASB, ESV, or JPS the error is universal among them. Yahowah answered Moseh's question directly, providing the prophet and liberator with His personal and proper name, not once, but twice. He even said that "Yahowah will be My name forever, My memorial for all generations."

And yet, almost every scholar and theologian responsible for crafting a translation eliminated God's name and replaced it with Satan's ambition and title: "LORD." The single and solitary name capable of saving us from mankind's religious and political schemes was removed by the people responsible for these plagues.

"And furthermore (*wa 'owd* – again and again, repeating Himself beyond what would be expected and to bear witness)**, God** (*'elohym* – the Almighty) **declared** (*'amar* – stated and testified, announced and proclaimed, communicated and conveyed (qal imperfect – actually and literally stated with unfolding implications over time)) **to**

(*‘el*) **Moseh** (*Mosheh* – One who Draws Out)**,**

‘You should say (*‘amar*) **this** (*koh*) **to** (*‘el*) **the Children of Yisra’el** (*Beny Yisra’el* – the Descendants who want to Engage and Endure with God)**,**

“Yahowah (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – the Almighty)**,**

God (*‘elohym*) **of your fathers** (*‘ab ‘atem*)**, the God of ‘Abraham** (*‘elohym ‘Abraham*)**, the God of Yitschaq** (*‘elohym Yitschaq*)**, and God of Ya’aqob** (*wa ‘elohym Ya’aqob*)**, has sent me** (*shalach ‘any*) **to you** (*‘el ‘atem*)**.”**

This (*zeh*) **is My personal and proper name** (*shem ‘any*) **forever** (*la ‘owlam* – for all time and throughout eternity)**.**

This (*wa zeh*) **is the way I want to be remembered** (*zeker ‘any* – is My symbol, memorial, commemoration, and inheritance right, My sign, signature, and the way I want to be recalled, mentioned, and known, My way of being respected and honored) **throughout** (*la*) **every generation and dwelling place** (*dowr dowr* – all time)**.’”** (*Shemowth* / Names / Exodus 3:15)

Yahowah is God’s name. Yahowah has been and always will be God’s one and only name. It does not matter who you are, what language you speak, or where you live. He does care what you call Him. If you know God, you refer to Him as Yahowah.

If you are not using Yahowah’s name, God is not listening to you, does not know you, and He has no interest in you. Your worship, praise, and prayers are a waste of time and energy.

Yahowah is the One who established the Covenant, doing so with ‘Abraham, Yitschaq, and Ya’aqob. Yahowah is our liberator and savior. Yahowah is the name Moseh

used to deliver the Children of Yisra'el. God has no other name. The Covenant has no other sponsor. There is no other Savior.

The "LORD" is the title and name of another spirit. The LORD is not God. The LORD cannot save. There is no inheritance right associated with man's religious deities.

If I told you that my name was "*Yada*," and that "*Yada*" was how I always wanted to be known, and you ignored my request and called me "Master," instead, I would know several things. First, you do not know me. Second, you do not love me. And third, you are intent on irritating me. Yahowah is God's name. The same lessons apply.

My wife and children bear my name because they are part of my family. Our Heavenly Father's name is Yahowah. For the same reason, His children are *Yahuwdym* | Related to Yah.

For those who may have fallen victim to the religious lie that "G-d's name is too sacred to be spoken," and/or "no one really knows how to pronounce it," here is some news for you. God just told Moseh to say it.

The four Hebrew letters 𐤉𐤄𐤅𐤄 which comprise Yahowah's name are not unique. They are ubiquitous throughout the Towrah, and yet no one claims that the Hebrew language is unpronounceable. The fact is, there are five vowels and seventeen consonants in Ancient Hebrew – the language of revelation. Aleph 𐤀 and Ayin 𐤏 are vowels, as are the Yowd 𐤉, Hey 𐤄, and Wah 𐤅.

We know from countless other Hebrew words that a Yowd is pronounced similarly to the letter "Y" in the English word "yes." A Hey is pronounced "ah," as in *hayah* – the very basis of Yahowah's name. And we know from ToWRaH and ShaLoWM that the Wah conveys the "o" sound in Hebrew.

Therefore, God's name is YaHoWaH. He has provided us with the proper vocalization. We are without excuse.

𐤉𐤄𐤅𐤄

Now that we have allowed God to resolve the myth that He has many names, some of which are too sacred to be spoken, what about the myth that no one knows how to pronounce the "Tetragrammaton," or the "four consonants" which comprise His signature?

To begin, Yahowah's name is comprised of vowels, not consonants. Flavius Josephus, the most famous of Jewish historians, wrote in the 1st century CE, in his *The War of the Jews*, Book 5.5.7: "…the set apart name, it consists of four vowels." Weingreen, a noted scholar in Hebrew grammar, subsequently stated in 1959 for Oxford University Press: "Long before the introduction of vowel signs, it was felt that the main vowel sounds should be indicated in writing, and so the three letters, Wah (ו), Hey (ה), and Yowd (י) were used to represent long vowels."

In actuality, the easiest way to dispense with the "consonant" myth with regard to the Ancient, Paleo, and Babylonian Hebrew scripts found in the Towrah is to examine the many thousands of words which contain the letters Wah (ו), Hey (ה), and Yowd (י), and consider how they are pronounced. Almost invariably, the Waw, or Wah (𐤅 - ו), conveys the vowel sounds "o," "oo," or "u." In this regard, it is similar to the vowel form of the English W, which is pronounced "double u." The Hey (𐤄 - ה) is pronounced "ah" and, to a significantly lesser degree, "eh." The Yowd (𐤉 - י) communicates an "i" sound and is, otherwise, similar to the vocalization of the vowel form of the English Y.

In reality, these three vowels, in conjunction with the

Hebrew Aleph (𐤀 - א) and Ayin (𐤏 - ע), made it possible to pronounce every Hebrew word several millennia before the Sheva System was developed, when vowel points were introduced by the Masoretes.

With this in mind, let's consider the three vowels which comprise Yahowah's name. Perhaps the most familiar Hebrew word known to us today beginning with the letter Yowd (י) is "*yada'* (יָדַע)," meaning "to know." We often hear it repeated: "*yada, yada, yada.*" Indirectly, we know the Yowd sound from Israel, which is a transliteration of Yisra'el. It is also the source of the vowel I/i in: Isaiah (Yasha'yah), Messiah (Mashyach), Zechariah (Zakaryah), Hezekiah (Chiziqyah), Nehemiah (Nachemyah), and Moriah (Mowryah).

Those who have sung "kumbaya (*quwmbayah* (stand with Yah))" or "hallelujah (*halaluwyah* (radiate Yah's light))" know this Yowd (י) sound all too well. The י provides the vowel sound for the common Hebrew words *yad* – hand, *yadah* – to acknowledge, *yatab* – good, and *yachad* – united.

There are thousands of Hebrew words where the Yowd (י) is pronounced just like the Y/y is in English words: "yes, yet, yield, yarn, yaw, yawn, yawl, yea, yippee, year, yearn, yeast, yell, yellow, yelp, yeoman, yesterday, you, young, yolk, yonder, yahoo, and yummy. And just like Hebrew, in English, the letter Y is often a vowel. Consider: "myth, hymn, my, fly, and cry." In fact, according to the Oxford Dictionary, "the letter Y is more often used as a vowel than a consonant. Further, in this role, it is often interchangeable with the letter I." This similarity to Hebrew is not a coincidence, because Hebrew served as the world's first phonetic alphabet – a word derived from a transliteration of the first two letters of the Hebrew alphabet: Aleph and Beyth.

The second and fourth letter in Yahowah's name is

the Hebrew Hey (𐤄 - ה). Curious as to how Yahowah's name could be based upon *hayah* (היה), which begins and ends with 𐤄 - ה, and yet most often be transliterated as "Yahweh," where the first Hey is pronounced "ah," and the second is pronounced "eh," I examined every Hebrew word inclusive of the letter ה – especially those words concluding with Hey. What I discovered is that, just like *hayah* and *'elowah* (the basis of *'elohym*), the Hebrew 𐤄 - ה is almost invariably pronounced "ah." In fact, the ratio of "ah" to "eh" in Hebrew words is nearly one hundred to one. So, in *hayah,* Yahowah told us how to pronounce all but one letter of His name.

And yet, in the definitive statement "*'elowah hayah* – God exists," all of our questions are answered. We can simply look to the title Yahowah selected for Himself in this revealing discussion, "*'elohym* (אלהים) – God," to ascertain how to properly pronounce the Hebrew vowel, Wah (𐤅 - ו). You see, *'elohym* is the contracted, and thus less formal, plural, and thus more inclusive, form of *'elowah* (אלוה), meaning "God Almighty." And it is in *'elowah* (אלוה) that we find definitive proof of how to properly communicate the Hebrew 𐤅 - ו.

Ironically, even the title Rabbis used to replace Yahowah's name, *'adoni,* is derived from *'adown* (אָדוֹן), which, with the inclusion of the ו, actually helps us pronounce His name.

But there is another, even better-known, Hebrew word which can assist us in our quest. The very book which brought us God's name, the *Towrah* | Teaches us how to properly pronounce the Hebrew Wah (ו) specifically, the WH conclusion of YaHoWaH. The title is written TWRH (right to left as: תּוֹרָה), where the "o" sound is derived from the Wah 𐤅 - ו.

In addition, the most often repeated Hebrew word over the last one hundred generations has been "*shalowm* (שָׁלוֹם)

– peace." And there once again, we are greeted with the means to properly annunciate the Hebrew Wah ו - Y. And I suppose "Zion" and "Zionist" would be almost as well-known. It is spelled *tsyown* in Hebrew, once again telling us how to pronounce the Wah.

Other familiar Hebrew words which are pronounced similarly include: *gowym* | gentiles, *yowm* | day, *'adown* | master, *'owy* – alas, *'owr* | light, *'owth* | sign, *qowl* | voice, *towb* | good, *'acharown* | last, and of course *'elowah* | God, in addition to the names: Aaron, Jonah, Job, Judah, Moriah, and Zion, from 'Aharown, Yownah, Yowb, Yahuwdah, Mowryah, and Tsyown.

Beyond *towrah*, *shalowm*, *tsyown*, and *'elowah*, there are forty other reminders conveyed throughout the Towrah, Naby', wa Mizmowr which serve to affirm that God's name is pronounced Yahowah, not Yahuweh or Yahweh. While two of these, *Yowb* | Job and *Yownah* | Jonah, were shared previously, I omitted their meanings and etymology. Lexicons affirm that the "Yow" sound in both names is a contraction of "Yahow." As such, *Yownah* | Jonah means: "Yahowah's Dove (a symbol for the Spirit of God)." *Yowb* | Job is: "Cry Out to Yahowah." But there are more.

Among the most famous of these is *Yowseph* | Joseph, meaning "Yah Unites and Multiplies." The most important may be *Yowbel* | Yah's Lamb, designating the year when all people are freed, and all debts are forgiven.

Every essential fulfillment on a Miqra' commences not just on a Yowbel year but on multiples of forty Yowbel. These include 1968 BCE (2,000 years (40x50) after the expulsion of 'Adam and Chawah from the *Gan 'Eden*) when Yahowah affirmed His Covenant with 'Abraham and Yitschaq on Mount *Mowryah* | Moriah. Forty Yowbel thereafter (in 33 CE (there was no year 0 in the transition from BCE to CE)), Yahowah, in supporting His Son,

fulfilled Passover, UnYeasted Bread, and Firstborn Children on the same mountain. And finally, forty Yowbel removed from His sacrifice (upcoming in 2033), Yahowah will return to Mount Mowryah on *Yowm Kipurym* | the Day of Reconciliations to restore Yisra'el.

Names which continue to echo "Yahow" today include: *Yow'ab* | Joab (Yah is our Father), *Yow'ach* | Joah (Related to Yah), *Yow'achaz* | Joahaz (Grasp Hold of Yah), *Yow'el* | Joel (Yah is God), *Yowb* | Job (Cry Out to Yah), *Yahowchanan* | John (Yah is Merciful), *Yownah* | Jonah (Yah's Dove), *Yownathan* | Jonathan (Yah Gives), *Yowseph* | Joseph (Yah Unites), *Yowram* | Joram (Yah Uplifts), and *Yowtham* | Jotham (Yah Perfects).

Based upon all of this evidence, the obvious pronunciation of YHWH (𐤉𐤄𐤅𐤄 - יהוה written right to left using Hebrew characters) is Y·aH·oW·aH. Mystery solved.

Since Yahowah invented the language of revelation, we are wise to observe its lessons. In Ancient Hebrew, the first letter of Yahowah's name is a Yad, which today is called a Yowd. It was conveyed using a pictographic depiction of an open hand 𐤉 reaching down and out to us. This hand symbolizes the power, influence, and authority to do whatever work is required. Even today, *yad* means "hand" in Hebrew, and metaphorically, it still represents the ideas of "engaging and doing" and thus of "authority, influence, and power." With Yah, the 𐤉 reveals His willingness to reach down to lift us up, to extend Himself and reach out to us with an open hand, hoping that we will grasp hold of His hand in return.

The second and fourth letter in Yahowah's name is a Hey. It was drawn as a person standing and reaching up while pointing to the heavens 𐤄. In Ancient Hebrew, it conveyed the importance of observing what God has revealed, of being interested and aware of Him, and of

reaching up to Him. Affirming this, the Hebrew word *hey* still means “behold” in addition to “pay attention.” The key aspect of this character, which is repeated twice in Yahowah’s name, is that the individuals depicted are standing upright to walk to and with God. They are not shown bowing down in worship. Further, both hands are raised as if to grasp hold of Yahowah’s hand, trusting Him to lead them home.

In this regard, it is interesting to note that there are five hands depicted in Yahowah’s name – 𐤉𐤄𐤅𐤄 – just as there are five terms and conditions associated with His Covenant which we must accept if we want to engage in a relationship with God. And like our hand, which is comprised of a thumb and four fingers, there is one prerequisite associated with our participation in the Covenant and then four subsequent requirements. Therefore, Yahowah is telling us that, while He is offering to do the work, we control our destiny by our response to Him.

The third letter in 𐤉𐤄𐤅𐤄 - יהוה - YHWH is the Wah, which was called Waw in Ancient Hebrew. Its pictographic representation was drawn in the form of a tent peg or stake 𐤅. These were used to secure a shelter and to enlarge it. And as such, the preposition *wa* communicates the idea of adding to and increasing something.

Bringing this all together, we discover that Yahowah’s 𐤉𐤄𐤅𐤄 name affirms that God has the power and authority to lift up, lead, and assist those who look up to Him, reach out, and grasp hold of His hand, augmenting and protecting the individuals who stand with Him.

In this regard, it is likely that the two individuals in Yahowah’s name represent ‘Abraham and Sarah – the first couple of the Covenant Family. Bringing them together and enriching their lives with the birth of their son is the story from which everything else flows.

Even Yisra'el's name reflects the contribution of the first family. With Sarah's name set between *'iysh* | individual and *'el* | God, it means: Individuals who Engage and Endure with God.

𐤉𐤄𐤅𐤄

Not only is Yahowah's name scribed 7,000 times in the Towrah, Prophets, and Psalms, there are another 260 Hebrew words, names, and titles based upon "Yah," most all of which have been affirmed in the Dead Sea Scrolls. These were scribed in the Divine Writ no less than 3,000 times.

During their Babylonian captivity in the 6th century BCE, Yahuwdym (known as Jews today) engendered a number of bad habits. As a result of being demeaned and mocked under the slang epithet, "Yahoos," they developed an aversion to all things "Yah." To minimize this irritation, Yahuwdym made it a crime to actually say Yahowah's name.

Adding insult to injury, they went even further and purposefully misapplied their Sheva System. It began benignly, as a short e vowel was added to words comprised exclusively of consonants. And so long as the Sheva System only added this vowel to words without an Aleph, Ayin, Yowd, Hey, or Wah, that would have been fine. But they decided to assign an "e" following every occurrence of a Yowd (י) irrespective of the fact that the י is a vowel and is most often followed by another vowel, usually a Hey (ה) and, thereby, altered the existing and proper pronunciation of the most important names, titles, and words found in the Towrah, Prophets, and Psalms, including the vocalization of God's name. The only rational conclusion which can be derived from the evidence is that this rule was designed to keep people from knowing

or saying: “Yah.”

While we are on this subject, it is particularly telling that the name ascribed to this artificial contrivance, Sheva, is from *shav’* (שׁוא), the Hebrew word for “vanity” in the sense of “failed and for naught.” *Shav’* (or more correctly transliterated *showa’*) describes “false, worthless, and lying speech which leads to emptiness and nothingness.” The fact that these deceivers labeled their revisionist system “false speech” is devastating to their credibility and, thus, to the appropriateness of modern Hebrew vocalizations.

As incriminating as this all appears, with some further due diligence, it gets even worse. There was no “v” in the Ancient, Paleo, or Babylonian Hebrew language so even *shav’* is a product of linguistic manipulation. Comprised of Shin-Wah-Aleph (שׁוא), this word was originally pronounced *showa’* and it meant: “to ravage, destroy, and devastate, creating a desolate and lifeless, wasteland.” Such is the result of removing Yahowah’s name from our collective consciousness.

By altering the Ancient Hebrew pronunciation of the vowel following a Yowd (י) to “eh,” especially in light of the fact Yahowah told us that His name was based upon *hayah*, and then by changing the Wah (ו) from the vowel sound “o,” “oo,” or “u” to the consonant “v,” all four letters in Yahowah’s name 𐤉𐤄𐤅𐤄 - יהוה were compromised.

One of the most descriptive names among Yahowah’s people is *Yahowsha’* | Yahowah Delivers and Saves…

“And it came to be (*wa hayah*)**, after** (*‘achar*) **the physical death** (*maweth*) **of Moseh** (*Mosheh*)**, Yahowah’s** (*YaHoWaH*) **coworker** (*‘ebed*)**, Yahowah** (*YaHoWaH*) **said to** (*‘amar ‘el*) **Yahowsha’** (*Yahowsha’* – Yah Liberates and Saves, 𐤉𐤄𐤅𐤔𐤏), **son of** (*ben*) ***Nuwn* | the Eternally Enduring who Propagates and Magnifies** (*Nuwn*)**, who had rendered assistance to** (*sharath*) ***Moseh***

| One Who Drew Out (*Mosheh*) **for the purpose of saying** (*la ‘amar*)**,** (*Yahowsha’* 1:1)

‘*Moseh* | One Who Drew Out (*Mosheh*)**, My associate** (*‘ebed ‘any*)**, has died** (*muwth*)**, and so now, at this time** (*wa ‘atah*)**, stand upright** (*quwm*) **and pass over** (*‘abar*) **this, the Yarden** (*‘eth ha Yarden ha zeh*)**, you** (*‘atah*) **and the entire** (*wa kol*) **family** (*ha ‘am ha zeh*) **into the Land** (*el ha ‘erets*) **which, as a benefit of the relationship** (*‘asher*)**, I** (*‘anky*) **am giving** (*nathan*) **to them** (*la hem*)**, to** (*la*) **the Children** (*beny*) **of *Yisra’el* | Individuals who Engage and Endure with God** (*Yisra’el*)**.’”** (*Yahowsha’* / Yah Liberates and Saves / Joshua 1:2)

Then describing an area many times larger than Israel of yesteryear or today, God, whose land it was to give, said…

“‘From (*min*) **the wilderness** (*midbar*) **and including that which is Lebanon** (*wa ha Labanown ha zeh*) **and as far as** (*wa ‘ad*) **the Great River** (*ha nahar ha gadowl*)**, the River Euphrates** (*nahar Pharath*)**, inclusive of all of the land** (*kol ‘erets*) **of the Hittites** (*ha Chitym*) **and to the Great Sea** (*wa ‘ad ha yam ha gadowl*)**, toward the setting sun** (*mabow’ ha shemesh*) **will be** (*hayah*) **your territory** (*gebuwl ‘atem*)**.’”** (*Yahowsha’* / Yah Liberates and Saves / Joshua 1:4)

Perhaps someone should notify those advocating a “Two-State Solution” carved out of Israel of God’s commitment to His people. At the time, the Hittite Empire ranged from the Black Sea all the way down to Israel’s northern border and covered all but the western shoreline of modern Turkey and all of Syria and Cyprus. Since Yah’s plans have not changed, this future footprint of Yisra’el will also include all of present-day Jordan, Iraq, and northernmost Arabia, perhaps even the Sinai.

What’s particularly interesting about the Hittites is

that, prior to the discovery of their massive Empire by Charles Texier in the 19th century, the references to them in the Towrah were used to discredit God's word because the scholars claimed that they never existed. Oops.

"'In the manner (*ka*) **which, to reveal the way to receive the benefits of the relationship** (*'asher*)**, I existed with** (*hayah 'eth*) **Moseh** (*Mosheh*)**, I will be with you** (*hayah 'im 'atah*)**. I will not fail you or withdraw from you** (*lo' raphah 'atah*)**, and I will not abandon you or neglect you** (*wa lo' 'azab 'atah*)**.** (*Yahowsha'* 1:5)

Choose to be strong, tough, and empowered and you will prevail (*chazaq*)**, and** (*wa*) **be steadfast and courageous** (*'amats*) **and you will cause these people to possess the inheritance** (*ky 'atah nachal 'eth ha 'am ha zeh*) **of this land** (*'eth ha 'erets*) **which I promised** (*'asher shaba'*) **to their fathers** (*la 'ab hem*) **to give to them** (*la nathan la hem*)**.'"** (*Yahowsha'* / Yah Liberates and Saves / Joshua 1:6)

So much for the Beatitude: the meek shall inherit the Earth. Seems certain that Yahowah is encouraging His people to be like Moseh and Dowd: strong, tough, courageous, and steadfast. And so that we would not mistake His counsel…

"'Without exception (*raq* – uniquely and distinctly, only)**, choose to be imbued with overwhelming strength and enduring toughness to consistently prevail** (*chazaq*)**, and** (*wa*) **be resolutely steadfast and exceedingly courageous** (*'amats me'od*)**, being particularly observant** (*la shamar*) **so that you can act upon and engage in** (*la 'asah*) **everything in accordance with** (*ka kol*) **the *Towrah* | Teaching and Guidance** (*Towrah*) **which, to reveal the way to receive the benefits of the relationship** (*'asher*)**, Moseh** (*Mosheh*)**, My associate** (*'ebed 'any*)**, used to provide you with directions and instructions** (*tsawah 'atah*)**.**

Do not turn away from it, removing yourself from it, rejecting any part of it (*'al suwr min hy'*) **to the right** (*yamym*) **or to the left, dressing or covering it up** (*wa samow'el*)**, so that** (*la ma'an*) **you grow in understanding as a result of the teaching and succeed, gaining insights and perspective, becoming wise by being circumspect and thinking properly to prosper** (*shakal*) **in every** (*ba kol*) **walk of life** (*halak*) **which is in concert with the relationship** (*'asher*)**.'"** (*Yahowsha'* / Yah Liberates and Saves / Joshua 1:7)

Yahowah's directions to Yahowsha' were unequivocal. He asked him to resolutely and courageously act upon and engage in everything the Towrah teaches. Neither he nor we are to veer from it, much less replace it with the likes of a Talmud or a New Testament.

Further, it is through the Towrah that we succeed. It is the most reliable source from which to draw insights and to develop understanding. And it is by the Towrah that we receive the benefits of the relationship. No matter where we live or where we go, the Towrah will guide our steps.

The reason Yahowah repeated Himself is to be assured that we would appreciate the seriousness of this advice. He wants us to recite His Towrah aloud so that we can listen to Him speak to us.

"'Do not depart, moving away from, or remove (*lo' muwsh*) **the written scroll** (*sepher*) **of the *Towrah* | Teaching and Guidance** (*ha Towrah*) **from your mouth** (*min peh 'atah*)**.**

Ponder its implications so that you can make good decisions regarding it (*wa hagah ba hy'*) **day and night** (*yowmam wa laylah*)**.**

By being observant and as a result of closely examining and carefully considering (*la ma'an shamar*) **you will be able to act upon and engage in, capitalizing**

upon (*la ‘asah*) **everything in a manner consistent with** (*ka kol*) **that which is written in it** (*ha kathab ba hy’*)**.**

For then (*ky ‘az*) **you will be prepared to succeed, prosper, and thrive, consistently progressing toward the most beneficial conclusion** (*tsalach*) **in your journeys and conduct of your life** (*‘eth derek ‘atah*)**.**

What’s more (*wa*)**, if and when that occurs** (*‘az*) **you will grow in understanding as a result of the teaching and succeed and you will gain insights and obtain the proper perspective to be circumspect and prosper** (*shakal*)**.’”** (*Yahowsha’* / Yah Liberates and Saves / Joshua 1:8)

The lessons are many. When it comes to the Towrah, we should be steadfast and resolute, never wavering or letting go. It is our Owner’s Manual, explaining how to most successfully operate our soul.

The only Towrah that matters to God, the only Towrah inspired by God, is the one Moseh wrote. The notion of an “Oral Towrah” is a moronic myth.

We are being encouraged to recite the written Towrah so that we can hear God speaking to us. When we ponder the Towrah’s implications, we can make good decisions regarding its instructions and directions.

Since Towrah means to Teach, by being observant and closely examining and carefully considering what is written in it, we are prepared to act prudently regarding its Guidance.

And when our lives are lived in a manner which is consistent with what is written within the Towrah, we are welcomed into Yahowah’s Covenant Family. This is the most beneficial conclusion to our Earthly existence. The Towrah prepares us to prosper and thrive, getting the most out of life.

The perspective and insights the Towrah provides

enable those who are thoughtful to grow in understanding. As a result of Yah's teaching, the circumspect prosper. And this means that, by observing the Towrah, reciting and pondering it, we can think our way to God.

In this journey through words, the thoughtful prevail.

"'Have I not provided you with instructions and directions (*ha lo' tsawah 'atah*)**?**

Choose to be strengthened and empowered (*chazaq*)**, steadfast and courageous** (*wa 'amats*)**. Do not be frightened, allow terrorism to prevail, or succumb to fear** (*'al 'arats*)**.**

Do not be discouraged or dismayed (*wa 'al chathath*) **because, indeed** (*ky*)**, Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atah*)**, is with you** (*'im 'atah*) **through it all** (*ba kol*)**, wherever you journey within this beneficial relationship** (*'asher halak*)**.'"** (*Yahowsha'* / Yah Liberates and Saves / Joshua 1:9)

I can attest to the authenticity of this declaration. We have journeyed through time, dimensions, and words to the creation of our universe and have met our Creator. Along the way, we have exposed and condemned the most beguiling religions and have kicked the terrorists' nest. And through it all, there has only been the contentment certainty provides.

Yahowah used Moseh to deliver the Towrah and Yahowsha' to live it. For this to occur, one would have to write it and the other read it.

"Later, and without hesitation (*wa 'achar*)**, therefore** (*ken*)**, he recited and proclaimed** (*qara'*) **all of** (*kol*) **the words** (*dabary*) **of the *Towrah* | Guidance and Direction** (*ha Towrah*)**, the blessings of peace and prosperity, the enriching gifts and loving benefits** (*ha barakah*)**, and also** (*wa*) **the slights, the denunciations, vilifications, and abominations** (*ha qalalah*)**, consistent**

with and according to (*ka*) **all of what** (*kol*) **is written** (*ha kathab*) **throughout** (*ba*) **the permanently engraved scroll** (*sepher*) **of the *Towrah* | Instructions and Directions** (*ha Towrah*)**.'"** (*Yahowsha'* / Yah Liberates and Saves / Joshua 8:34)

The common denominator in the lives of Moseh and Yahowsha', and indeed with all of those who succeed in their quest to know Yahowah and understand what He is offering and expects in return, is the Towrah. It is immutable, essential, and irreplaceable.

"'There did not exist (*lo' hayah*) **a word** (*dabar*) **from** (*min*) **all** (*kol*) **that** (*'asher*) **Moseh** (*Mosheh*) **had instructed and taught** (*tsawah*) **which** (*'asher*) **Yahowsha'** (*Yahowsha'* – ישוע, a compound of *Yahowah* and *yasha'* – liberates and saves) **did not read and recite, call out and proclaim, welcome and accept** (*lo' qara'*)**, in a straightforward manner in the presence of** (*neged*) **the entire** (*kol*) **assembled community** (*qahal*) **of Yisra'el** (*Yisra'el* – Israel; from *'ysh* – individuals, who *sarah* – strive and contend with, engage and endure with, are preserved, empowered, and liberated by, *'el* – God)**, including** (*wa*) **the women** (*ha 'ishah*) **and the children** (*wa ha tap*)**, as well as** (*wa*) **those on a sojourn, a journey of discovery** (*ha ger*)**, who were walking** (*ha halak*) **among them** (*ba qereb hem*)**."** (*Yahowsha'* / Yah Liberates and Saves / Joshua 8:35)

No additions, no exclusions, no exceptions. Yahowsha' learned from Moseh and became an instructor. It is the way Yahowah intended for us all to emulate.

In Judaism, as is the case with Islam, men and women are segregated, with women treated as inferior. And yet, here we see everyone together – which is as it should be.

The path to God is through "*qara'* – reading and reciting, welcoming and accepting, calling out and proclaiming," the Towrah before all who will listen. It is

the way of Moseh and Yahowsha' – both exemplars.

He is making it as obvious as words allow: God wants us to be Towrah-observant so that we can act upon what we learn. It is His hope, indeed, His desire, that by doing so we fall in love.

"'Always, without exception, and invariably (*raq*) **to the greatest extent possible** (*ma'od*)**, choose to be observant, closely examining and carefully considering** (*shamar*)**, so as to** (*la*) **act upon and engage in, celebrating and profiting from** (*'asah*) **the instructive conditions of the relationship agreement** (*'eth ha mitswah*) **and the *Towrah* | Teaching and Guidance** (*wa 'eth ha Towrah*) **which, to lead along the correct path to get the most out of the relationship** (*'asher*)**, Moseh** (*Mosheh*)**, the coworker of** (*'ebed*) **Yahowah** (*YaHoWaH*)**, instructed and directed** (*tsawah*) **you all with** (*'eth 'atem*)**, for the purpose of** (*la*) **loving** (*'ahab 'eth*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, and to walk** (*wa la halak*) **in all His ways** (*ba kol derek huw'*)**.**

Observe (*wa la shamar*) **the terms and conditions of His relationship agreement** (*mitswah huw'*) **so that** (*wa la*) **you stay close to Him, clinging to and associated with Him** (*dabaq ba huw'*)**.**

And then (*wa la*)**, you should work with Him** (*'abad ba huw'*) **using all** (*kol*) **your best judgment and motivation** (*lebab 'atem*) **and with all** (*wa ba kol*) **your soul and consciousness** (*nepesh 'atem*)**.'** (*Yahowsha'* 22:5)

So then (*wa*)**, Yahowsha'** (*Yahowsha'* – 𐤉𐤄𐤅𐤔𐤏, Yah Rescues and Delivers) **commended and blessed them** (*barak hem*)**, and he sent them walking** (*salah wa halak*) **to their homes** (*'el 'ohel hem*)**."** (*Yahowsha'* / Yah Liberates and Saves / Joshua 22:6)

God is not asking us to obey Him or to fear Him, neither worship Him nor pray to Him. He is not asking us to be religious or to make a profession of faith. He is instead encouraging us to get to know Him in hopes that we come to love Him and engage in a close personal relationship. And then, for our benefit and others, He would like us to work with Him so that our lives have purpose and meaning.

The more we know, the more confident we become. The more confident, the more courageous…

"Therefore (*wa*)**, choose to be empowered with overwhelming strength and the enduring toughness to consistently prevail** (*chazaq me'od*)**, being particularly observant** (*la shamar*) **so that you can act upon and engage in** (*la 'asah*) **everything** (*kol*) **that is written** (*ha kathab*) **on the inscribed scroll** (*ba sepher*) **of the *Towrah* | Teaching and Guidance** (*Towrah*) **of Moseh** (*Mosheh*)**, My associate** (*'ebed 'any*)**.**

Do not turn away from it, add anything to it, or reject part of it (*la bilty suwr min hy'*) **to the right** (*yamym* – to the seas, representing gentiles) **or to the left, covering it up** (*wa samow'el* – putting a wrapper around it)**.** (*Yahowsha'* / Yah Saves / Joshua 23:6)

This is so that you do not come to mix anything together, augment it, or integrate (*la bilty bow'*) **with the gentiles** (*ba ha gowym ha 'eleh* – people of other cultures, ethnicities, and nations) **who remain** (*ha sha'ar*) **among you** (*ha 'eleh 'eth 'atem*) **or with the names of their gods** (*wa ba shem 'elohym hem*)**.**

Do not respect or respond to the worship of them (*lo' zakar* – do not memorialize them)**, do not swear an oath to them** (*wa lo' shaba'*)**, do not serve them** (*lo' 'abad hem*)**, and do not speak for them** (*lo' chawah la hem* – pronouncing an allegiance to them or bowing down in worship to them)**.'"** (*Yahowsha'* / Yah Liberates and

Saves / Joshua 23:7)

At the time of this instruction, the Towrah was comprised of the four books Moseh received from Yahowah and the one he contributed, with Dabarym featuring Moseh's interpretation of Yahowah's Teaching and Guidance. Today there is much more because Yahowah's Instructions and Directions permeate the Prophets. Throughout it all, God's message is consistent.

So that we can focus on our relationship with Him, He does not want us to be religious. Therefore, we should neither augment nor negate His Towrah in the manner of those who ignore this instruction. He does not want us to veer away from His Guidance by doing things men have enjoined. Most importantly, He does not want us to memorialize gods by other names, speaking for them, serving them, or worshiping them.

We can engage in a relationship with Yahowah or we can be religious. We cannot do both.

After listing all of the religious things God wants us to avoid, rather than directing any of these behaviors toward Him, Yahowah encourages an entirely different approach. Stay close…

"'Rather instead (*ky 'im*)**, with** (*ba*) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, you should actually cling, staying really close** (*dabaq*)**, just as for the benefit of the relationship** (*ka 'asher*) **you have been doing** (*'asah*) **up to now on** (*'ad*) **this day** (*ha yowm ha zeh*)**."** (*Yahowsha'* / Yah Liberates and Saves / Joshua 23:8)

We are compiling a list of things Yahowah values: listening to Him speak to us through His Towrah, being observant and thoughtful, having integrity and being respectful, engaging in the relationship, demonstrating the courage to act upon what we learn, and showing a

willingness to work.

"And so now (*wa 'atah*)**, respect and revere** (*yare' 'eth*) **Yahowah** (Yahowah)**, and work with Him** (*wa 'abad 'eth huw'*) **with integrity and sincerity** (*ba tamym*)**, while being truthful and reliable, dependable and honest** (*wa ba 'emeth*)**.**

Therefore (*wa*)**, reject and remove** (*suwr*)**, accordingly** (*'eth*)**, the gods** (*'elohym*) **which** (*'asher*) **your fathers served** (*'abad 'ab 'atem*) **in the other side of** (*ba 'eber* – speaking of Assyria and Babylon) **the River** (*ha nahar*) **and also in** (*wa ba*) **the Crucibles of Religious and Political Oppression** (*wa ba Mitsraym*)**.**

Instead (*wa*)**, serve as a coworker with** (*'abad 'eth*) **Yahowah** (*Yahowah*)**."** (*Yahowsha'* / Yah Liberates and Saves / Joshua 24:14)

God has been honest with us. At the very least, we should return the favor. Moreover, please take note: work, integrity, honesty, and reliability are concepts more at home in a genuine relationship than they are among the faithful.

Yahowah has remained loyal to Yisra'el. One wouldn't think it would be too much to ask for them to reciprocate in kind.

"And so, the people responded (*wa 'anah ha 'am*) **and said** (*wa 'amar*)**, 'We will be honorable, so far be it from us** (*chalylah la 'anachnuw min*) **that we would neglect, abandon, or reject** (*'azab*) **Yahowah** (*'eth YaHoWaH*) **to labor on behalf of** (*la 'abad*) **different and additional gods** (*'elohym 'acher*)**.'"** (*Yahowsha'* / Yah Liberates and Saves / Joshua 24:16)

That wouldn't last long. It wasn't worth the breath required to promise such a thing. And with the exception of a few brief interludes, there has been no honor or integrity in Yisra'el for the past 3,000 years – give or take

a day or two.

"'Indeed (*ky*)**, Yahowah** (*Yahowah*)**, our God** (*'elohym 'anachnuw*)**, it is He** (*huw'*) **who lifted us and our fathers up and took us away from** (*ha 'alah 'eth 'anachnuw wa 'eth 'ab 'anachnuw min*) **the land** (*'erets*) **of the Crucibles of Religious and Political Persecution** (*Mitsraym*)**, out of** (*min*) **the house** (*beyth*) **of slavery** (*'ebed*)**.**

Then, to show the way to the benefits of the relationship (*wa 'asher*)**, engaged, acting** (*'asah*)**, before our eyes** (*la 'ayn 'anachnuw*) **with the many meaningful signs** (*'eth ha 'owth ha gadowl ha 'eleh*)**.**

And (*wa*) **He watched over us, focusing on us** (*shamar 'anachnuw*)**, all along** (*ba kol*) **the Way** (*ha derek*) **which, to receive the benefits of the relationship** (*'asher*)**, we walked** (*halak*) **consistent with this** (*ba hy'*)**, and among all of** (*wa ba kol*) **the people** (*ha 'am*) **through whom we passed** (*'asher 'abar ba qereb hem*)**."** (*Yahowsha'* / Yah Liberates and Saves / Joshua 24:17)

As the name Yahowsha' affirms, Yahowah delivered His people from being enslaved by other men. He was focused upon them, just as we should be focused upon Him.

He has been forthright and honest with us and so it is reasonable and responsible that we are sincere and truthful with Him.

"Then (*wa*) **Yahowsha'** (*Yahowsha'* – [illegible], Yahowah Delivers, Liberates, and Saves; a compound of *Yahowah* and *yasha'* – rescues from harm's way) **said** (*'amar*) **to the family** (*e' ha 'am*)**, 'You are witnesses in and of yourselves** (*'ed 'atem ba 'atem*)**, that indeed** (*ky*)**, you have chosen** (*'atem bachar*) **for yourselves** (*la 'atem 'eth*)**, Yahowah** (*YaHoWaH*)**, to work with Him** (*la 'abad 'eth huw'*)**.'**

And they said (*wa ‘amar*)**, ‘We are witnesses and will testify** (*‘ed*)**.’** (*Yahowsha’* / Yah Liberates and Saves / Joshua 24:22)

‘And so then now (*wa ‘atah*) **turn away from, reject, and remove, abolishing** (*suwr*) **these foreign gods** (*‘eth ha nekar ‘elohym*) **which** (*‘asher*) **are in your midst** (*ba qereb ‘atem*)**, and extend and incline** (*wa natah*) **your thinking and judgment** (*lebab ‘atem*) **to** (*‘el*)**, Yahowah** (*Yahowah*)**, God** (*‘elohym*) **of *Yisra’el* | Individuals who Engage and Endure with God** (*Yisra’el*)**.’** (*Yahowsha’* / Yah Liberates and Saves / Joshua 24:23)

Then the family of related people (*wa ha ‘am*) **said to** (*‘amar ‘el*) **Yahowsha’** (𐤉𐤄𐤅𐤔𐤏), **‘With** (*‘eth*) **Yahowah** (𐤉𐤄𐤅𐤄), **our God** (*‘elohym ‘anachnuw*)**, we will consistently serve by continually working, expending the energy to accomplish the mission** (*‘abad*)**.**

And (*wa*) **concerning** (*ba*) **His voice** (*qowl huw’*)**, we will listen** (*shama’*)**.’** (*Yahowsha’* / Yah Liberates and Saves / Joshua 24:24)

And so (*wa*) **Yahowsha’** (*Yahowsha* – Yahowah Liberates and Saves, 𐤉𐤄𐤅𐤔𐤏) **separated by cutting** (*karat*) **the Family-Oriented Covenant Relationship** (*beryth*) **on behalf of the family** (*la ha ‘am*) **on this day** (*ba ha yowm ha huw’*)**.**

He offered and appointed (*wa sym*) **for their benefit and for them to approach** (*la huw’*) **the clearly communicated prescriptions and inscribed thoughts for living** (*choq*)**, as well as** (*wa*) **the means used to think rationally and resolve disputes** (*mishpat*) **in *Shakem* | to Get an Early Start on a New Day** (*Shakam*)**.** (*Yahowsha’* / Yah Liberates and Saves / Joshua 24:25)

And then (*wa*)**, Yahowsha’** (*Yahowsha* – Yahowah Liberates and Saves, 𐤉𐤄𐤅𐤔𐤏) **wrote** (*kathab*) **these** (*‘eth*) **words** (*ha dabarym ha ‘eleh*) **in** (*ba*) **the written**

scroll (*sepher*) **of the *Towrah* | Teaching and Guidance** (*Towrah*) **of the Almighty** (*'elohym*)**."** (*Yahowsha'* / Yah Saves / Joshua 24:26)

Working with Yahowah is our highest calling. And the most rewarding of these opportunities is to serve as a witness. Best of all, while prophets are selected and few, we can all choose to be witnesses. The process is relatively easy: listen to Yahowah, engage in the Covenant, contemplate the prescriptions for living, exercise good judgment, and get an early start sharing the words inscribed within the *Towrah* | Teaching of our God. And first among our lessons should be that Yahowsha' means: Yahowah Liberates and Saves.

𐤉𐤄𐤅𐤔𐤏

Beginning with *Yahowsha'* | Yah Delivers, all of the following words, titles, and names incorporate Yahowah's personal designation. These include: *yahab* | Yah Provides, *yahuwd* | Yah Loves, *Yahuwd* | Yah's Beloved (Judah), *Yahuwda'y*, *Yahuwdy* and *Yahuwdym* | Related to Yah (Jew and Jews), *Yahuwdyth* | Yah's Language (Hebrew), *Yahowchanan* | Yah is Merciful (John), *Yahuwyada'* | Yah Knows (Jehoiada), *Yahuwyakyn* and *Yahuwyaqym* | Yah Establishes and Uplifts (Jehoiachin and Jehoiakim), *Yahuwnatan* | Yah Gives (Jonathan), *Yahuwtsadaq* | Yah Vindicates (Josedech), Yahuwram | Yah Uplifts (Jehoram), *Yahuwsheba'* | Yah's Promise (Jehosheba), *Yahuwshaphat* | Yah Decides (Jehoshaphat), *'Abyah* and '*Abyahuw'* | Yah is my Father (Abijah and Abihu), *'Edonyah* | Yah is the Upright Pillar (Adonijah), *'Uwryah* | Yah is Light (Uriah), *'Achazyah* | Yah Grasps Hold (Ahaziah), *'Achyah* | Yah's Familial Relationship (Ahijah), *'ElYah* | Yah is God (Elijah), *'Amatsyah* | Yah is Aware and Capable (Amaziah), *'Amaryah* | Yah Speaks (Amariah), *binyah* |

Yah's Son (building), *Banayah* | Yah Builds Up and Establishes (Benaiah), *biryah* | Yah Nourishes (meat), *Berekyah* | Yah Kneels Down to Bless (Berechaih), *gadyah* | Yah's Lamb, *Gadalyah* and *Gadalyahuw* | Yah Grows (Gedaliah), *gawyah* | Yah's Corpse (speaking of Passover), *Gamaryahuw* | Yah Completes (Gemariah), *dalyah* | Yah's Branch, *Howsha'yah* – Saved by Yah (Hoshaiah), *Zabadyah* | Yah's Gift Endows (Zebadiah), *Zakaryahuw* | Remember Yah (Zechariah), *Chagyah* | Yah's Festival Feasts (Haggiah), *Chiziqyah* | Yah Strengthens (Hezekiah), *chayah* | Live with Yah (life), *Chilqyah* | Share with Yah (Hilkiah), *Chananyahuw* | Yah's Merciful (Hananiah), *Chashabyah* | Yah's Plan (Hashabiah), *Towbyah* | Yah is Good (Tobiah), *Yakda'yah* | Acknowledge Yah (Jedaiah), *Yachizqyahuw* | Yah Strengthens (also rendered Hezekiah), *Yaryahuw* | Yah is the Source of Instruction (Jerijah), *Yirmayahuw* | Yah Lifts Up (Jeremiah), *Yasha'yahuw* | Liberation and Salvation are from Yah (Isaiah), *Mow'adyah* | Yah's Appointed Meetings (Moadiah), *Mowryah* | Revere Yah (Mount Moriah), *michyah* | Yah Preserves Life, *Machceyah* | Yah's Shelter (Maaseiah), *Malkyah* | Yah Rules (Malchiah), *Ma'aseyah* | Doing Yah's Work, *Ma'aseyahuw* | Implement of Yah (Maaseiah), *Miqneyahuw* | Redeemed by Yah (Mikneiah), *Mashelemyahuw* | Yah's Visible Likeness (Meshelemiah), *Mattanyah* and *Mathithyahuw* | Yah's Gift (Mattaniah and Matthew), *Nachemyah* | Yah Consoles and Comforts (Nehemiah), *Ne'aryah* | Yah's Young Servant (Neariah), *Neryahuw* | Yah's Lamp (Neriah), *Nathanyahuw* | Yah Gives (Nethaniah), *'Obadyah* | Work With Yah (Obadiah), *'Adayah* | Yah's Pass Over Adorns (Adaiah), *'Uzyahuw* and *'Uzya'* | Yah is Mighty (Uzziah), *'Ananyah* | Yah Appears (Ananiah), *'Anayah* | Yah Answers and Responds (Anaiah), *'Azaryahuw* | Yah Supports and Assists (Azariah), *'Asayah* | Yah Does the Work (Asaiah), *'Amacyah* | Yah Carries Our Burdens (Amasiah), *'Athalyahuw* | Yah's Splendid Choice (Athaliah), *Padayah*

| Yah Ransoms and Redeems (Pedaiah), *Palatyahuw* | Yah Saves and Sets Free (Pelatiah), *Tsidqyahuw* | Yah's Justice Vindicates (Zedekiah), *tsaphyah* | Observe Yah (examine), *Tsaphanyahuw* | Treasure Yah (Zephaniah), *tuwshyah* | Yah's Wisdom, *Tsaruwyah* | Be Bound to Yah (Zeruiah), *Qowlayah* | Listen to the Voice of Yah (Kolaiah), *Ramalyahuw* | Be Raised by Yah (Remaliah), *ra'yah* | Yah Loves (love), *Shobyah* | Yah's Branch and Staff (Shachia), *Sherebyah* | Yah's Scepter (Sherebiah), *Sarayah* | Persist with Yah (Seraiah), *Raphayah* | Yah Heals & Restores (Rephaiah), *Shakanyahuw* | Dwell with Yah (Shechaniah), *Shelemyah* | Yah Provides the Offering (Shelemiah), *Shama'yah* | Listen to Yah (Shemaiah), and *Shamaryahuw* | Closely Observe Yah (Shemariah).

Since so many seem to have an aversion to the obvious, let's state it so bluntly that even the religious might understand. First, it is readily apparent with this many names, titles, and nouns incorporating the most identifiable aspect of Yahowah's name that there is absolutely no possibility whatsoever that God views it to be "too sacred to be pronounced." Second, with this many iterations of Yahowah's name incorporated into other words, titles, and names which are commonly spoken, the notion that it isn't pronounceable is ludicrous.

God's name is YaHoWaH. Simple. Profound. Accurate.

Religious Jews have missed all of this because of their antagonism toward Yahowah and Dowd as Messiah, Son of God, and Savior. Moreover, the Haredim remain paralyzed by their mind-numbing minutia, particularly surrounding keeping the Shabat and being Kosher.

Therefore, I would like to explore the differences between what the Towrah prescribes and what their Talmud requires. These differences are so great, rabbis use their kosher rules to justify Judaism, suggesting that, since Yahowah provided so little information on the topic, without the paralyzing rabbinical laws and profiteering, being Kosher would be impossible. And while that is true, God wants us to be *Qodesh* | Set Apart unto Him, not *Kosher* | Fit.

Yahowah's dietary advice is presented throughout *Dabarym* / Deuteronomy 12 and then again in *Dabarym* / Deuteronomy 14 – as well as in *Qara'* / Leviticus. Each provides an exquisite palette from which to view the rich hues of Hebrew nomenclature.

"These are God's (*'eleh*) **clearly communicated and inscribed prescriptions for living** (*ha choqym* – the engraved instructions and thoughts regarding what you should do to be cut into the relationship) **and the means to exercise good judgment, especially pertaining to resolving disputes** (*wa ha mishpat* – the means to rational decision-making, justice, morality, and being right; from *mah* – to ponder the implications of *shaphat* – decisions regarding judgment) **to receive the benefits of the relationship** (*'asher* – to show the way to get the greatest joy out of life and to walk along the proper path)**.**

You should emphatically, consistently, and actually observe them (*shamar* – you should closely examine and carefully consider this, literally and continually (qal imperfect paragogic nun)) **so that you can act accordingly and engage appropriately** (*la 'asah* – such that you can expend the energy to celebrate and profit accordingly (qal infinitive)) **in the Land** (*ba ha 'erets* – within the material realm) **which, as a result of the relationship** (*'asher*)**, Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our

ShaLoWM – restoration)**, the God of your fathers** (*'elohym 'ab 'atah*)**, has given** (*nathan* – has been bestowed (qal perfect)) **to you as an inheritance** (*la 'atah la yarash hy'* – for you to be an heir and draw near)**, doing so all of the time** (*kol ha yowmym* – during the days) **you are alive** (*'atem chayym* – you live) **upon the earth** (*'al ha 'adamah* – the realm of 'Adam) **so as to walk along the correct path to the benefits of the relationship** (*'asher*)**.'"** (*Dabarym* / Words / Deuteronomy 12:1)

Clearly communicated means that no one needs to pay a rabbi to interpret these instructions. Inscribed means that God's directions are found in this written Towrah and not in the pretend one, even religious Jews know the Talmud was from their rabbis, not Moseh or Yahowah. Prescriptions mean that these lessons are good for our body and soul.

Mishpat, like *mitswah*, is universally mistranslated; one as judgments the other as commands. Both words are simple compounds, created by adding the interrogatory, *my*, to otherwise common Hebrew words: *shaphat* | to decide and *tsawah* | to instruct. Therefore, Yahowah is providing us with the means to make reasoned decisions regarding His instructions.

Shamar means "to be observant." We accomplish this by being focused and attentive, closely examining and carefully considering the Towrah.

'Asah reveals that we should "act upon and engage in" what God is communicating. We can "celebrate" the benefits of His teaching and "profit" from it.

The *'erets* which has been *nathan* as a *yarash* is the "Land" of Yisra'el which was "given" as an "inheritance." It is a tangible metaphor for the Covenant, depicting this actual place while, at the same time, representing eternal life in Heaven.

'Asher can mean many things, most of which seem to apply almost every time it is deployed. With *'asher*, we find the "correct, albeit narrow, path we should walk to receive the benefits of the relationship and to get the greatest enjoyment out of life."

Yahowah's initial instruction mirrors the prerequisite of the Covenant: requesting that we remove the corrupting influences of religion and politics from our lives…

"'You should absolutely and unequivocally destroy, continually doing away with (*'abad 'abad* – you should demonstrably shatter, consistently perishing, even exterminating the thought and memory of (piel infinitive piel imperfect paragogic – such that the object emphatically and demonstrably suffers the effect forevermore))**, everything associated with** (*'eth kol* – all of the) **the sites, places, and related structures where** (*ha maqowm 'asher* – the homes, dwellings, and related buildings whereupon and wherein) **the gentiles of foreign ethnicities and cultures** (*ha gowym* – those from different races, places, and religions) **whom you shall dispossess** (*'asher 'atem yarash 'eth* – you will disinherit as if they were visually and graphicly vomit (qal participle)) **worked, served, and worshiped** (*'abad shem* – actually reduced to servitude, enslaved, and ministered there for a time (qal perfect – literally served for a finite period)) **their gods** (*'eth 'elohym hem*)**.**

They are being exalted (*ha ruwm* – which are lifted up and praised (qal participle)) **upon the elevated places** (*'al ha har*) **as well as upon hilltops devoted to illicit worship** (*wa 'al ha giba'ah*) **and beneath** (*wa thachath* – under) **every spreading timber and repulsive idol** (*'ets ra'anan*)**.'"** (*Dabarym* / Words / Deuteronomy 12:2)

Yahowah hates all forms of religion. Disassociating from it prior to approaching God is an inviolable rule of which the Almighty is unwilling to compromise. If you are

Haredim, Orthodox, or Reformed, you are on a dead-end road to your own demise. As long as you remain associated with Judaism, or any other religion, you remain estranged from God.

When Yahowah returns with Dowd, they will obliterate all traces of religion: the shrines and temples, the churches and cathedrals, the mosques and madrassas, the monasteries and religious schools – along with every Talmud, Bible, and Quran. But it isn't just buildings and books which will be scrapped because God and Messiah will also rid the world of religion's host – the very people infected by it.

Imagine a world without obelisks or steeples, crosses or crescent moons, even six-sided stars…

"'You should tear down and demolish (*wa nathats* – you should break apart and shatter (piel perfect)) **their altars** (*'eth mizbeach hem*) **and crush** (*shabar* – smash) **their monuments, pillars, sacred objects, and memorial stones** (*matsebah hem*)**, then burn, setting ablaze** (*wa saraph ba ha 'esh*)**, their 'Asherah including her statues and poles used in worship** (*'Asherah hem*) **in addition to the idols, religious images, and representations of their gods** (*pasyl 'elohym hem*)**.**

You should always cut off and tear asunder, disassociating from (*gada'* – you should cut down (piel imperfect paragogic nun)) **and then banish their names** (*wa 'abad 'eth shem hem* – annihilating and wiping out) **out of that place** (*min ha maqowm ha huw'*)**.'"** (*Dabarym* / Words / Deuteronomy 12:3)

'Asherah was *Ba'al's* | the Lord's consort in Canaan, Assyria, and Babylon. She was, as Roman Catholics wrongly depict Mary: the Queen of Heaven, the Mother of God, and the Madonna. She was said to have been impregnated by the sun's rays on Easter Sunday such that nine months later, on December 25th, she gave birth to the

Son of God. And her son, like the Christian Jesus, died each year and was then resurrected. As such, Yahowah has a great deal to say about Ba'al and 'Asherah – overtly condemning the worship of either.

By contrast, Yahowah does not want to be worshiped. In fact, it is demeaning. God is not insecure, and He would have to be to create an inferior being to praise Him and bow in submission.

"'Do not act in that way (*lo' 'asah ken la* – do not make a habit of actually engaging in this manner as it would be an undesirable choice (qal imperfect paragogic nun jussive)) **with Yahowah, your God** (*YaHoWaH 'elohym 'atem*)**.'"** (*Dabarym* / Words / Deuteronomy 12:4)

Should someone not be sufficiently intelligent to realize that Yahowah does not want to be worshiped, He has clearly presented this conclusion in His *Towrah* | Guidance for all to see.

The place and tribe which bears Yahowah's name is Yahuwdah. The name means: Beloved of Yah. It is the tribe from which Dowd descended. And as such, Yaruwshalaim sits in the heart of Yahuwdah and is also known as the City of Dowd.

"'Instead (*ky 'im*)**, move toward the place** (*'el ha maqowm* – go in the direction of the home and abode) **Yahowah, your God** (*YaHoWaH 'elohym 'atem*)**, prefers** (*bachar* – desires and has chosen for entering into the covenant) **from all of your tribes** (*min kol shebet 'atem* – out of each of your subdivisions, people, and clans) **to place His name thereupon** (*sym 'eth shem huw' sham* – to put His proper designation and reputation) **and to His home** (*la shakan huw'* – approaching His dwelling place)**.**

You should consistently seek, learning as much as you can (*darash* – you should continually and genuinely inquire about, look for, and develop a relationship with (qal

imperfect))**, and then come to this place** (*wa bow' sham* – and return to this location and be included within this name)**.'"** (*Dabarym* / Words / Deuteronomy 12:5)

It was in Yaruwshalaim, Yahuwdah that Yahowah supported Dowd's fulfillment of Pesach, Matsah, and Bikuwrym in year 4000 Yah. And it is in the sky above Yaruwshalaim that Father and Son will return to their people on Kipurym in year 6000 Yah to celebrate Sukah.

Therefore, if you want to be there with them, you know where you are expected…

"'And when you return to this place, attain (*wa bow' sham* – when you come to the name, move toward and enter into) **that which elevates you, causing you to rise** (*'olah 'atem*)**, the sacrificial offerings made for you** (*wa zebach 'atem*)**, and consider your enrichment** (*wa 'eth ma'aser 'atem* – to contemplate being enriched; from *mah* – to ponder the implications of *'ashar* – enrichment)**, along with the voluntary contribution you can make with your hand** (*wa 'eth taruwmah yad 'atem* – what you can contribute and influence that is special in return)**, the promises you have made** (*wa neder 'atem* – your binding oaths)**, including freely providing from your abundance** (*wa nadabah 'atem* – your freedom and your enrichment, showing your appreciation by being generous)**, especially the firstborn of your flock so that you reflect upon and consider your birthright** (*wa bakor bakar 'atem wa tso'n 'atem* – to inquire about and seek the oldest son and foremost lamb with the rights of inheritance)**.'"** (*Dabarym* / Words / Deuteronomy 12:6)

There are two ways to interpret many of these requests. God could be asking the Children of Yisra'el to provide these things to Him, or Yahowah can be seen as offering their benefits to His people. Indeed, both perspectives could be valid because, when this was initially spoken and written, there would be another 1,480 years before God

would enable the fulfillment of these uplifting and enriching sacrifices. Therefore, during that time, by offering a harbinger of the Son's ultimate sacrifice, the Children of Yisra'el would be constantly mindful of what Yahowah intended to provide. And now that we are living nearly 2,000 years after their fulfillment, we can celebrate what our God and His Son have done for us.

The fourth and fifth items on Yahowah's list are clearly ours to give. We should all seek to make our contribution to the relationship. We, as the recipients of a great abundance, are in an ideal position to share what we have come to know.

The sixth request is best understood when we realize that *bakor* and *bakar* speak of firstborns and of birthrights, concepts which are essential to the Beryth and Miqra'ey. Further, we should all seek to be part of Yahowah's *tso'n* | flock.

God wants us to be happy. After all, spending an eternity with a sourpuss isn't appealing. There will be no Mourning Clothes in Heaven. Moreover, considering what He has done and will do for us, we should be elated…

"'So then (*wa*)**, you can dine there** (*'akal sham* – you can be nourished by name) **before the presence** (*la paneh* – approaching the appearance) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching)**, your God** (*'elohym 'atem*)**, rejoicing and glad** (*wa samach* – you will be delighted, elated, and genuinely happy (qal perfect)) **in everything you undertake and influence** (*ba kol mishlach yad 'atem* – with all your endeavors, journeys, and freedom to roam around and explore, especially when you reach out)**, you and your family** (*'atem wa beyth 'atem*) **which, as a result of the relationship** (*'asher*)**, Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, has blessed** (*barak 'atah* – has knelt down to lift you up)**."** (*Dabarym* / Words / Deuteronomy 12:7)

There is great freedom in our relationship with Yahowah. And throughout eternity, we will be able to roam the universe, exploring everything He has created for our enjoyment and edification.

"And you should be genuinely happy, even elated (*wa samach* – so you can rejoice and be glad)**, approaching the presence** (*la paneh* – before the appearance) **of Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, you and your sons, your daughters** (*'atem wa ben 'atem wa bath 'atem*)**, your male and female workers and employees** (*wa 'ebed 'atem wa 'amah 'atem*)**, as well as the Lowy** (wa ha Lowy – even the Levites who serve to unite) **who, to provide guidance along the proper path to get the most out of life** (*'asher*)**, are within your towns and communities to help you to think and reason things out** (*ba sha'ar 'atem*)**, especially since** (*ky*) **he does not have an allotment** (*'ayn la huw' cheleq* – he is without a share, privileged rights, or any other form of provision) **or property and possessions** (*wa nachalah* – land which has been assigned or that can be inherited) **as do you** (*'eth 'atem*)**.'"** (*Dabarym* / Words / Deuteronomy 12:12)

The Covenant is a family affair, which is why we are encouraged to share what we have learned with our sons and daughters. Similarly, God wants us to treat those who work for us and with us as Family, inviting them to participate in the Covenant. This is the opposite approach to the pervasive imposition of caste systems throughout antiquity, of slavery, and of feudal economies with lords and serfs. It is also the antithesis of the abusive conditions imposed upon workers under the industrial revolution. It is the opposite approach to the one taken by Orthodox Jews who go out of their way to exclude Gentiles – treating them as inferior.

The Lowy are a special case. Their job was to ensure that the people understood how to approach Yahowah,

particularly during the Miqra'ey – providing guidance. Recognizing the life-and-death influence they would have over the people, Yahowah was emphatic about them not being compensated monetarily or even through land ownership or inheritance. Therefore, God is vehemently opposed to the notion of a paid clergy, such as in rabbis being compensated for being religious. It is little wonder they rebelliously prefer their Talmudic Torah over Yahowah's *Towrah.*

When we are observant, closely examining and carefully considering the text of the Towrah as we are currently doing, we understand what Yahowah is offering. Equally important, we come to appreciate what God is expecting in return…

"'Choose to be observant (*shamar* – pay attention and keep focused (nifal imperative)) **on your own behalf** (*la 'atah*) **lest** (*pen*) **you offer up your elevating offering** (*'alah 'olah 'atah*) **in any ole place you happen to see** (*ba kol maqowm 'asher ra'ah*) (*Dabarym* 12:13) **instead of** (*ky 'im*) **in the place** (*ba ha maqowm*) **that is best for the relationship which** (*'asher*) **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence) **chooses and prefers** (*bachar* – selects and desires (qal imperfect)) **with regard to one of your family groups** (*ba 'echad shebet 'atah* – for one of your tribes)**.**

There, and by that name (*sham*)**, you will ascend and be lifted up through the offering which elevates you** (*'alah 'olah 'atah* – you will rise with the uplifting sacrifice which makes you acceptable)**.**

And there, and by that name (*sham*)**, you should engage and act upon** (*'asah* – you should celebrate and profit from (qal imperfect)) **everything which, to benefit from the relationship** (*kol 'asher*)**, I am instructing you** (*'anoky tsawah 'atah* – I am conveying to you by way of these directions (piel participle energic nun))**.** (*Dabarym* /

Words / Deuteronomy 12:14)'"

Names matter to God – especially His own and the one He ascribed to the first Family: *Yahuwdah* | Beloved of Yah. We should all seek to be received similarly. And indeed, when we become part of the Covenant, we bear Yahowah's name, making us beloved.

This is the first of several statements regarding what is appropriate for us to eat according to the One who designed us and created the animals He intended for us to consume…

"'**Nevertheless** (*raq* – however)**, with anything that your soul** (*nepesh 'atah* – your inner nature and persona) **may desire** (*ba kol 'awah* – with regard to whatever you are fond of, want, or crave, even lust after for the sheer pleasure of it)**, you may butcher and prepare** (*zabach*) **and then eat** (*wa 'akal* – and then consume) **the flesh of that living creature** (*basar* – the corporeal mass and meat of biological beings) **in harmony with** (*ka* – according to) **the blessings and pronouncements** (*berakah* – the resulting prosperity and gifts) **of Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, which, as a result of the relationship** (*'asher*)**, He has provided, offering them to you** (*nathan la 'atah* – He has bestowed on your behalf) **within any of your locations or communities** (*ba kol sha'ar 'atah*)**.**

The unclean (*ha tame'* – the impure, even defiled, contaminated, and foul) **as well as the clean** (*wa ha tahowr* – the pure, flawless, and perfect)**, it may be eaten** (*'akal huw'* – it may be consumed)**, things such as are attractive and desirable** (*ka ha tsaby*)**, and such as are edible and edifying** (*wa ka ha 'ayal*)**.** (*Dabarym* / Words / Deuteronomy 12:15)

No wonder rabbis wrote the Babylonian Talmud. Without it, there would be no restrictions on diet. Yahowah has clearly and indelibly stated that we can eat whatever

we desire. If you want it, you can eat it.

There are those who will say that a *tsaby* is a gazelle and that an *'ayal* would have been a deer, but there is very little to substantiate either claim. Based upon their verbal roots, and consistent with the implications of God's statement, it is clear that *tsaby* addresses that which is considered "attractive and desirable" and *'ayal* pertains to anything "edible and nourishing."

Regardless, we are explicitly being told that we can eat the *tame'* and the *tahowr*, that which is deemed "impure" and that which is perceived as "clean." As a result, the Towrah's presentations regarding what is good for us to eat and what is not should be considered dietary advice – as prescriptions for healthy living. They are not rules to be obeyed as the Kosher Laws portend.

There is one absolute moratorium…

"'The only exception is that you should not consume (*raq lo' 'akal*) **blood** (*ha dam*)**. Pour it out** (*shaphak huw'*) **upon the earth** (*'al ha 'erets*) **as if it were water** (*ka ha maym*)**."** (*Dabarym* / Words / Deuteronomy 12:16)

This statement damns the Roman Catholic Eucharist, where priests moronically claim that they turn grape juice into the "Blood of Jesus." While it is consumed for the remission of sin, in reality, it is a sin.

The Lowy were put in place to serve the Children of Yisra'el. Rabbis created Judaism by replacing the Levites, even though doing so remains in direct conflict with the Towrah's instructions which state that the *Lowy* | Levites were to remain in position as long as the land exists. Funny, the rabbis claim Divine authorization for their Kosher Laws, while God, in the midst of countering them, claims that the rabbis are illegitimate.

"Be observant (*shamar* – pay attention and remain

focused) **so that you do not neglect or abandon** (*la ‘atah pen ‘azab*) **the Lowy** (*‘eth ha Lowy*) **all of your days** (*kol yowm ‘atah*) **upon your land** (*‘al ‘adamah ‘atah*)**.’”** (*Dabarym* / Words / Deuteronomy 12:19)

Once again, God wants us to know that we can eat whatever we want, whenever we want…

“‘Therefore, when (*ky*) **Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atem*)**, opens up and enlarges, creating opportunities** (*rachab*) **within your territory** (*‘eth gebuwl ‘atah* – in association with your boundaries) **as He has spoken with regard to the relationship** (*ka ‘asher dabar* – consistent with His testimony) **with you** (*la ‘atah*)**, and you say** (*wa ‘amar*)**, ‘I want to continually eat** (*‘akal* – I choose to habitually consume (qal imperfect cohortative – actually, continually, and by choice dine upon)) **meat** (*basar* – the flesh of animals, the bodies of living creatures, even by way of making a statement)**,’ because your soul is desirous of** (*ky ‘awah nepesh ‘atah* – for the express reason that your persona longs for and wants, yearns for and is enthralled with, even craves (piel imperfect)) **consuming animals as a source of nutrition** (*la ‘akal basar* – eating flesh and devouring the good news)**, then eat meat** (*‘akal basar*) **whenever you personally want it** (*ba kol ‘awah nepesh ‘atah* – any time you desire it)**.’”** (*Dabarym* / Words / Deuteronomy 12:20)

While God will provide directions regarding the benefits of choosing a healthy diet, we are free to eat anything that tantalizes our taste buds. And we can do so anywhere and everywhere – which pretty much trashes the Kosher designations on food and eateries.

“‘If the place (*ky ha maqowm*) **which, for the benefit of the relationship, Yahowah, your God** (*‘asher YaHoWaH ‘elohym ‘atah*)**, chooses** (*bachar* – prefers) **to place His name** (*la sym shem huw’*) **is far away from you** (*rachaq min ‘atah* – requires you to travel a significant

distance)**, then you may prepare any animal from your herd or flock, large or small, to eat** (*wa zabach min baqar ‘atah wa min tso’n ‘atah*)**, which Yahowah** (*‘asher YaHoWaH*) **has provided** (*nathan* – has given) **to you** (*la ‘atah*)**, consistent with what I have instructed you** (*ka ‘asher tsawah ‘atah*)**, and you can eat it** (*wa ‘akal*) **within your towns and communities** (*ba sh’ar ‘atah*)**, whatever you personally desire** (*ba kol ‘awah nepesh ‘atah*)**.’”** (*Dabarym* / Words / Deuteronomy 12:21)

Yahowah created every lifeform and provided them for our benefit. So, this acknowledgment affirms that He did so on our behalf and not to tempt or torment us.

“‘Absolutely (*‘ak* – truthfully and reliably, even immediately)**, just as** (*ka ‘asher*) **that which was attractive and desirable** (*‘eth ha tseby* – that which is valuable, including the gazelle) **and that which was nourishing and edifying** (*wa ‘eth ha ‘ayal* – healthy and robust, including venison) **was being enthusiastically consumed** (*‘akal* – has been regularly eaten (qal imperfect energic nun))**, so now** (*ken* – in the same manner)**, you may eat it** (*‘akal huw’* – you can consume it (qal imperfect energic nun)) – **the unclean** (*ha tame’* – the impure, even defiled, the contaminated and foul) **as well as the clean** (*wa ha tahowr* – the pure, flawless, and perfect)**, together and alike, as if they were the same** (*yahdaw* – both and altogether, in unison, all at once or at different times)**; it can be consistently and enthusiastically eaten** (*‘akal huw’* – it may be continually and actually consumed (qal imperfect energic nun))**.”** (*Dabarym* / Words / Deuteronomy 12:22)

There are no restrictions beyond consuming blood. If a meal looks attractive, appears desirable, is nourishing, eat it, doing so enthusiastically without reservation. The “clean” and “unclean” can be combined or consumed separately, without distinction. And this means that the Kosher nonsense on separating meat and dairy is for $#!+.

As a telling example, when Yahowah ate with ‘Abraham at Mamre outside of his tent, Sarah provided a meal of meat, curds, and bread – the first cheeseburger. He even served milk along with beef.

“‘The only exception (*raq* – the lone exclusion) **is to be absolutely steadfast and certain with a hard and fast rule** (*chazaq* – be firm, holding the line, powerfully committed to the realization (qal imperative)) **that you never** (*bilty* – that you do not ever) **consume the blood** (*‘akal ha dam*)**.**

This is because (*ky* – for the express reason)**, its blood represents the soul** (*ha dam huw’ ha nepesh* – its blood is essential to the individual’s consciousness)**. And so, you should not consume that which facilitates its consciousness** (*wa lo’ ‘akal nepesh*) **along with the flesh** (*‘im ha basar* – with the meat of the physical body)**.”** (*Dabarym* / Words / Deuteronomy 12:23)

The blood of the Passover Lamb was not consumed but, instead, used as a sign on the doorway to life. God did not want us to miss the significance of its sacrifice or fail to appreciate its effect on our souls.

In this next statement, Moseh gives us both barrels: observe and listen…

“Remain focused and choose to be observant (*shamar* – of your own freewill closely examine and carefully consider (qal imperative)) **and listen to** (*wa shama’* – and hear (qal perfect)) **each and every one of these words** (*kol ha dabar ha ‘eleh* – all of these statements and this entire message) **which, to show the way to receive the benefits of the relationship** (*‘asher*)**, I am instructing you** (*‘anoky tsawah ‘atah* – I am conveying to you to direct your thinking) **because this response** (*lama’an* – for the express reason that these answers and this reply; from *la* – concerning, *mah* – to ponder the implication of, and *‘anah* – how to respond and reply) **will**

be good for you (*yathab la ‘atah* – is better and more beneficial for you, causing you to be happier and more successful, even more prosperous and cheerful (qal imperfect)) **and for your children** (*wa la ben ‘atah*) **after you** (*‘achar ‘atah* – following you)**, as a restoring and eternal witness forevermore** (*‘ad ‘owlam*)**.**

Therefore (*ky*)**, you should actually and consistently act upon and engage in** (*‘asah* – you should celebrate and profit from, doing (qal imperfect)) **that which is good and pleasing, productive and moral** (*ha towb* – that which is beneficial and agreeable) **as well as right, straightforward, and on the level** (*wa ha yashar* – and that which is equitable and proper) **in the sight of** (*ba ‘ayn*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)**, your God** (*‘elohym ‘atah*)**.’”** (*Dabarym* / Words / Deuteronomy 12:28)

An educated response to the Word of God as written in His Towrah is…drumroll please…good for you now and forevermore. So, may we assume that replacing Yahowah’s *Towrah* | Guidance with the *Babylonian* Talmud or Pauline New Testament would be bad for you?

Those who are Towrah-observant, those who listen to Yahowah, and who act upon His guidance, are productive and pleasing, on the level and right. Those who prefer the ways of man will be eliminated…

“‘When (*ky*) **Yahowah** (*YaHoWaH*)**, your God** (*‘elohym ‘atah*)**, uproots and removes** (*karat* – cuts away) **the people of different ethnicities, religions, governments, and cultures** (*‘eth ha gowym* – the gentiles and foreign nations) **whom, to receive the benefits of the relationship** (*‘asher*)**, you will pursue there to remove and dispossess** (*‘atah bow’ sham la yarash*) **them from your presence** (*‘eth hem min paneh ‘atah*)**, displacing**

them (*yarash ‘eth hem* – taking possession of their property)**, and then you settle within their land** (*wa yashab ba ‘erets hem*)**,** (*Dabarym* 12:29) **be diligent and observant** (*shamar* – stay focused (nifal imperative)) **so that you are not lured into their dominion and influence** (*la ‘atah pen naqash* – such that you avoid being enticed and controlled, entrapped and entangled)**, following after them** (*‘achar hem* – continuing their ways)**, once they have been eliminated** (*‘achar shamad hem* – following them to their demise, also perishing) **from your presence** (*min paneh ‘atah*)**.**

Do not inquire about, seek after (*wa pen darash* – do not pursue, resort to, worship)**, or approach their gods** (*la ‘elohym hem*) **so as to ask** (*la ‘amar*)**, ‘How and in what ways** (*‘ekah*) **did these gentiles worship** (*‘abad ha gowym ha ‘eleh* – did these people of different ethnicities and religions serve) **their gods** (*‘eth ‘elohym hem*) **so that I, too, can do the same** (*wa ‘asah ken gam ‘any*)**?’”** (*Dabarym* / Words / Deuteronomy 12:30)

Here is a clue, Sherlock: the *gowym* were displaced for a reason, so be reasonable and don’t act similarly or you will find yourself displaced upon Yahowah’s return. Gentiles have been religious for as long as civilizations have existed; do not follow their example.

Fake gods seem to feast upon people worshiping them. The only real God wants nothing of the kind…

“‘You should not act or engage (*lo’ ‘asah*) **this way** (*ken*) **when approaching Yahowah** (*la YaHoWaH*)**, your God** (*‘elohym ‘atah*)**, because indeed and by contrast** (*ky*)**, every detestable and repulsive abomination** (*kol towe’bah* – every loathsome and abhorrent, idolatrous and disgusting custom) **that Yahowah hates, abhors, and detests** (*‘asher Yahowah sane’* – intensely dislikes, shuns, and loathes) **they have done for their gods** (*‘asah la elohym hem*)**, including even sacrificing and burning**

their sons and their daughters (*gam ‘eth ben hem wa ‘eth bath hem saraph*) **in fires to their gods** (*ba ‘esh la ‘elohym hem*)**.”** (*Dabarym* / Words / Deuteronomy 12:31)

Yahowah defines religion as: detestable, repulsive, abhorrent, and disgusting. God intensely dislikes, shuns, and just plain ole hates religion. And while there are many repugnant manifestations of this plague, none are worse than sacrificing one’s children to appease the nonexistent. That said, the threat of sacrificing children is sufficient to get most men and women to comply with the ruling establishment – which is why the practice was so universally upheld.

Should you take comfort in believing that neither you nor your religious colleagues are currently burning your children, I have some sobering news: religious parents are mortally infecting their sons and daughters with the most debilitating plague ever curated by man. Religion is 100% fatal. There is not a single Haredim, Christian, Muslim, Hindu, et al. in Heaven, and there never will be. For that matter, there are no Conspiracists or Communists, either.

As a result of this review, it is safe to say that the entire Jewish approach to Kosher is not only a gigantic waste of time and money, it is in opposition to God. If you are Kosher, you are antagonizing the Almighty.

The approach to being *Kosher* | Fit is the antithesis of the liberating statements we have heard from God. With no justification whatsoever from the Towrah, and in complete conflict with Dabarym 12, rabbis control and fleece their own with their long litany of laws called mitzvot. These include a prohibition on mixing meat and dairy as well as anything derived from eggs with either meat or dairy – including butter. The wait time between them varies from one to six hours, depending upon where the Kosher family was raised and how you rinse your mouth. Making life even more complicated, those committed to being Kosher have

to have separate sinks, countertops, and dishwashers because even plates that have held dairy and meat cannot touch one another. G-d forbid. And should they fraternize, the only remedy is to bury the offending plates in the dirt for eight years – which is the perfect way to sanitize them.

And as one might expect, to comply with the rules of Kashrut, separate utensils, cooking, mixing, and storage vessels for meat and dairy must be used and then cleaned and stored without touching, much like men and women at a synagogue. Rabbis are expensive, so the price paid for their Kosher blessing to make one's life miserable and obnoxious makes eating much more expensive, especially for meats, milk, and wines. For example, to be Kosher, a Jew needs to be present from the time of milking to bottling to appease HaShem.

Worry not, religious ones, should all of this seem like babel, because for a fee you can call in the *hashgachah* | supervision of the *hechsher* | kosher certification agent. With 1,500 Kosher certifying bodies worldwide eager to exchange your money for their rubbish, you too can be the proud owner of a kitchen perfectly prepared to feed and water your rabbi. And so that you don't slip up and act like a reasonable person, you can also hire a *mashgiach* | watcher to ensure that your plates and utensils remain properly segregated – removing the fear that such objects might contaminate your soul to a greater extent than the rabbis. And should you fail and consume the forbidden fruit of Rabbinic Judaism, there is always hope because the certifying bodies have proclaimed bleach to be Kosher for Pesach.

While there is no mention of dairy or eggs, *Qara'* / Leviticus 11 and *Dabarym* / Deuteronomy 14 present itemized lists of clean and unclean meats. And especially now in recognition of *Dabarym* / Deuteronomy 12, reason dictates that this advice should be considered as it was intended – for health purposes. Until quite recently, with

improved sanitation, testing, and refrigeration, eating anything from the list of unclean animals was hazardous to one's health.

Pigs are, well, pigs wallowing in the mud while eating garbage. They are known to foster over 200 diseases and carry 20 parasites and worms. They are also fatty, and we were told to avoid animal fat (*Qara'* / Leviticus 3:17), even though we did not know why this was important until around 50 years ago with advances in cardiovascular science.

Pigs, whose digestive systems cause them to be viral incubators, are a common source of salmonella, as well as a variety of other parasites, bacteria, viruses, and toxins – especially as a result of being gluttonous eaters eagerly consuming their own feces and the maggots feasting therein. Even in the United States today, three of the six most common foodborne parasitic diseases affecting humans are directly associated with pork consumption, including toxoplasmosis, taeniasis, and trichinellosis.

When Moseh shared this advice, we were unaware that shellfish, lobsters, and shrimp were scavengers, serving as the ocean's filtering systems. Since they remove dead and decaying matter, they are prone to disease. Shrimp, crabs, oysters, clams, mussels, and lobsters remain risky even today – and send countless individuals to the hospital every year – some with instant paralysis and others dying.

The same is true with catfish and vultures, which is why they are listed as unclean. Horses, because they are not ruminants and only have one stomach, are on the unclean side of the ledger because of inefficient digestion. Rabbits, because they are not ruminants either, cause tularemia in humans. Bats are listed as unclean. Come to find out that they are responsible for spreading countless viruses, including Ebola, HIV, Swine Flu, and now Covid-19. Similarly, rats and mice, also on the unclean ledger, gave

the world the Black Death and Bubonic Plague.

Considering the fact that there isn't a single error in the Towrah's list of clean and unclean meats, either Moseh got lucky and accurately anticipated the findings of modern science, or the God who designed us inspired him. Or I suppose you can take the rabbinical approach and conclude that G-d was just trying to make life miserable for Jews so that they would grow to hate Him.

But alas, I can see the Orthodox shokeling as they chant from the Talmud, tuning out the sensible lest it affects their faith. Oh, silly me, they are not online reading these books because that is prohibited, too.

Duly impressed with Moseh's advanced medical acumen, one last thought before we move on from listening to the prophet describing Yahowah's *Towrah* | Instructions. Beyond the fact that they are consistently wrong and routinely contradict God's testimony, how are we to distinguish whether documents such as the Talmud and Christian New Testament are spurious?

I am pleased to reveal that with his next words, Moseh explained how we should go about differentiating between the word of God and those of men. And in this regard, it isn't miracles, claims to divine healing, or personal revelations which matter but, instead, the familiarity with the God / gods the person is advocating…

"When someone who claims to speak for God arises (*ky quwm naby'* – so if someone acting as a prophet is established and is honored) **among you** (*ba qereb 'atah*)**, or someone who says that they have received Divine revelations** (*'ow chalam chalowm* – someone who has a dream, even someone who promises to restore you to

health)**, and he offers to produce a sign, especially something which would appear miraculous** (*wa nathan ‘el ‘atah ‘owth* – and they give you a marvelous example, account, or illustration) **or claims to be able to orchestrate an extraordinary event** (*‘ow mowpheth* – to provide a show of power that elicits awe)**,** (*Dabarym* / Words / Deuteronomy 13:1) **and even if the signs and wonders occur, coming to fruition** (*wa bow’ ha ‘owth wa ha mowpheth* – and should it be realized)**, which he has spoken about to you** (*‘asher dabar ‘el ‘atah*)**, but he says** (*la ‘amar*)**, ‘Let’s choose to go after** (*halak ‘achar* – let’s live for and be guided by (qal imperfect cohortative)) **different and additional gods** (*‘elohym ‘acher*) **which you have not known** (*‘asher lo’ yada’ hem* – which you were unfamiliar and unaware (qal perfect)) **and let’s allow ourselves to be coerced and compelled into serving and worshiping them** (*wa ‘abad hem* – let’s minister on their behalf (hofal imperfect – let’s subject ourselves to relinquishing our freewill such that we are continually forced to be indentured to them and reduced to servitude))**,’** (*Dabarym* / Words / Deuteronomy 13:2) **you should not listen** (*lo’ shama*) **to the words** (*‘el dabar*) **of that particular prophet** (*ha naby’ ha huw’* – who claims to have received revelations from God)**, healer, or dreamer** (*‘ow ‘el chowlem ha chalowm ha huw’* – or to the one who promises to cure what ails you and restore your health through some altered state of awareness, vision, or communication)**.**

Indeed (*ky*)**, Yahowah, your God** (*Yahowah ‘elohym ‘atem*)**, wants to learn the truth about you** (*nasah ‘eth ‘atem* – is desirous of knowing whether you can be trusted such that He is aware of who must be uprooted and displaced)**, in addition to knowing** (*la yada’* – to reveal and understand) **whether there is some affirmation that you** (*ha yesh ‘atem*) **love** (*‘ahab ‘eth* – you desire having a close personal relationship with) **Yahowah, your God** (*Yahowah ‘elohym ‘atem*)**, with all of your heart** (*ba kol*

lebab ‘atem – in all of the ways you think, including your motivations and ambitions) **and with all of your soul** (*wa ba kol nepesh ‘atem* – with the entirety of your personality, character, aptitude, and attitude)**.’”** (*Dabarym* / Words / Deuteronomy 13:3)

For the past nineteen centuries, a procession of acclaimed rabbis has professed to have spoken for God. They have interpreted His message in some of the most jaundiced ways, claiming to heal while actually condemning. Inexplicitly, millions of Jews have been defrauded by their signs and wonders, holding those deceiving them in high esteem – revering these men above all others. And yet, there has been no trace of Yahowah in their Talmud, Mishnah, or Zohar, not in their Temples, Synagogues, or rhetoric. Nor love.

You should not listen to those who have failed this test. Judaism has become their god. They do not know Yahowah. They are all pomp and ceremony without heart and soul. The religion has been so abusive, Jews have become Stockholmed by their rabbis.

There is a better choice…

“‘You should genuinely and continually journey through life (*halak* – you should consistently walk, traveling and going about (qal imperfect)) **following after Yahowah, your God, without hesitation or equivocation** (*‘achar Yahowah ‘elohym ‘atem* – pursuing Yahowah, who is God, without delay or lingering).

And it is Him that you should respect, even revere (*wa ‘eth huw’ yare’* – and be in awe of Him, honor your relationship with Him)**, while consistently observing** (*wa ‘eth shamar* – closely examining and carefully considering, indeed focusing intently upon) **the instructive conditions of His relationship agreement** (*mitswah huw’* – His terms and directions associated with His covenant, pondering the implications of His authoritative teaching, guidance, and

instructions; from *my* – to contemplate *tsawah* – the terms and conditions of a relationship)**.**

And to His voice (*wa ba qowl huw'* – to what He has to say)**, listen** (*shama'* – hear, paying close attention (qal imperfect))**.**

You should consistently work with Him (*wa 'eth huw' 'abad*)**, and to Him** (*wa ba huw'*) **enthusiastically and continually cling, staying close** (*dabaq* – enjoy and remain in a personal relationship)**.'"** (*Dabarym* / Words / Deuteronomy 13:4)

We can trust Moseh's advice in this regard. He not only knew Yahowah better than anyone, but he also had successfully relied upon Him to liberate his people.

Communicating through Yahowah's Towrah, *Moseh* | Moses provided a single criterion to ascertain whether someone claiming to speak for Yahowah should be trusted – and that was whether that individual coerced and compelled others to worship unfamiliar gods. Then he expressed the means to keep us from falling prey to religious edicts – observe the Towrah and listen to God, being particularly focused upon the terms and conditions of the Covenant. The intent is to love and respect Yahowah, as our Father, forsaking all others.

And now, Moseh is making us aware of the deadly consequence of a false prophet and how we should respond to them…

"'Therefore, that person who claims to have spoken for God (*wa ha naby' ha huw'*)**, or who says that they have received Divine revelations** (*'ow chalam ha chalowm ha huw'* – someone who has a dream, even someone who promises to restore you to health)**, must die** (*muwth* – will be put to death (hofal imperfect – will be forced to endure an ongoing and oppressive absence of life))**.**

This is because (*ky*) **the words he has spoken** (*dabar* – the statements and messages he has conveyed) **are rebellious** (*sarah* – are overtly hostile, presumptuous and revolting, an apostasy brandished) **against** (*'al* – over and above) **Yahowah** (*YaHoWaH*)**, your God** (*'elohym 'atem*)**, who brought you out, descending to serve by withdrawing you** (*ha yatsa' 'eth 'atem* – who extended Himself to remove you)**, from the realm** (*min 'erets* – out of the nation) **of religious and political persecution** (*Mitsraym* – the Crucibles of Oppression)**, redeeming and ransoming you** (*padah 'atem* – freeing and releasing you) **from the house of slavery** (*min beyth 'ebed* – from having to work to survive)**.**

He is trying to seduce you, enticing you (*nadach 'atah* – scattering you)**, from the way** (*min ha derek*) **which, for the benefit of the relationship** (*'asher*)**, Yahowah, your God** (*YaHoWaH 'elohym 'atah*)**, directed you to walk** (*tsawah 'atah halak* – instructed you to travel) **with Him** (*ba huw'*)**.**

As a result (*wa*)**, you should remove, purging** (*ba'ar* – you should expunge such that it ceases to exist)**, this evil fellow countryman** (*ha ra'* – this wicked immorality, this impropriety and hindrance to the relationship which is so vocal within the community) **from your midst** (*min qereb 'atah*)**."** (*Dabarym* / Words / Deuteronomy 13:5)

And yet, it is to their evil fellow countrymen that the religious listen. Rather than purge Judaism from their midst, Jews have expunged Yahowah.

10

Shem | Reputation

Corrupting Yahowah's Message…

Apart from Yahowah's name, the second most misleading religious term is "Bible." And here, a modicum of investigation leads to the inescapable conclusion that the title "Bible" is completely inappropriate.

From a Hebrew perspective, Bible would have been written as *Babel*, which is Babylon – the birthplace of religion. *Babel* even describes the nature of religion because to *babel* is "to confuse by intermixing and to confound by commingling." *Babel* is the muddled mindset from which Yahowah is calling His people so that they can come home.

And while that is horrifying news for the religious, it gets worse. *Babel* is a compound of *ba* | with and *bel* | the lord. As we have learned, the Lord is the name and title Yahowah uses to describe Satan's desire to rise above Him and lord over men, controlling everyone.

When used in conjunction with the Christian New Testament, we discover that Bible was derived from the name of an Egyptian goddess – *Byblis*. Especially incriminating in this regard, *biblos* was not used until the 4th century CE, coterminous with the formation of the Roman Catholic Church. Prior to that time, *biblion*, or in the plural *biblia*, identified the papyrus upon which words were written. This is not unlike calling the Towrah "parchment."

The papyrus reeds growing along the Nile in Egypt

were imported into Asia by way of the Phoenician port called "Byblos" by the Greeks. There, Phoenician priests insisted that the city had been founded by their sun deity, *Ba'al Chronos* | the Lord of Time. It was also thought to be the birthplace of Adonis (also meaning "the Lord") who, along with Dionysus and Odysseus, became the model for Jesus Christ.

More incriminating still, according to *Ausfuhrliches Lexicon of Grecian and Roman Mythology*, "the ancient city of Byblos in Phoenicia was named after Byblis in Egypt." This town "was named after the sun goddess, Byblis, also known as Byble." Byblis was the granddaughter of Ra and was eventually inducted into Roman mythology as a descendant of Apollo. According to *Bell's New Pantheon*, "Byblia was another name for Venus," and thus "she must be equated with Ishtar," the Babylonian Queen of Heaven and Mother of God for whom "Easter" was named. This connection was affirmed in *An Illustrated Dictionary of Classical Mythology* and in *Crowell's Handbook of Classical Mythology*. Therefore, considering the title's heritage and etymology, "Bible" is a horrible designation for God's Word.

Compounding this mistake, God did not reveal anything even remotely akin to a "New Testament." The perpetrator of this fraud was Paul and his publicist, Marcion, a raging anti-Semite, who rejected Yahowah and the entirety of His Towrah testimony. In the early 2nd century CE, Marcion, echoing Paul's rhetoric, became the first to promote the Torah, Prophets, and Psalms as the "Old Testament." The reference was intended to demean it as a document which contained the will of a now-deceased deity.

In its place, Marcion, running full tilt with Paul's vomit, promoted his New Testament, a canon comprised of Paul's 14 epistles along with the books of Paul's attaché, Luke and Acts – in which everything prescribed in the

Towrah was demeaned. In the process, Marcion, building upon Paul's malfeasance, established a division which had not previously existed, and he helped establish the notion that the Towrah was obsolete, having been replaced by the Pauline concept of the "Gospel of Grace." Anything which didn't support this view was either erased or ignored. It was a distorted perspective from which Christianity would never recover.

And while Marcion was ultimately labeled a heretic by the Roman Catholic Church for his Gnosticism, most everything Marcion promoted remains indelibly woven into the fabric of the Christian religion – especially his influence on the text of the Christian New Testament, which is reliant upon Pauline Doctrine. Ironically, considered a rival and, thus, a threat, Marcion was kicked out of the Church, while his influence on the text of the New Testament has remained ingrained within it.

In support of this anti-Yahowah perspective, Paul, in his letters to the Galatians and Romans, wrote of "two covenants," and he said that the one formalized in the Torah on Mount Sinai was of the flesh and thus evil, a cruel taskmaster, that had not, could not, and would not save anyone. And while we have already considered Yahowah's perspective on this to prove otherwise, Christians prefer the testimony of *Sha'uwl* | Paul to *Yirmayahuw* / Jeremiah.

Since there is nothing more foundational to knowing God than understanding His Covenant sufficiently to become part of it, and thus appreciating the role the Towrah plays in introducing us to Yahowah's Family, let's let God speak for Himself on this critical issue. For if there is but one Covenant, not two, and if its renewal and restoration are predicated upon the Towrah, we are precluded from promoting the myth that there is a "New Testament."

The prophecy Christians cite to justify their New Testament is found in *Yirma'yah* | Jeremiah 31. But rather

than speak of what occurred 2,000 years ago, the prophet was addressing the fulfillment of *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – or nine years from this writing in the fall of 2024.

One of the most powerful announcements ever conveyed by God begins by focusing our attention, not on a Church, but instead on the Chosen People. And yet, as the only statement within the prophets addressing a *Beryth Chadash* | Renewed Covenant, it is both essential and lethal to Christianity. Without it, there is no basis for a "New Testament." With it, the foundational claims of the "New Testament" are destroyed – completely and irrevocably obliterated. And without the New Testament, there is no "Bible."

Describing the events which will transpire upon Yahowah's return, the prophet proclaims…

"'Behold (*hineh* – look up and pay especially close attention)**, a time is coming** (*yowmym bow'* – days are approaching)**,' Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **reveals, well in advance of it occurring** (*na'um* – prophetically declares)**, 'when I will enter into and cut with** (*wa karat 'eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **and with** (*wa 'eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah) **a restoring and renewing** (*chadash* – a repaired and reaffirming; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship)**.'"** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:31)

The Covenant is being restored on behalf of the people

with whom it was made. We have returned to where it all began – with ‘Abraham fathering Yitschaq, who begat Ya’aqob, who bore the name Yisra’el and conceived Yahuwdah.

There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdym, for a Church being substituted for Yisra’el, or for a New Testament. The part of this statement which Christians, desperate to justify their New Testament, miss is that the renewal and restoration of the *Beryth* | Covenant isn’t with Gentiles or their Church but, instead, with Yahuwdah and Yisra’el. This promise, therefore, cannot apply to Christians or Christianity. It’s game over.

As a result, the only question worth debating in this passage is whether *chadash* should be translated as “new” or “renewed,” as both are etymologically acceptable. Is God going to “renew and restore, reaffirm and repair” the Covenant presented in the Towrah with Yisra’el and Yahuwdah, or is He going to scrap the Towrah’s definition of this relationship and create an entirely new agreement?

To put this question to rest, you should know that the primary meaning of *chadash* is “to renew, to restore, to repair, and to reaffirm.” Of the ten times the verb appears in the Towrah, Prophets, and Psalms, the KJV translates it “renew” in 1 Samuel 11:14, “renewed” in 2 Chronicles 15:8, “to repair” in 2 Chronicles 24:4, “to repair” in 2 Chronicles 24:12, “renewed” in Job 10:17, “renew” in Psalm 51:10, “renewed” in Psalm 103:5, again as “renewed” in Psalm 104:30, “repair” in Isaiah 61:4, and “renew and restore” in Lamentations 5:21. (Please be aware that these ‘verse’ numbers are not only arbitrary, they differ by publication, especially between the KJV and JPS.)

While this rendering of the 31st verse of *Yirma’yah* is valid, it isn’t necessarily the conclusion you would come

to if you casually looked up *chadash* in your favorite lexicon. *Strong's*, for example, presents H2319 *chadash* (חָדַשׁ) as "new," and then they claim that it was translated as "new" 48 times [in the *King James Version* for which their concordance was created]. But look closely. The initial *Strong's* entry regarding this word reveals that it is "From H2318 *chadash* (חָדָשׁ)," which they define as "to renew, to make anew, and to repair." But that is misleading. It is actually the same word. As is *chodesh* (חֹדֶשׁ), which is translated as "month" 254 times, according to *Strong's*. Therefore, the same three letters can be used to convey a verb, an adjective, and a noun – something which is quite common in Hebrew, as well as most ancient languages.

This known, in Hebrew, like most all languages, verbs rule. Because they are active, they shape the meaning of the nouns, adjectives, and adverbs which are based upon them. For example, if you are diligent in your study, you will discover that the roots of many nouns, adjectives, and adverbs are verbs. So, in this particular case, with the verbal root obvious and irrefutable, translating *chadash* should have been easy. The definitions "to renew, to repair, to restore, and to reaffirm" should have prevailed. Even the realization that *chodesh* became "month," because of the renewal of light reflected from the moon's surface, serves as an affirmation.

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

These things known, the next line seems to suggest that there will be a new covenant, one different than the one whose terms and conditions were delineated in the Towrah.

But is this even possible? Could God do such a thing without seriously contradicting other statements He has made and, in so doing, rendering Himself capricious and His Word unreliable?

"'It will differ somewhat from (*lo' ka* – it won't be exactly like) **the Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship** (*'asher* – that provide directions showing the steps to walk which are correct and give meaning to those who are properly led and guided)**, I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*'eth 'ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand and, with overwhelming intent, overpowered the situation** (*chazaq 'any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) **to bring them out** (*la yatsa' min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) **of the realm of the Crucibles of Oppression** (*'erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations)**.'"** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:32)

There was an urgency then to liberate slaves who knew nothing of Yah and all too much about man's brutality. Having no knowledge of the Towrah or its Covenant, having just then been introduced to Pesach and Matsah, the Children of Yisra'el were not yet equipped to make an informed decision. So, to bring them home, Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to 'Abraham,

Yitschaq, and Ya'aqob regarding this very same Covenant.

By contrast, on this day of its renewal, Yahowah's children are here because they know Him and because they are all Towrah-observant. They have chosen to come home by engaging in the Covenant and by attending the Miqra'ey. They did not come kicking and screaming but of their own freewill.

This time, rather than leaving Mitsraym, they have walked away from Babylon. They are no longer confounded or confused. And they are no longer estranged…

"'Relationally, they had broken (*'asher hem parar 'eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth 'any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa 'anoky ba'al ba hem* – even though we were to be husband and wife, even leader and follower)**,' Yahowah** (*Yahowah*) **reveals through this prophet** (*na'um*)**."** (*Yirma'yah* / Respect and Revere Yah / Jeremiah 31:32)

The Covenant is reciprocal, which is why it is called a "relationship agreement." God has consistently honored His commitments, and He will continue to do so. This is the reason He is restoring His relationship with His People.

However, it has been a rocky road since Ya'aqob. And now, in the wake of Rabbinic Judaism, four of the five conditions of the Covenant are routinely nullified and revoked. Christians are 0 for 5. And Muslims do not even know there is one. The problem has been and continues to be ignorance through avoidance of the Towrah. Without the Towrah, there is no access to the Covenant. With it, Jews and Christians are in breach.

I read an article recently regarding how the three sects

of Judaism treat the uncircumcised. The Haredim exclude them. The Orthodox accept them but disallow their participation in a bar mitzvah. And yet, they allow them to eat Passover, thereby positioning their advice such that it supersedes Yahowah's regarding circumcision. As for the Reformed, they have no issue with circumcision, justifying their inclusion based on the notion that any sign will do. But what's particularly indicting is that the more accepting branches of Judaism both acknowledged circumcision's association with the Covenant and then claimed the Covenant was with Judaism rather than Yahowah.

As a result, the following statement still applies to Yisra'el and Yahuwdah. They alone "*parar* – broke" the *Beryth*. Christians have never been part of it.

"'For this reason (*ky*)**, this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*'asher*)**, I will cut** (*karat* – I will create through separation, making and establishing) **with** (*'eth* – on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **after that and then without hesitation** (*'achar ha hem* – at a much later period and in a different time, in the latter days without equivocation or delay)**,' prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions)**:**

'I will provide, placing (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My *towrah* | guidance** (*'eth towrah 'any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives)**.**

And integrated into their ability to make decisions

(*wa ‘al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds)**, I will write it** (*kathab hy’* – I will inscribe and engrave it)**.**

I will be (*wa hayah* – I will exist as) **their God** (*la hem la ‘elohym* – drawing near them and approaching them as a Ram shepherding His sheep)**. And they shall be My Family** (*wa hem hayah la ‘any la ‘am* – and they will always exist near Me as My People)**.’”** (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 31:33)

Yahuwdah is not mentioned a second time because, upon Yahowah’s return, Yisra’el will be reunited such that they are part of the collective whole. And while the restoration of Yisra’el at this time is in direct conflict with the derogatory statements made in opposition to Israel in the New Testament, that’s not the worst of Christianity’s problems.

Up to this point, Yahowah’s *Towrah* has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it, or ignore it. But now, on Yowm Kipurym in year 6000 Yah, it is being integrated into the fabric of our lives. This is great news, even for those of us who are devoted to understanding it and sharing it. Not only will our knowledge increase exponentially, but in addition, much of what Yahowah is going to share about this day will be germane to navigating through six and seven dimensions.

Further, there is an enormous difference between reading the Towrah in Hebrew, while contemplating its intent in English in a world polluted by misconceptions, versus having it incorporated into our persona. Moreover, we will become so fluent in Hebrew that we will be comfortable conversing with God.

While you may want the *towrah* integrated now rather than later, it would not be appropriate. This is a time of

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

On this day in the fall of 2024, as has been the case for 23 years, we are doing our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to *Yada Yahowah* | become familiar with, come to know, and understand Yahowah. We have done so by translating Yahowah's *Towrah* | Instructions while contemplating the implications of His Guidance.

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

For us, it will be a time of celebration, not only because Yahowah appreciates our involvement in calling Yisra'el and Yahuwdah home, but also because our lives will be similarly enriched and enlightened on this day.

And obviously, anyone with a pulse should readily acknowledge, that Yahowah incorporating His Towrah into His people's lives means that He did not intend for anyone to replace it in favor of a Talmud, New Testament, or Quran. Yahowah is reaffirming His commitment to His people, His Towrah, and His Covenant. And they are mutually inclusive. You cannot have one without the others.

Equally wonderful, the numskulls will be a thing of the past. The political and religious, the conspiratorial and

militaristic, will be swept off of the planet.

"'No longer shall anyone impart information or teach (*wa lo' lamad 'owd*) **anyone within their community** (*'ysh 'eth rea' huw'* – their companions, friends, and errant countrymen) **or** (*wa*) **others of their kin** (*'ysh 'eth 'ach huw'*) **by saying** (*la 'amar* – approaching to declare)**, "Choose of your own accord to know Yahowah** (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show desire to become familiar with and understand Yahowah)**!" because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me)**, from the youngest** (*la min qatan hem*) **and up to the enduring witness of the oldest** (*wa 'ad gadowl hem*)**,' prophetically reveals** (*na'um*) **Yahowah** (*Yahowah*)**."** (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

Many of the fortunate souls experiencing this marvelous moment in time will be spiritual infants, having just recently responded to Yahowah's call to return and be restored. And yet, with Yahowah's *towrah* | guidance scribed within them, they will recognize and acknowledge their Father – which is more than can be said for the Haredim.

As we contemplate the sweeping panorama presented in this passage, and how it forever alters the landscape, let's reconsider some of the brushstrokes by which it was painted. This will be our most in-depth evaluation of God's Word thus far and will serve as a working introduction to *Yada Yahowah*.

By introducing three references to a "*beyth* – household, family, and home" in conjunction with four iterations of "*beryth* – family-oriented covenant relationship," God is reinforcing the fact that one is based

upon the other, making the Covenant our home as part of Yahowah's Family.

Beyth was written 𐤁𐤉𐤕. This describes the Family and Home of those who are lifted up and protected by the hand of God and who bear His signature. With Beryth, we find the addition of an observant and thoughtful individual, to render: 𐤁𐤉𐤓𐤕. Therefore, the transition from a Family member to a Covenant member comes by way of closely examining and carefully considering the Towrah.

Yisra'el was included twice and *Yahuwdah* once, affirming that they comprise God's "*'am* – people and family." This conclusion is fortified by the realization that *Yisra'el* describes "Individuals who Engage and Endure with God" while *Yahuwdah* depicts "the Beloved of Yah who are Related to Yah."

Yisra'el was scribed 𐤉𐤔𐤓𐤀𐤋. It reveals that the hand and word of God provide the observant individual with the realization that God wants us to perceive Him as a Ram among the sheep and as our Shepherd.

Yahuwdah was drawn as 𐤉𐤄𐤅𐤃𐤄. Here we find the abbreviated form of Yahowah's name 𐤉𐤄𐤅𐤄 followed by the doorway 𐤄 to His Covenant Home through which an observant individual walks 𐤅.

With these four words, a noun, a title, and two names, Yahowah has defined the nature of the relationship He wants to establish with us. Yahowah is our Father. The Set-Apart Spirit is our Mother. And we are God's children. Together, we are "*'am* – family."

Everything important to Yahowah is separated and thus set apart. This is why the Covenant was "*karat* – cut through the process of separation." To be included, an individual must first separate themselves from the world of religion and politics, conspiracy and patriotism.

This passage is a "*na'um* – prophetic pronouncement."

It serves as a promise of things to come. Indeed, it will be fulfilled in concert with Yahowah's and Dowd's return for their Family during Yowm Kipurym in year 6000 Yah – a decade from this writing.

And that is why this prophecy begins "*yowmym bow'* – a day is coming." But more than this, since *bow'* also means "to be included, to enter, and to return," this is a time to return to Yahowah, enter His home, and be included in His Family.

We have previously scrutinized *chadash*, so suffice it to say for now, it speaks of "restoring and renewing, reestablishing and reaffirming," even "repairing" the *Beryth* | Covenant relationship. That which had been "*parar* – broken," its purpose "thwarted" and intent "nullified," would be mended and reconciled.

'Achar conveys two relevant and related concepts: "after, later, and last," as well as "without hesitation, equivocation, or delay." This promise will be upheld during the last days when God will return and restoration will transpire at the speed of light.

Nathan means "give." It speaks of "bestowing a gift" which, in this case, is the gift of the Towrah. From God's perspective, His Guidance and Direction is a present, and therefore, it is not an obligation.

In the section of *Introduction to God* devoted to the Towrah, we will learn that "*ha Towrah* – the Torah" is God's: "*tow* (*Strong's* H8420) – signed, written, and enduring, *towrah* (*Strong's* H8452) – way of treating people, *tuwr* (*Strong's* H8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (*Strong's* H3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (*Strong's* H8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (*Strong's* H2895) – good, pleasing, joyful, beneficial,

healing, and right, and that which causes us to become acceptable, *tahowr* (*Strong's* H2892) and *tohorah* (*Strong's* H2893) – purifying and cleansing us, *towr* (*Strong's* H8447) – so as to provide an opportunity to change our thinking, attitude, and direction." As such, there is no more important document.

Qereb (קֶרֶב) is a noun which depicts the "inward nature of an individual." As such, it speaks to our "attitudes and aptitudes, or thoughts and emotions," which is where Yahowah's Towrah will be placed. Like most nouns, *qereb's* meaning is derived from its verbal form, *qarab* (קָרַב), which is pointed differently, but spelled identically. *Qarab* means "to approach and to come near, to draw nigh and to enter the presence" of someone or something. *Qarab* is the operative verb in Yahowah's presentation of the "*Mow'ed Miqra'* – Invitations within the Eternal Witness to be Called Out and Meet" on *Yowm Kipurym* | the Day of Reconciliations, whereby we are invited to "*qarab* – come near and approach, coming into the presence of" our Spiritual Mother. This connection provides an essential clue when it comes to understanding the sweeping panorama painted in this prophetic passage.

Leb, which is commonly rendered as "heart," does not necessarily convey the same ideas in Hebrew as its counterpart does in English. In Hebrew, the *leb* was the seat of judgment, not emotions. By placing His Towrah within or *leb*, Yahowah's Directions will serve to Guide our judgment as they are integrated into our decision-making process.

By way of commonality with English, it would remain true that, by saying that someone has a good heart, we are inferring that they are of good character. When we say that our heart belongs to someone, we are indicating that we love them. When we speak of the heart of a matter, we are describing its very essence. By saying that in our heart we feel a certain way, it is to infer that we are comfortable with

our decision.

We would be wise to make a really big deal over *kathab* – the realization that Yahowah will be "writing" His *towrah* | guidance inside of us. As spiritual beings, the letters which comprise His instructions may be as germane to our nature as the language of DNA is to our mortal makeup. By putting His teaching in writing, it will remain enduring and accessible, unchanging and permanent – as is His Towrah today.

The end of this passage deploys parallel poetry to explain the reason God is going to restore and renew His relationship with Yisra'el by placing His Towrah inside of His people and writing it upon their hearts. Stripping these words to their core, God wrote: "*hayah la hem la 'elohym* and then *hem hayah la 'any la 'am*." In English, this reads: **"I will be** (*hayah*) **approaching as their God** (*'elohym hem*)**, and** (*wa*) **they** (*hem*)**, themselves, will be** (*hayah*) **able to approach Me as** (*la 'any*) **family** (*la 'am*)**."**

With the verb tenses more fully developed, God revealed: **"I will actually be approaching at that moment in time"** because *hayah* was written in the qal stem and perfect conjugation. The qal addresses that which is actual and genuine and should be interpreted literally. The perfect depicts something which has or will occur over a finite period of time.

In the second instance, Yahowah affirmed **"And they will genuinely and always be My family."** Once again, the qal relational stem affirms the genuineness of this promise. But this time, the imperfect conjugation reveals that our time in Yah's home will be continuous and, thus, everlasting.

Building a Family, engaging with His children and helping us grow, is the sole reason our Heavenly Father created the universe. His Family brings Him pleasure and causes Him to grow.

So now that we understand the meaning of these words, what do all of these words convey? To begin, the Covenant Relationship and Yahowah's *Towrah* | Teachings are inseparable, serving as an integrated whole. Without the Towrah, the Covenant is unknown, and its terms and conditions would remain unknowable, making it impossible for anyone to participate in this relationship. But, and this is the biggest "but" in the universe, it currently remains possible for us to separate ourselves from the Towrah and, therefore, from its Covenant. In fact, God structured it this way by design.

We were created with freewill, which is an opportunity to voluntarily move in the direction of our choosing: to God or away from Him, to observe or ignore His Towrah, to accept or reject His Covenant, to revere or fear our Heavenly Father, to love or show antipathy toward Yahowah. And this is why we find that the first two of seven men listed, who along with Moseh received the Torah on Mount Choreb, bore names directly associated with freewill: *'Aharown* – enlightened freewill, from *'aw* – to desire, *'ow* – to choose and to prefer, and *'owr* – light and enlightenment, and *Nadab* – one who willingly, freely, and of his own volition, chooses, from *nadah.*

Since thoughtless volition is nothing more than an exercise in random chance, we were also given a "*neshamah* – conscience." It enables us to rationally, logically, thoughtfully, morally, and judgmentally evaluate the evidence God has provided in His Towrah, thereby facilitating wise decisions.

And while this has been the state of affairs throughout millennia, it is about to change. A time is coming when everybody will be Towrah-observant, engaged in the Covenant, and reconciled with Yah. Therefore, the only thing which differentiates the existing Covenant relationship from its reaffirmation and restoration is the inability to separate oneself from the terms and conditions

of the relationship as they are delineated by Yahowah.

Our mortal existence affords us the opportunity to choose God based on His terms and conditions or reject Him and them. Our immortal existence is predicated upon having made the choice to accept the Covenant in accordance with the Towrah. But there is a day on our horizon during which the last person will make their final choice – *Yowm Kipurym* at the conclusion of the Time of Ya'aqob's Troubles.

God could have avoided religious competition long ago, and mankind's woes would have been nonexistent. But this could not have occurred without a consequence so severe, it would have negated our very existence.

The reason Yahowah hasn't yet placed His Towrah inside of us, or written His instructions on our hearts, is because freewill is sacrosanct. Today, everyone has the ability to choose to know, to love, and to trust God, to ignore God, to reject Him, or to replace Him with a divinity of man's making. If the Towrah had been mandated, had it been unrivaled, had it been incorporated into our personalities, there would have been no possible way for any religious alternative to have emerged. And without options, there would have been no choice. Without choice, loving relationships cannot exist and families are meaningless. Therefore, while the Family-Oriented Covenant Relationship and Yahowah's Towrah Teachings have been inseparable, it remains possible for us to separate ourselves from both.

And yet this option, which is the choice to reject Yahowah's instructions and to disassociate from Him, has to end for eternal life with God to begin. So once all who will choose to know and respect Yahowah have chosen to do so, once all who remain alive on this planet have decided to be part of Yahowah's Family, there is no need for the bane or pain of religion. And yet, even once

everyone has been adopted by Him, even when we have all become eternal and are empowered and enriched by our Heavenly Father, then, more than ever, we will still need His Guidance. The universe becomes ours, as does all of God's power and authority. So, it will be especially important that we understand how to exercise these gifts and wield our power. By integrating His guidance into the fabric of our lives, we will be equipped with the knowledge required to exercise our newfound freedom appropriately. This explains how we will retain freewill throughout eternity and yet keep from doing something foolish.

Collectively, this prophecy affirms what will occur upon Yahowah's return with Dowd during *Yowm Kipurym* | the Day of Reconciliations. It illustrates how Father and Son will fulfill their promise to reconcile their relationship with Yisra'el and with Yahuwdah. And it tells us when the Covenant will be renewed because that is the only day in all of human history in which this transformation, this restoration of the relationship, can occur without conflicting with God's previous testimony.

This passage also affirms the role of the Towrah in our salvation because the renewal of the Covenant Relationship is predicated upon the integration of the Towrah. Further, Yahowah's *Towrah* | Instructions will continue to guide us during the Millennial Shabat and beyond into eternity. It even explains that the purpose of the Covenant is to establish God's Family so that we can live with our Heavenly Father as His children.

And yet, with all of these affirmations, it is astonishing that Christians routinely mistranslate this passage, truncate it, and remove it from its context, to justify Paul's proclamation of a "new covenant," one based upon faith, one unrelated to the Towrah or its God. I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of

religion.

𐤉𐤄𐤅𐤄

According to Father and Son, there is but one way to extend our mortal existence. This path commences in the heart of the Towrah, with the Invitation to be Called Out and Meet on Passover. It is the narrow and specific doorway where the consequence of sin, which is death, is remedied by Dowd in year 4000 Yah when he lovingly served as the Pesach ‘Ayil.

The next step to life in God’s presence is UnYeasted Bread, the following day. By fulfilling it, Dowd redeemed us from our guilt. His soul carried it all into She’owl where it can no longer be seen. The *Miqra’* of *Matsah* thereby serves as the threshold to Heaven, the Welcome Mat, which cleanses us of religious and political muck before we enter God’s home.

This leads to Firstborn Children. On this day, nearly 2,000 years ago, Yahowah’s Firstborn celebrated Bikuwrym after his *nepesh* | soul was released from *She’owl* | Hell. As a result, those who rely on Yah’s provisions and Dowd’s sacrifice are admitted into the Covenant Family, becoming sons and daughters of God. Reborn spiritually, immortal, and perfected, we can now rise up to Heaven. As a result, we are enriched, empowered, and enlightened by our Heavenly Father. This prepares us to be among those Harvested during Shabuw’ah and Gleaned on Taruw’ah as Yahowah’s and Dowd’s troubadours, heralding their message to their people.

The final rendezvous with God, the last opportunity for reconciliation will occur when Father and Son return on Yowm Kipurym in year 6000 Yah – sunset in Jerusalem,

6:22 PM, Sunday evening the 2nd of October 2033. Over the next five days, the Earth will be restored to the conditions experienced in the Garden of ‘Eden so that we can *Sukah* | Camp Out together forevermore.

Our redemption occurs during these days, beginning with the fulfillment of the *Mow’ed Miqra’ey* of *Pesach*, *Matsah* leading to *Bikuwrym*. However, by severing the essential connection between them, Judaism (with its Oral Law) and Christianity (by way of its aversion to the Torah) have doomed the souls of every man and woman who has placed his or her faith in these counterfeit religious institutions.

This presentation is found in the heart of Yahowah’s *Towrah* | Teaching, in a book named *Qara’* | Called Out, which was subsequently modified by the religious into “Leviticus.”

“And (*wa*) **Yahowah** (*Yahowah* – a transliteration of 𐤉𐤄𐤅𐤄𐤋, our *‘elowah* – God as directed by His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to** (*‘el* – as Almighty God) **Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out)**, in order to promise and say** (*la ‘amar* – to draw near, answer, and declare)**,** (*Qara’* / Called Out 23:1)

‘Under the auspices of freewill, convey the Word (*dabar* – choose to share this empowering message (piel imperative – it was Moseh’s choice to communicate these words which he realized would transform those listening to him)) **of God on behalf of** (*‘el*) **the Children** (*beny* – the sons) **of Yisra’el** (*Yisra’el* – commonly transliterated Israel; from *‘ysh sarah ‘el* – Individuals who Engage and Endure with God) **and say to them** (*wa ‘amar ‘el hem* – communicate to them at this time (qal perfect – these

instructions pertain to a relationship which is genuine and should be literally interpreted, addressing actual events which are whole and complete in time, lacking nothing))**:** **The *Mow'edym* | Eternal and Restoring Witnesses to the Appointed Meeting Times** (*Mow'ed* – the scheduled appointments to gather together, these specific festival feasts at a designated time and place which focus on our appearance, betrothal, and celebration based upon the agreement) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **are to show the way to the benefits of the relationship** (*'asher* – which lead to the proper path to get the most out of life)**.**

You are continually and genuinely invited to attend (*qara'* – you are being summoned to be welcomed and meet, called out to read and recite, and designated to make known and proclaim (qal imperfect – actually and continually)) **them as** (*'eth hem*) **Set-Apart** (*qodesh* – separating and dedicating, preparing and purifying, cleansing and uncorrupting) ***Miqra'ey* | Invitations to be Called Out and to Meet** (*Miqra'ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed, becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and proclaim, to read and recite)**.**

These are (*'eleh hem*) **My *Mow'edym* | Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed 'any* – My scheduled appointments to gather together and be restored, My specific festival feasts at a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement)**.'"** (*Qara'* / Called Out 23:2)

This introduction of the Mow'ed Miqra'ey begins with Yahowah's name. God announced that these are His

Invitations to be Called Out and Meet. The seven scheduled appointments are not Jewish Feasts. They are not religious holidays. They are neither insignificant nor subject to exchange.

The fact that this presentation of Yahowah's Mow'ed Miqra'ey was communicated through Moseh and is found in the Towrah means that they are neither rabbinic nor Talmudic. Jewish religious tampering is of no avail. Ignore the rabbinic interpretations of these annual meetings and listen exclusively to Yahowah.

Dabar is the spoken and written communication of the word of God. *'Amar* is God speaking to us through Moseh. Both were repeated twice in Yahowah's opening statement on His Mow'ed Miqra'ey. As such, we have all of this on Yahowah's authority.

This message was directed toward the Children of Yisra'el immediately after Yahowah had freed His People from the crucibles of religious and political persecution. Having left the controlling and corrupting influence of man, these Yisra'elites were being equipped to come home. If you want to join them, you may want to listen to what Yahowah is offering and asking in return.

The *Beryth* | Covenant was made manifest for all to enjoy through 'Abraham and Sarah, Moseh and Dowd, and it is enabled through the Mow'ed Miqra'ey. They provide the lone conduit to travel from man's world to God's home.

This God-given opportunity to meet our Maker is subject to freewill, something Yahowah made clear to Moseh by scribing His request in the imperative mood. And speaking of our participation, we come as *Yisra'el* | Individuals who Engage and Endure with God or not at all. These Invitations were not presented to *gowym* or Christians, the political or conspiratorial.

While God will acknowledge that non-Yisra'elites

may attend the Miqra'ey under certain conditions, this is only permitted when Gowym follow the example set by these Yisra'elites and walk away from governments, religions, and cultures and then align their interests with God's People. These requirements eliminate the 2.4 billion Christians, 1.9 billion Muslims, 1.2 billion Hindus, and 0.5 billion Buddhists along with the 0.8 billion who observe Ethnic & Cultural religions, totaling 6.8 of the world's 8.0 billion people. The path from man's religious and political realms to Yahowah's home is uncluttered and uncrowded.

Also eliminated from any possibility of salvation are the 20% of the non-religious because they are anti-Semitic. This is in addition to the 70% who are overtly political, including the conspiratorial right, as well as liberals who prefer larger governments, socialists, and communists, especially progressives, among the 1.2 billion agnostics and atheists. Counted among the excluded and estranged are the 1.3 million Ultra-Orthodox Haredi Jews. Their religion makes them inadmissible. The profane remain common.

While it is possible for a finite number of individuals on the fringe of the 6.8 billion religious and 1.2 billion secularists to eschew their faith, their politics, their cultures, and their conspiracies, it would be Pollyannaish to expect more than 1% to do so, and even then, they would be halfway home. Therefore, the target audience for Yahowah's message – which includes the lone means to enter Heaven and engage in a relationship with God – is relatively small: just 80 million in a world of 8 billion. Of these individuals, we may catch the ear of 800,000 and convince 8,000 to trust and rely upon Yah. The number of Gowym entering Heaven will be thousands among billions or one in a million.

We should expect that there will be a much higher percentage of Yisra'elites re-engaging in the Covenant. Of the 15 million who acknowledge their "Jewish" ethnicity,

less than a third are sufficiently ensnared by religion and a third by politics to preclude an association with God. Therefore, one-third of Yahuwdym should be open to the possibility of reconciliation with Yahowah. Of these 5 million Yisra'elites, a remnant will come to prefer God's message to that of the rabbis and politicians. The informed and rational among them will choose to attend the Miqra'ey and accept the conditions of the Beryth. As a result, thousands of Yisra'elite souls will walk out of the darkness into the Light.

Qara' was scribed in the imperfect conjugation, encouraging us to do these things so often that they become ingrained within our nature. It even promises that unfolding benefits and ongoing results throughout time await those who capitalize upon this opportunity.

Considering the merit, let's examine the Ancient-Hebrew characters Yahowah used to convey the meaning of *Miqra'*: 𐤌𐤒𐤓𐤀. Turning to the language the Towrah was scribed, we discover that Mem became the basis of the Hebrew word for "water." Drawn as waves upon the sea 𐤌, this character conveyed the symbolism associated with water being the source of life and the means to cleansing. As such, the 𐤌 is metaphorical of our Spiritual Mother, the *Ruwach Qodesh* | Set-Apart Spirit.

The second letter in *Miqra'* is a Qoph. It was conveyed by way of placing the sun on the horizon 𐤒. It spoke of increased enlightenment and of an extension of time, of waiting expectantly for the hope of a new day.

As we now know, the Rosh was scribed to depict the head of an observant and thoughtful person using their eyes, ears, and mind: 𐤓. It communicated the ideas of first, best, and foremost, in addition to leadership, new beginnings, and rebirth.

In its singular form, the final letter used to designate the title of Yahowah's *Miqra'* | Invitation to be Called Out

and Meet is the first character in the Hebrew alphabet: Aleph. It was drawn in the form of a ram's head to convey strength, power, might, leadership, protection, and authority 𐤀. So, we shouldn't be surprised that *'el* | 𐤀𐤋 is the Hebrew word for "Almighty God" and *'ab* | 𐤀𐤁 presents Yahowah as our Father.

In the plural form, *Miqra'* becomes *Miqra'ey*, which is as the title was deployed in this context. When all seven Invitations to be Called Out and Meet are included, we discover that the Yowd, pictographically represented by an arm and hand 𐤉 of *Yahowah* | 𐤉𐤄𐤅𐤄𐤉 is included. It conveyed God's ability and willingness to engage and do whatever was required to reach out to us and lift us up.

Therefore, the title Yahowah selected to describe His seven *Miqra'ey* pictorially communicated that these days are associated with the source of life and that they are purifying and cleansing. They are also enlightening, as they provide the expectation that our days of the observant and thoughtful who listen to God will be prolonged when we grasp hold of Yah's hand: 𐤉𐤀𐤌𐤓𐤉𐤌. The Miqra'ey come first, before anything else. They represent the best of days, new beginnings, an opportunity to listen to our Father and His Son and walk hand in hand. During these days, Yahowah and His Mashyach engaged to save us, lifting us up into their presence.

Yahowah has a vibrant and rich palette of words, titles, and names that He has chosen to deploy to communicate with us. The very least we should do is use them.

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RESOURCES

YadaYah.com

BlogTalkRadio.com/Yada

Facebook: *Facebook.com/YadaYahowah*

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Printed Books: *Amazon.com (Craig Winn)*

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